

A black and white illustration of a person walking away on a path through a forest towards a landscape with a river and hills. The person is seen from behind, walking on a dirt path that leads from a wooded area into an open field. In the background, there is a wide river or lake, and beyond that, rolling hills under a clear sky. The trees in the foreground are tall and thin, with their leaves creating a dappled light effect on the path.

CHURCH HISTORY  
IN THE FULNESS  
OF TIMES

TEACHER MANUAL

RELIGION 341-43

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# PREFACE

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This Church history teacher manual has been written for use in teaching Religion 341–43. The corresponding student manual is entitled *Church History in the Fulness of Times* and is referred to throughout this guide. Both the teacher manual and the student manual should be studied in preparation for teaching this course.

The teacher manual contains forty-nine lessons that correspond with the forty-nine chapters in the student manual. The format of the teacher manual is as follows:

## THEMES

The themes are drawn from the student manual and suggest to the teacher the central idea or message of each chapter. The lesson preparation should center around the themes.

## STUDENT MANUAL AND SCRIPTURE SOURCES

The heading “Student Manual and Scripture Sources” is a reminder that the chapter in the student manual should be reviewed prior to preparing and teaching the lesson. Even though the Church history course is not primarily a doctrinal one, if you study the scripture references closely, they will help you see and understand the doctrine in relationship to the history of the Church.

## SUGGESTED APPROACHES

The “Suggested Approaches” section contains a variety of ideas or teaching methods that you could consider in preparing your lesson. Methodology, however, is not provided for every theme in each lesson.

## THEME SOURCES

The references under “Theme Sources” provide help outside of the student manual in understanding the themes. *History of the Church, A Comprehensive History of the Church*, and *Readings in LDS Church History* are basic sources for understanding Church history and are readily available. References for these sources are abbreviated, and generally no annotation as to content is provided. All other references provide a brief annotation so that you, the teacher, can quickly see what the reference contains. Full source citations are as follows:

- Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 7 vols., 2nd ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932–51).
- B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century One*, 6 vols. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930).
- William E. Berrett and Alma P. Burton, *Readings in LDS Church History*, 3 vols. (Salt Lake City: Deseret Book Co., 1953–58).

## ADDITIONAL SOURCES

“Additional Sources” refers to sources that in many cases are not readily available, though they are helpful in understanding the period covered by the lesson. Some of the references also deal with events or people in the time period that are secondary to the designated themes. Do not be concerned if you do not have access to any of these references; the references listed under “Theme Sources” will provide ample material.



# PRELUDE TO THE RESTORATION

## THEMES

- 1 The Lord revealed the fulness of the gospel to Adam and Eve. Since then there has been a continual cycle of apostasies from the truth followed by divinely inspired restorations of the gospel of Christ.
- 2 A Great Apostasy followed the organization of the Church of Jesus Christ in the dispensation of the meridian of time.
- 3 Significant preparation was necessary for a successful restoration of the gospel to take place in the dispensation of the fulness of times.

## STUDENT MANUAL AND SCRIPTURES SOURCES

- Student manual, chapter 1, pp. 1–13.
- Acts 20:29–30.
- Doctrine and Covenants 1:15–16.

## SUGGESTED APPROACHES

- The following questions may be useful in generating class discussion:
  - What were some of the causes and consequences of the Apostasy?
  - What are the various factors discussed in the student manual that opened the way for the Restoration of the gospel?
  - How should Latter-day Saints regard the contributions of reformers like Luther and Calvin?
  - What is the relationship between the establishment of religious freedom in America and the Restoration of the gospel? Why would it have been more difficult for the gospel to have been restored elsewhere?
- Assign a few of your students to read some of the *Ensign* articles on the Apostasy. Have them each give a two- to three-minute summary of what they learned.

## THEME SOURCES

- *History of the Church*, 1:xxiii–xciv.  
An overview of the major dispensations since the days of Adam with emphasis on the universal Apostasy preceding the Restoration of the gospel in the dispensation of the fulness of times.
- *Comprehensive History of the Church*, 1:xxix–xlvi.  
Overview of the major dispensations with emphasis on the universal Apostasy.

- *Readings in LDS Church History*, 1:1–9.  
A brief survey of thinking about religion in the United States at the beginning of the nineteenth century.
- Stephen E. Robinson, “Warring against the Saints of God,” *Ensign*, Jan. 1988, pp. 34–39.  
Focuses on the “great and abominable church,” and how the Apostasy occurred primarily between the second half of the first century and the middle of the second century.
- Hans-Wilhelm Kelling, “Martin Luther: The First Forty Years: In Remembrance of the 500th Anniversary of His Birth,” *Brigham Young University Studies*, Spring 1983, pp. 131–46.  
Focuses on Martin Luther’s major arguments and contributions and identifies some of the limitations of his reform efforts.
- Milton V. Backman, Jr., “Preparing the Way: The Rise of Religious Freedom in New England,” *Ensign*, Jan. 1989, pp. 16–19.  
Covers events that helped to bring about religious freedom in the United States in preparation for the Restoration of the gospel.

## ADDITIONAL SOURCES

- T. Edgar Lyon, “Teaching the Apostasy,” *Improvement Era*, June 1958, pp. 394–95, 470–71.  
Lists potential pitfalls and recommends emphases teachers should give while teaching the Apostasy.
- James L. Barker, *Apostasy from the Divine Church* (Salt Lake City: Kate Montgomery Barker, 1960).  
Former Melchizedek Priesthood text that provides a general treatment of the Apostasy.
- James E. Talmage, *The Great Apostasy* (Salt Lake City: Deseret Book Co., 1953).  
A general treatment of the Apostasy that preceded Joseph Smith and the Restoration.
- Milton V. Backman, Jr., “Preliminaries to the Restoration,” *Improvement Era*, Oct. 1958, pp. 723–24, 769–71, 773, 779; Nov. 1958, pp. 846–48, 850, 852, 854, 883.  
Suggests why the early nineteenth century was the most opportune time since the Apostasy to reestablish the Lord’s true Church.



# JOSEPH SMITH'S NEW ENGLAND HERITAGE

## THEMES

- 1 Most of Joseph Smith's ancestors were upright and God-fearing people.
- 2 Before the First Vision, the most noted event in Joseph's otherwise little-known boyhood was his severe leg infection and subsequent operation.
- 3 Joseph gleaned much from his family and New England background as he grew up and assumed his prophetic stature.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 2, pp. 14–27.
- Joseph Smith—History 1:3–4.

## SUGGESTED APPROACHES

- Show students a pedigree chart of Joseph Smith's ancestry (a partial pedigree can be found on page 15 of the student manual). Share something about each one of his ancestors and help students see how Joseph Smith's heritage became a blessing and a strength to him. Encourage students to find out more about their own heritage and ancestors. Ask if anyone can share a story from the lives of their own ancestors that has proven to be a source of inspiration to them.
- Name the children of Joseph Smith, Sr. and Lucy Mack Smith. List them on the board, or have students look at the list on page 21 of the student manual. Ask how many older brothers Joseph Smith had. Why is it significant that Joseph, who was not the oldest son, got his father's name? Point out that this was a fulfillment of a prophecy uttered by Joseph who was sold into Egypt thousands of years ago (see 2 Nephi 3:15).
- Have a student read aloud the account of Joseph's leg operation as found on page 23 of the student manual. Ask students to share their feelings about his courage and character. How might this suffering have prepared Joseph for future trials?
- Using map 1 from the back of the triple combination, briefly recount the moves of the Smith family during the years 1805–16. Share some of the experiences the Smiths had during

these years. Help students see the hand of the Lord in moving the Smiths near Dartmouth College when young Joseph Smith, Jr. needed a serious leg operation, and eventually moving to Palmyra just three miles from the Hill Cumorah where the Book of Mormon plates were buried.

- Point out that Joseph Smith's mission in the latter days had been previously revealed to many prophets. Discuss some of these prophecies about the mission of Joseph Smith:
  - Moses 1:40–41
  - 2 Nephi 3:6–22
  - 3 Nephi 21:9–11
  - Mormon 8:14–16
  - Ether 5

## THEME SOURCES

- *Comprehensive History of the Church*, 1:1–38.
- *Readings in LDS Church History*, 1:11–13.
- Lucy Mack Smith, *History of Joseph Smith*, ed. Preston Nibley (Salt Lake City: Bookcraft, 1958), pp. 1–78.

In the first seventeen chapters, Mother Smith discusses Joseph's ancestry, significant family challenges and experiences in New England, Father Smith's dreams, and Joseph's boyhood.

- Reed C. Durham, Jr., "Joseph Smith's Own Story of a Serious Childhood Illness," *Brigham Young University Studies*, Summer 1970, pp. 480–82.  
Reproduces Joseph's own account of his leg operation and the move to New York while still on crutches.
- LeRoy S. Wirthlin, "Nathan Smith (1762–1828): Surgical Consultant to Joseph Smith," *Brigham Young University Studies*, Spring 1977, pp. 319–37; "Joseph Smith's Boyhood Operation: An 1813 Surgical Success," *Brigham Young University Studies*, Spring 1981, pp. 131–54.

Provides a biographical sketch of Dr. Nathan Smith and concludes that Dr. Smith was years ahead of contemporaries in treating osteomyelitis, the disease that threatened the life of seven-year-old Joseph Smith.

- Richard Lloyd Anderson, "Of Goodly Parents," *New Era*, Dec. 1973, pp. 34–39.

Highlights the outstanding character traits and religious inclinations of Joseph Smith's parents and grandparents.

#### **ADDITIONAL SOURCES**

- Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana, Ill.: University of Illinois Press, 1984), pp. 9–42.

A thoughtful analysis of the misfortunes, accomplishments, and tenacity of spirit that characterized Joseph Smith's ancestors.

- Richard Lloyd Anderson, *Joseph Smith's New England Heritage* (Salt Lake City: Deseret Book Co., 1971).

A comprehensive study of Joseph Smith's ancestry.

# THE FIRST VISION

## THEMES

- 1 Several of the Smiths, like other people who lived in western New York, were affected by the revivalist fervor that swept the area.
- 2 In answer to Joseph Smith's prayer and supplication, God the Father and Jesus Christ appeared to him.
- 3 The First Vision opened the dispensation of the fulness of times.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 3, pp. 28–36.
- Joseph Smith—History 1:5–26.

## SUGGESTED APPROACHES

- Read Acts 3:19–21 and list the elements of Peter's prophecy on the board. Using Joseph Smith—History, show how the First Vision was a beginning of the fulfillment of Peter's prophecy.
- Use one of the following statements to initiate a discussion of the doctrinal significance of the First Vision.

"As a contributive factor to man's knowledge of his relationship to Deity and of his place in the universe, as a means of establishing proper relationships between men as individuals and groups of men as nations, as a revelation pointing the way to man's happiness and peace on earth as well as in the eternities to come, the appearance of the Father and the Son to Joseph Smith—with subsequent restoration of the priesthood and the establishment of the Church of Jesus Christ in its fullness—is to be recognized as one of the greatest events of all the ages" (David O. McKay, "At the Foot of a High Mountain," *Improvement Era*, Nov. 1968, p. 3).

"The first vision of the Prophet Joseph Smith is bedrock theology to the Church. The adversary knows this and has attacked Joseph Smith's credibility from the day he announced the visitation of the Father and the Son. You should always bear testimony to the truth of the First Vision. Joseph Smith did see the Father and the Son. They conversed with him as he said they did. Any leader who, without reservation, cannot declare his testimony that God and Jesus Christ

appeared to Joseph Smith can never be a true leader, a true shepherd. If we do not accept this truth—if we have not received a witness about this great revelation—we cannot inspire faith in those whom we lead.

"Some of our own members have attempted to interpret the experiences of Joseph Smith and his revelations. They say that it really is not important whether or not Joseph Smith actually saw God the Father and His Son Jesus Christ. What matters, they claim, is that he thought he did. That is preposterous!" (Ezra Taft Benson, *The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988], p. 101).

"And so at this turning point in history—while the Spirit of God was brooding over the darkness of the world and the spirits of men yet unborn were awaiting the decree, 'Let there be light'—young Joseph was guided of God to ponder those words which would usher in the greatest era of light and truth ever to exist on earth. . . .

"Such are the ways of Satan that when the God of heaven seeks to send the greatest light of the ages into the world, the forces of evil oppose it with the deepest darkness and iniquity of their benighted realm. Lucifer, our common enemy, fought the promised restoration as he now fights the accomplished restoration" (Bruce R. McConkie, in Conference Report, Oct. 1975, pp. 23–24; or *Ensign*, Nov. 1975, p. 18).

"The greatest event that has ever occurred in the world, since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith" (Joseph F. Smith, *Gospel Doctrine*, 5th ed. [Salt Lake City: Deseret Book Co., 1939], p. 495).

- Be prepared to *briefly* answer questions that may come up about the historicity of the First Vision.

In 1968 the charge was made, based on research among church records in the Palmyra, New York area, that there was no religious revival in Palmyra in 1820. This stimulated considerable research among Latter-day Saint scholars, and the results were published in the Spring 1969 *Brigham Young University Studies*.

## THEME SOURCES

- *Comprehensive History of the Church*, 1:49–68.
- James E. Faust, in Conference Report, Apr. 1984, pp. 91–95; or *Ensign*, May 1984, pp. 67–69.  
Lists major teachings and historic results of the First Vision, and concludes that it was the most important event since the Resurrection.
- Milton V. Backman, Jr., “Confirming Witnesses of the First Vision,” *Ensign*, Jan. 1986, pp. 32–37.  
Contemporaries of the Prophet, including Orson Pratt, Orson Hyde, and John Taylor, relate what Joseph told them about the First Vision. These accounts harmonize in all important details with Joseph’s own written statements.
- Milton V. Backman, Jr., “Joseph Smith’s Recitals of the First Vision,” *Ensign*, Jan. 1985, pp. 8–17.  
An analysis of four major recitals of the First Vision by the Prophet. The author argues that whatever differences exist between the accounts are due to their being prepared at different times for different audiences. Thus they emphasize different aspects of the experience.

## ADDITIONAL SOURCES

- David O. McKay, “At the Foot of a High Mountain,” *Improvement Era*, Nov. 1968, pp. 2–3.  
Maintains that while numerous inventions have benefitted mankind through the ages, the First Vision is unique because it alone satisfied man’s innermost yearning to know the Lord.
- Dean C. Jessee, “The Early Accounts of Joseph Smith’s First Vision,” *Brigham Young University Studies*, Spring 1969, pp. 275–94.  
This article reproduces the various accounts of the First Vision.
- Richard L. Anderson, “Joseph Smith’s Testimony of the First Vision,” *Ensign*, April 1996, pp. 10–21.

The best summation to date of the First Vision accounts. Provides a rebuttal to some of the historical challenges to the First Vision. This article was approved by the First Presidency and the Quorum of the Twelve for publication.

- Milton V. Backman, Jr., “Awakenings in the Burned-over District: New Light on the Historical Setting of the First Vision,” *Brigham Young University Studies*, Spring 1969, pp. 301–20.  
In responding to critics who claimed there were no revivals in Palmyra in 1820, the author demonstrates that there were several revivals or reports of “unusual religious excitement” a few miles from the Smith home.
- Richard Lloyd Anderson, “Joseph Smith’s New York Reputation Reappraised,” *Brigham Young University Studies*, Spring 1970, pp. 283–314.  
Maintains that the affidavits compiled by anti-Mormons Philastus Hurlbut and A. B. Deming were not accurate representations of the opinions of many of Joseph’s neighbors regarding the character of the Smith family.
- Milton V. Backman, Jr., *Joseph Smith’s First Vision: Confirming Evidences and Contemporary Accounts*, 2nd ed. (Salt Lake City: Bookcraft, 1980).  
The most complete text covering the historical setting and the various accounts of the First Vision.
- Larry C. Porter, “Reverend George Lane— Good ‘Gifts,’ Much ‘Grace,’ and Marked ‘Usefulness,’” *Brigham Young University Studies*, Spring 1969, pp. 321–40.  
Contains new information regarding Reverend George Lane, who, according to William Smith and Oliver Cowdery, was instrumental in awakening Joseph Smith’s interest in seeking the Lord in prayer.

# A PERIOD OF PREPARATION, 1823–29

## THEMES

- 1 The years 1823 to 1829 were a significant period of personal preparation for Joseph Smith.
- 2 Moroni played an important role in tutoring and disciplining Joseph Smith in spiritual matters during these years.
- 3 After four years of preparation, Joseph Smith received the plates from which the Book of Mormon was translated.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 4, pp. 37–51.
- Joseph Smith—History 1:27–65.
- Revelation 14:6–7.
- Isaiah 29:11–12.
- 2 Nephi 27:15–20.
- Doctrine and Covenants 3; 10.

## SUGGESTED APPROACHES

- Help students understand how the Lord prepared Joseph Smith to bring forth the Book of Mormon. You could use the following examples:
  - Moroni insisted that Joseph tell his father about the angelic visits (see Lucy Mack Smith, *History of Joseph Smith*, ed. Preston Nibley [Salt Lake City: Bookcraft, 1958], pp. 79–80).
  - Moroni’s initial counsel in 1823 included the warning that Joseph’s personal objectives and motives would determine whether or not he obtained the plates (see Joseph Smith—History 1:46). This counsel was reinforced when he was unable to obtain the plates on his first visit to Cumorah (see *Readings in LDS Church History*, 1:35).
  - Lucy Mack Smith wrote about Joseph’s first visit with Moroni at Cumorah: “The angel told him . . . that the time had not yet come for the plates to be brought forth to the world; that he could not take them from the place wherein they were deposited until he had learned to keep the commandments of God—not only till he was willing but able to do it” (*History of Joseph Smith*, p. 81).

- At the hill Joseph was given a vision contrasting the glory of God and the benighted state of Satan that Moroni said was to enable Joseph to distinguish between good and evil so he would not be tempted to follow Satan (see *Comprehensive History of the Church*, 1:78–80).

- Concerning this time of preparation, Lucy Mack Smith said:

“Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age. . . .

“. . . He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them” (*History of Joseph Smith*, pp. 82–83).

- When the 116 pages were lost, the Lord disciplined Joseph Smith, and for a period he lost the Urim and Thummim, the plates, and his gift to translate (see *History of the Church*, 1:20–28; D&C 3; 10).
- Using the scriptures, recount the story of the lost manuscript. Point out that God’s foreknowledge made it possible for him to prepare for that event over two thousand years before it occurred. Help students understand that the works of God will never be frustrated, and that they can have complete trust in him and his plan of salvation. All things, including the past, present, and future, are before the Lord (see D&C 130:7). He knows all things and all things are present before his eyes (see D&C 38:2). Using the following chart, teach students how God foresaw (but did not cause or prevent) Martin Harris’s loss of the manuscript and how he was prepared to deal with the problem.

Reference	Date	Instructions from the Lord
1 Nephi 9:3, 5–6	Between 600–592 B.C.	Nephi instructed to make a second record similar to his father’s.
Words of Mormon 1:3–7	About A.D. 385	Mormon inspired to place Nephi’s duplicate record next to Lehi’s account.
Doctrine and Covenants 3:1–14	1828	Joseph called on to repent for permitting the 116-page manuscript to leave his possession.
Doctrine and Covenants 10:10–25	1828	The Lord revealed what evil men had done to the manuscript, how Satan had conceived the plan, and how God would not suffer the evil one to accomplish his designs.

### THEME SOURCES

- *History of the Church*, 1:9–38.
- *Comprehensive History of the Church*, 1:69–115.
- *Readings in LDS Church History*, 1:19–51.  
In addition to Joseph Smith’s account of Moroni’s appearance, this is a convenient source for some of the letters of Oliver Cowdery, originally published in the *Messenger and Advocate*, detailing the Prophet’s first visit to the Hill Cumorah.
- Lucy Mack Smith, *History of Joseph Smith*, pp. 74–85, 94–101.  
Mother Smith’s narrative portrays Moroni as a tutor and disciplinarian who insisted that Joseph learn to be diligent in keeping God’s commandments before he could receive the plates.
- Robert J. Woodford, “Book of Mormon Personalities Known by Joseph Smith,” *Ensign*, Aug. 1978, pp. 12–15.  
Especially between the years 1823–30, Joseph Smith was visited and instructed by various Book of Mormon personalities as well as other Old and New Testament prophets.
- Kent P. Jackson, “Moroni’s Message to Joseph Smith,” *Ensign*, Aug. 1990, pp. 12–16.  
The author emphasizes that Moroni did not randomly cite verses but selected passages that systematically outlined the future of the Lord’s kingdom.

### ADDITIONAL SOURCES

- Larry C. Porter, “Alvin Smith, Reminder of the Fairness of God,” *Ensign*, Sept. 1978, pp. 65–67.  
A summary of historical and family-record accounts that attest to Alvin’s goodness and positive influence on the Prophet and his family.
- Richard Lloyd Anderson, “The Alvin Smith Story: Fact and Fiction,” *Ensign*, Aug. 1987, pp. 58–72.  
Refutes the myths that Alvin found the Book of Mormon plates through magical practices and concludes that his major role in the Restoration was one of exerting a positive influence on his younger brother Joseph through his wholesomeness and moral excellence.
- William G. Hartley, “The Knight Family: Ever Faithful to the Prophet,” *Ensign*, Jan. 1989, pp. 43–49.  
One of the great families of the Restoration, the Knights from Colesville became acquainted with Joseph Smith in 1826. They accepted the gospel and remained loyal and steadfast during times of crisis.
- David F. Boone, “Prepared for the Restoration,” *Ensign*, Dec. 1984, pp. 17–21.  
Demonstrates that some individuals received spiritual promptings or manifestations concerning a restoration of truth prior to the actual Restoration.
- Larry C. Porter, “The Joseph Knight Family,” *Ensign*, Oct. 1978, pp. 39–45.  
A summary of the many faithful exploits and acts of faith and devotion of the Knight family from 1826 until the present.
- Stanley B. Kimball, “The Anthon Transcript: People, Primary Sources, and Problems,” *Brigham Young University Studies*, Spring 1970, pp. 325–52.  
The author gives biographical sketches of the main participants, identifies the elusive Dr. Mitchell, and gives three possible interpretations of Martin Harris’s statement regarding his visit with Dr. Anthon and Dr. Mitchell.
- Milton V. Backman, Jr., *Eyewitness Accounts of the Restoration* (Salt Lake City: Deseret Book Co., 1986).  
Primarily a compilation of eyewitness accounts of events having to do with the publication of the Book of Mormon and the Restoration of the gospel.

- H. Donl Peterson, *Moroni: Ancient Prophet, Modern Messenger* (Bountiful, Utah: Horizon Publishers, 1983).  
Reviews the mission of the prophet Moroni.
- Gordon A. Madsen, "Joseph Smith's 1826 Trial: The Legal Setting," *Brigham Young University Studies*, Spring 1990, pp. 91–108.

The author refutes the conclusions of earlier authors and suggests that Oliver Cowdery correctly described what happened when he wrote in 1835 that "some very officious person complained of him [Joseph] as a disorderly person, and brought him before the authorities of the country; but there being no cause of action he was honorably acquitted."

# COMING FORTH OF THE BOOK OF MORMON AND RESTORATION OF THE PRIESTHOOD

## THEMES

- 1 Through the gift and power of God, the prophet Joseph Smith translated the Book of Mormon.
- 2 John the Baptist and Peter, James, and John appeared to Joseph Smith and Oliver Cowdery and restored the holy priesthood.
- 3 The Lord raised up witnesses to testify of the truthfulness of the Book of Mormon.
- 4 Despite setbacks and frustrations, the Book of Mormon was published in 1830.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 5, pp. 52–66.
- Joseph Smith—History 1:66–75.
- Doctrine and Covenants 6; 8–9; 13; 27:12; 128:20.

## SUGGESTED APPROACHES

- Based on the following statement by President Ezra Taft Benson, lead a discussion considering the question, Why was the translation of the Book of Mormon the next major task given to the Prophet Joseph Smith following the First Vision?

“A . . . powerful testimony to the importance of the Book of Mormon is to note where the Lord placed its coming forth in the timetable of the unfolding Restoration. The only thing that preceded it was the First Vision. In that marvelous manifestation, the Prophet Joseph Smith learned the true nature of God and that God had a work for him to do. The coming forth of the Book of Mormon was the next thing to follow.

“Think of that in terms of what it implies. The coming forth of the Book of Mormon preceded the restoration of the priesthood. It was published just a few days before the Church was organized. The Saints were given the Book of Mormon to read before they were given the revelations outlining such great doctrines as the three degrees of glory, celestial marriage, or work for the dead. It came before priesthood quorums and Church organization. Doesn’t this tell us something about how the Lord views this sacred work?”

(in Conference Report, Oct. 1986, p. 3; or *Ensign*, Nov. 1986, p. 4; see also *Ensign*, Jan. 1992, p. 2).

- Ask students if they know what the Lord has said concerning the Book of Mormon. Read and discuss the following verses together:

**Doctrine and Covenants 1:29–30** The Saints had “power to lay the foundation” of the Lord’s Church after the Book of Mormon was translated.

**Doctrine and Covenants 17:5–6** The Lord testifies, “It is true.”

**Doctrine and Covenants 20:8–16** It was given by inspiration, proves to the world that the scriptures are true, and proves that God does inspire men.

**2 Nephi 3:12** With the Bible it would lay down contentions and bring people to a knowledge of the Lord’s covenants.

**Doctrine and Covenants 84:54–58** The entire Church was under condemnation for treating the Book of Mormon lightly.

President Ezra Taft Benson taught that the Church in his time was still under the condemnation mentioned in Doctrine and Covenants 84:54–58, and he worked hard to get the Church out from under it. Share the following statement.

**President Ezra Taft Benson** “I bless you with increased *understanding* of the Book of Mormon. I promise you that from this moment forward, if we will daily sup from its pages and abide by its precepts, God will pour out upon each child of Zion and the Church a blessing hitherto unknown—and we will plead to the Lord that He will begin to lift the condemnation—the scourge and judgment. Of this I bear solemn witness” (in Conference Report, Apr. 1986, p. 100; or *Ensign*, May 1986, p. 78).

- Help the students appreciate the miraculous nature of the coming forth of the Book of Mormon by considering how long it took to translate the plates.

“We should develop as one of our teaching skills the presentation of the truthfulness of this book



as another reliable, sound witness of the mission of our Lord and Savior. We should know its history and its content. For example, let us consider the miracle of the translation of the Book of Mormon by the Prophet Joseph Smith, with Oliver Cowdery acting as his scribe.

“After the 116 pages were lost when Martin Harris was allowed to take them home, the real translation began on April 7, 1829, two days after Oliver Cowdery arrived in Harmony, Pennsylvania, to serve as the Prophet’s scribe. By May 15, five weeks later, they had reached the account of the Savior’s ministry to the Nephites as contained in 3 Nephi, chapter 11.

“By June 11 they had translated the last plates of Mormon, and it was on June 11 that the Prophet applied for a copyright. By June 30 the book was finished—from start to finish, no more than eighty-five days in translation time. However, with all that went on during these eighty-five days, it is apparent there were only sixty to sixty-five days in which the actual translation could have occurred.

“Remember that during that time the Prophet moved from Harmony to Fayette, made several trips for supplies, received and recorded thirteen sections of the Doctrine and Covenants, received the Aaronic and Melchizedek priesthoods, converted and baptized several people, and on and on. They had no time to consult libraries to study the content. There was no time to revise or refine, no time to cross-reference dates or intervals and details. Instead, the text came, as Oliver recorded, day after day, uninterrupted, as the words fell from the Prophet’s mouth.

“This was an astonishing achievement! The text came through final copy, one time, dictated and left as it stood with only minor, stylistic editing to this day. It is no simple book dashed off from the top of a young man’s head, but reflects the best of a thousand years of colonization and inspiration. Added to the rapidity with which the translation occurred is the astonishing fact that the Prophet Joseph Smith was doing it in an unknown language in which he had no training and for which there was no one to whom he could go for guidance and help” (L. Tom Perry, in Conference Report, Apr. 1989, p. 17; or *Ensign*, May 1989, pp. 14–15).

- Explain that ancient prophets foresaw the coming forth of the Book of Mormon in the latter days to prepare the Saints for the coming of the Lord. As President Ezra Taft Benson taught: “It was

written for our day. The Nephites never had the book; neither did the Lamanites of ancient times” (in Conference Report, Oct. 1986, p. 5; or *Ensign*, Nov. 1986, p. 6). Discuss briefly some of the messages from the Book of Mormon prophets that were written specifically to us.

**Mormon 8:34–35** I have seen you, and “I know your doing.”

**2 Nephi 33:10–11** “These . . . are the words of Christ.”

**2 Nephi 25:21–22** Once translated, the Book of Mormon would “go from generation to generation as long as the earth shall stand.”

**2 Nephi 25:17; 27:26** The coming forth of the Book of Mormon would be a marvelous work and a wonder that would lead to the gathering of Israel.

- Preassign several students to each read one of President Benson’s addresses about the Book of Mormon. Ask them to briefly share two or three ideas from each talk.
  - Conference Report, Oct. 1984, pp. 4–7; or *Ensign*, Nov. 1984, pp. 6–8.
  - “The Power of the Word,” *Ensign*, May 1986, pp. 79–82.
  - Conference Report, Oct. 1986, pp. 3–7; or *Ensign*, Nov. 1986, pp. 4–7.
  - Conference Report, Apr. 1987, pp. 104–8; or *Ensign*, May 1987, pp. 83–85.
- Discuss the necessity of priesthood authority to teach the gospel, perform ordinances, gather Israel, and preside over and guide the Church.

## THEME SOURCES

- *History of the Church*, 1:18–59.
- *Comprehensive History of the Church*, 1:99–186.
- *Readings in LDS Church History*, 1:43–68.
- Neal A. Maxwell, “By the Gift and Power of God,” *Ensign*, Jan. 1997, pp. 36–41.
- Richard Lloyd Anderson, “By the Gift and Power of God,” *Ensign*, Sept. 1977, pp. 78–85.

This study analyzes the statements of various individuals about the translation process of the Book of Mormon.

- Gayle Goble Ord, “The Book of Mormon Goes to Press,” *Ensign*, Dec. 1972, pp. 66–70.

Describes the division of labor and the process involved in printing the Book of Mormon in

1830. The author concludes that the printing of five thousand copies of a lengthy book was a meritorious achievement.

- Kenneth W. Godfrey, "A New Prophet and a New Scripture: The Coming Forth of the Book of Mormon," *Ensign*, Jan. 1988, pp. 6–13.

A summary of the coming forth of the Book of Mormon from the first visit of Moroni in September 1823 until the publication in March 1830.

- John W. Welch, "I Have a Question," *Ensign*, Jan. 1988, pp. 46–47.

Concludes that Joseph Smith translated the Book of Mormon in sixty-five days or less, a staggering achievement.

- Richard Lloyd Anderson, "Gold Plates and Printer's Ink," *Ensign*, Sept. 1976, pp. 71–76.

A summary of the events surrounding the coming forth of the Book of Mormon.

- Larry C. Porter, "The Restoration of the Aaronic and Melchizedek Priesthoods," *Ensign*, Dec. 1996, pp. 30–47.

Suggests we can conclude with some confidence that the Melchizedek Priesthood was restored in the wilderness area between Harmony, Pennsylvania, and Colesville, New York. While we do not know exactly when the priesthood was restored, the evidence suggests it occurred sometime between the day after the Aaronic

Priesthood restoration (15 May) and the end of May 1829.

#### ADDITIONAL SOURCES

- Richard Lloyd Anderson, *Investigating the Book of Mormon Witnesses* (Salt Lake City: Deseret Book Co., 1981).

Contains a series of biographical sketches of the witnesses to the Book of Mormon. The author concludes that the printed testimonies of the Eleven Witnesses must be taken at face value—they saw the plates, and the Three Witnesses heard the voice of God and saw the angel who displayed the plates.

- Dean C. Jessee, "The Original Book of Mormon Manuscript," *Brigham Young University Studies*, Spring 1970, pp. 259–78.

Reviews the history of the original Book of Mormon manuscript and considers the handwriting and composition of the remaining 144 pages. The author concludes that there were several scribes, but that Oliver Cowdery wrote most of the manuscript.

- Keith W. Perkins, "True to the Book of Mormon—The Whitmers," *Ensign*, Feb. 1989, pp. 34–42.

Covers the Peter Whitmer, Sr. family, their involvement in the Church, and the coming forth of the Book of Mormon.

# ORGANIZATION OF THE CHURCH OF JESUS CHRIST

## THEMES

- 1 A decade of preparation climaxed on 6 April 1830 with the organization of the Church of Jesus Christ.
- 2 When the Church was organized, the Lord commanded the Church to give heed to the words of his prophet (see D&C 21:4).
- 3 Trials and persecution immediately confronted the Prophet and the handful of Church members.
- 4 After the Church was organized, missionaries were called to gather Israel and build the Lord's kingdom.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 6, pp. 67–78.
- Doctrine and Covenants 20–22.

## SUGGESTED APPROACHES

- Consider why the Church was organized ten years after the First Vision. How important were the following factors? Were there others?
  - The age of Joseph Smith and his need for a spiritual education, such as that provided by Moroni and other heavenly visitors.
  - The publication of the Book of Mormon.
  - The restoration of the priesthood.
  - Time to generate support through informal missionary work.
- President Ezra Taft Benson said, “The greatest events of history are those which affect the greatest number for the longest periods” (*The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988], p. 15). Using this statement, discuss why the organization of the Church on 6 April 1830 was one of the greatest events in history.
- Outline for students the events that took place the day of the organization of the Church.

## THEME SOURCES

- *History of the Church*, 1:60–70, 74–117.
- *Comprehensive History of the Church*, 1:187–224.

- John C. Carmack, “Fayette: The Place the Church Was Organized,” *Ensign*, Feb. 1989, pp. 14–19.

Elder Carmack concludes that despite the missing deed of incorporation and the existence of some documents suggesting the Church was organized at Manchester, the overwhelming amount of evidence, including all official sources, designates Fayette as the location.

- Richard Lloyd Anderson, “I Have a Question: Who were the six who organized the Church on 6 April 1830?” *Ensign*, June 1980, pp. 44–45.

Since organization minutes were not kept, there is some question as to who some of the six organizers were. From the recollections of contemporaries, the author maintains we can be certain of the identities of four of them, reasonably certain of the fifth person, but less than certain on the sixth.

## ADDITIONAL SOURCES

- Larry C. Porter, “I Have a Question: Was the Church legally incorporated at the time it was organized in the state of New York?” *Ensign*, Dec. 1978, pp. 26–27.

The author summarizes his search for the deed incorporating the Church, and gives two possible explanations for the lack of any incorporation record.

- Larry C. Porter, “A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania, 1816–1831,” Ph.D. diss., Brigham Young University, 1971, pp. 243–77.

Provides information relative to the organization of the Church.

- Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana, Ill.: University of Illinois Press, 1984), pp. 143–59.

Deals with the events surrounding the organization of the Church, the organization itself, and the early views, doctrines, and practices of the infant Church.

- Ivan J. Barrett, *Joseph Smith and the Restoration* (Provo: Brigham Young University Press, 1973), pp. 120–48.

Covers the organization of the Church, missionary work, the Saints in Colesville, and some of the early conferences.

- Richard Lloyd Anderson, “The House Where the Church Was Organized,” *Improvement Era*, Apr. 1970, pp. 16–19, 21–25.

Reviews the “investigations” that have led to the identification of the Peter Whitmer home in Fayette, where “history of eternal significance was made” (p. 17).

# THE INFANT CHURCH EXPANDS

## THEMES

- 1 The four missionaries to the Lamanites brought the Book of Mormon and the gospel to Sidney Rigdon and many “reformers” in the Kirtland, Ohio area.
- 2 The mission to the Lamanites in 1830 was a singular event with far-reaching impact on the Church and its prophetic destiny.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 7, pp. 79–88.
- Doctrine and Covenants 28; 30; 32; 35–36.

## SUGGESTED APPROACHES

- Illustrate how the hand of the Lord directed the mission to the Lamanites by considering the remarkable sequence of events as outlined below:
  1. The Book of Mormon was translated containing the key concepts of the redemption of the Lamanite people and that the New Jerusalem was to be in the Americas (see title page; 1 Nephi 13:14; Ether 13; *History of the Church*, 1:118–20).
  2. Parley P. Pratt, who was formerly associated with the Disciples of Christ (known as Campbellites) in Ohio’s Western Reserve, was converted to the gospel.
  3. The importance of the first Lamanite mission was highlighted by the call of Oliver Cowdery, the “second elder” of the Church, to lead it (see D&C 28). The revelation also made known that the city of Zion would be located “on the borders by the Lamanites” (v. 9).
  4. In September 1830 Peter Whitmer, Jr. was called to accompany Oliver Cowdery (see D&C 30:5).
  5. In October 1830 Parley P. Pratt and Ziba Peterson were called to go with Oliver Cowdery and Peter Whitmer, Jr. (see D&C 32).
  6. Before leaving, the missionaries signed a covenant that reveals two purposes for the mission (see student manual, p. 80).
  7. Parley P. Pratt influenced the group to visit the Campbellites in the Western Reserve. Successful missionary work there led to the conversion of many important individuals

and to the eventual transfer of Church headquarters to Kirtland.

8. Some missionary work was done among the Indians near Independence, Missouri, but opposition soon arose.
  9. In the summer of 1831 Joseph Smith and others visited Independence, where the Prophet received a revelation designating the location of Zion and its temple (see D&C 57:1–5).
- You could discuss the following statements to show the importance of the mission to the Lamanites:

“This mission charted much of the future history of the Church” (Gordon B. Hinckley, *Truth Restored* [Salt Lake City: Deseret News Press, 1947], p. 36).

“From the very beginning the attention of the Prophet and his brethren had been drawn to the Lamanites. This was due, of course, to the fact that great promises had been made to them in the Book of Mormon that the Gospel would be given to them in this dispensation and eventually they would be restored to full fellowship and favor before the Lord. The enthusiasm of the brethren may have been premature, but nevertheless the Lord commanded such a mission at that time. It seems that it was not so much for the benefit of the Indians, or Lamanites, although that factor was very great, but to carry the message to the land which later was to be revealed as the land of Zion, where the City of Zion will eventually be built. . . .

“ . . . The journey of nearly fifteen hundred miles, through wilderness much of the way, and in inclement weather much of the time, consumed some four months time. It was, however, a very profitable journey, as many embraced the Gospel along the way and substantial branches were raised in Kirtland and other parts, and many stalwart men came into the Church. This was the first missionary journey west of the state of New York, and its results were to prove to be incalculable in the benefits to the Church” (Joseph Fielding Smith, *Church History and Modern Revelation*, 2 vols. [Salt Lake City: Deseret Book Co., 1953], 1:146, 150).

“Oliver Cowdery was then Mormonism’s most eloquent spokesman, standing next to Joseph Smith in Church government and in prominence as a witness of the early visions. The importance of the western mission is evident from the fact that he headed it” (Richard Lloyd Anderson, “The Impact of the First Preaching in Ohio,” *Brigham Young University Studies*, Summer 1971, p. 474).

#### THEME SOURCES

- *History of the Church*, 1:118–39.
- *Comprehensive History of the Church*, 1:213–35, 251–53.
- Parley P. Pratt, *Autobiography of Parley P. Pratt*, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1985), pp. 35–48.  
Includes Elder Pratt’s account of the Lamanite mission.
- Richard Lloyd Anderson, “The Impact of the First Preaching in Ohio,” *Brigham Young University Studies*, Summer 1971, pp. 474–96.  
A study of the conversions in the Kirtland area during the month that Oliver Cowdery and his companions were there. The author concludes that the early Kirtland period furnishes personal records that recreate the events and emotions of the first converts, more than any other segment of early Latter-day Saint history, and he assesses the importance of this segment of the Lamanite mission. It highlights the witnesses of Oliver Cowdery, the use of the Book of Mormon, and the sincerity of missionaries.

- Milton V. Backman, Jr., “The Quest for a Restoration: The Birth of Mormonism in Ohio,” *Brigham Young University Studies*, Summer 1972, pp. 346–64.

Examines the religious conditions in Kirtland and vicinity in order to understand why the Western Reserve was such a fruitful field in 1830.

#### ADDITIONAL SOURCES

- Robert J. Matthews, “How We Got the Book of Moses,” *Ensign*, Jan. 1986, pp. 43–49.  
Covers some of the early publications of the book of Moses, explains how it came to be in the Pearl of Great Price, and gives a brief assessment of some of its doctrinal contributions.
- Robert J. Matthews, “The ‘New Translation’ of the Bible, 1830–1833: Doctrinal Development during the Kirtland Era,” *Brigham Young University Studies*, Summer 1971, pp. 400–422.  
Explains that translating the Bible was part of Joseph Smith’s calling. The article contains an explanation of when the Prophet started the translation, its purpose, and a summary of the value of the translation.
- Frederick G. Williams, “Frederick Granger Williams of the First Presidency of the Church,” *Brigham Young University Studies*, Spring 1972, pp. 243–61.  
A biographical sketch of Frederick G. Williams, who was converted to the gospel on the Western Reserve in 1830.

# GATHERING TO OHIO

## THEMES

- 1 The Lord extended significant promises to his people on condition that they gather to Ohio.
- 2 In gathering to Ohio, the Church encountered numerous difficulties of both a temporal and spiritual nature that were successfully met with the blessings of the Lord.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 8, pp. 89–101.
- Doctrine and Covenants 37–38; 43; 49.

## SUGGESTED APPROACHES

- Tell of the Prophet Joseph Smith’s arrival in Kirtland in January 1831 when he met Newel K. Whitney (see student manual, pp. 90–91). Have students look at the picture of the Newel K. Whitney store, and then share with them several of the important things that took place there. For a time the Whitney store was the headquarters of the Church and the Prophet’s residence.
- Review the reasons the Lord directed his people to move to Ohio by discussing the promises they would receive there:

**Doctrine and Covenants 38:18–20** An eventual inheritance in the earth.

**Doctrine and Covenants 38:32; 41:2–3** The Lord’s law to his Church to be given.

**Doctrine and Covenants 38:32** An endowment from on high.

**Doctrine and Covenants 38:33; 39:15** Missionaries to be sent to all nations.

**Doctrine and Covenants 38:39** The riches of eternity.

**Doctrine and Covenants 39:15** Blessings heretofore unknown.

- Discuss some of the challenges the Church faced during its first months in Ohio and how the Lord blessed the Saints to be able to meet those difficulties. Some of the following questions may help your discussion:
  - Based on what you read in the student manual, what significant challenges and difficulties did the Church encounter when the Saints moved to Ohio?

- Why would the Lord allow members of the Church to experience these problems when he commanded them to go and extended great promises to them?
- Why would Satan sponsor false spiritual manifestations among the Saints during the early days in Ohio?
- How did the Prophet Joseph Smith respond when he encountered these difficulties in Ohio?
- What evidence is there that the Lord was able to turn the Saints’ problems to their benefit during this period?
- Point out that 63 of the 138 sections contained in the Doctrine and Covenants were received in Ohio. Briefly discuss some of the revelations received and events that occurred during the Church’s first months in Ohio. These revelations include section 42, the law of the Church; section 45, signs of the Second Coming; and section 50, understanding spiritual manifestations.

## THEME SOURCES

- *History of the Church*, 1:140–88.
- *Comprehensive History of the Church*, 1:236–51.
- *Readings in LDS Church History*, 1:93–96.
- William O. Nelson, “To Prepare a People,” *Ensign*, Jan. 1979, pp. 18–22.

Reviews the history of the revelations regarding the Lord’s economic plan for his Saints and their implementation. Defines the Lord’s law of consecration (this law, restored in the early days of the Church, still applies to us).

- Stanley B. Kimball, “The First Road West: From New York to Kirtland, 1831,” *Ensign*, Jan. 1979, pp. 29–30.  
Contains annotated maps that detail the three different routes New York Saints followed in moving to Ohio.
- Dean Jessee, “‘Steadfastness and Patient Endurance’: The Legacy of Edward Partridge,” *Ensign*, June 1979, pp. 41–47.

Examines the legacy of Edward Partridge and his immediate family. Suggests their most enduring legacy was their devotion and faith in the face of considerable adversity.

#### ADDITIONAL SOURCES

- Milton V. Backman, Jr., *The Heavens Resound* (Salt Lake City: Deseret Book Co., 1983), pp. 52–100.

Provides information about early criticism of Latter-day Saint doctrines, examples of counterfeit spiritual experiences, and the coming forth of the law of consecration.

- Max H. Parkin, “The Nature and Cause of Internal and External Conflict of the Mormons in

Ohio between 1830 and 1838,” master’s thesis, Brigham Young University, 1966, pp. 33–88.

Discusses the “spiritual abnormalities” that occurred among the early Saints in and around Kirtland and their impact on members and nonmembers alike.

- Karl Ricks Anderson, *Joseph Smith’s Kirtland Eyewitness Accounts* (Salt Lake City: Deseret Book Co., 1989).

A collection of eye-witness accounts that deal with aspects of the Kirtland experience. Pages 1–20 deal with the coming of Joseph Smith and the New York Saints to Ohio.



# GATHERING TO THE LAND OF ZION

## THEMES

- 1 The establishment of Zion as foretold by the prophets is a primary responsibility of the Latter-day Saints.
- 2 Independence, Missouri, was identified through revelation as the center place of Zion.
- 3 The Prophet Joseph Smith dedicated the temple site and appointed leaders to remain and supervise Church affairs in Missouri.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 9, pp. 102–12.
- 3 Nephi 21:20–24.
- Ether 13:1–11.
- Doctrine and Covenants 52–62.

## SUGGESTED APPROACHES

- Review the sequence of the Saints' awareness concerning Zion or the New Jerusalem.
  1. The books of Ether and 3 Nephi in the Book of Mormon indicate that the New Jerusalem will be established in America. This fact stimulated interest on the part of early Church members to know exactly when and where the prophecies would be fulfilled. Read and briefly comment on 3 Nephi 21:20–27 and Ether 13:1–11.
  2. In September of 1830 the Lord corrected false revelations received by Hiram Page concerning the location of Zion, and indicated it would be established "on the borders by the Lamanites." This referred to the border that existed from 1825 to 1845, east of which were the states of the United States, and west of which were the Indian nations. Part of that border extended along the western edge of the state of Missouri (see D&C 28:9; student manual, p. 79). This border is also referred to in the Doctrine and Covenants as "the line running directly between Jew and Gentile" (D&C 57:4).
  3. In the fall and winter of 1830–31 the Lamanite missionaries traveled to Missouri.

4. In January 1831 the Lord promised he would reveal the place of the inheritance of the Saints (see D&C 38:20).
  5. In June of 1831 the Lord revealed that Missouri was the land of the Saints' inheritance (see D&C 52:2, 42–43).
  6. In July 1831 the Lord designated Independence, Jackson County, Missouri, as the location of Zion, the New Jerusalem (see D&C 57:1–2).
  7. On 2 August 1831 Sidney Rigdon dedicated the land of Zion for the gathering of Israel, and on 3 August the Prophet Joseph Smith dedicated the temple site.
  8. The Saints were told about the tribulation and sacrifice that would be required before Zion could be fully established, though they did not envision what lay ahead (see D&C 58:1–5).
- Help students understand that the gathering to Ohio was (1) a call from the Lord and (2) directed by the Lord's living prophet. The gathering today is to the stakes of Zion. When the time comes that the Saints are to gather to the New Jerusalem it will be (1) a call from the Lord and (2) under the direction of the Lord's living prophet. President Harold B. Lee said:

"The third objective that I would name is to teach the gospel, that students will not be misled by purveyors of false doctrines, vain speculations, and faulty interpretations. For instance, we have people who are constantly spreading the word that the time has now come to go back and settle Jackson County, Missouri, and build the temple. Well, I suppose that when the Lord gets ready for that, he will direct us through the proper channels; he won't do it through some Tom, Dick, or Harry who gets an idea he's going to buy lands and therefore call the people back to build up Jackson County. I think it's important to keep that in mind—the time will be when the Lord tells us.

"Down on the coast and elsewhere, we constantly have people who are saying that somebody has said we must flee to the Rocky

Mountains for safety, leave the coast, the wickedness of the world, and come to the mountains. The Lord hasn't said that you have to come here in the shadow of the Salt Lake Temple to be safe. It is not *where* you live, but *how* you live that is important. You can be just as safe in Texas, New York, Chicago, or on the coast as you can here, provided you put in gear the full program of the Church" ("Objectives of Church Education," in *Charge to Religious Educators*, 2nd ed. [1982], p. 14).

#### THEME SOURCES

- *History of the Church*, 1:188–206.
- *Comprehensive History of the Church*, 1:253–64.
- *Readings in LDS Church History*, 1:104–13.

#### ADDITIONAL SOURCES

- Richard Lloyd Anderson, "Jackson County in Early Mormon Descriptions," *Missouri Historical Review*, Apr. 1971, pp. 270–93.  
Covers W. W. Phelps's firsthand account of the trip to Missouri in July 1831 with the Prophet, as well as his description of the land of Missouri. There is also an account of Independence as seen by other travelers.
- Warren A. Jennings, "Zion Is Fled: The Expulsion of the Mormons from Jackson County, Missouri," Ph.D. diss., University of Florida, 1962.
- T. Edgar Lyon, "Independence, Missouri, and the Mormons, 1827–1833," *Brigham Young University Studies*, Autumn 1972, pp. 10–19.  
Traces selected aspects of Latter-day Saint economic development.

# DEVELOPMENT OF THE CHURCH IN OHIO, 1831–34

## THEMES

- 1 During the formative years of the Church in Ohio, important matters of doctrine and government were revealed “line upon line” to the Prophet Joseph Smith.
- 2 The Prophet’s work on the Joseph Smith Translation served as a catalyst for many revelations in the Doctrine and Covenants.
- 3 Much of the energy and many of the activities of the Prophet Joseph Smith and early Church members centered on missionary work.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 10, pp. 113–26.
- Doctrine and Covenants 66–67; 69; 72; 81:90; 102.

## SUGGESTED APPROACHES

- During the Ohio period of 1831–34 the offices of bishop, high priest, patriarch, the First Presidency, and high council were all introduced to the Church for the first time. Discuss these offices, focusing on individuals called to the position, the historical setting, and the duties and responsibilities as outlined by the Lord in the revelations.
- You could share Newel K. Whitney’s experience. Brother Whitney was called as the first bishop in Kirtland. At the time of his call he said, “‘Brother Joseph, I can’t see a Bishop in myself.’  
 “. . . The Prophet answered: ‘Go and ask the Lord about it.’ And Newel did ask the Lord, and he heard a voice from heaven say: ‘*Thy strength is in me.*’ That was enough. He accepted the office, and served in it faithfully to the end of his days—a period of eighteen years” (Orson F. Whitney, in Conference Report, Apr. 1919, pp. 47–48).
- Illustrate the relationship of the Joseph Smith Translation and the Doctrine and Covenants by considering the following information:
  - As part of the process of revising the Bible, the Lord instructed the Prophet Joseph Smith to ask questions (see D&C 42:56–57). The

environment created by this thoughtful study provided a catalyst for revelation.

- A significant product of the Prophet’s work on the Joseph Smith Translation was frequent revelation concerning personal, doctrinal, and organizational matters, much of which became part of the Doctrine and Covenants.
- The relationship between the Joseph Smith Translation and the Doctrine and Covenants can be easily demonstrated by noting the number of revelations received while the Prophet was working on the translation.

The large number of revelations the Prophet received during the early Kirtland period can be accounted for not only because the Church was young and needed continual guidance but because the Prophet was intently studying the scriptures.

## THEME SOURCES

- *History of the Church*, 1:206–348, 416–25.
- *Comprehensive History of the Church*, 1:265–313.
- Davis Bitton, “Kirtland as a Center of Missionary Activity, 1830–1838,” *Brigham Young University Studies*, Summer 1971, pp. 497–516.

During this eight-year period missionaries were sent out from Kirtland, the headquarters of the Church, to proselyte. Names of missionaries, their areas of proselyting, opposition they experienced, as well as their successes are included in this article.

- Robert J. Matthews, “The ‘New Translation’ of the Bible, 1830–1833: Doctrinal Development during the Kirtland Era,” *Brigham Young University Studies*, Summer 1971, pp. 400–422.

The author gives a brief history of the Joseph Smith Translation and suggests that many revelations in the Doctrine and Covenants, especially those on doctrine, are related to the Prophet’s biblical translation.

- Dean C. Jessee and William G. Hartley, “Joseph Smith’s Missionary Journal,” *New Era*, Feb. 1974, pp. 34–36.

The Prophet's journal account of his missionary trip to Canada in late 1833.

#### ADDITIONAL SOURCES

- Milton V. Backman, Jr., *The Heavens Resound* (Salt Lake City: Deseret Book Co., 1983), pp. 52–62, 82–124.

Chapters 4, 6–7 deal with early criticism of the Church, the move to Hiram, Joseph's work on the Joseph Smith Translation, and early organizational and doctrinal development.

- Robert J. Matthews, "A Plainer Translation," *Joseph Smith's Translation of the Bible: A History and Commentary* (Provo: Brigham Young University Press, 1975).

A history of the Prophet Joseph Smith's biblical revision.

- Robert J. Woodford, "Jesse Gause, Counselor to the Prophet," *Brigham Young University Studies*, Spring 1975, pp. 362–64.

Biographical information regarding a member of the First Presidency who is perhaps the least known of any man who has served in that position. The author also gives information as to why Gause's name was removed from section 82 of the Doctrine and Covenants for so many years.

- Frederick G. Williams, "Frederick Granger Williams of the First Presidency of the Church," *Brigham Young University Studies*, Spring 1972, pp. 243–61.

A biographical sketch of President Frederick G. Williams.

# EXPULSION FROM JACKSON COUNTY

## THEMES

- 1 The Saints were driven out of Jackson County because of transgression (see D&C 101:2).
- 2 The Lord foresaw that the Saints would not be successful in building Zion until “after much tribulation” (see D&C 58:3).
- 3 Internal problems among the Saints in Jackson County weakened their position there.
- 4 There were many differences resulting in conflict between the members of the Church and the Missourians.
- 5 The Saints were driven out of Jackson County by violence and other oppressive acts.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 11, pp. 127–39.
- Doctrine and Covenants 58:1–5.

## SUGGESTED APPROACHES

- The promises of God never fail, but people may fail to qualify for his blessings (see D&C 3:1–3). The Lord, who knows all things (see 2 Nephi 9:20), knew that even though he revealed the location for the Latter-day Zion, his children would not be successful in their initial attempt to establish it.

The best evidence of this is found in the second revelation received following the Saints’ arrival in the land of Zion. Read Doctrine and Covenants 58:1–5. Here the Lord gives the following insights:

- The strict keeping of God’s commandments is a prerequisite in building and preserving Zion (see v. 2).
- Tribulation would test the Saints to see if they were worthy of this great reward (see v. 2).
- The Saints could not foresee the “design” or plan of God in bringing them all the way to Zion and then letting them fail in their objective (see v. 3).
- The glory of Zion would come only “after much tribulation” (v. 3). The Lord told the Saints this before it ever happened so they would “lay it to heart, and receive that which [was] to follow” (v. 5).

- Instead of expecting the Saints to immediately establish Zion, the Lord gave them the honor of laying the foundation for Zion to be built. Read and study Doctrine and Covenants 58:6–8. The Lord brought the Saints to Zion to:
  - See if they would be obedient to his word (see v. 6).
  - Prepare their hearts to “bear testimony of the things which are to come” (v. 6).
  - Honor them in laying the foundation (see v. 7).
  - Let them know where Zion would stand and then bear record of it (see v. 7).
- Read and discuss Doctrine and Covenants 101:1–9, which was given shortly after the Saints were driven out of Jackson County.
- You could list and discuss the internal problems in the Church as well as the external problems and differences that led to conflicts. In what ways do we as Latter-day Saints still struggle with some of these problems?
- To build Zion the Saints must learn obedience and develop in character. Share the following statement by Bishop Robert D. Hales, then the Presiding Bishop of the Church:

“Zion is characterized in scripture as a city in which the people ‘were of one heart and one mind, and dwelt in righteousness; and there was no poor among them’ (Moses 7:18). Zion is ‘every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God’ (D&C 82:19). This promised Zion always seems to be a little beyond our reach. We need to understand that as much virtue can be gained in progressing toward Zion as in dwelling there. It is a process as well as a destination. We approach or withdraw from Zion through the manner in which we conduct our daily dealings, how we live within our families, whether we pay an honest tithe and generous fast offering, how we seize opportunities to serve and do so diligently. Many are perfected upon the road to Zion who will never see the city in mortality” (in Conference Report, Apr. 1986, p. 38; or *Ensign*, May 1986, p. 30).

If you did not discuss the theme of Zion in the previous lesson, read Doctrine and Covenants 105:9–10 and teach and testify that Zion will yet be a reality. We are now in that season awaiting the fulfillment of the words of God’s prophets, gaining more experience, and being “taught more perfectly . . . concerning [our] duty, and the things” the Lord requires at our hands (v. 10). Consider temple work, raising righteous families, home teaching, and missionary work—all duties that we need to learn and observe more perfectly before Zion becomes a reality.

#### THEME SOURCES

- *History of the Church*, 1:372–406, 426–40.
- *Comprehensive History of the Church*, 1:314–56.
- Richard L. Bushman, “Mormon Persecutions in Missouri, 1833,” *Brigham Young University Studies*, Autumn 1960, pp. 11–20.  
Points out that religious differences and the concern that the Latter-day Saints were becoming a political threat were major factors in the conflict.
- T. Edgar Lyon, “Independence, Missouri, and the Mormons, 1827–1833,” *Brigham Young University Studies*, Autumn 1972, pp. 10–19.  
Suggests that economics became a major factor in the expulsion of the Latter-day Saints.

#### ADDITIONAL SOURCES

- B. H. Roberts, *The Missouri Persecutions* (Salt Lake City: Bookcraft, 1965), chaps. 5–13.  
Contains a fairly thorough treatment of the internal and external problems that affected the Latter-day Saints in Jackson County.
- Parley P. Pratt, *Autobiography of Parley P. Pratt*, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1985), pp. 75–86.  
Elder Pratt was an active participant in the events of the Jackson County period.
- Ivan J. Barrett, *Joseph Smith and the Restoration* (Provo: Brigham Young University Press, 1973), chaps. 13–14.  
Account of the problems in Jackson County between the Latter-day Saints and the Missourians. The chapters contain several stories that add color and insight to the conflict.
- Max H. Parkin, “A History of the Latter-day Saints in Clay County, Missouri, from 1833 to 1837,” Ph.D. diss., Brigham Young University, 1976, pp. 8–33.  
A discussion of the Saints in Jackson County and their expulsion.

# ZION'S CAMP

## THEMES

- 1 A revelation received in 1834 gave instructions concerning the organization of Zion's Camp.
- 2 Sacrifice was required of the members of Zion's Camp.
- 3 The Prophet Joseph Smith promised all who marched in Zion's Camp that if they would be obedient they would return to their homes safely.
- 4 Although Zion's Camp did not achieve its objective of restoring the Saints to their lands, it did accomplish the Lord's objective of strengthening the faith and testing the worthiness of its members for greater callings in the future.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 12, pp. 140–52.
- Doctrine and Covenants 101; 103; 105.

## SUGGESTED APPROACHES

- Use the map in the student manual (p. 144) that shows the route of Zion's Camp, and then discuss what took place at the various locations as recorded in volume 2 of *History of the Church*.
- Share the following statement by President George A. Smith concerning the journey:
 

“The Prophet Joseph took a full share of the fatigues of the entire journey. In addition to the care of providing for the Camp and presiding over it, he walked most of the time and had a full proportion of blistered, bloody, and sore feet, which was the natural result of walking from 25 to 40 miles a day in a hot season of the year. But during the entire trip he never uttered a murmur or complaint, while most of the men in the Camp complained to him of sore toes, blistered feet, long drives, scanty supply of provisions, poor quality of bread, bad corn dodger, frouzy butter, strong honey, maggotty bacon and cheese, &c., even a dog could not bark at some men without their murmuring at Joseph. If they had to camp with bad water it would nearly cause rebellion, yet we were the Camp of Zion, and many of us were prayerless, thoughtless, careless, heedless, foolish or devilish, and yet we did not know it. Joseph had to bear with us and tutor us, like children. There were many, however, in the

Camp who never murmured and who were always ready and willing to do as our leaders desired” (“My Journal,” Instructor, May 1946, p. 217).

- Review Doctrine and Covenants 105:19, which explains an important purpose of Zion's Camp.
- Point out that Zion's Camp was not a failure. The experience gained by Brigham Young, Heber C. Kimball, and others was invaluable when the Saints were driven out of northern Missouri and later crossed the plains to the Rocky Mountains. It also served to strengthen the future leaders of the Church. Both the original Quorum of the Twelve and the original First Quorum of the Seventy were made up predominantly of men who had served in Zion's Camp. You could use the following statement:

“Elder Joseph Young in his ‘History of the Organization of the Seventies,’ (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: ‘Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.’” (*History of the Church*, 2:182 footnote).

## THEME SOURCES

- *History of the Church*, 2:36–123.
- *Comprehensive History of the Church*, 1:370–71.
- Stanley B. Kimball, “Zion's Camp March from Ohio to Missouri, 1834,” *Ensign*, Apr. 1979, pp. 45–49.

An article providing maps showing the route of Zion's Camp through Ohio, Indiana, Illinois, and Missouri.

- Peter Crawley and Richard L. Anderson, "The Political and Social Realities of Zion's Camp," *Brigham Young University Studies*, Summer 1974, pp. 406–20.

The authors review primary documents related to Zion's Camp in the context of the political and social forces that brought it into being and the forces that led to its abandonment.

- Wilburn D. Talbot, "Zion's Camp," master's thesis, Brigham Young University, 1973.

A comprehensive study of Zion's Camp containing an appraisal of the individual members of the army.

- Milton V. Backman, Jr., *The Heavens Resound*, pp. 175–200.

Covers the organization of Zion's Camp, the march of the camp, its disbanding, and its legacy.

#### **ADDITIONAL SOURCES**

- James L. Bradley, *Zion's Camp 1834: Prelude to the Civil War* (Salt Lake City: Publishers Press, 1990).



# GLORIOUS DAYS IN KIRTLAND, 1834–36

## THEMES

- 1 Church government was further established with the calling of Apostles and Seventies.
- 2 Missionaries were sent to many areas of the United States and Canada; this eventually opened doors to other nations.
- 3 The establishment of various schools, Church publications, and the acquisition of ancient records contributed to the education of members of the Church.
- 4 The Latter-day Saints were greatly blessed for sacrificing to build the Kirtland Temple.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 13, pp. 153–68.
- Doctrine and Covenants 107; 109–10.

## SUGGESTED APPROACHES

- Discuss Doctrine and Covenants 18:26–28. This revelation was given through the Prophet Joseph Smith to Oliver Cowdery and David Whitmer explaining the responsibilities of those who serve as Apostles of the Lord. These two men are informed that they should “search out the Twelve, who shall have the desires of which I have spoken” (v. 37).
- Review the charge given by Oliver Cowdery to the Quorum of the Twelve Apostles the day they were called, 14 February 1835 (see *History of the Church*, 2:194–98). Help students see the responsibilities and attendant promises that go with this priesthood office. (Note: Matthew 10 is the Savior’s charge to the Twelve called in the meridian dispensation.)
- Discuss the dedication of the Kirtland Temple. During a fifteen-week period, extending from 21 January to 1 May 1836, probably more Latter-day Saints saw visions and witnessed other unusual spiritual manifestations than during any other period in the history of the Church up to that time. It truly was a pentecostal season for the Saints. Point out that such an outpouring of blessings came after great sacrifice on the part of the Saints (see D&C 109:5).

- Share the experience of the Prophet Joseph Smith and Oliver Cowdery in seeing the Savior in the Kirtland Temple. This is the Church of Jesus Christ and he stands at its head. When David O. McKay was sustained as President of the Church, he said: “No one can preside over this Church without first being in tune with the head of the Church, our Lord and Savior, Jesus Christ. He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed. With his guidance, with his inspiration, we cannot fail” (in Conference Report, Apr. 1951, p. 157).
- Relate Parley P. Pratt’s mission to Canada and its impact on the future of the Church. You could include the following items:
  - The conversion of the Fieldings and John and Leonora Taylor.
  - Eventual opening of the British Mission.

## THEME SOURCES

- *History of the Church*, 2:142–440.
- *Comprehensive History of the Church*, 1:369–91.
- *Readings in LDS Church History*, 1:199–234.
- Dean C. Jessee, “The Kirtland Diary of Wilford Woodruff,” *Brigham Young University Studies*, Summer 1972, pp. 365–99.  
Provides a glimpse of Latter-day Saint life in Kirtland.
- Davis Bitton, “Kirtland as a Center of Missionary Activity, 1830–1838,” *Brigham Young University Studies*, Summer 1971, pp. 497–516.  
Names of missionaries, their training, opposition, and success in Ohio and surrounding areas.
- Leland H. Gentry, “What of the Lectures on Faith?” *Brigham Young University Studies*, Fall 1978, pp. 5–19.  
The historical background of the *Lectures on Faith*, who wrote them, where they were delivered, and why they are important to the Church.

- Lyndon Cook, “Notes and Comments: The Apostle Peter and the Kirtland Temple,” *Brigham Young University Studies*, Summer 1975, pp. 550–52.

Gives evidence that Peter was in attendance at the dedication of the Kirtland Temple.

#### ADDITIONAL SOURCES

- James N. Baumgarten, “The Role and Function of the Seventies in LDS Church History,” master’s thesis, Brigham Young University, 1960.

A history of the Seventies from 1835 to 1960.

- Orlen Curtis Peterson, “A History of the Schools and Educational Programs of The Church of Jesus Christ of Latter-day Saints in Ohio and Missouri, 1831–1839,” master’s thesis, Brigham Young University, 1972.

A study regarding the Latter-day Saints and their efforts to provide education for themselves and their children, including the Hebrew school.

- LeRoi C. Snow, “Who Was Professor Joshua Seixas?” *Improvement Era*, Feb. 1936, pp. 67–71.

A biographical sketch of the man who taught Hebrew to Joseph Smith and other Latter-day Saints in Kirtland, Ohio.

- H. Donl Peterson, *The Pearl of Great Price: A History and Commentary* (Salt Lake City: Deseret Book Co., 1987), pp. 36–46.

Historical background on how the Egyptian scrolls came into Joseph Smith’s possession.

- Richard O. Cowan, *Temples to Dot the Earth* (Salt Lake City: Bookcraft, 1989), pp. 21–43.

Describes the construction of the Kirtland Temple and the glorious events that accompanied its dedication.

- Stephen D. Ricks, “Notes and Comments: The Appearance of Elijah and Moses in the Kirtland Temple and the Jewish Passover,” *Brigham Young University Studies*, Fall 1983, pp. 483–86.

A discussion of Elijah’s role in the Jewish Passover as forerunner of the Messiah, some modest chronological corrections regarding the Passover, and the appearance of Elijah in the Kirtland Temple on 3 April 1836.

- Clarence L. Fields, “History of the Kirtland Temple,” master’s thesis, Brigham Young University, 1963.

Covers the construction, dedication, and purpose of the Kirtland Temple.

- Milton V. Backman, Jr., *The Heavens Resound* (Salt Lake City: Deseret Book Co., 1983), chaps. 9, 13, 15–16.

These chapters cover the building of the Kirtland Temple and the glorious manifestations that took place therein, as well as the unfolding of new doctrine as it pertained to the kingdom of God.

- Lyneve Wilson Kramer and Eva Durrant Wilson, “Mary Isabella Hales Horne: Faithful Sister and Leader,” *Ensign*, Aug. 1982, pp. 62–66.

Mary Horne, a convert from Toronto, Canada, followed the leadership of the Church to Far West, Nauvoo, and finally to Utah. She was a prominent member of the Church who became the mother of fifteen children.

# THE APOSTASY IN KIRTLAND, 1836–38

## THEMES

- 1 The peace enjoyed by the Latter-day Saints in Kirtland ended in 1837 with the apostasy of a number of members, including several Church leaders.
- 2 Heber C. Kimball was called to head a mission to England, which resulted in hundreds of faithful people joining the Church and thereby strengthening it.
- 3 During the darkest hour in Kirtland there were those who maintained their integrity and loyalty to the kingdom of God.
- 4 The Kirtland Camp was organized under the direction of the Seventy to assist the poor in leaving Kirtland.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 14, pp. 169–80.

## SUGGESTED APPROACHES

- Consider the role of materialism (the concern for temporal wealth) in the Kirtland apostasy and in personal apostasy today. You could discuss the following statement by President George Q. Cannon:
 

“The Lord is working with us as well as with the nation, and I feel sure he will cleanse from our midst everything that is impure and ungodly. I expect that we shall have ordeals that will cleanse everything of this character from our midst, and that everything that can be shaken will be. In former days we had mobs to contend with, and other difficulties that were trying to the faith of the people, and those who were not grounded on the rock fell by the way. If they could be frightened, or if threats or difficult circumstances could affect them or their faith, why, of course, they dissolved their connection with the Church. But I rather think the day of mobs has gone by. We certainly have been led to expect that the time will come when we shall be delivered from the power of mobocracy. What then will be the means of trying the people? Probably prosperity, good circumstances, the increase of wealth, the effects of which are far more trying on a people than poverty. The

influences which attend wealth and comfortable circumstances will probably have the same effect on the people in cleansing from our midst that which is unsound, as mobocracy and the difficult circumstances connected with it had in former days. But I never expect to see the day when the Latter-day Saints will be free from influences which will test their fidelity to God, and be a means of removing from their midst that which is unworthy to be associated with his Church. That is my feeling, and has been for a long time, and I believe that God is causing us to pass through these circumstances expressly to test, prove and try us, and see whether we will be true to him or not” (in *Journal of Discourses*, 17:340).

- You could discuss the following topics in this lesson:
  - What caused the apostasy in Kirtland?
  - How did the apostasy try the faithful?
  - How was the apostasy a cleansing of the Church?
- Approximately two years after the Prophet Joseph Smith dedicated the Kirtland Temple, more than sixteen hundred Latter-day Saints abandoned this house of the Lord, vacated their homes, left their property, and headed toward northern Missouri. One contemporary who witnessed this exodus, Hepzibah Richards, wrote: “They are driven out of this place as truly as the Saints were driven out of Jackson County 4 years ago, though in a different manner. There they were driven by force of arms, here by persecution, chiefly from the dissenters” (in Milton V. Backman, Jr., *The Heavens Resound* [Salt Lake City: Deseret Book Co., 1983], p. 347).

Discuss examples of personal apostasy in Kirtland and how these affected the Church there. Point out the valiant efforts of the Saints who never faltered. Most Latter-day Saints remained faithful through these troubled times in Ohio, but there is a lesson for us in the lives of those who fell away. You could include the following:

- Elder Parley P. Pratt’s disaffection and John Taylor’s testimony that helped Elder Pratt repent.

- Apostates' meeting in the Kirtland Temple and Elder Brigham Young's defense of the Prophet.
- John Taylor's defense of the Prophet shortly before returning to Canada.
- Joseph Smith, Sr.'s efforts to control an armed mob led by Warren Parrish.
- Emma Smith's compassionate feeding of the poor at a time her own family had little to eat.

#### THEME SOURCES

- *History of the Church*, 2:463–529; 3:1–3, 87–148.
- *Comprehensive History of the Church*, 1:392–412.
- *Readings in LDS Church History*, 1:235–58.
- Ronald K. Esplin, "A Great Work Done in That Land," *Ensign*, July 1987, pp. 20–27.  
The mission of Heber C. Kimball and Orson Hyde to England in 1837.
- Scott H. Partridge, "The Failure of the Kirtland Safety Society," *Brigham Young University Studies*, Summer 1972, pp. 437–54.  
Emphasis on the social and economic environment within which the events took place.
- Milton V. Backman, Jr., "A Warning from Kirtland," *Ensign*, Apr. 1989, pp. 26–30.  
Dispels some of the misconceptions about the causes and extent of the Kirtland apostasy.

#### ADDITIONAL SOURCES

- Dale W. Adams, "Chartering the Kirtland Bank," *Brigham Young University Studies*, Fall 1983, pp. 467–82.  
The history of the Prophet's attempts to have the Kirtland Bank chartered, with an explanation as to why the charter was never granted.

- D. Paul Sampson and Larry T. Wimmer, "The Kirtland Safety Society: The Stock Ledger Book and the Bank Failure," *Brigham Young University Studies*, Summer, 1972, pp. 427–36.

Discusses the finding of the Kirtland Safety Society ledger book and gives an analysis of its importance.

- Larry C. Porter, "Beginnings of the Restoration: Canada, an 'Effectual Door' to the British Isles," pp. 3–43; and James R. Moss, "The Gospel Restored to England," pp. 71–103; in V. Ben Bloxham, James R. Moss, and Larry C. Porter, eds., *Truth Will Prevail: The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles, 1837–1987* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1987).

The background and history of the first British missionaries.

- Backman, *Heavens Resound*, pp. 310–41.  
Covers the reasons for the Apostasy and discusses why several individuals fell away from the Church.
- Max H. Parkin, "The Nature and Cause of Internal and External Conflict of the Mormons in Ohio between 1830 and 1838," master's thesis, Brigham Young University, 1966.  
Study on the apostasy at Kirtland and the factors that caused it. Includes a chapter on the Kirtland Camp.
- Gordon Orville Hill, "A History of Kirtland Camp: Its Initial Purpose and Notable Accomplishments," master's thesis, Brigham Young University, 1975.  
A comprehensive study of a group of Latter-day Saints who left Kirtland for Missouri in the summer of 1838.

# THE CHURCH IN NORTHERN MISSOURI, 1836–38

## THEMES

- 1 Far West was established as a gathering place for the Saints and eventually became the headquarters of the Church.
- 2 The Prophet Joseph Smith identified the valley of Adam-ondi-Ahman as the place where the Ancient of Days (Adam) will come to visit his people. The Lord will also appear at this gathering.
- 3 The Far West period was a time of conflict, apostasy, and purging.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 15, pp. 181–92.
- Doctrine and Covenants 114–20.

## SUGGESTED APPROACHES

- Doctrine and Covenants sections 114–20 are revelations received by Joseph Smith at Far West. You could mention these sections and point out certain verses and show their importance.

**Doctrine and Covenants 114** Elder David W. Patten is called to serve a mission to testify of Christ.

**Doctrine and Covenants 115** The Lord commands his people to build a temple at Far West, Missouri (see vv. 10–14). In this section the Lord also affirms the name of the Church (see v. 4).

**Doctrine and Covenants 116** The location and importance of Adam-ondi-Ahman are given.

**Doctrine and Covenants 117** William Marks and Bishop Newel K. Whitney are commanded to leave and gather at Adam-ondi-Ahman and Far West (see vv. 8–11).

**Doctrine and Covenants 118** Four new Apostles are called to fill vacancies in the Quorum of the Twelve (see vv. 1, 6). The Twelve are to go to England (see vv. 4–5).

**Doctrine and Covenants 119** The law of tithing is given.

**Doctrine and Covenants 120** Authorizes the committee on the disposition of tithing.

- Read or sing “Adam-ondi-Ahman” (*Hymns*, no. 49).

## THEME SOURCES

- *History of the Church*, 2:448–62, 522–25; 3:1–54.
- *Comprehensive History of the Church*, 1:413–46.
- *Readings in LDS Church History*, 1:257–85.
- Leland H. Gentry, “Adam-ondi-Ahman: A Brief Historical Survey,” *Brigham Young University Studies*, Summer 1973, pp. 553–76.

An account of the exploration of the area by Church leaders and the settling of the area by the Saints.

- Robert J. Matthews, “Adam-ondi-Ahman,” *Brigham Young University Studies*, Autumn 1972, pp. 27–35.

Focuses primarily on the doctrinal significance of Adam-ondi-Ahman.

## ADDITIONAL SOURCES

- Leland Homer Gentry, “A History of the Latter-day Saints in Northern Missouri from 1836 to 1839,” Ph.D. diss., Brigham Young University, 1965.

The early chapters in this study provide information regarding the dissenting Mormons and the settlement of various communities.

- Peter Crawley, “Two Rare Missouri Documents,” *Brigham Young University Studies*, Summer 1974, pp. 502–27.

The documents reproduced in this article are an extra edition of *The Evening and Morning Star*, printed in February 1834 by Oliver Cowdery in Kirtland, which gives an account of the expulsion of the Saints from Jackson County, and an oration by Sidney Rigdon delivered on 4 July 1838 at Far West.

- Leland H. Gentry, "The Danite Band of 1838," *Brigham Young University Studies*, Summer 1974, pp. 421-50.

Discusses the history of the Danite band and its leaders. Answers many of the questions relative to this group and their part in causing difficulties between the Mormons and non-Mormons in northern Missouri.

- Richard Lloyd Anderson, "Atchison's Letters and the Causes of Mormon Expulsion from Missouri," *Brigham Young University Studies*, Summer 1986, pp. 3-47.

Contains biographical information on David Atchison and his fairness in dealing with the Latter-day Saints during a time of conflict.

# MISSOURI PERSECUTIONS AND EXPULSION

## THEMES

- 1 Internal and external factors led to conflict between the members of the Church and the Missourians.
- 2 Jacob Haun's disobedience to the counsel of Joseph Smith resulted in tragedy at Haun's Mill.
- 3 The Church passed through one of its darkest hours when militia acting under the direction of Governor Boggs's extermination order laid siege to Far West, and the Prophet and other Church leaders were incarcerated for months.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 16, pp. 193–209.
- Doctrine and Covenants 121–23.

## SUGGESTED APPROACHES

- Using the map in the student manual (p. 193) or map 5 in the back of the triple combination, tell the experiences of the Saints at each of the following locations:
  - Election day battle at Gallatin
  - Battle of DeWitt
  - Battle of Crooked River
  - Haun's Mill Massacre
  - Boggs's extermination order and warfare against the Saints in Caldwell and Daviess counties
  - Siege of Far West
- While incarcerated in the Liberty Jail under appalling conditions, the Prophet dictated two letters to Church members in general and Bishop Edward Partridge in particular. From these letters came Doctrine and Covenants 121–23. Review these sections, pointing out some of the promises and warnings:

**Doctrine and Covenants 121:9** The Prophet Joseph is promised that he would yet be set free.

**Doctrine and Covenants 121:11–20** A warning to the apostates.

**Doctrine and Covenants 121:26–32** Promises to the Saints.

The entire letters are found in *History of the Church*, 3:289–305.

- One of the great lessons taught by the Prophet Joseph Smith during this time was forgiveness of enemies. W. W. Phelps and other prominent Saints apostatized during this period of persecution. W. W. Phelps was later excommunicated. Through the winter of 1838–39 the Prophet Joseph and other leaders languished in jail while the Saints were driven from the state. Some time after, the Prophet and his companions were set free, W. W. Phelps wrote a letter asking for Joseph's forgiveness and to be accepted back into the Church (see *History of the Church*, 4:142). Considering all that he had gone through, the Prophet's response could have been venomous. Read the letter Joseph Smith wrote to W. W. Phelps (see *History of the Church*, 4:163–64). The poem at the end of the letter greatly touched Brother Phelps.

W. W. Phelps was a firm and loyal friend of the Prophet from that day forward. Following the Martyrdom, Brother Phelps spoke at the Prophet's funeral, where he read one last poem to his good friend: "Praise to the Man" (see *Hymns*, no. 27). Every time we sing this hymn, or any of the hymns Brother Phelps wrote, we might remember the lesson on forgiving others that the Prophet exemplified so beautifully in his relationship with W. W. Phelps.

## THEME SOURCES

- *History of the Church*, 3:55–86, 149–244.
- *Comprehensive History of the Church*, 1:428–532.
- *Readings in LDS Church History*, 1:271–333.
- Reed C. Durham, Jr., "The Election Day Battle at Gallatin," *Brigham Young University Studies*, Autumn 1972, pp. 36–61.

Accounts by both Church members and nonmembers of the election day battle.

- Alma R. Blair, "The Haun's Mill Massacre," *Brigham Young University Studies*, Autumn 1972, pp. 62–67.

A unique account showing why the massacre took place and detailing some of the kindnesses that occurred after the massacre.

- Eliza R. Snow, "Eliza R. Snow Letter from Missouri," *Brigham Young University Studies*, Summer 1973, pp. 544–52.  
Gives an account of the Saints in Caldwell County during the difficult winter of 1838–39.
- Clark V. Johnson, "Missouri Persecutions: The Petition of Isaac Leany," in Ronald W. Walker, ed., "The Historians Corner," *Brigham Young University Studies*, Winter 1983, pp. 94–103.  
Reproduces a document signed by a Latter-day Saint and sent to Washington, D.C. detailing the persecution he experienced in Missouri in 1838–39.
- Clark V. Johnson, "The Missouri Redress Petitions: A Reappraisal of Mormon Persecutions in Missouri," *Brigham Young University Studies*, Spring 1986, pp. 31–44.  
The Mormon War through the eyes of many of those who participated in it, with new information regarding the Mormon losses in terms of land, damages, and casualties.
- Parley P. Pratt, *Autobiography of Parley P. Pratt*, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1985), pp. 149–91.  
Parley P. Pratt was in Far West at the time the extermination order was issued. He gives an account of the scenes and events that followed.

#### ADDITIONAL SOURCES

- Gregory Maynard, "Alexander William Doniphan: Man of Justice," *Brigham Young University Studies*, Summer 1973, pp. 462–72.

The life of Alexander Doniphan and his contribution to the cause of the Latter-day Saints.

- Leland Homer Gentry, "A History of the Latter-day Saints in Northern Missouri from 1836 to 1839," Ph.D. diss., Brigham Young University, 1965, chaps. 8–14.  
A detailed account of the problems in northern Missouri that resulted in the expulsion of the Saints.
- Neal A. Maxwell, "A Choice Seer," in *Brigham Young University 1985–86 Devotional and Fireside Speeches* (Provo: University Publications, 1986), pp. 113–21.  
A talk about the Prophet Joseph Smith, much of which relates to the Prophet in Liberty Jail.
- B. H. Roberts, *The Missouri Persecutions* (Salt Lake City: Bookcraft, 1965), chaps. 34–44.  
Good summary chapters of events in northern Missouri that ended in the expulsion of the Latter-day Saints.
- Junius F. Wells, "Alexander William Doniphan," *Improvement Era*, Dec. 1902, pp. 113–21.  
A biographical sketch of Doniphan's early life and his involvement with the Saints in Missouri. Focuses on his involvement in the war with Mexico in 1846.



## REFUGE IN ILLINOIS

## THEMES

- 1 The expulsion from Missouri threatened the Church in that area.
- 2 Elders Brigham Young, Heber C. Kimball, and others provided stability and leadership to the Church until the Prophet Joseph Smith was freed from jail.
- 3 Despite many obstacles, the Church settled in Nauvoo, Illinois, to begin the process of re-gathering the Saints.
- 4 As instructed by the Lord, the Prophet petitioned the highest earthly tribunals for redress for the Missouri persecutions.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 17, pp. 211–24.
- Doctrine and Covenants 123.

## SUGGESTED APPROACHES

- List and discuss the problems the Church faced as the Saints left Missouri in the winter of 1838–39. You could consider:
  - The fact that the Prophet Joseph Smith was in Liberty Jail.
  - The season of the expulsion and the lack of sufficient food, clothing, and shelter.
  - Where to go, where to resettle. Should the Church scatter or re-gather? Refer to the student manual map (p. 211). Discuss the problems the Saints faced.
  - How members of the Church individually and collectively dealt with rejection, persecution, and hatred.
- Discuss the role that Elders Brigham Young and Heber C. Kimball played in providing stability and leadership during a period of crisis for the Church. How did these events prepare them to lead the Saints west after the Prophet Joseph Smith’s death?
- Discuss how the Lord helped his people not only survive this crisis but continue to do missionary work and strengthen the Church. (See suggested readings for illustrations of how the Lord used friendly and sympathetic nonmembers to help the Saints.)

- Discuss the role that adversity plays in strengthening the Saints. In February 1839, during the expulsion from northern Missouri, a young woman named Elizabeth Haven Barlow wrote in a letter to her cousin:

“O! how Zion mourns, her sons have fallen in the streets by the cruel hand of the enemy, and her daughters weep in silence. It is impossible for my pen to tell you of our situation, *only those who feel it, know*. Between five and seven thousand men, women, and children driven from the places of gathering out of the state [Missouri] from houses and lands, in poverty, to seek for habitations where they can find them. The Saints are coming as fast as possible; they have only to the 8th of March to leave the state. The Prophet has sent word to have them make speed, haste out of the state. About twelve families cross the river into Quincy every day, and about thirty are constantly on the other side waiting to cross. It is slow and grimy; there is only one ferry boat to cross in. . . . By the river of Babylon we can sit down, yes, dear E[lizabeth], *we weep when we remember Zion*. . . .

“We look upon our present with sorrow and much anxiety. We must now scatter in every direction just so we can find employment. Some of our dear brethren who have mingled with us in praise and prayer are now buried with the dead; some who a few months ago seemed to run well in the strait and narrow path have to our astonishment and grief forsook us and fled; our Prophet is still in jail, and many others whom we love. To look at our situation at this present time it would seem that Zion is all destroyed, but it is not so; the work of the Lord is on the march. . . .

“God moves in a mysterious way, his wonders to perform. Many have been sifted out of the Church, while others have been rooted and ground in love and are the salt of the earth. . . .

“. . . It is only those who stand amidst all these trials unto the end that will at last be found worthy of a crown of glory. These scenes try us exceedingly, and we are to be tried . . . like gold seven times purified” (Kenneth W. Godfrey, Audrey M. Godfrey, and Jill Mulvay Derr, *Women’s Voices: An Untold History of the Latter-day Saints* [Salt Lake City: Deseret Book Co., 1982], pp. 106–9).

- Discuss the Prophet’s efforts to obtain redress for the Missouri grievances by petitioning the local, state, and federal governments for help (see student manual, pp. 219–22). You could share the following experience that Joseph had en route to Washington:

“While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow travelers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion to calm their feelings; and opening the door, I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman’s seat, and reining up the horses, after they had run some two or three miles, and neither coach, horses, or passengers received any injury. My course was spoken of in the highest terms of commendation, as being one of the most daring and heroic deeds, and no language could express the gratitude of the passengers, when they found themselves safe, and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith the ‘Mormon Prophet,’ as they called me, I heard no more of their praise, gratitude, or reward” (*History of the Church*, 4:23–24).

#### THEME SOURCES

- *History of the Church*, 3:260–71, 274–76, 319–21, 327–402; 4:1–106, 168–97, 239–49.
- *Comprehensive History of the Church*, 2:1–63.
- *Readings in LDS Church History*, 1:319–79.
- Eliza R. Snow, “Eliza R. Snow Letter from Missouri,” *Brigham Young University Studies*, Summer 1973, pp. 544–52.

A long letter written by Eliza R. Snow addressed to Esquire Streator, in which she recounts the Saints’ expulsion from northern Missouri.

- Paul C. Richards, “Missouri Persecutions: Petitions for Redress,” *Brigham Young University Studies*, Summer 1973, pp. 520–43.

Traces the Saints’ attempts to be compensated for their loss of land and for their suffering.

- James L. Kimball, Jr., “A Wall to Defend Zion: The Nauvoo Charter,” *Brigham Young University Studies*, Summer 1975, pp. 491–97.

Chronicles the events of the passage of the Nauvoo Charter and shows how it allowed the Saints to exercise the laws of God within the framework of the civil government of Nauvoo. Provisions of the charter alienated the Saints from the surrounding non-Mormon society.

- Stanley B. Kimball, “Nauvoo West: The Mormons of the Iowa Shore,” *Brigham Young University Studies*, Winter 1978, pp. 132–42.

Provides an overview of the important communities and events in Iowa, where most of the land purchased by the Church following the Missouri exodus was located.

#### ADDITIONAL SOURCES

- Ora H. Barlow, *The Israel Barlow Story and Mormon Mores* (Salt Lake City: Publishers Press, 1968), pp. 122–76.

Describes the Quincy experience, including several lengthy family letters written from Quincy in 1839.

- Ronald K. Esplin, “Sickness and Faith, Nauvoo Letters,” *Brigham Young University Studies*, Summer 1975, pp. 425–34.

An exchange of letters between John and Leonora Taylor that details the effect of sickness on the Saints in Illinois and the sacrifices the Taylors had to make in furthering the work of the Lord.

- Lyndon W. Cook, “Isaac Galland—Mormon Benefactor,” *Brigham Young University Studies*, Spring 1979, pp. 261–84.

A biographical sketch of Isaac Galland and his association with the Latter-day Saints.

# THE MISSION OF THE TWELVE

## THEMES

- 1 The faith and loyalty of the Quorum of the Twelve Apostles was tested.
- 2 The work accomplished by the Quorum of the Twelve in England was remarkable and had far-reaching consequences.
- 3 Orson Hyde dedicated the Holy Land for the return of the Jews.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 18, pp. 225–39.

## SUGGESTED APPROACHES

- One of the tests the Savior gave the members of the Twelve was their call to England. Help students see that what initially seemed simple became complicated. Note the following chain of events:

1. Doctrine and Covenants 114 was given on 17 April 1838 calling Elder David W. Patten to prepare for a mission the following spring with the rest of the Twelve.
2. Doctrine and Covenants 118 was given on 8 July 1838 telling the Twelve that they were to leave on their mission from the temple site at Far West on 26 April 1839.
3. Governor Boggs issued his extermination order on 27 October 1838, and by 1 November of that year, Far West was surrendered to the Missouri mobocrats.
4. The Saints were to vacate Far West by early spring. For the Twelve to return to Far West could have meant death.
5. The Missourians and apostates openly avowed that Doctrine and Covenants 118 was a revelation that would never be fulfilled because of the date and place affixed to it.

Review with students the fulfillment of the revelation and the events that took place when the Twelve met at the temple site at Far West, Missouri, as commanded.

- Read about and discuss the terrible conditions and sickness that the Twelve faced in their departure from Nauvoo.

- Read or tell students some of the blessings given to and successes enjoyed by the Twelve on their mission to Great Britain (see student manual, pp. 225–33). Assure them that when men do all they can to fulfill God’s revelation, he will “prepare a way for them that they may accomplish the thing which he commandeth them” (1 Nephi 3:7). God knows how to do his work, and when we exercise faith in him, we can accomplish his will. An excellent scripture for this truth is found in 1 Corinthians 3:6–9.
- Read and discuss selected portions of the dedicatory prayer of the Holy Land by Orson Hyde (see *History of the Church*, 4:456–59). Discuss how this was a prayer of prophecy and promise in regard to the events transpiring in the Middle East today.

## THEME SOURCES

- *History of the Church*, 3:336–40; 4:106–351, 372–92, 439–59.
- *Comprehensive History of the Church*, 2:22–26, 43–46, 60–63, 85–88.
- *Readings in LDS Church History*, 1:381–400.
- James B. Allen and Malcolm R. Thorp, “The Mission of the Twelve to England, 1840–41: Mormon Apostles and the Working Classes,” *Brigham Young University Studies*, Summer 1975, pp. 499–526.  
An examination of the Apostles’ success in Great Britain, the social and economic conditions under which their converts lived, and the organizational structure of the mission.
- Paul Thomas Smith, “Among Family and Friends: John Taylor’s Mission to the British Isles,” *Ensign*, Mar. 1987, pp. 36–41.  
An examination of John Taylor’s work in the British Isles in 1840.

## ADDITIONAL SOURCES

- V. Ben Bloxham, James R. Moss, and Larry C. Porter, eds., *Truth Will Prevail: The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles, 1837–1987* (Salt Lake City: The

Church of Jesus Christ of Latter-day Saints, 1987), pp. 104–20.

Deals with the call of the Twelve Apostles to Britain and gives a brief assessment of the work there since 1837.

- Bloxham, Moss, and Porter, *Truth Will Prevail*, pp. 121–62.  
Covers the work of the Apostles in England from 1840 to 1841.
- James B. Allen, “‘We Had a Very Hard Voyage for the Season’: John Moon’s Account of the First Emigrant Company of British Saints,” in James B. Allen, ed., “The Historians Corner,” *Brigham Young University Studies*, Spring 1977, pp. 339–41.  
The experiences of a group of forty-one Saints who traveled from England to Nauvoo under the leadership of John Moon.
- Stanley B. Kimball, “The First Immigrants to Nauvoo,” *Improvement Era*, Mar. 1963, pp. 178–80, 209–10.  
The experiences of the first English converts as they made their way from England to America.
- Ronald K. Esplin, “The Emergence of Brigham Young and the Twelve to Mormon Leadership, 1830–1841,” Ph.D. diss., Brigham Young University, 1981, pp. 427–98.  
Covers the work of the Quorum of the Twelve in England under the inspired leadership of Brigham Young.

- Ronald K. Esplin, “Sickness and Faith, Nauvoo Letters,” *Brigham Young University Studies*, Summer 1975, pp. 425–34.

Letters between John and Leonora Taylor that detail the effect of sickness among the Saints in Illinois and the sacrifices the Taylors had to make in furthering the work of the Lord.

- Richard L. Evans, *A Century of “Mormonism” in Great Britain* (Salt Lake City: Publishers Press, 1984).

A summary of the Church’s work in Britain beginning in 1837.

- Matthias F. Cowley, *Wilford Woodruff—History of His Life and Labors* (Salt Lake City: Bookcraft, 1964), pp. 99–146.

Elder Cowley gives a detailed account of the successful labors of Wilford Woodruff in spreading the gospel in England.

- Richard L. Evans, “History of the Church in Great Britain,” *Ensign*, Sept. 1971, pp. 24–29.

A summary of the Church’s work in Britain from 1837 to 1971.

- James B. Allen and others, *Men with a Mission, 1837–1841: The Quorum of the Twelve Apostles in the British Isles* (Salt Lake City: Deseret Book Co., 1992).

# LIFE IN NAUVOO THE BEAUTIFUL

## THEMES

- 1 The Saints were directed to gather to Nauvoo and build up the area.
- 2 Under the direction of the Prophet, the Saints in Nauvoo began to prosper in temporal, social, intellectual, and spiritual affairs.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 19, pp. 240–50.
- Doctrine and Covenants 124–25.

## SUGGESTED APPROACHES

- Discuss with students the doctrine of gathering to Nauvoo. The following points may be helpful:
  - The Prophet Joseph Smith taught that the greatest temporal and spiritual blessings are achieved through obedience to God and united effort rather than by individual exertion (see *History of the Church*, 4:272; note that this is part of the same sermon quoted in the student manual on p. 241).
  - The Prophet also taught that the primary purpose of the gathering was to build a temple (see Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], pp. 307–8).
- Illustrate the influence that the gospel can have to improve the quality of life as the Saints cooperate to build stakes of Zion. The following ideas may help you teach this concept:
  - Demonstrate that the teachings of the Lord’s prophets have inspired the Saints to improve their temporal and spiritual environment as they seek to build Zion.
  - The Lord’s people prosper as they obey gospel principles. Prosperity is good if the Saints remember the Lord as the source of their prosperity and do not forsake him.
- Discuss some of the practices in Nauvoo that have become hallmarks of the Church, such as education, involvement in government, love of culture and beauty, and community projects.

## THEME SOURCES

- *History of the Church*, 4–5.  
Both of these volumes are devoted to the Nauvoo period.
- *Comprehensive History of the Church*, 2:40–92, 111–25.
- *Readings in LDS Church History*, 1:350–79, 413–20.
- Kenneth W. Godfrey, “Some Thoughts Regarding an Unwritten History of Nauvoo,” *Brigham Young University Studies*, Summer 1975, pp. 417–24.  
A study taken from the diaries and journals of Nauvoo residents describing how they lived, raised their children, and made their living.

## ADDITIONAL SOURCES

- J. Earl Arrington, “William Weeks, Architect of the Nauvoo Temple,” *Brigham Young University Studies*, Spring 1979, pp. 337–60.  
Chronicle of the life of William Weeks and his work on the Nauvoo Temple.
- Stanley Buchholz Kimball, “The Nauvoo Temple,” *Improvement Era*, Nov. 1963, pp. 974–82.  
A brief but detailed account of the construction and architecture of the Nauvoo Temple accompanied by a reconstruction drawing.
- Donald Q. Cannon, “Spokes on the Wheel: Early Latter-day Saint Settlements in Hancock County, Illinois,” *Ensign*, Feb. 1986, pp. 62–68.  
At least seventeen communities in Hancock County with significant Latter-day Saint population have been identified and classified as either major, minor, or missionary towns. The article gives some detail on Ramus, LaHarpe, and Yelrome.
- Donald L. Enders, “Platting the City Beautiful: A Historical and Archaeological Glimpse of Nauvoo Streets,” in “Notes and Comments,” *Brigham Young University Studies*, Spring 1979, pp. 409–15.  
Nauvoo was intended to be an ideal community with broad streets, lovely buildings, and beautiful surroundings. Historical and archaeological

investigations, however, have demonstrated that the community fell short of the ideal. Rapid increase of population, poverty, weather, and geography were some of the factors that forced modification of the original plan.

- Donald L. Enders, "The Steamboat *Maid of Iowa*: Mormon Mistress of the Mississippi," *Brigham Young University Studies*, Spring 1979, pp. 321–35.

An introduction to the importance of Mississippi riverboat traffic in the nineteenth century. This article shows that riverboats were vital to the growth and development of Nauvoo. The *Maid of Iowa*, owned by Dan Jones and Joseph Smith, enriched the cultural, social, political, and economic life of Nauvoo.

- Kenneth W. Godfrey, "A Note on the Nauvoo Library and Literary Institute," in James B. Allen, ed., "The Historians Corner," *Brigham Young University Studies*, Spring 1974, pp. 386–89.

A brief discussion of Nauvoo's library and literary institute, its origin, activities, and books, including a list of fifty books donated by the Prophet Joseph Smith.

- T. Edgar Lyon, "Recollections of 'Old Nauvooers' Memories from Oral History," *Brigham Young University Studies*, Winter 1978, pp. 143–50.

A collection of stories and vignettes of life in Nauvoo as related by Salt Lake Twentieth Ward old-timers.

# DOCTRINAL DEVELOPMENTS IN NAUVOO

## THEMES

- 1 In August 1840 the Prophet Joseph Smith introduced baptism for the dead as part of the Restoration of the gospel.
- 2 The endowment and celestial marriage were revealed as ordinances that pertain to eternal life.
- 3 Some of the basic teachings and practices of the Church were set forth by the Prophet in the Wentworth Letter.
- 4 The book of Abraham was published in the *Times and Seasons* during the summer of 1842.
- 5 During the Nauvoo period, Joseph Smith gave many doctrinal discourses of importance to the Church.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 20, pp. 251–62.
- Doctrine and Covenants 127–32.

## SUGGESTED APPROACHES

- Begin by reading the final paragraph of chapter 20 in the student manual (p. 261) and discussing it with students.
- Read and discuss the time line of temple doctrine revealed to the Church between 1823 and 1843 (see margins of student manual, pp. 254–55). Point out that each of these truths came line upon line over an extended period of time.
- Study the suggested sources, and prepare an outline of the various doctrines revealed in the Nauvoo period. Help students see that this was in many ways the high point of Joseph Smith’s administration. He had laid the foundation, and his work in mortality was coming to an end. Although the Prophet’s ministry was brief, his accomplishments and influence are eternal. Through the revelations he received and the sermons he delivered, most of the major doctrines, practices, and ordinances of the Church were introduced. Read Doctrine and Covenants 135:3 with students.

## THEME SOURCES

- *History of the Church*, 4:207–12, 226–32, 358–60, 424–29, 535–41, 553–64, 571–81, 595–99, 602–8;

5:1–3, 26–32, 256–62, 289–91, 339–45, 360–62, 423–27; 6:50–52, 249–54, 302–17.

- *Comprehensive History of the Church*, 2:69–77, 90–92, 126–39.
- T. Edgar Lyon, “Doctrinal Development of the Church during the Nauvoo Sojourn, 1839–1846,” *Brigham Young University Studies*, Summer 1975, pp. 435–46.

An examination of seven areas of Latter-day Saint doctrine as taught by Joseph Smith, including concepts of God and man, the eternal nature of priesthood covenants, and eternal progression. These doctrines were not presented all at once but came as the Saints proved their willingness to accept and live them.

- Donald Q. Cannon, “The King Follett Discourse: Joseph Smith’s Greatest Sermon in Historical Perspective,” *Brigham Young University Studies*, Winter 1978, pp. 179–92.

Provides the reader with the historical setting for the King Follett address. Gives a biographical sketch of King Follett and reviews those events that prompted the Prophet to give this sermon.

- John W. Welch and David J. Whittaker, “We Believe. . . .’: Development of the Articles of Faith,” *Ensign*, Sept. 1979, pp. 51–55.

Gives the historical background of the Articles of Faith and why it was important that Joseph Smith make an official statement of Church beliefs.

## ADDITIONAL SOURCES

- Richard O. Cowan, *Temples to Dot the Earth* (Salt Lake City: Bookcraft, 1989), pp. 44–57.

Describes the restoration of temple ordinances.

- Dean C. Jessee, “Joseph Smith’s 19 July 1840 Discourse,” in James B. Allen, ed., “The Historians Corner,” *Brigham Young University Studies*, Spring 1979, pp. 390–94.

Explains the sources for Joseph Smith’s statement that the constitution would hang by a thread.

- Van Hale, “The Doctrinal Impact of the King Follett Discourse,” *Brigham Young University Studies*, Winter 1978, pp. 209–25.

Documents the impact that the King Follett sermon had on Latter-day Saints, apostates, and the non-Mormon populace of Illinois.

# GROWING CONFLICT IN ILLINOIS

## THEMES

- 1 Many attempts, both internal and external, were made to destroy the Prophet Joseph Smith and the Church of Jesus Christ.
- 2 In the midst of growing hostility, the Prophet announced his candidacy for the presidency of the United States and proposed an inspired platform to save the nation from conflict.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 21, pp. 263–71.

## SUGGESTED APPROACHES

- You could use the following statements on apostasy to help students understand the internal dissension in the Church during this period:

“The Messiah’s kingdom on earth is of that kind of government, that there has always been numerous apostates, for the reason that it admits of no sins unrepented of without excluding the individual from its fellowship” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], pp. 66–67).

“I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives” (Joseph Smith, *Teachings*, pp. 156–57).

“Now Latter-day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct” (Brigham Young, in *Journal of Discourses*, 17:159).

“Perhaps there are many who are astonished to see people apostatize, but it really is no marvel, it is no astonishment at all. If you wish to know the reason why they apostatize, it is because they neglect their duty, lose the Spirit of the Lord, and

the spirit of the holy Gospel that they received when they first embraced it” (Brigham Young, in *Journal of Discourses*, 2:250).

- Tell the story of the attempted assassination of Missouri’s governor Lilburn W. Boggs. Describe the impact this event and the apostasy of John C. Bennett had on the Saints in Nauvoo, and on Joseph Smith in particular. (He and Orrin Porter Rockwell were forced into hiding.) Rockwell was caught and imprisoned for ten months, and the Prophet was kidnapped but later rescued.
- Tell the class that today they are going to form a new political party that will accurately represent the views and concerns of the Latter-day Saints. Ask them to suggest the various “platform planks” that would be vital to this new party in order to be successful. Ask, Should our concerns be completely religious in nature? Should we concern ourselves with only the special interests that we have as Latter-day Saints? What nonvolatile topics could we and should we address? Discuss the political movements and issues in Nauvoo as the Saints prepared to nominate Joseph Smith for the presidency of the United States.
- Foes from within the Church conspired against the Prophet. Read the following statement by Benjamin F. Johnson:

“The days of tribulation were now fast approaching, for just as the Prophet so often told us, so it came to pass; and those he had called around him as a cordon of safety and strength were worse than a rope of sand, and were now forging his fetters. William Law was his first counselor; Wilson Law, Major General of the Legion; Wm. Marks, President of the Stake; the Highbies, his confidential attorneys, and Dr. Foster, his financial business agent. All of these and many others entered into secret covenant so much worse than Judas, that they would have the Prophet’s life, just in fulfillment of what he had said so often publicly. With all their power, they began to make a party strong enough to destroy the Prophet.

“At one of the meetings in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of



his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing of this kingdom. Turning to those around him, including the twelve, he said, 'And in the name of the Lord Jesus Christ I now place it upon my brethren of this council, and I shake my skirts clear of all responsibility from this time forth,' springing from the floor and shaking his skirt at the same time. At this same meeting he related a dream of a night or two previous. He said he thought the Laws, the Higbys, Fosters and others had bound him and cast him into a deep well, and while there he heard terrible cries of anguish and loud calls for him. With his arms pinioned he worked his way by his elbows so he could look over the top, and saw all who had bound him with a terrible serpent just ready to devour them. He told them in his dream he gladly would help them, but they had bound him and he was powerless now to help them; and in his presence they were devoured by the serpent" (Benjamin F. Johnson, *My Life's Review* [Independence, Mo.: Zion's Printing and Publishing Co., 1947], pp. 99–100).

- You could share the story of the plot to kill the Prophet Joseph Smith as told by Elder Dallin H. Oaks (see Conference Report, Apr. 1987, pp. 46–47; or *Ensign*, May 1987, pp. 38–39).
- Have students review chapter 21 in the student manual and make a list of events that took place in the last eighteen months of Joseph Smith's life. List them on the board and discuss the factors that led up to the Martyrdom.

- Discuss the role of dissenters and apostates in the last month of Joseph Smith's life. Who were they? Why did they leave the Church?

#### THEME SOURCES

- *History of the Church*, 4:364–71; 5:4, 11–21, 35–51, 67–119, 144–48, 153–55, 160–79, 209–45, 430–75, 532–36; 6:63–65, 155–80, 187–89, 197–217, 230–33.
- *Comprehensive History of the Church*, 2:140–78, 193–209.
- *Readings in LDS Church History*, 1:401–12.
- James B. Allen, "Was Joseph Smith a serious candidate for the presidency of the United States, or was he only attempting to publicize gospel views on public issues?" in "I Have a Question," *Ensign*, Sept. 1973, pp. 21–22.

Presents both sides of the issue as to whether the Prophet could have won the election.

#### ADDITIONAL SOURCES

- Kenneth W. Godfrey, "Causes of Mormon and Non-Mormon Conflict in Hancock County, Illinois, 1839–1846," Ph.D. diss., Brigham Young University, 1967.

A discussion of the leading causes of the hostility against the Latter-day Saints by the citizens of Hancock County.

- Jerry C. Jolley, "The Sting of the Wasp: Early Nauvoo Newspaper—April 1842 to April 1843," *Brigham Young University Studies*, Fall 1982, pp. 487–96.

Study of the *Wasp* and its influence in helping raise anti-Mormon sentiment in Hancock County, Illinois.

# THE MARTYRDOM

## THEMES

- 1 The Prophet Joseph Smith was periodically reminded by the Lord that he might have to give his life for the gospel the Lord restored through him.
- 2 The Prophet and Hyrum Smith died as a result of betrayal by traitors who were or had been members and leaders in the kingdom of God.
- 3 The Prophet Joseph Smith laid the foundation of the kingdom of God.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 22, pp. 272–85.
- Doctrine and Covenants 135; 136:37–39.

## SUGGESTED APPROACHES

- We do not know how early the Prophet Joseph Smith knew that he would be required to seal his testimony of the Restoration. At least a few scriptural passages in the Doctrine and Covenants foreshadow his martyrdom (see D&C 5:22; 6:30; 122:9).
  1. On 31 August 1842 the Prophet Joseph Smith said, “Inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me . . . until I have fully accomplished my mission” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], p. 258).
  2. On 22 January 1843 the Prophet Joseph told the Saints, “I shall not be sacrificed until my time comes; then I shall be offered freely” (*Teachings*, p. 274).
  3. On 15 October 1843 the Prophet said, “I prophesy they [his enemies] never will have power to kill me till my work is accomplished, and I am ready to die” (*Teachings*, p. 328).
  4. On 7 April 1844 he said, “I cannot lie down until all my work is finished” (*Teachings*, p. 361).
  5. In April 1844 he said: “Brethren, I have desired to live to see this temple built. I shall never live to see it, but you will” (in *The Discourses of Wilford Woodruff*, sel. G. Homer Durham [Salt Lake City: Bookcraft, 1946], p. 72).
  6. On 22 June 1844 he said, “I told Stephen Markham that if I and Hyrum were ever taken

again we should be massacred, or I was not a prophet of God” (*Teachings*, pp. 376–77).

7. On 23 June 1844 Hyrum said to his brother, “Let us go back and give ourselves up, and see the thing out.” The Prophet Joseph replied, “If you go back I will go with you, but we shall be butchered” (*Teachings*, pp. 377–78).
  8. On 24 June 1844 the Prophet said, “I am going like a lamb to the slaughter . . . and it shall be said of me, ‘He was murdered in cold blood.’” (*Teachings*, p. 379).
  9. On 25 June 1844 he told his enemies in Carthage, “I can see that you thirst for blood, and nothing but my blood will satisfy you” (*Teachings*, p. 381).
- Read and discuss Doctrine and Covenants 136:37–42 and share the following experience related by Lucy Mack Smith about the funeral of the Prophet and Hyrum in Nauvoo:

“After the corpses were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul and called upon God to strengthen me, but when I entered the room and saw my murdered sons extended both at once before my eyes and heard the sobs and groans of my family . . . , it was too much; I sank back, crying to the Lord in the agony of my soul, ‘My God, my God, why hast thou forsaken this family!’ A voice replied, ‘I have taken them to myself, that they might have rest.’ . . . At that moment how my mind flew through every scene of sorrow and distress which we had passed, together. . . . As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, ‘Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph.’” (*History of Joseph Smith*, ed. Preston Nibley [Salt Lake City: Bookcraft, 1958], pp. 324–25).

Note that at the time of his brothers’ funeral, Samuel Smith was suffering from fatigue as a result of having been chased by a mob himself the day of the Martyrdom. He died four weeks later on 30 July.

- Read and discuss section 135. Make a list of the Prophet Joseph Smith's contributions as listed in this section.
- Point out that the Prophet had sent most of the Quorum of the Twelve Apostles away on missions just prior to these events. The two who remained, Elders John Taylor and Willard Richards, were witnesses of the Martyrdom. Their lives were miraculously preserved.

### THEME SOURCES

- *History of the Church*, 6:271–74, 278–81, 284–86, 331–33, 341, 344–61, 398–631.
- *Comprehensive History of the Church*, 2:221–308.
- *Readings in LDS Church History*, 1:465–512.
- Dallin H. Oaks, in Conference Report, Apr. 1987, pp. 46–47; or *Ensign*, May 1987, pp. 38–39.  
Elder Oaks, a descendant of Emer Harris, talks about the promised blessing the Prophet Joseph Smith gave Dennison Lott Harris and Robert Scott, who were both willing to give their lives for him.
- Kenneth W. Godfrey, "The Road to Carthage Led West," *Brigham Young University Studies*, Winter 1968, pp. 204–15.

A discussion of the leading causes that produced the climate in which Joseph and Hyrum Smith were murdered.

### ADDITIONAL SOURCES

- Lyndon W. Cook, "William Law, Nauvoo Dissenter," *Brigham Young University Studies*, Winter 1982, pp. 47–72.  
Having access to the diary of William Law, the author presents new information regarding Law's life and career.
- Horace Cummings, "Conspiracy of Nauvoo," *Contributor*, 5:251–59.  
The report of Dennison Harris and Robert Scott as they attended meetings in Nauvoo where dissident Church members planned the death of Joseph Smith.
- Ronald D. Dennis, "Dan Jones, Welshman: Taking the Gospel Home," *Ensign*, Apr. 1987, pp. 50–56.  
Provides a biographical sketch of Dan Jones and then shows how he fulfilled the prophecy Joseph Smith made to him in Carthage Jail.
- Bruce R. McConkie, "Joseph Smith: A Revealer of Christ," *1978 Devotional Speeches of the Year*

(Provo: Brigham Young University Press, 1979), pp. 115–21.

Discusses Joseph Smith's role as the head of a major dispensation.

- Richard Lloyd Anderson, "Joseph Smith's Prophecies of Martyrdom," in *Sidney B. Sperry Symposium*, 1980 (Provo: Brigham Young University, 1980), pp. 1–14.  
Examines the foreshadowings the Prophet Joseph Smith received throughout his life that he would suffer a martyr's death.
- Dallin H. Oaks, "The Suppression of the Nauvoo Expositor," *Utah Law Review*, Winter 1965, pp. 862–903.  
A detailed account of the destruction of the *Nauvoo Expositor*, the events that led to it, the legal precedents upon which the decision was made, and the events that followed its destruction.
- Dan Jones, "The Martyrdom of Joseph Smith and His Brother Hyrum," introduction by Ronald D. Dennis, *Brigham Young University Studies*, Winter 1984, pp. 79–109.  
Dan Jones's account of the Martyrdom.
- Paul D. Ellsworth, "Mobocracy and the Rule of Law: American Press Reaction to the Murder of Joseph Smith," *Brigham Young University Studies*, Fall 1979, pp. 71–82.  
The story of the Martyrdom as found in America's newspapers.
- Dallin H. Oaks and Marvin S. Hill, *Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith* (Urbana, Ill.: University of Illinois Press, 1975).  
A book-length study of the trial.
- Ronald K. Esplin, "Life in Nauvoo, June 1844: Vilate Kimball's Martyrdom Letters," *Brigham Young University Studies*, Winter 1979, pp. 231–40.  
Two letters of Vilate Kimball written to her husband Heber, giving an account of the emotional climate in Nauvoo just prior to the Martyrdom, and describing the impact of the Martyrdom on the people of Nauvoo.
- Stanley B. Kimball, "Thomas L. Barnes: Coroner of Carthage," *Brigham Young University Studies*, Winter 1971, pp. 141–47.  
A brief discussion of the life and career of Thomas Langley Barnes and his involvement with others in taking care of the bodies of Joseph and Hyrum Smith.

# THE TWELVE TO BEAR OFF THE KINGDOM

## THEMES

- 1 For almost a decade the Lord, through the Prophet Joseph Smith, had been carefully preparing the Quorum of the Twelve Apostles to assume the leadership of the Church.
- 2 In accordance with the Lord's revelations, the Twelve became the Church's governing body upon the death of the Prophet Joseph Smith.
- 3 In a miraculous way the Lord demonstrated to the members of his Church that President Brigham Young was his choice to lead them.
- 4 The apostolic succession of 1844 began to set the pattern for future reorganizations of the Presidency of the Church.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 23, pp. 286–96.

## SUGGESTED APPROACHES

- In the summer of 1844, the Lord, in a miraculous fashion, manifested his will to the Saints that President Brigham Young was to be the Prophet Joseph Smith's successor. Why doesn't the Lord provide an equally magnificent outward display of power and authority every time a new prophet is sustained? What does that suggest about our ability to discern the Lord's will through other means? Discuss the following statement by Elder Joseph Fielding Smith:

"There was a time in the history of the Church when doubts arose in the minds of many of the people at the time of the disorganization of the presidency of the Church. Such a thing as the disorganization of the First Presidency had never occurred before, and many of the people were in doubt as to just what action should be taken. They wondered what the result would be. They were not acquainted, as perhaps they should have been, and as we are today, with the revelations which the Lord had given in regard to matters of that kind. Therefore, doubts arose in their minds. Men assumed authority and stood forth before the people demanding their attention and claiming the right of presidency. The matter, however, was properly settled by the vote of the people, and President Brigham Young, whose right it was, was

sustained by the vote of the Latter-day Saints to stand at the head of the Church upon the earth. And yet it became necessary on that occasion, while President Young was speaking to the people, before the vote was taken, for the Lord to make it known by a manifestation that he was indeed the successor of the Prophet Joseph and that the mantle of his predecessor had fallen upon his shoulders. Such a thing as that is not required today because now we have learned the order of the Church; we know what the revelations declare. We know just what will follow in case of the disorganization of any quorum of the priesthood, and the people are not in doubt. There is no reason now for us to be at cross purposes, to have a misunderstanding, to let doubts arise in our minds in regard to these matters, because everything is clear and everything will be followed in the order which the Lord has appointed. Now we move smoothly in the path of duty and accept the word of the Lord as it has been made known and as the understanding has been impressed upon our minds, due very largely to the experience of the past" (in Conference Report, June 1919, p. 93).

- Discuss how Doctrine and Covenants 107:22–24; 124:128 relate to succession of the President of the Church. Discuss why President Spencer W. Kimball referred to this as "the perfect succession program" (in Conference Report, Oct. 1972, p. 29; or *Ensign*, Jan. 1973, p. 34). Why did succession become a test of faith for members of the Church after the Prophet Joseph's death? How were the events surrounding the succession an important preparation for what the Saints would face in the near future?
- Discuss some of the ways the Lord prepared President Brigham Young to lead the Church. Include the following:
  - He participated in Zion's Camp.
  - He assisted in leading the Saints across northern Missouri while the Prophet Joseph Smith was in Liberty Jail.
  - He served various missions, including presiding over the British mission.
  - He was the senior Apostle and held all the presiding keys.

- Present the following case study to stimulate discussion:

“Suppose that you live in Nauvoo in the summer of 1844. Joseph the Prophet is dead, murdered at Carthage a few months ago. The crisis is here. The Latter-day Saints are like sheep without a shepherd. So many of them are unsure and wondering—who is to lead the Church? Did the Lord make any provision for someone to succeed Joseph?”

“Joseph Smith is the first President of the Church to pass away. No one has ever explained to you how succession in the Presidency should occur. Ambitious pretenders are challenging Brigham Young and the Twelve, but you cannot understand their claims. Is there any way you can be sure to follow the right leader? If you follow the wrong leader, you may go into apostasy and lose the blessings of the gospel. You have no precedent to follow, and the crisis comes so suddenly.

“You have been called to a meeting at the stand in Nauvoo. Sidney Rigdon is speaking now. When he is finished, Brigham Young will rise to speak for only a few minutes. While he is speaking, the Holy Ghost will reveal to some that he is to lead the Church. Will that be your privilege? Will you know? Have you followed the counsel of the leaders before so that you will be in tune now? Are you pure so that the promptings of the Spirit may reach you and guide you? Will you be one of those to recognize the voice of authority and go from the meeting to testify that Brigham Young is the Lord’s anointed for the time and season ahead?” (*Come unto Christ* [Melchizedek Priesthood personal study guide, 1983], p. 133).

Relate statements by several people who witnessed the mantle of leadership fall on Brigham Young (see student manual, pp. 291–92).

Help students see the importance of keeping the commandments so they will be able to have the witness of the Spirit and know the truth.

- Ask students to list the principles of succession. The Lord knows who is to be the President of the Church and has established the order of succession. Each Apostle, called by revelation, holds the keys of the kingdom of God, under the direction of the President. When the President of the Church dies, the First Presidency dissolves, and the Quorum of the Twelve Apostles becomes the governing quorum. The President of the Quorum of the Twelve, the senior Apostle, becomes the new presiding officer of the Church.

Members of the Church have the opportunity of sustaining a new President in a solemn assembly. (For further insight, review *Teachings of the Living Prophets* [Religion 333 student manual], pp. 32–36).

- Review the principles of succession as taught by modern Apostles in the following sources:
  - President Harold B. Lee, in Conference Report, Apr. 1970, pp. 122–26.
  - President Spencer W. Kimball, in Conference Report, Apr. 1970, pp. 117–22.
  - President N. Eldon Tanner, in Conference Report, Oct. 1972, pp. 118–23; or *Ensign*, Jan. 1973, pp. 100–103.
  - President Spencer W. Kimball, in Conference Report, Oct. 1972, pp. 27–31; or *Ensign*, Jan. 1973, pp. 33–35.
  - President N. Eldon Tanner, in Conference Report, Oct. 1979, pp. 60–70; or *Ensign*, Nov. 1979, pp. 42–48.
- You could share the following testimony of President Gordon B. Hinckley:
 

“This transition of authority, in which I have participated a number of times, is beautiful in its simplicity. It is indicative of the way the Lord does things. Under His procedure a man is selected by the prophet to become a member of the Council of the Twelve Apostles. He does not choose this as a career. He is called, as were the Apostles in Jesus’ time, to whom the Lord said, ‘Ye have not chosen me, but I have chosen you, and ordained you’ (John 15:16). The years pass. He is schooled and disciplined in the duties of his office. He travels over the earth in fulfilling his apostolic calling. It is a long course of preparation, in which he comes to know the Latter-day Saints wherever they may be, and they come to know him. The Lord tests his heart and his substance. In the natural course of events, vacancies occur in that council and new appointments are made. Under this process a particular man becomes the senior Apostle. Residing latent in him, and in his associate Brethren, given to each at the time of ordination, are all of the keys of the priesthood. But authority to exercise those keys is restricted to the President of the Church. At his passing, that authority becomes operative in the senior Apostle, who is then named, set apart, and ordained a prophet and President by his associates of the Council of the Twelve” (in Conference Report, Apr. 1986, pp. 61–62; or *Ensign*, May 1986, pp. 46–47).

## THEME SOURCES

- *History of the Church*, 7:129–322.
- *Comprehensive History of the Church*, 2:413–45.
- *Readings in LDS Church History*, 2:1–43.
- Ronald K. Esplin, “Joseph, Brigham and the Twelve: A Succession of Continuity,” *Brigham Young University Studies*, Summer 1981, pp. 301–41.

Provides an overview of the entire process of the succession of Brigham Young, using illustrations, themes, and events.

## ADDITIONAL SOURCES

- Richard Lloyd Anderson, “Joseph Smith’s Brothers: Nauvoo and After,” *Ensign*, Sept. 1979, pp. 30–33.  
Gives information about all the brothers, but most of the text following the death of the Prophet is about William Smith.
- *My Kingdom Shall Roll Forth*, 2nd ed. [1980], pp. 10–15.  
An overview of the succession issue in 1884.

# NAUVOO UNDER APOSTOLIC LEADERSHIP

## THEMES

- 1 Under apostolic leadership the Church in Nauvoo experienced growth and development, a continued building program, and refinement in Church government.
- 2 Persecution again arose in Nauvoo to stop the growth of the kingdom of God and to destroy the happiness and prosperity of the Saints.
- 3 Work on the temple continued, and by 30 November 1845 President Brigham Young and others dedicated the attic area of the temple for ordinance work. On 10 December they began giving the endowment.
- 4 In February 1846, under the direction of the Twelve, the Church began the exodus west from Nauvoo.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 24, pp. 297–307.

## SUGGESTED APPROACHES

- The Church was commanded to make a solemn proclamation of the gospel to the world (see D&C 124:1–11). Ten months after the Prophet Joseph Smith’s death, the Twelve Apostles issued the proclamation and warning to the world on 6 April 1845. (The complete text of the proclamation appears in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [Salt Lake City: Bookcraft, 1965–75], 1:252–66.)

President Ezra Taft Benson, in the April 1980 general conference, quoted portions of this proclamation as follows: “As this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject, no community or individual, will stand *neutral*. All will at length be influenced by one spirit or the other; and will take sides either for or against the kingdom of God” (in Conference Report, Apr. 1980, p. 46; or *Ensign*, May 1980, p. 33).

Considering the Church’s circumstances in Nauvoo, why was this proclamation both bold and prophetic?

- Many students mistakenly think that the Saints left Nauvoo shortly after the Martyrdom. Explain that the Martyrdom took place in June 1844, and that the Saints left for the west in February through September of 1846. The Saints did not simply give up. Discuss the following areas of activity that the Nauvoo Saints vigorously pursued between the Martyrdom and the exodus to the west:
  - Increased industry to produce the items necessary for the exodus. “Nauvoo presented a busy scene those days. Men were hurrying to and fro collecting wagons and putting them in repair; the roar of the smith’s forge was well nigh perpetual, and even the stillness of the night was broken by the steady beating of the sledge and the ringing of anvils” (B. H. Roberts, *Comprehensive History of the Church*, 2:540).
  - Increased missionary activity in the eastern United States, Canada, and Great Britain.
  - Renewed determination to complete the temple. In response to the law of tithing, men willingly donated one day in ten, and often more, toward building the temple.
- Discuss the irony of what was happening to the Saints. At the same time that they were preparing to move to the west, they were also fervently trying to complete the temple. When the enemies of the Church observed increased temple activity, they increased their oppression with new threats, culminating in the Battle of Nauvoo. Why would the Saints continue working on the temple in the face of persecution and their own imminent departure? How valuable are temple ordinances? Retell the following account, recorded by President Brigham Young on 2 January 1846:
 

“This morning Elder Heber C. Kimball related the following dream: Last evening, before retiring to bed he asked God to enlighten his mind with regard to the work of endowment; while sleeping he beheld a large field of corn that was fully ripe, he and a number of others were commanded to take baskets and pick off the corn with all possible speed, for there would soon be a storm that would hinder the gathering of the harvest. The hands engaged in gathering the harvest,

were heedless and unconcerned and did not haste, as they were commanded; but he and the man he assisted had a much larger basket than the rest, and picked with all their might of the largest ears of the field, they once in a while would pick an ear that had a long tail on each end and but a few grains scattering over the center of the cob, which were very light."

President Young continued: "The interpretation of the dream is, that the field represented the church, the good corn represented good saints, the light corn represented the light and indifferent saints, the laborers are those appointed to officiate in the Temple, the storm is trouble that is near upon us, and requires an immediate united exertion of all engaged in giving the endowments to the saints, or else we will not get through before we will be obliged to flee for our lives" (*History of the Church*, 7:561).

#### THEME SOURCES

- *History of the Church*, 7:347–583.
- *Comprehensive History of the Church*, 2:446–541.
- *Readings in LDS Church History*, 2:45–124.
- Hyrum L. Andrus, "Joseph Smith and the West," *Brigham Young University Studies*, Spring–Summer 1960, pp. 129–47.

Traces the plans made by the Prophet for the eventual settling of the Saints in the valleys of the mountains.

#### ADDITIONAL SOURCES

- Thurmon Dean Moody, "Nauvoo's Whistling and Whittling Brigade," *Brigham Young University Studies*, Summer 1975, pp. 480–90.

Provides a brief history of the "whistling and whittling brigade" organized in Nauvoo to help protect the city.

- Dean C. Jessee, ed., "The John Taylor Nauvoo Journal, January 1845–September 1845," *Brigham Young University Studies*, Summer 1983, pp. 1–105.

John Taylor's journal covers the major happenings of 1845 in Nauvoo.

- Richard O. Cowan, *Temples to Dot the Earth* (Salt Lake City: Bookcraft, 1989), pp. 57–62.

Describes the completion of the Nauvoo Temple.

- Lewis Clark Christian, "A Study of Mormon Knowledge of the American Far West Prior to the Exodus (1830–February 1846)," master's thesis, Brigham Young University, 1972.

Traces the books, maps, and charts that the Saints studied before leaving Nauvoo.



# THE TREK ACROSS IOWA

## THEMES

- 1 Leaving Nauvoo was an act of faith on the part of the Saints. They left not knowing exactly where they were going or when they would arrive.
- 2 The most difficult part of the pioneer trek was crossing the Iowa plains.
- 3 Way stations were established between Nauvoo and Winter Quarters to facilitate the gathering of the Saints to the Rocky Mountains.
- 4 The raising of the Mormon Battalion was a blessing to the members of the Church.
- 5 The poor in Nauvoo were blessed and delivered from their oppressors.
- 6 Winter Quarters became the headquarters of the Church for a season.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 25, pp. 308–21.

## SUGGESTED APPROACHES

- Have students read the first paragraph of page 309 in the student manual and look at the map on page 312. Tell what happened at each of the sites on the map. Emphasize that it took the Saints longer to travel across Iowa than it did to go from Winter Quarters to the Salt Lake Valley.

**Sugar Creek** Sugar Creek was the staging ground for the trek west. Between nine and ten thousand Saints went through Sugar Creek in 1846. Freezing temperatures and harsh weather in February made life difficult.

**Richardson's Point** Not far from Richardson's Point, William Hall's horse sickened with bloating and colic. "Citing the prophet Joel, who said that in the last days the Lord would pour out his spirit upon all flesh (Joel 2:28), some of the brethren laid hands on the animal and blessed it. Later it recovered" (Stanley B. Kimball, "The Iowa Trek of 1846," *Ensign*, June 1972, p. 40).

Saints remained at Richardson's Point for two weeks because of rain and mud. William Pitt's brass band played several times in nearby Keosauqua for money and provisions (see William E. Purdy, "They Marched Their Way

West: The Nauvoo Brass Band," *Ensign*, July 1980, pp. 20–23).

**Chariton River Camp** Saints were reorganized and grouped into companies of one hundred families with captains of fifty and then ten. Due to bad weather and sickness, the Saints averaged between three and four miles per day while in this area.

**Locust Creek Encampment** On 6 April the Saints observed the sixteenth anniversary of the organization of the Church.

Here at the Locust Creek encampment, William Clayton penned the words of the hymn "Come, Come, Ye Saints" when he learned that his wife Diantha had safely delivered a son (see *Hymns*, no. 30).

**Garden Grove** A permanent camp was built in Garden Grove for the benefit of others who would follow. When President Brigham Young moved on, others stayed behind to maintain it.

**Mount Pisgah** The site was selected and named by Elder Parley P. Pratt, who was reminded of the biblical Pisgah where Moses viewed the promised land (see Deuteronomy 3:27). Mount Pisgah was the second permanent camp established.

President Brigham Young celebrated his forty-fifth birthday in 1846 while in Mount Pisgah. Part of the Mormon Battalion was mustered there in July 1846.

**Council Bluffs (Kanesville)** Council Bluffs was named Kanesville by the Saints in honor of their friend, Colonel Thomas L. Kane.

Elder Orson Hyde was appointed to preside over the Saints in Iowa, and while there he published a newspaper, the *Frontier Guardian*, from 7 February 1849 to 20 February 1852.

In October 1848 Oliver Cowdery returned to the Church and was rebaptized in Council Bluffs by Orson Hyde.

- Discuss what it must have been like for family members to let five hundred men go with the battalion while they remained at Winter Quarters. The following account may be helpful: "The 500 men for the Mormon Battalion were to be signed up in two weeks. Drusilla Dorris

Hendricks had one son eligible to go, her second-oldest child, William. Her husband, James, paralyzed from a shot in his neck sustained at Crooked River, Mo., required care. Her other children, Elizabeth, 9-year-old Joseph, and the younger girls, were all the help she would have for the remainder of the trek.

“As the call to muster the troops came, Drusilla’s friends would ask, ‘Is William going?’ ‘No, he is not,’ she would reply, defensively adding that ‘a burned child dreads the fire.’

“But when she was alone, Drusilla would hear the whisperings of the Spirit: ‘Are you afraid to trust the God of Israel? Has He not been with you in your trials?’ ‘Then,’ she later wrote, ‘I would have to acknowledge that hand of God in all His goodness to me.’

“The two weeks passed, and the battalion was to leave. Getting her flour from the wagon for breakfast, Drusilla seemed to hear the same inner voice asking if she did not want the greatest glory. Yes, she did, she answered. ‘Then how can you get it without making the greatest sacrifice?’ asked the voice.

“‘What lack I yet?’ asked Drusilla.

“‘Let your son go in the battalion,’ said the voice.

“‘It’s too late, they are to be marched off this morning.’ The spirit left her, she later wrote, with the heartache.

“As they were offering their morning prayer before breakfast, the call came through the camp ‘Turn out, men, turn out! We lack some men yet for the battalion.’

“Wrote Drusilla, ‘William raised his eyes and looked me in the face. I knew then that he would go just as well as I know now that he has been.’ Unable to finish her breakfast, Drusilla went to milk the cows. There, in seclusion, she knelt and told the Lord ‘if He wanted my child, to take him, only spare his life.’

“Months later, Drusilla and James had been settled just a few days in the Salt Lake Valley when William, whole and healthy, met them after his service in the Mormon Battalion” (Maureen Ursenbach Beecher, “The Greatest Glory,” *Church News*, 13 Dec. 1980, p. 16).

#### THEME SOURCES

- *History of the Church*, 7:584–615.
- *Comprehensive History of the Church*, 2:539–41, 122–59.
- *Readings in LDS Church History*, 2:125–221.

- Stanley B. Kimball, “The Mormon Trail Network in Iowa 1838–1863: A New Look,” *Brigham Young University Studies*, Fall 1981, pp. 417–30.

A discussion of the various routes the Latter-day Saints took as they traveled across Iowa, with a map showing those routes.

- Stanley B. Kimball, “The Iowa Trek of 1846,” *Ensign*, June 1972, pp. 36–45.

An account of the Latter-day Saints’ trek across Iowa giving details of various points along the route.

- Susan W. Easton, “Suffering and Death on the Plains of Iowa,” *Brigham Young University Studies*, Fall 1981, pp. 431–39.

Discusses the accidents, births, deaths, freezing rain, and lack of clothing and provisions that caused much suffering among the Saints as they journeyed from Nauvoo to Winter Quarters.

- Reed C. Durham, Jr., “The Iowa Experience: A Blessing in Disguise,” *Brigham Young University Studies*, Fall 1981, pp. 463–74.

The author calls the trek across Iowa the most difficult pioneering experience in Mormon history.

- Maureen Ursenbach Beecher, ed., “The Iowa Journal of Lorenzo Snow,” *Brigham Young University Studies*, Summer 1984, pp. 261–73.

A firsthand account of the trek across Iowa by a future Apostle and President of the Church.

- Leland H. Gentry, “The Mormon Way Stations: Garden Grove and Mt. Pisgah,” *Brigham Young University Studies*, Fall 1981, pp. 445–61.

An examination of the rationale for establishing Garden Grove and Mount Pisgah, with a description of their growth and development.

#### ADDITIONAL SOURCES

- Paul E. Dahl, “‘All Is Well . . .’: The Story of ‘the Hymn That Went around the World,’” *Brigham Young University Studies*, Fall 1981, pp. 515–27.

The story of the writing of the hymn “Come, Come, Ye Saints.”

- Richard E. Bennett, *Mormons at the Missouri, 1846–1852: “And Should We Die . . .”* (Norman, Okla.: University of Oklahoma Press, 1987).

A study of the Latter-day Saints at Winter Quarters.

- William E. Purdy, “They Marched Their Way West: The Nauvoo Brass Band,” *Ensign*, July 1980, pp. 20–23.

A brief history of the Nauvoo brass band.

# PIONEERS TO THE WEST

## THEMES

- 1 In July 1846 the Mormon Battalion left families and loved ones behind and began what was to be a two-thousand-mile march.
- 2 The first group of Latter-day Saints to reach the west were those who traveled under the leadership of Samuel Brannan on the ship *Brooklyn* to San Francisco.
- 3 Early in April 1847 a vanguard company left Winter Quarters for the west under the leadership of President Brigham Young. They completed the thousand-mile journey to the Salt Lake Valley in July 1847.
- 4 After three and one-half years, the First Presidency was reorganized by the Quorum of the Twelve Apostles.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 26, pp. 322–36.
- Doctrine and Covenants 136.

## SUGGESTED APPROACHES

- Display a large map of the western hemisphere, and trace the routes of the Mormon pioneers into the Salt Lake Valley, the Mormon Battalion, and the ship *Brooklyn*. Discuss the different hardships that each route entailed.
- Copy several stories of the pioneers crossing the plains, and give these to students sometime before class. Have the students share the stories in their own words and tell what they learned about the pioneers.
- Read Jeremiah 31:6–13 and have students look at the map in the student manual (p. 331). Discuss the similarities between the pioneer trek and the prophecy of Jeremiah.
- Before class ask students if any of them have pioneer ancestors. Encourage them to find out about the journeys their ancestors made to the Salt Lake Valley, and ask them to share what they learn with the class.
- Discuss how the migration of Church members was different from that of other immigrants to the west:

1. The Saints' journey had a religious motivation.
2. The Saints went alone, without guides, and when possible chose not to travel on trails used by other immigrants. Instead, they blazed their own paths.
3. They were mainly a destitute people without many provisions.
4. Most of the pioneers were artisans, craftsmen, and so on rather than frontiersmen. They learned how to pioneer while they trekked across America.
5. There was a greater percentage of women and children with the Saints than with other groups going west. The men did not go west and leave their families in the east like many others were doing.
6. The Mormons made two-way roads as they traveled. Saints were constantly traveling back toward the east as missionaries and to help emigrating Saints.
7. They organized themselves into companies and called everyone together for prayer twice a day.

## THEME SOURCES

- *History of the Church*, 7:604–30.
- *Comprehensive History of the Church*, 3:25–39, 104–21, 160–320.
- *Readings in LDS Church History*, 2:201–322.
- Larry Christiansen, "The Mormon Battalion: An Acceptable Sacrifice," *Ensign*, July 1979, pp. 53–56.  
Emphasizes the contribution of the Mormon Battalion to the Church of Jesus Christ.
- Stanley B. Kimball, "The Mormon Battalion March, 1846–47," *Ensign*, July 1979, pp. 57–61.  
Provides maps tracing the route of the battalion as well as commentary.
- Ronald K. Esplin, "A 'Place Prepared' in the Rockies," *Ensign*, July 1988, pp. 6–13.  
Details how the Saints were led to the Salt Lake Valley by revelation to a prophet of God.

## ADDITIONAL SOURCES

- Daniel Tyler, *A Concise History of the Mormon Battalion in the Mexican War, 1846–1847* (Waynesboro, Va.: M & R Books, 1964).

This reprint of the original 1881 history penned by Sergeant Daniel Tyler is a valuable source for detailing the battalion's march.

- John F. Yurtinus, "A Ram in the Thicket: The Mormon Battalion in the Mexican War," 2 vols., Ph.D. diss., Brigham Young University, 1975.

One of the most complete histories to date of the Mormon Battalion.

- Leonard J. Arrington, "Mississippi Mormons," *Ensign*, June 1977, pp. 46–51.

Under the direction of President Brigham Young, John Brown was sent to gather the Saints in the southern states for the trek west. This article explains the fulfillment of that assignment.

- William Clayton, *William Clayton's Journal: A Daily Record of the Journey of the Original Company of "Mormon" Pioneers from Nauvoo, Illinois, to the Valley of the Great Salt Lake* (Salt Lake City: Deseret News, 1921).

The day-by-day experiences of the pioneer band as recorded by the company clerk.

- T. Edgar Lyon, "Some Uncommon Aspects of the Mormon Migration," *Improvement Era*, Sept. 1969, pp. 33–40.

Outlines ten unusual aspects of the Mormon migration.

- Guy E. Stringham, "The Pioneer Roadometer," *Utah Historical Quarterly*, Summer 1974, pp. 258–77.

Discusses who invented, designed, and built the roadometer.

# ESTABLISHING A REFUGE IN DESERET

## THEMES

- 1 The settling of the Salt Lake Valley tested the faith and loyalty of the Latter-day Saints.
- 2 Civil government was established in the Great Basin as an important aspect of maintaining order.
- 3 The leaders of the Church continued to stress the importance of Latter-day Saints gathering to the Salt Lake Valley.
- 4 Missionary efforts intensified as new missions opened throughout the world.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 27, pp. 337–51.

## SUGGESTED APPROACHES

- Involve the students by asking how the faith and loyalty of the Latter-day Saints were tested during their first few years in the Salt Lake Valley. You could mention the following challenges: Indian threats, shortage of food, early deaths, predatory animals that threatened livestock, mice, bedbugs, and leaky and uncomfortable living quarters.
- Lead a discussion on what political, social, economic, and religious challenges faced the Saints as they began settling Utah. What special characteristics of the people and their faith enabled them to succeed under trying circumstances?

## THEME SOURCES

- *Comprehensive History of the Church*, 3:330–413.
- *Readings in LDS Church History*, 2:311–26.

## ADDITIONAL SOURCES

- Richard H. Jackson, “The Mormon Village: Genesis and Antecedents of the City of Zion Plan,” *Brigham Young University Studies*, Winter 1977, pp. 223–40.

Puts into historical perspective the Prophet Joseph Smith’s plan for the city of Zion and its impact on the layout of Latter-day Saint communities in the Great Basin.

- Eleanor Knowles, “Ogden, Utah’s Oldest Settlement,” *Ensign*, Jan. 1972, pp. 23–25.

A brief history of Ogden before the arrival of the Latter-day Saints.

- William Hartley, “Mormons, Crickets, and Gulls: A New Look at an Old Story,” *Utah Historical Quarterly*, Summer 1970, pp. 224–39.

A historian’s perspective on the problem of the crickets and the coming of the sea gulls. The author draws on diaries and journals to show the feelings of the Saints during the cricket plague.

# UTAH IN ISOLATION

## THEMES

- 1 Church leaders laid plans in 1848 to petition the United States government for either statehood or territorial status.
- 2 In 1850 Utah became a territory, and some conflicts immediately arose between the federal appointees to the territory and the Latter-day Saints.
- 3 The Church used various means to gather Latter-day Saints to Utah as economically as possible.
- 4 During a decade of relative peace, the Saints became firmly planted, and Salt Lake City became their largest city.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 28, pp. 352–67.

## SUGGESTED APPROACHES

- The area in which the Latter-day Saints settled in July 1847 was claimed by Mexico. Following the war with Mexico, the region became United States territory through the Treaty of Guadalupe-Hidalgo, drawn up on 2 February 1848 and ratified by President James K. Polk on 4 July 1848. The Saints were once again on U.S. soil. They petitioned for a governmental organization, but the federal government was slow to help, so the Saints functioned under a “theo-democracy,” a blend of civil and ecclesiastical leadership.

Problems were settled before religious tribunals known as bishop’s courts. After Utah became a territory, the federal government appointed non-Mormon judges, though criminal cases were often handled in local courts, which were often presided over by Church members. Discuss some of the feelings of the Saints toward the government, as well as the problems the Saints faced during this time. Howard Stansbury, a member of the United States survey team sent to explore the area of the Great Salt Lake, observed:

“That a deep and abiding resentment of injuries received and wrongs endured in Missouri and Illinois pervades the whole Mormon community, is perfectly true; and that among many of the less informed, and, I regret to add, some even whose intelligence and education ought to have enabled them to form more correct opinions, this

exasperation has extended itself to the General Government, because of its refusal to interpose for their protection at the time of these difficulties, is also true; but, from all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union” (*Exploration and Survey of the Valley of the Great Salt Lake of Utah* [Philadelphia: Lippincott, Grambo, and Co., 1852], p. 144).

- Discuss some of the early conflicts between the Saints and territorial officials. What was the cause of these conflicts? What effect did territorial officials have on the Church?
- Discuss the various methods used to gather the members of the Church to Utah. Consider wagon trains, handcarts, ships, railroads, and Church trains. What were the advantages and disadvantages of each method?

- Discuss the foresight and courage of the pioneers who, after crossing the plains, immediately set out for missions all over the world. President Spencer W. Kimball observed:

“When I read Church history, I am amazed at the boldness of the early brethren as they went out into the world. They seemed to find a way. Even in persecution and hardship, they went and opened doors which evidently have been allowed to sag on their hinges and many of them to close. I remember that these fearless men were teaching the gospel in Indian lands before the Church was even fully organized. As early as 1837 the Twelve were in England fighting Satan, in Tahiti in 1844, Australia in 1851, Iceland 1853, Italy 1850, and also in Switzerland, Germany, Tonga, Turkey, Mexico, Japan, Czechoslovakia, China, Samoa, New Zealand, South America, France, and Hawaii in 1850. When you look at the progress we have made in some countries, with no progress in many of their nearby countries, it makes us wonder. Much of this early proselyting was done while the leaders were climbing the Rockies and planting the sod and starting their homes. It is faith and super faith” (“When the World Will Be Converted,” *Ensign*, Oct. 1974, p. 6).

- Discuss the benefits to the Church of the ten-year period between 1847 and 1857. How did that

decade prepare the Church for the next forty years of political persecution? How did the gold rush affect the temporal and spiritual atmosphere of the Church population in Utah?

### THEME SOURCES

- *Comprehensive History of the Church*, 3:414–4:138.
- *Readings in LDS Church History*, 2:327–440.
- William G. Hartley, “Coming to Zion: Saga of the Gathering,” *Ensign*, July 1975, pp. 14–18.  
Deals with the problem of funding the gathering, and includes statistics of where the Saints had gathered from.
- Glen M. Leonard, “Westward the Saints: The Nineteenth-Century Mormon Migration,” *Ensign*, Jan. 1980, pp. 6–13.  
A discussion of the various factors that motivated the Latter-day Saints to come to the Great Basin.

### ADDITIONAL SOURCES

- Gwynn W. Barrett, “Dr. John M. Bernhisel: Mormon Elder in Congress,” *Utah Historical Quarterly*, Spring 1968, pp. 143–67.  
Provides a biographical sketch of John M. Bernhisel and his years in Congress.
- Rebecca Cornwall and Leonard J. Arrington, *Rescue of the 1856 Handcart Companies* (Provo: Brigham Young University Press, 1981).

A historical account of the heroic rescue of the stranded handcart company from almost certain death.

- LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion*, pioneers ed. (Glendale, Cal.: Arthur H. Clark Co., 1960).  
A history of the Latter-day Saints who crossed the plains by handcart, derived from the diaries and journals of participants.
- T. Edgar Lyon, “Mormon Colonization in the Far West,” *Improvement Era*, July 1970, pp. 10–14.  
An analysis of the contributions made by the Latter-day Saints in settling the west.
- Conway B. Sonne, *Saints on the Sea* (Salt Lake City: University of Utah Press, 1983).  
A maritime history of Latter-day Saint migration detailing the ships they sailed on and their experiences.
- John K. Hulmston, “Mormon Immigration in the 1860s: The Story of the Church Trains,” *Utah Historical Quarterly*, Winter 1990, pp. 32–48.  
A history of the Church trains during the decade of the 1860s.
- Paul H. Peterson, “The Mormon Reformation,” Ph.D. diss., Brigham Young University, 1981.  
Covers the reformation of 1856–57 in Utah.

# THE UTAH WAR

## THEMES

- 1 Several factors led the United States government to believe that the Saints in Utah were in rebellion and that peace could best be maintained by the presence of a large army.
- 2 The leaders of the Church did all in their power to avoid open conflict with the United States army while at the same time hindering the entrance of the army into the Salt Lake Valley.
- 3 Peace was established through the efforts of key individuals raised up by the Lord.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 29, pp. 368–79.

## SUGGESTED APPROACHES

- You could discuss with students the following factors that led to the Utah War:
  - Former Judge William Drummond wrote letters to Washington, D.C., falsely accusing the Mormons of being in a state of rebellion.
  - Newspapers in the east were prejudiced against the Church.
  - Former mail contractor W. F. Magraw also wrote letters to Washington falsely accusing the Mormons of disloyalty and crimes.
  - Indian agent Thomas S. Twiss wrote to Washington falsely accusing the Mormons of stirring up trouble with the Indians.
- Discuss how the Saints slowed the approaching army to buy more time. As the army got closer, President Young sent out several small teams of men to harass the troops and do everything they could to slow down their march. They employed a variety of methods: burning wagons and supply trains, destroying bridges, stampeding animals, and burning prairie grass.

Captain Lot Smith reported one incident that occurred when his men were getting ready to burn one of the army wagon trains. His men all rode into the middle of the wagons late at night:

“I inquired for the captain of the train. Mr. Dawson stepped out and said he was the man. I told him that I had a little business with him. He inquired the nature of it, and I replied by requesting him to get all of his men and their private property as quickly as possible out of the wagons for I meant

to put a little fire into them. He exclaimed: ‘For God’s sake, don’t burn the trains.’ I said it was for His sake that I was going to burn them, and pointed out a place for his men to stack their arms, and another where they were to stand in a group, placing a guard over both” (in “The Echo Canyon War,” *Contributor*, June 1882, pp. 272–73).

Captain Smith burned three government supply trains and drove away fourteen hundred head of cattle. Many of these cattle were driven into the Salt Lake Valley. Later they were all returned to the government.

- Discuss the idea that frequently the Lord has raised up friends of the Church who have been able to come to its aid. Relate the help given the Saints by Thomas L. Kane during this critical period in Utah.

## THEME SOURCES

- *Comprehensive History of the Church*, 4:140–557.
- *Readings in LDS Church History*, 2:517–61.

## ADDITIONAL SOURCES

- Norman F. Furniss, *The Mormon Conflict, 1850–1859* (New Haven: Yale University Press, 1960).

An account giving the reasons for the conflict and the events that brought about a peaceful settlement.

- Dennis D. Flake, “A Study of Mormon Resistance during the Utah War, 1857–58,” master’s thesis, Brigham Young University, 1975.

A study that focuses on the attempts of the Latter-day Saints to keep the army from coming into the Utah Territory during the winter of 1857–58.

- Audrey M. Godfrey, “Housewives, Hussies, and Heroines, or the Women of Johnston’s Army,” *Utah Historical Quarterly*, Spring 1986, pp. 157–78.

The march of the federal army viewed from the perspective of the women who were a part of the Utah expedition.

- Leonard J. Arrington, “Mormon Finance and the Utah War,” *Utah Historical Quarterly*, June 1952, pp. 219–37.

An article explaining the impact of the Utah War on the Church economy.



# THE CIVIL WAR PERIOD

## THEMES

- 1 Throughout the Civil War the leaders of the Church supported the Union.
- 2 During the Civil War years, the Church started more than fifty additional colonies and accelerated missionary work.
- 3 Salt Lake City continued to expand.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 30, pp. 380–91.
- Doctrine and Covenants 87.

## SUGGESTED APPROACHES

- Discuss how isolation in the tops of the Rocky Mountains during the Civil War period proved to be a blessing to the Saints.
- As early as 25 December 1832, the Prophet Joseph Smith had foretold the Civil War (see D&C 87; 130:12–13). In June 1844, while being held prisoner in Carthage and just days before his own martyrdom, the Prophet Joseph again prophesied of war. In the afternoon the Prophet was visited by several curious militia officers.
 

“General Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be. . . . The reply was ‘No, sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions.’ To which Joseph replied, ‘Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see that you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon’s mouth from sources you think

not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true.” (*History of the Church*, 6:566).

Elder B. H. Roberts notes that regiments from western Illinois suffered heavy casualties in the war with Mexico and that the Civil War also took a heavy toll on the state (see *Comprehensive History of the Church*, 2:256–67, 270–72).

- Ask the students, How would you feel if you were watching general conference and heard your name read, along with others, calling you to sell your home and most of your goods and move to a uninhabited part of the country that had few natural resources? You would be expected to leave friends, most of your family, and most comforts that you had acquired by your industry. What would you think if this were the second, third, or fourth time that you had been asked to make such a move? Read with students portions of John R. Young’s experiences as a colonizer in the early 1860s (see *Readings in LDS Church History*, 2:340–42).
- Discuss the Church colonization efforts under the leadership of President Brigham Young. During the Utah War, settlers in the outlying settlements were called back to Utah. Then, during the Civil War period, colonization began again. The coming of the railroad in 1869 officially ended the pioneer era but greatly enhanced colonization. How was the call to colonize a new territory a test of faith for the Saints? How do their sacrifices relate to Matthew 19:29?

## THEME SOURCES

- *Comprehensive History of the Church*, 5:1–145.
- *Readings in LDS Church History*, 2:563–70.

## ADDITIONAL SOURCES

- George U. Hubbard, “Abraham Lincoln As Seen by the Mormons,” *Utah Historical Quarterly*, Spring 1963, pp. 91–108.

An account of how most Latter-day Saints initially were opposed to the candidacy and

election of Abraham Lincoln but gradually grew to appreciate him.

- Gustive O. Larson, "Utah and the Civil War," *Utah Historical Quarterly*, Winter 1965, pp. 55–77.  
An account of Utah's contribution to the Union cause and the Church's attitude toward the war.
- C. LeRoy Anderson, *For Christ Will Come Tomorrow: The Saga of the Morrisites* (Logan, Utah: Utah State University Press, 1981).  
A book chronicling the history of the Morrisites from the beginning of the movement.
- G. M. Howard, "Men, Motives, and Misunderstandings: A New Look at the Morrisite War of 1862," *Utah Historical Quarterly*, Spring 1976, pp. 112–32.  
A look at the Morrisite War and the mistakes that were made, resulting in tragedy.

- Frank W. McGhie, "The Life and Intrigues of Walter Murray Gibson," master's thesis, Brigham Young University, 1958.  
A treatment of the life of Gibson and the Hawaiian Mission.
- Paul Bailey, *Hawaii's Royal Prime Minister: The Life and Times of Walter Murray Gibson* (New York: Hastings House, 1980).  
An account of the life and career of Walter Gibson.
- R. Lanier Britsch, *Unto the Islands of the Sea* (Salt Lake City: Deseret Book Co., 1986), pp. 118–24.  
A brief summary of the life of Gibson and the problem he caused in Hawaii.

# THE QUEST FOR SELF-SUFFICIENCY

## THEMES

- 1 Even though Church leaders and members looked with anticipation toward the completion of the railroad, they realized that the “iron horse” brought with it special economic, social, and political problems that would have to be resolved.
- 2 A faction called the Godbeites opposed President Brigham Young’s economic policies and other measures.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 31, pp. 393–405.

## SUGGESTED APPROACHES

- Ask the students to compare the coming of the transcontinental railroad to Utah in 1869 with the development of television. What benefits are available with increased technological advances? What problems are inherent? Discuss the concerns that Church leaders might have had with increased contact with the world.
- As a part of an economic policy for strengthening Zion, President Brigham Young organized special missions to develop Utah’s natural resources. Discuss the sacrifices and achievements of those called to the Dixie Cotton and Iron Missions. The following journal entry of a faithful Saint when called to the Dixie Cotton Mission may help:  

“Sunday, 19 October, 1862. . . . At the close of the meeting some 250 men were called to go to the cotton country. My name was on the list and was read off the stand. At night I went to a meeting in the Tabernacle of those that had been called. Here I learned a principle that I shant forget in a while. It showed to me that obedience is a great principle in heaven and on earth. Well, here I have worked for the past 7 years through heat and cold, hunger and adverse circumstances and at least have got me a home, a lot with fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven who over rules all for the good of them that love and fear him and I pray God to give me strength to accomplish that which is required of me in an acceptable manner before him.

“Wednesday, 13, of November 1862. The house looks desolate. The things all sold. The wagon loaded ready for the trip. At night went to help Brother Duffin to load up his wagon as he is going to the cotton country and we have agreed to travel together.

“Thursday 14th. Fine clear day. About 1 p.m. in company with Brother Duffin I left my home, friends, relations and acquaintances and started to perform my mission. Many came and wished me goodby with tears in their eyes and blessed me, wished me well and were sorry I was going to leave as I had lived amongst them and with them for over 7 years. This was the hardest trial I ever had and had it not been for the gospel and those placed over me I should never have moved a foot to go on such a trip, but then I came here not to do my own will but the will of those that are over me and I know it will be all right if I do right” (Gustive O. Larson, *Prelude to the Kingdom* [Francestown. N. H.: Marshall Jones Co., 1947], p. 186).

- Share the following experience, which took place in Orderville, as related by Bishop Henry B. Eyring. Use it to initiate a discussion of the Church’s efforts following the Civil War and the coming of the railroad to achieve economic self-sufficiency.

“One ingenious boy acted on the discontent he felt when he was denied a new pair of pants from the Orderville factory because his were not worn out yet. He secretly gathered the docked lambs’ tails from the spring crop. He sheared the wool from them and stored it in sacks. Then, when he was sent with a load of wool to sell in Nephi, he took his sacks along and exchanged them for a pair of store pants. He created a sensation when he wore the new-style pants to the next dance.

“The president of the order asked him what he had done. The boy gave an honest answer. So they called him into a meeting and told him to bring the pants. They commended him for his initiative, pointed out that the pants really belonged to the order, and took them. But they told him this: the pants would be taken apart,

used as a pattern, and henceforth Orderville pants would have the new store-bought style. And he would get the first pair.

"That did not quite end the pants rebellion. Orders for new pants soon swamped the tailoring department. When the orders were denied because pants weren't yet worn out, boys began slipping into the shed where the grinding wheel was housed. Soon, pants began to wear out quickly. The elders gave in, sent a load of wool out to trade for cloth, and the new-style pants were produced for everyone" (in Conference Report, Oct. 1989, p. 13; or *Ensign*, Nov. 1989, p. 12; see also Mark A. Pendleton, "The Orderville United Order of Zion," *Utah Historical Quarterly*, Oct. 1939, pp. 153–54).

#### THEME SOURCES

- *Comprehensive History of the Church*, 5:239–326.
- *Readings in LDS Church History*, 2:571–85.

#### ADDITIONAL SOURCES

- Leonard J. Arrington, "The Transcontinental Railroad and the Development of the West," *Utah Historical Quarterly*, Winter 1969, pp. 2–15.  
A study of the coming of the railroad to Utah.
- James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Bookcraft, 1965–75), 2: 334–41.  
An epistle from President John Taylor and the First Presidency to the stakes giving instructions on the united order and cooperation.
- J. Reuben Clark, Jr., in Conference Report, Oct. 1942, pp. 54–59.  
A discourse on the united order.
- William R. Palmer, "United Orders," *Improvement Era*, Dec. 1942, pp. 788–89, 820; Jan. 1943, pp. 24–25; Feb. 1943, pp. 86–87, 116.  
Three-part article dealing with the united order in the early part of the Church and then focusing primarily on Utah.
- Leonard J. Arrington, "Cooperative Community in the North: Brigham City, Utah," *Utah Historical Quarterly*, Summer 1965, pp. 199–217.

A history of the Brigham City cooperative led by Elder Lorenzo Snow. This cooperative was one of the most successful in Utah history.

- Douglas D. Alder, Paula J. Goodfellow, and Ronald G. Watt, "Creating a New Alphabet for Zion: The Origin of the Deseret Alphabet," *Utah Historical Quarterly*, Summer 1984, pp. 275–86.  
Answers such questions as, Where did they turn for their ideas? Did they invent the Deseret Alphabet, or did they link into a larger effort to perfect the English language? and Was it part of a larger Utopian effort?
- Ronald W. Walker, "The Commencement of the Godbeite Protest: Another View," *Utah Historical Quarterly*, Summer 1974, pp. 216–44.  
Describes the motivations and goals of the Godbeite heresy.
- Ronald Warren Walker, "The Godbeite Protest in the Making of Modern Utah," Ph.D. diss., University of Utah, 1977.  
Details the history of the Godbeites and their influences on the state of Utah.
- Stewart L. Grow, *A Tabernacle in the Deseret* (Salt Lake City: Deseret Book Co., 1958).  
The story of the construction of the Salt Lake Tabernacle.
- Larry Ray Wintersteen, "A History of the Deseret Alphabet," master's thesis, Brigham Young University, 1970.  
A history of the Deseret alphabet, relying on primary sources.
- Mark A. Pendleton, "The Orderville United Order of Zion," *Utah Historical Quarterly*, Oct. 1939, pp. 141–59.  
Gives historical background on the establishment of Orderville and the united order there; also lists the requirements to join the order.
- Emma Carroll Seegmiller, "Personal Memories of the United Order of Orderville, Utah," *Utah Historical Quarterly*, Oct. 1939, pp. 160–200.  
The author lived at Orderville and draws on her own memory of events there as well as oral interviews with several who lived the united order there.

# BRIGHAM YOUNG'S PRESIDENCY: THE FINAL DECADE

## THEMES

- 1 During the last years of Brigham Young's presidency, the Relief Society and Sunday School were revitalized, and the Young Ladies' and Young Men's Mutual Improvement Associations were founded.
- 2 The Church renewed its emphasis on education and rejuvenated the University of Deseret in Salt Lake City; Brigham Young Academy in Provo, Utah; and Brigham Young College in Logan, Utah.
- 3 Colonies were established in Arizona and an effectual door for the preaching of the gospel in Mexico was opened.
- 4 The St. George Temple was completed and dedicated in 1877.
- 5 Under the direction of President Young several significant changes took place relating to the priesthood and to Church government.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 32, pp. 406–21.

## SUGGESTED APPROACHES

- Read and discuss the following statements by President Brigham Young about the importance of education:

“See that your children are properly educated in the rudiments of their mother tongue, and then let them proceed to higher branches of learning; let them become more informed in every department of true and useful learning than their fathers are. When they have become well acquainted with their language, let them study other languages, and make themselves fully acquainted with the manners, customs, laws, governments and literature of other nations, peoples, and tongues. Let them also learn all the truth pertaining to the arts and sciences, and how to apply the same to their temporal wants. Let them study things that are upon the earth, that are in the earth, and that are in the heavens” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], p. 252).

“Go to work and start some schools, go to school and study; have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them. The sciences can be learned without much difficulty. I want to have schools to entertain the minds of the people and draw them out to learn the arts and sciences. Send the old children to school, and the young ones also; there is nothing I would like better than to learn chemistry, botany, geology, and mineralogy, so that I could tell what I walk on, the properties of the air I breathe, what I drink, etc.” (*Discourses of Brigham Young*, p. 253).

“How gladly would we understand every principle pertaining to science and art, and become thoroughly acquainted with every intricate operation of nature, and with all the chemical changes that are constantly going on around us! How delightful this would be, and what a boundless field of truth and power is open for us to explore! We are only just approaching the shores of the vast ocean of information that pertains to this physical world, to say nothing of that which pertains to the heavens, to angels and celestial beings, to the place of their habitation, to the manner of their life, and their progress to still higher degrees of perfection” (*Discourses of Brigham Young*, p. 255).

- Assess the legacy of President Brigham Young. Consider the following contributions:
  - Revitalization of the Relief Society and Sunday School auxiliaries.
  - Founding the Mutual Improvement Association (Young Men and Young Women programs).
  - Contributions to secondary and higher education.
  - Colonization of one-sixth of the land mass of the United States.
  - Temple building.
  - Matters pertaining to the priesthood, including reordering the seniority of the Twelve, priesthood reorganization, and creation of new stakes.

- Summarizing his life’s work, President Young wrote:

“All my transactions and labors have been carried on in accordance with my calling as a servant of God. I know no difference between spiritual and temporal labors. God has seen fit to bless me with means, and as a faithful steward I use them to benefit my fellow men—to promote their happiness in this world in preparing them for the great hereafter.

“My whole life is devoted to the Almighty’s service” (“Brigham Young’s Reply to the New York Herald,” *Millennial Star*, 6 May 1873, p. 287).

The truth of this statement can be seen in President Young’s contributions to the temporal and spiritual progress of the Church. Encourage class members to emulate President Brigham Young’s philosophy in magnifying their own stewardships.

#### THEME SOURCES

- *Comprehensive History of the Church*, 5:399–518.
- William G. Hartley, “The Priesthood Reorganization of 1877: Brigham Young’s Last Achievement,” *Brigham Young University Studies*, Fall 1979, pp. 3–36.  
Details the work of President Young in putting the priesthood quorums, bishoprics, high councils, and stake presidencies in order.
- Edwin Butterworth, Jr., “Eight Presidents: A Century at BYU,” *Ensign*, Oct. 1975, pp. 23–30.  
Contains information on the founding of Brigham Young University and on its first president, Karl G. Maeser.
- Susan Oman and Carol Madsen, “100 Years of Primary,” *Ensign*, Apr. 1978, pp. 32–39.

A brief history of the Primary from its beginning in 1878 to 1978, with information on its organization.

#### ADDITIONAL SOURCES

- Jaynann Morgan Payne, “Eliza R. Snow: First Lady of the Pioneers,” *Ensign*, Sept. 1973, pp. 62–67.  
An overview of Eliza R. Snow’s life and character.
- *History of Relief Society, 1842–1966* (Salt Lake City: General Board of the Relief Society, 1967).  
A history of the Church’s oldest auxiliary.
- Janet Peterson and LaRene Gaunt, *Elect Ladies* (Salt Lake City: Deseret Book Co., 1990).  
Contains biographical sketches on the general Relief Society presidents from Emma Smith to Barbara Winder.
- Susa Young Gates, *History of the Young Ladies’ Mutual Improvement Association* (Salt Lake City: Deseret News, 1911).
- Leon M. Strong, “A History of the Young Men’s Mutual Improvement Association, 1875–1938,” master’s thesis, Brigham Young University, 1939.
- Charles S. Peterson, *Take up Your Mission: Mormon Colonizing along the Little Colorado River, 1870–1900* (Tucson: University of Arizona Press, 1973).  
The history of Latter-day Saint settlements in southern Arizona.
- Leonard J. Arrington, *Brigham Young: American Moses* (New York: Alfred A. Knopf, 1985), pp. 382–401.  
The last chapter summarizes the life and accomplishments of President Young.

# A DECADE OF PERSECUTION, 1877–87

## THEMES

- 1 The revelation to the Prophet Joseph Smith commanding plural marriage was officially announced to the Church in August 1852.
- 2 The federal government passed a number of laws against the practice of plural marriage, which resulted in much persecution against the Church and the Latter-day Saints.
- 3 Because of the negative image created against the Church, members, particularly missionaries, were mobbed, beaten, and killed.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 33, pp. 422–34.
- Doctrine and Covenants 132.

## SUGGESTED APPROACHES

- Discuss the anti-polygamy legislation and the government’s campaign against those practicing plural marriage in Utah during this period.
  1. Review the various anti-polygamy bills, their background, and their increasingly stringent measures against the Church:
    - Public sentiment following the announcement of plural marriage in 1852 (see student manual, pp. 424–25).
    - 1862 Morrill anti-bigamy law (see student manual, p. 425).
    - 1874 Poland bill (see student manual, p. 426).
    - 1875–79 Reynolds test case before the Supreme Court (see student manual, pp. 426–27).
    - 1882 Edmunds Act (see student manual, p. 427).
    - 1887 Edmunds-Tucker Act (see student manual, pp. 433–34).
  2. Discuss the government’s anti-polygamy crusade, known in Utah as “the raid,” and the Church’s reaction to it (see student manual, pp. 25–29). Your discussion could include consideration of the effects of the

anti-polygamy campaign on both the general Church and on individuals.

3. How did the anti-Mormon feeling carry over into other parts of the United States? Consider the death of Joseph Standing and the Cane Creek massacre.
  - Using this era in Church history, help students understand that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on the earth, that Christ stands at its head, and that he has never forsaken it. Political circumstances may seem to hinder the mission of the Church, but they will not stop the Lord’s kingdom from moving toward its ultimate destiny. In a revelation to President John Taylor on 14 April 1883, the Lord declared:

“Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion. For ye are my Priesthood and I am your God. Even so. Amen” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [Salt Lake City: Bookcraft, 1965–75], 2:354).

- John Taylor was sustained as President of the Church in 1880, and because it was the fiftieth anniversary of the organization of the Church, he proclaimed it a “jubilee year.” He took the name from a practice that had its origin in the Old Testament. He had stressed love and unity among the Saints, and because of the brewing storm over plural marriage, he wanted to draw the people even closer together.

At April conference on the fiftieth anniversary, President Taylor told the Saints, “We ought to do something, as they did in former times, to relieve

those that are oppressed with debt, to assist those that are needy, to break the yoke off those that may feel themselves crowded upon, and to make it a time of general rejoicing" (in Conference Report, Apr. 1880, p. 61).

This move came as a welcome gift to many—especially those who had left their homes in foreign lands to come to Zion and who owed large sums to the Perpetual Emigrating Fund. Upon recommendation of President Taylor, worthy poor were released from debt (amounting to approximately eight hundred and two thousand dollars).

Discuss the blessing this jubilee celebration was to the Saints. How did it serve to strengthen the Saints under trying conditions? What principles of a Zion people were manifest? Greater love, President Taylor noted, had never been manifest in the Church.

#### THEME SOURCES

- *Comprehensive History of the Church*, 5:519–619; 6:1–132.
- *Readings in LDS Church History*, 3:1–99.

#### ADDITIONAL SOURCES

- Gustive O. Larson, *The "Americanization" of Utah for Statehood* (San Marino, Cal.: Huntington Library, 1971), pp. 37–206.

A treatment of plural marriage covering the feelings of those involved in the practice, opposition, the underground, life in the penitentiary, and efforts of the United States to force the Church to abandon the practice.

- Melvin L. Bashore, "Life behind Bars: Mormon Cohabs of the 1880s" *Utah Historical Quarterly*, Winter 1979, pp. 22–42.

The experiences of the Latter-day Saints who served prison terms because of their practice of plural marriage.

- Barbara Hayward, "Utah's Anti-Polygamy Society, 1878–1884," master's thesis, Brigham Young University, 1980.

A study of the activities of groups in the Utah Territory that banded together to fight against plural marriage.

- Gustive O. Larson, "An Industrial Home for Polygamous Wives," *Utah Historical Quarterly*, Summer 1970, pp. 263–75.

Documents the failure of the industrial home for polygamous wives, which surprised the non-Mormons of the territory.

- Bruce A. Van Orden, "George Reynolds: Secretary, Sacrificial Lamb, and Seventy," Ph.D. diss., Brigham Young University, 1986.

A study of George Reynolds who, at the request of the First Presidency, became the test case against the Morrill Act that was signed into law in 1862.

- Francis M. Gibbons, *John Taylor: Mormon Philosopher, Prophet of God* (Salt Lake City: Deseret Book Co., 1985), pp. 215–76.

Covers the administration of President Taylor and the intense persecution the Church passed through.

- B. H. Roberts, *The Life of John Taylor* (Salt Lake City: Bookcraft, 1963), pp. 323–463.

Outlines the administration of John Taylor from 1877 until his death in 1887.

- Arthur M. Richardson and Nicholas G. Morgan, Sr., *The Life and Ministry of John Morgan* (n.p.: Nicholas G. Morgan, Sr., 1965), pp. 223–52, 375–93.

Contains information dealing with the killing of Joseph Standing, John H. Gibbs, and William S. Berry, all missionaries in the Southern States mission.



# AN ERA OF RECONCILIATION

## THEMES

- 1 Because of persecution the Church was at a critical period when Wilford Woodruff became President.
- 2 President Woodruff received the Manifesto by revelation, which helped preserve the temporal salvation of the Church.
- 3 Following the Manifesto, Church leaders turned their attention to the task of achieving statehood for Utah.
- 4 After forty years of building, the Salt Lake Temple was dedicated on 6 April 1893.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 34, pp. 435–50.
- Official Declaration 1.

## SUGGESTED APPROACHES

- Have students read Official Declaration 1. Discuss the important principles found in Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto, following Official Declaration 1.
- The Lord inspired the temple architect, Truman O. Angell, and the prophet Brigham Young to place certain symbols on the Salt Lake Temple. These symbols remind us of eternal truths. Have the students tell you what each of the following symbols carved on the walls of the Salt Lake Temple represents:

**Earth stone** Symbolic of the celestial kingdom of glory.

**Moon stone** Symbolic of the terrestrial kingdom of glory (see D&C 76:71, 78).

**Sun stone** Symbol of the celestial kingdom of glory (see D&C 76:70).

**Cloud stone** Like rays of light bursting through a storm cloud, the temple is a place of revelation (see D&C 121:33).

**Clasped hands** Symbolic of the brotherhood and sisterhood we have with one another (see Ephesians 2:19). President David O. McKay said, “There is no better way to manifest love for God than to show an unselfish love for your fellow

men” (*Gospel Ideals* [Salt Lake City: Deseret Book Co., 1953], p. 129).

**All-seeing eye** God’s eyes are “upon all men” (D&C 1:1; see also D&C 67:2).

**Angel Moroni** The angel with “the everlasting gospel to preach” (Revelation 14:6–7).

**Big dipper** Sailors have used stars in the heavens to chart a safe course across the seas. The big dipper points unfailingly to the north star, just as the First Presidency and Quorum of the Twelve Apostles point to the course that members of the Church must follow to return to their Heavenly Father.

**Lighting the temple** Elder Boyd K. Packer said, “If you have seen one of the temples at night, fully lighted, you know what an impressive sight that can be. The house of the Lord, bathed in light, standing out in the darkness, becomes symbolic of the power and the inspiration of the gospel of Jesus Christ standing as a beacon in a world that sinks ever further into spiritual darkness” (*The Holy Temple* [Salt Lake City: Bookcraft, 1980], pp. 42–43).

- Discuss the importance of keeping records. President Wilford Woodruff made a great contribution to the history of the Church because of the records he kept. Records preserve for future generations accounts of the labors and the suffering of the first elders and Saints of this dispensation, that generations following them, witnessing the faith of their fathers, might follow paths of righteousness. President Woodruff wrote:

“The devil has sought to take away my life from the day I was born until now, more so even than the lives of other men. I seem to be a marked victim of the adversary. I can find but one reason for this: the devil knew if I got into the Church of Jesus Christ of Latter-day Saints, I would write the history of that Church and leave on record the works and teachings of the prophets, of the apostles and elders. I have recorded nearly all the sermons and teachings that I ever heard from the Prophet Joseph, I have in my journal many of the sermons of President Brigham Young, and such men as Orson Hyde, Parley P. Pratt and others. Another reason I was moved upon to write in the early days was that nearly all the historians

appointed in those times apostatized and took the journals away with them" (Matthias F. Cowley, *Wilford Woodruff—History of His Life and Labors* [Salt Lake City: Bookcraft, 1964], p. 477).

#### THEME SOURCES

- *Comprehensive History of the Church*, 6:191–355.
- *Readings in LDS Church History*, 3:101–35.

#### ADDITIONAL SOURCES

- Richard O. Cowan, *Temples to Dot the Earth* (Salt Lake City: Bookcraft, 1989), pp. 100–118.  
Describes the events leading up to and surrounding the dedication of the Salt Lake Temple.
- Edward Leo Lyman, *Political Deliverance: The Mormon Quest for Utah Statehood* (Urbana, Ill.: University of Illinois Press, 1986).  
Traces the efforts of Latter-day Saint leaders as they overcame seemingly insurmountable barriers blocking admission of Utah as a state.
- Gustive O. Larson, "Federal Government Efforts to 'Americanize' Utah before Admission to Statehood," *Brigham Young University Studies*, Winter 1970, pp. 218–32.  
The "enabling act" and the Manifesto in their historical setting.

- Jean Bickmore White, "The Making of the Convention President: The Political Education of John Henry Smith," *Utah Historical Quarterly*, Fall 1971, pp. 350–69.

Traces the political activities of Elder John Henry Smith, together with the important contribution he made to the 1895 Utah Constitutional Convention.

- Wallace Alan Raynor, *The Everlasting Spires: A Story of the Salt Lake Temple* (Salt Lake City: Deseret Book Co., 1965).

The faith-promoting story of the forty-year construction of the Salt Lake Temple.

- Wilford Woodruff, "The Law of Adoption," *Utah Genealogical and Historical Magazine*, Oct. 1922, pp. 145–58.

An explanation of why the law of adoption was done away with during the administration of President Woodruff.

- Cowley, *Wilford Woodruff*, pp. 557–90.

Shows the hand of God in the life of a prophet.

- Francis M. Gibbons, *Wilford Woodruff: Wondrous Worker, Prophet of God* (Salt Lake City: Deseret Book Co., 1988), pp. 353–87.

Provides insight into the life and ministry of President Woodruff.

# THE CHURCH AT THE TURN OF THE CENTURY

## THEMES

- 1 In 1898 the Lord instructed President Lorenzo Snow not to wait to reorganize the First Presidency.
- 2 The Lord promised to remove the Church from financial bondage if the Saints would pay their tithing.
- 3 Missionary work expanded during the administration of President Lorenzo Snow.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 35, pp. 451–64.
- Doctrine and Covenants 119.
- Malachi 3:7–12.

## SUGGESTED APPROACHES

- Discuss the financial difficulties the Church faced because of the plural marriage persecutions of the 1880s. The reform inaugurated by President Snow in the spring of 1899 eventually proved successful in freeing the Church from debt.
- Discuss the various things done during Lorenzo Snow's administration to expand missionary work.

## THEME SOURCES

- *Comprehensive History of the Church*, 6:356–85.
- *Readings in LDS Church History*, 3:253–70.

## ADDITIONAL SOURCES

- Maureen Ursenbach Beecher, "Leonora, Eliza, and Lorenzo: An Affectionate Portrait of the Snow Family," *Ensign*, June 1980, pp. 64–69.  
Places President Snow in his family setting and details his relationship with his gifted sisters.
- Francis M. Gibbons, *Lorenzo Snow: Spiritual Giant, Prophet of God* (Salt Lake City: Deseret Book Co., 1982).  
A one-volume history of the life, career, and Church service of President Snow.
- Thomas C. Romney, *The Life of Lorenzo Snow* (Salt Lake City: Deseret New Press, 1955).

Written at the invitation of LeRoi Snow, a son of President Snow, this book includes much information furnished by LeRoi.

- Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* (Salt Lake City: Deseret News Co., 1884).  
An account of the life of President Snow by his sister.
- Joseph F. Smith, "The Last Days of President Snow," *Juvenile Instructor*, 15 Nov. 1901, pp. 688–91.  
President Snow's second counselor recounts the final events in the life of Lorenzo Snow.
- Seiji Katanuma, "The Church in Japan," *Brigham Young University Studies*, Autumn 1973, pp. 16–28.  
Traces the beginning of missionary work in Japan under the leadership of Elder Heber J. Grant.
- Murray L. Nichols, "History of the Japan Mission of The Church of Jesus Christ of Latter-day Saints, 1901–1924," master's thesis, Brigham Young University, 1957.  
A history of the Church in Japan from its opening by Elder Heber J. Grant in 1901, under the direction of President Lorenzo Snow, until it was closed in 1924 by President Heber J. Grant.
- Francis M. Gibbons, *Heber J. Grant: Man of Steel, Prophet of God* (Salt Lake City: Deseret Book Co., 1979), pp. 110–34.  
Elder Grant's call to open the Japanese mission, and the struggles he encountered in doing so.
- F. LaMond Tullis, "Reopening the Mexican Mission in 1901," *Brigham Young University Studies*, Fall 1982, pp. 441–53.  
Deals with missionary work among the Mexican people in the late 1800s and early 1900s.
- Diane L. Mangum, "The First Sister Missionaries," *Ensign*, July 1980, pp. 62–65.  
Based on the diaries of the sister missionaries describing their experiences in Great Britain.
- Calvin S. Kunz, "A History of Female Missionary Activity in The Church of Jesus Christ of Latter-day Saints, 1830–1898," master's thesis, Brigham Young University, 1976.  
A detailed history of the first sister missionaries.

# THE CHURCH IN THE EARLY TWENTIETH CENTURY

## THEMES

- 1 National attention was focused on the Church because of the election of Elder B. H. Roberts to the United States House of Representatives and the subsequent election of Reed Smoot to the Senate.
- 2 During the first ten years of the twentieth century, the Church and its leaders suffered intense persecution.
- 3 The Church, in an effort to change the feelings against it and tell its own story, opened a visitors' center on Temple Square in Salt Lake City, purchased historic sites, and published the history of the Church.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 36, pp. 465–79.

## SUGGESTED APPROACHES

- Discuss the elections of Elder B. H. Roberts to the United States House of Representatives and the election of Reed Smoot to the Senate. The misunderstandings about the Church in America were addressed by statements from the First Presidency, as well as a statement from the former president of the United States, Theodore Roosevelt, given on 15 April 1911, praising the virtues and high standards of the Mormon people.
- Discuss the origin of the visitors' center on Temple Square and the mission that visitors' centers perform in helping to correct the distorted views people may have about the Church. If there is a visitors' center in your area, ask several of the students to visit it and report their experience.

## THEME SOURCES

- *Comprehensive History of the Church*, 6:386–434.
- *Readings in LDS Church History*, 3:161–204.

## ADDITIONAL SOURCES

- R. Davis Bitton, "The B. H. Roberts Case of 1898–1900," *Utah Historical Quarterly*, Jan. 1957, pp. 27–46.  
A comprehensive account of the issues that led to the exclusion of Elder Roberts from the United State House of Representatives.
- Truman G. Madsen, *Defender of the Faith: The B. H. Roberts Story* (Salt Lake City: Bookcraft, 1980).  
Provides details regarding Elder Roberts's speaking tour and his attempt to obtain his seat in the U.S. House of Representatives.
- Milton R. Merrill, *Reed Smoot, Apostle in Politics* (Logan, Utah: Utah State University Press, 1990).  
A study of Reed Smoot, the Smoot hearings, and the political career of the man who has been called "Utah's most influential citizen."
- Davis Bitton and Gary L. Bunker, "Mischievous Puck and the Mormons, 1904–1907," *Brigham Young University Studies*, Summer 1978, pp. 504–19.  
A look at the Latter-day Saints as portrayed in political cartoons in *Puck* magazine.
- Rand Hugh Packer, "History of Four Mormon Landmarks in Western New York: The Joseph Smith Farm, Hill Cumorah, the Martin Harris Farm, and the Peter Whitmer, Sr., Farm," master's thesis, Brigham Young University, 1975.  
The history of the Church's acquisition of four Church landmarks.
- Francis M. Gibbons, *Joseph F. Smith: Patriarch and Preacher, Prophet of God* (Salt Lake City: Deseret Book Co., 1984), pp. 212–331.  
The administration of Joseph F. Smith as President of the Church.
- Vicki Bean Zimmerman, "Willard Bean: Palmyra's 'Fighting Parson,'" *Ensign*, June 1985, pp. 26–29.  
Willard and Rebecca Bean were called as caretakers of the Smith family farm near Palmyra, New York. Describes the hostility the Beans encountered and how they overcame it.

# MOVING FORWARD INTO THE NEW CENTURY

## THEMES

- 1 After becoming free of debt in 1906, the Church began an era of prosperity and expansion.
- 2 Significant “reforms” in the priesthood and auxiliary programs of the Church were developed in the first decades of the twentieth century.
- 3 The Saints were urged to remain in their own lands and there help build the kingdom of God.
- 4 During the administration of President Joseph F. Smith, many important doctrinal principles were clarified.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 37, pp. 480–94.
- Doctrine and Covenants 138.

## SUGGESTED APPROACHES

- Discuss the need for faithful Saints to remain in their own lands and gather to the stakes of Zion throughout the earth. During the administration of President Smith, the Saints were urged to remain in their own lands and help build the kingdom of God where they lived rather than gather to Salt Lake City.
- Several doctrinal expositions were issued by the First Presidency during this era. You could briefly outline and explain these to students. The complete statements are found in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Bookcraft, 1965–75), vols. 4–5. They include:
  1. Letter to Joshua R. Clark, 24 Jan. and 10 Feb. 1902 (*Messages*, 4:32–34). Answers the question of whether the Spirit of the Lord and the Holy Ghost are one and the same.
  2. “One Mighty and Strong,” 13 Nov. 1905 (*Messages*, 4:107–20). Explains the meaning of Doctrine and Covenants 85:7–8.
  3. “The Origin of Man,” Nov. 1909 (*Messages*, 4:199–206); “‘Mormon’ View of Evolution,”

- Sept. 1925 (*Messages*, 5:243–44). Declares that Adam was the first man on the earth and that man is the direct and lineal offspring of Deity.
- 4. “Pre-Existent States,” 31 Jan. 1912 (*Messages*, 4:264–65). A brief declaration of what is clearly taught in scriptures concerning the premortal existence.
- 5. Letter to Samuel O. Bennion, 20 Feb. 1912 (*Messages*, 4:265–67). Defines the relationship of Adam to the Savior and to God the Father.
- 6. “Only One God to Worship,” Apr. 1912 (*Messages*, 4:269–71). Explains Moses 1:6.
- 7. “The Holy Ghost; Inquiry and Reply,” 2 Mar. 1916 (*Messages*, 5:3–4). Explains when the gift of the Holy Ghost was given in the meridian dispensation.
- 8. “The Father and the Son,” 30 June 1916 (*Messages*, 5:23–34). Explains how the Savior is both Father and Son.
- 9. “Vision of the Redemption of the Dead,” 3 Oct. 1918 (*Messages*, 5:102–6). This revelation became Doctrine and Covenants 138.

## THEME SOURCES

- *Comprehensive History of the Church*, 6:418–78.
- *Readings in LDS Church History*, 3:271–328.
- William Hartley, “The Priesthood Reform Movement, 1908–1922,” *Brigham Young University Studies*, Winter 1973, pp. 137–56.  
Covers the work of the general priesthood committee, which was organized in 1908.
- Norman S. Bosworth, “Remembering Joseph F. Smith: Loving Father, Devoted Prophet,” *Ensign*, June 1983, pp. 20–24.  
Tributes to Joseph F. Smith by four of his children provide insights into the life of this great leader.
- Robert L. Millet, “Beyond the Veil: Two Latter-day Revelations,” *Ensign*, Oct. 1985, pp. 8–13.  
The historical background of Doctrine and Covenants 137 and 138.

## ADDITIONAL SOURCES

- Richard O. Cowan, *The Latter-day Saint Century* (Salt Lake City: Bookcraft, 1999).

Chapter 3 provides insights into events during the administration of President Joseph F. Smith.

- John R. Talmage, *The Talmage Story* (Salt Lake City: Bookcraft, 1972), pp. 154–87.

Chapters 16 and 18 provide facts relating to Elder James E. Talmage’s writing *Jesus the Christ* and the *Articles of Faith*.

- Francis M. Gibbons, *Joseph F. Smith: Patriarch and Preacher, Prophet of God* (Salt Lake City: Deseret Book Co., 1984), pp. 212–331.

Covers the administration of Joseph F. Smith as President of the Church.

- Joseph Fielding Smith, *Life of Joseph F. Smith: Sixth President of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News Press, 1938).

A comprehensive study of the life of Joseph F. Smith written by his son.

# CHANGE AND CONSISTENCY

## THEMES

- 1 Prohibition (a ban on the sale of alcoholic beverages) became an issue throughout the United States and the Church.
- 2 Elder David O. McKay and Hugh J. Cannon made a worldwide tour to assess the progress of the Church and make recommendations for further expansion.
- 3 The Church established the seminary and institute of religion programs to provide weekday training for the youth in the gospel of Jesus Christ.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 38, pp. 495–508.
- Doctrine and Covenants 89.

## SUGGESTED APPROACHES

- Briefly explain the importance of the revelation known as the Word of Wisdom. Read or summarize the following statement:  

“In the year 1918, the people of the United States amended the Constitution of the United States prohibiting the manufacture, possession and sale of liquor. Immediately following this action the liquor interests of the country commenced a vigorous campaign to bring about the repeal of this amendment. Propaganda was carried on vigorously through the press and the people were made to believe that the condition under prohibition was worse than before the amendment was adopted. In the general election of 1933, enough states voted for repeal to make such action effective. Utah, contrary to the wishes of the General Authorities of the Church, joined with the majority of the states in demanding repeal, and the Beehive State held the doubtful, if not disgraceful, position of being the thirty-sixth state of the Union to hold a constitutional convention and thus brought about ratification of repeal. Since that action liquor has been flowing freely throughout the land, crime and drunkenness have increased and the sale of liquor and tobacco has become an outstanding menace to our youth” (Joseph Fielding Smith, *Essentials in Church History*, 27th ed. [Salt Lake City: Deseret Book Co., 1974], pp. 524–25).

- Discuss the 1920–21 world tour of Elder David O. McKay. What purposes did it serve at that time? What important events occurred during the tour? What importance did it have for the future? Discuss how Elder McKay’s tour prepared him to be the President of the Church during the 1950s and 1960s when the Church became a worldwide organization. How do mission calls and opportunities to serve in the Church prepare us for the future?

## THEME SOURCES

- *Comprehensive History of the Church*, 6:479–573.
- *Readings in LDS Church History*, 3:329–56.

## ADDITIONAL SOURCES

- Francis M. Gibbons, *Heber J. Grant: Man of Steel, Prophet of God* (Salt Lake City: Deseret Book Co., 1979), pp. 192–208.

Covers the Great Depression years.

- Bryant S. Hinckley, *Heber J. Grant: Highlights in the Life of a Great Leader* (Salt Lake City: Deseret Book Co., 1951).

Interesting and faith-promoting incidents in the life of President Grant.

- James B. Allen, “Personal Faith and Public Policy: Some Timely Observations on the League of Nations Controversy in Utah,” *Brigham Young University Studies*, Autumn 1973, pp. 77–98.

An examination of the Church’s involvement in the League of Nations controversy detailing who supported the league and who did not, and the impact this controversy had on the Church and its members.

- R. Lanier Britsch, “The Closing of the Early Japan Mission,” *Brigham Young University Studies*, Winter 1975, pp. 171–90.

The reasons for the 1924 closing of the Japanese mission, and how a natural catastrophe and United States emigration laws were major factors in the mission’s failure.

- J. Christopher Conkling, “Members without a Church: Japanese Mormons in Japan from 1924 to 1948,” *Brigham Young University Studies*, Winter 1975, pp. 191–214.

A study of the experience of the Japanese Church members who were left in isolation when the mission was closed in 1924.

- Francis M. Gibbons, *David O. McKay: Apostle to the World, Prophet of God* (Salt Lake City: Deseret Book Co., 1986), pp. 102–22.

President McKay's 1921 trip around the world and the marvelous spiritual experiences that took place on that journey.

- David Lawrence McKay, *My Father, David O. McKay* (Salt Lake City: Deseret Book Co., 1989), pp. 109–71.

Personal correspondence that adds insights to President McKay's world tour in 1920–21.

- George Harmon Skyles, "A Study of Forces and Events Leading to the Repeal of Prohibition and the Adoption of a Liquor Control System in Utah," master's thesis, Brigham Young University, 1962.

A study of the forces at work both within and without the Church in Utah that led to the repeal of prohibition.

- Brent Grant Thompson, "Utah's Struggle for Prohibition, 1908–1917," master's thesis, University of Utah, 1979.

Background material on the repeal of prohibition.

- A. Gary Anderson, "A Historical Survey of the Full-Time Institutes of Religion of The Church of Jesus Christ of Latter-day Saints, 1926–1966," Ed.D. diss., Brigham Young University, 1968.

A history of the first institutes of religion.

- William E. Berrett, *A Miracle in Weekday Religious Education* (Salt Lake City: Salt Lake Printing Center, 1988).

A history of religious education in the Church.

- David O. McKay, *Gospel Ideals* (Salt Lake City: Deseret Book Co., 1953), pp. 552–75.

Anecdotes told by President McKay regarding his 1920–21 world tour.

- David O. McKay, *Cherished Experiences*, rev. and enl., comp. Clare Middlemiss (Salt Lake City: Deseret Book Co., 1976), pp. 41–109.

Stories and spiritual experiences from President McKay's world tour in 1920–21.

- Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham, 12th ed. (Salt Lake City: Improvement Era, 1969).

Contains many of President Grant's talks as well as some biographical information.



# THE CHURCH DURING THE GREAT DEPRESSION

## THEMES

- 1 During the Great Depression, the Church established a welfare program based on revealed principles.
- 2 The Church continued to emphasize missionary work during the Depression years.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 39, pp. 509–21.

## SUGGESTED APPROACHES

- Read and discuss President Brigham Young’s comment on idleness: “My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth, for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1941], p. 274).

- Discuss the implications of Elder Boyd K. Packer’s counsel to the membership of the Church:

“We have succeeded fairly well in teaching Latter-day Saints that they should take care of their own material needs and then contribute to the welfare of those who cannot provide for themselves.

“If a member is unable to sustain himself, then he is to call upon his own family, and then upon the Church, in that order, and not upon the government at all.

“We have counseled bishops and stake presidents to be very careful to avoid abuses in the welfare program.

“When people are *able* but *unwilling* to take care of themselves, we are responsible to employ the dictum of the Lord that the idler shall not eat the bread of the laborer. (See D&C 42:42.)

“The simple rule has been to take care of one’s self. This couplet of truth has been something of

a model: ‘Eat it up, wear it out, make it do, or do without.’” (in Conference Report, Apr. 1978, p. 136; or *Ensign*, May 1978, p. 91).

- Describe the origin of the Church welfare program. Teach students about the importance of temporal and spiritual self-reliance. Help them understand correct principles of the welfare program.
- Discuss the continued emphasis on missionary work during the Depression years. Two significant events occurred that helped missionary work move forward despite the worldwide economic depression. On 10 January 1932 missionary training classes were organized in wards and stakes throughout the Church. In April 1936, supervision of stake missions was given to the First Council of the Seventy, and stake missions were organized soon thereafter in all stakes. Prior to this the work had been under the direction of the stake presidency.
- Review the purposes of fasting and of fast offerings.
- During the Depression years, efforts were made for the first time to mark significant Church historical sites (see list below). Today hundreds of historical markers have been erected. Briefly describe any historical markers that might be near your area.

**16 July 1932** The first of the Mormon Trail markers were unveiled in Henefer, Utah, and Casper, Wyoming.

**26 July 1933** The Relief Society placed a monument at the site of its organization in 1842 in Nauvoo, Illinois. This is believed to be the first effort to mark an historic spot in Nauvoo.

**21 July 1935** President Heber J. Grant dedicated the Hill Cumorah monument in Palmyra, New York.

**20 September 1936** The Winter Quarters monument was placed at Florence, Nebraska, near Omaha.

- On 12 October 1933, Elder Charles A. Callis was called to fill the vacancy in the Quorum of the Twelve Apostles created by the death of Elder

James E. Talmage. Tell the following story about Elder Callis, and discuss the importance of not feeling like a failure when we are in the service of our fellowman and of the Lord.

A missionary returned from his labors thinking that he had been a failure. He remarked that he had only baptized one little Irish boy. The missionary established his home in Montana and one day years later a knock came on his door. There at the threshold stood a very distinguished gentleman. The man asked if he were Elder so-and-so. He was. The man then asked, "'Do you remember having said that you thought your mission was a failure because you had only baptised one dirty little Irish kid?' He said, 'Yes.' Well Brother Callis put out his hand and he said, 'I would like to shake hands with you. My name is Charles A. Callis, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. I am that dirty little Irish kid that you baptised on your mission.'" (in Harold B. Lee, *Feet Shod with the Preparation of the Gospel of Peace*, Brigham Young University Speeches of the Year [Provo, 9 Nov. 1954], p. 1).

#### THEME SOURCES

- *Readings in LDS Church History*, 3:358–404, 455–57.

- Leonard J. Arrington and Wayne K. Hinton, "Origin of the Welfare Plan of The Church of Jesus Christ of Latter-day Saints," *Brigham Young University Studies*, Winter 1964, pp. 67–85.

The factors that led to the Church welfare program and its historical setting.

- Paul C. Child, "Physical Beginning of the Church Welfare Program," in James B. Allen, ed., "The Historians Corner," *Brigham Young University Studies*, Spring 1974, pp. 383–86.

A short article chronicling early events in the establishment of the Church welfare program.

#### ADDITIONAL SOURCES

- Albert E. Bowen, *The Church Welfare Plan* (Salt Lake City: Deseret Sunday School Union, 1946).

Elder Bowen sets forth the principles on which the Church welfare program is based.

- Glen L. Rudd, *Pure Religion: The Story of Church Welfare since 1930* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995).

A history of the Church's welfare program.

# THE SAINTS DURING WORLD WAR II

## THEMES

- 1 The Lord protected the missionaries in Europe as they were evacuated.
- 2 During World War II, members of the Church and their local leaders faced serious challenges to Church stability when communications with Church headquarters were severed.
- 3 Faithful Latter-day Saint servicemen played a significant role in spreading the gospel and strengthening the Church in areas where they were assigned during the war.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 40, pp. 522–34.
- Doctrine and Covenants 1:5; 84:87–88.

## SUGGESTED APPROACHES

- You could use one of the following statements to introduce the lesson. One sign of the times being fulfilled in our day is that of “wars and rumors of wars” (see 1 Nephi 14:15; D&C 45:26).  
Elder Marion G. Romney observed, “Latter-day Saints know that this earth will never again, during its telestial existence, be free from civil disturbance and war” (in Conference Report, Apr. 1967, p. 79).  
Elder Boyd K. Packer said: “I have worn the uniform of my native land in the time of total conflict. I have smelled the stench of human dead and wept tears for slaughtered comrades. I have climbed amid the rubble of ravaged cities and contemplated in horror the ashes of a civilization sacrificed to Moloch; yet knowing this, with the issues as they are, were I called again to military service, I could not conscientiously object!” (in Conference Report, Apr. 1968, p. 35).
- Briefly discuss the challenges that war presents to Latter-day Saints. In April 1942 the First Presidency declared the Church’s position on war. Discuss this declaration with students:  
“When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty

requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill” (*Improvement Era*, May 1942, p. 348).

- Point out some of the changes the Church made to help comply with wartime restrictions in the United States (listed below).

**17 January 1942** The First Presidency asked all general boards and auxiliary organizations to discontinue conventions and auxiliary stake meetings to help members meet wartime restrictions on travel and to help reduce personal expenses under increased war taxes.

**March 1942** The Relief Society centennial, scheduled for April, was postponed because of the First Presidency’s call to halt all but the most essential activities.

**April 1942** The annual April general conference was closed to the general membership and was confined to approximately five hundred priesthood leaders. Sessions were held in the Assembly Hall on Temple Square instead of in the Tabernacle. This practice continued for the duration of the war.

Discuss the twelfth article of faith.

- Discuss the role of servicemen as missionaries. Many nations have been opened to the preaching of the gospel because of the example of Latter-day Saint servicemen.
- Discuss how the Book of Mormon can help Latter-day Saints deal with the conflicts and difficulties of war. Over 100 of its 531 pages deal with war. Forms of the word *war* occur 171 times in the Book of Mormon. There are an additional 147 references to forms of the word *battle* and an equal number to the word *contention*. Ask students how the examples of men like Captain Moroni (see Alma 48:11–17) and the teachings found in the Book of Mormon can help us learn to rejoice in freedom and defend the cause of liberty.

## THEME SOURCES

- Joseph Fielding Smith, *Essentials in Church History*, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1979), pp. 526–27.

## ADDITIONAL SOURCES

- Gilbert W. Scharffs, *Mormonism in Germany* (Salt Lake City: Deseret Book Co., 1970).

Details of the Mormon experience in Germany between 1840 and 1970 and particularly during the Second World War.

- J. Reuben Clark, Jr., “In Time of War,” *Improvement Era*, Nov. 1939, pp. 656–57.

President Clark clearly stated the position Latter-day Saints should take in time of war and set forth the principles on which Latter-day Saint servicemen should conduct their lives.

- Karl-Heinz Schnibbe, *The Price: The True Story of a Mormon Who Defied Hitler* (Salt Lake City: Bookcraft, 1984).

The story of Karl-Heinz Schnibbe, who defied Hitler and was incarcerated in a prison camp.

- David O. McKay, *Gospel Ideals* (Salt Lake City: Deseret Book Co., 1953), pp. 277–311.

A collection of teachings given primarily during World War II.

- David O. McKay, in Conference Report, Apr. 1942, pp. 70–74.

This message, delivered at the first general conference after the bombing of Pearl Harbor, sets forth the Church’s attitude toward war.

- David F. Boone, “The Worldwide Evacuation of Latter-day Saint Missionaries at the Beginning of World War II,” master’s thesis, Brigham Young University, 1981.

Faith-promoting experiences based on interviews with participants.

- Joseph Fielding Smith, Jr., and John J. Stewart, *The Life of Joseph Fielding Smith* (Salt Lake City: Deseret Book Co., 1972), pp. 269–305.

Joseph Fielding Smith’s role in Europe at the outbreak of the war and an account of the loss of his son during the war.

# POSTWAR RECOVERY

## THEMES

- 1 Elder Ezra Taft Benson was called to reopen the missions in Europe and determine the temporal and spiritual needs of the Saints there.
- 2 Elder Matthew Cowley was called to reopen the missions of the Pacific.
- 3 With the war's end, many Church programs were revitalized and expanded.
- 4 Elder Spencer W. Kimball was appointed to lead the work among the Indians.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 41, pp. 535–49.

## SUGGESTED APPROACHES

- Ask several students to read *On Wings of Faith* or *A Labor of Love* (see “Additional Sources”). As a part of today’s lesson, have them share some of the things they learned from the experiences of Elder Ezra Taft Benson in postwar Europe.
- Describe the plight of people in Europe at the end of World War II. The Saints were able to donate a significant amount of food, clothing, and supplies for their relief because of the Church’s welfare and food storage programs. Point out that in July of 1942, Church welfare leaders urged members to plant gardens, to bottle as many fruits and vegetables as they could, and to store coal. Using the statements below, discuss the importance of following the prophets’ counsel to store at least a year’s supply of food, fuel, and clothing.

**President Ezra Taft Benson** “As we approach the showdown it will be increasingly valuable to have vocational skills—to be able to use our hands. The most essential temporal skills and knowledge are to be able to provide food, clothing, and shelter. Increasingly the Lord, through His servants, is trying to get us closer to the soil by raising our own produce.

“... The most vital knowledge you can learn is the saving truths of the gospel—the truths that will make the difference in your eternal welfare. The most vital words that you can read are those of the Presidents of the Church—particularly the living prophet—and those of the apostles and prophets. God encourages learning in many areas, and

vocational skills will have increasing importance. There is much reading material that is available which is either time-wasting or corrupting. The best yardstick to use in discerning the worth of true knowledge and learning is to go first and foremost to the words of the Lord’s prophets. . . .

“... We bring from our preexistent state various talents and abilities. We strive to find the right wife, and it is our responsibility to strive to find where we can make a contribution to our fellowman—an area where we have some interest and abilities and where we can, at the same time, provide for our own.

“I am glad Beethoven found his way into music, Rembrandt into art, Michelangelo into sculpturing, and President David O. McKay into teaching. To find your proper niche and do well at it can bless you, yours, and your fellowmen. If you need help in finding your career, it is available: (1) Ponder and pray about it; (2) study closely your patriarchal blessing; (3) consider what you do well; (4) take some vocational and interest tests; and (5) get acquainted with various professions to see what is available” (“In His Steps,” in *1979 Devotional Speeches of the Year* [Provo: Brigham Young University Press, 1980], pp. 62, 64–65).

**President Marion G. Romney** “I do not want to be a calamity howler. I don’t know in detail what’s going to happen in the future. I know what the prophets have predicted. But I tell you that the welfare program, organized to enable us to take care of our own needs, has not yet performed the function that it was set up to perform. . . .

“We’re living in the latter days. We’re living in the days the prophets have told about from the time of Enoch to the present day. We are living in the era just preceding the second advent of the Lord Jesus Christ” (in Conference Report, Apr. 1975, p. 165).

**President Spencer W. Kimball** “The little gardens and the few trees are very valuable. I remember when the sisters used to say, ‘Well, but we could buy it at the store a lot cheaper than we can put it up.’ But that isn’t quite the answer, is it, Sister Spafford? Because there will come a time when there isn’t a store. I remember long years ago that I asked a very prominent

grocer who had a chain of grocery stores, 'How long would your supply of groceries last if you did not have trucks to bring in new supplies?' And he said, 'Maybe we could stretch it out two weeks from our storehouses and from our supplies.' People could get awfully hungry after two weeks were over" (in Conference Report, Apr. 1974, pp. 184–85).

**President Ezra Taft Benson** "I ask you earnestly, have you provided for your family a year's supply of food, clothing, and, where possible, fuel? The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah" (in Conference Report, Oct. 1987, p. 61; or *Ensign*, Nov. 1987, p. 49).

**President Harold B. Lee** "As I sat there weary, listening to the discussion the thought came to me, 'I wonder what this is all about?' And there came to me a something that has stayed with me to this day. 'There is no person who knows the real purpose for which this Welfare Program is being instituted. But hardly before sufficient preparation has been made, the real purpose will be revealed, and when that time comes it will challenge every resource of the Church to meet it.'" (address delivered at employees' Christmas devotional, 13 Dec. 1973, p. 5).

- On 7 March 1943 the Navajo-Zuni Mission was formed, the first mission designated only for Indians. Six months later Spencer W. Kimball was called to the Quorum of the Twelve Apostles. He was directed to lead the work among the Indians. Discuss the work done among the Indians and what still must be done.

#### THEME SOURCES

- *Readings in LDS Church History*, 3:473–93.
- William G. Hartley, "War and Peace and Dutch Potatoes," *Ensign*, July 1978, pp. 18–23.

The story of the Dutch Saints who helped the starving German Saints following the end of World War II.

#### ADDITIONAL SOURCES

- *A Labor of Love: The 1946 European Mission of Ezra Taft Benson* (Salt Lake City: Deseret Book Co., 1989).

Elder Ezra Taft Benson was called as European mission president in December 1945 and in January 1946 left for Europe to fill this assignment. For ten and a half months he labored in postwar Europe to establish the Church. This book draws on President and Sister Benson's journals and the European mission history.

- Frederick W. Babel, *On Wings of Faith* (Salt Lake City: Bookcraft, 1972).  
Experiences of Frederick W. Babel with President Ezra Taft Benson as they toured war-torn Europe immediately after the war's end.
- Glen R. Stubbs, "A Biography of George Albert Smith, 1870 to 1951," Ph.D. diss., Brigham Young University, 1974.  
The life of Church President George Albert Smith and his accomplishments.
- Francis M. Gibbons, *George Albert Smith: Kind and Caring Christian, Prophet of God* (Salt Lake City: Deseret Book Co., 1990).
- Henry A. Smith, *Matthew Cowley: Man of Faith* (Salt Lake City: Bookcraft, 1954).  
Elder Cowley's experiences as he attended to Church members who resided in the South Pacific.
- Edward L. Kimball and Andrew E. Kimball, Jr., *The Story of Spencer W. Kimball: A Short Man, a Long Stride* (Salt Lake City: Bookcraft, 1985).  
Contains accounts of President Kimball's work among the Indians.
- Spencer J. Palmer, *The Church Encounters Asia* (Salt Lake City: Deseret Book Co., 1970).  
The story of Latter-day Saint servicemen in Asia, as well as postwar missionary efforts in those lands.
- Merlo J. Pusey, *Builders of the Kingdom: George A. Smith, John Henry Smith, George Albert Smith* (Provo: Brigham Young University Press, 1981), pp. 201–361.  
Interesting stories and anecdotes from the life of President George Albert Smith.
- Conference Report, Apr. 1947, pp. 152–57.  
Elder Ezra Taft Benson's report on his stewardship as European mission president.

# GROWTH INTO A WORLDWIDE CHURCH

## THEMES

- 1 Using the slogan “every member a missionary” as a theme, President David O. McKay encouraged increased missionary activity among the Saints. The Church experienced great growth under his leadership.
- 2 The Church increased its commitment to religious education, and enrollment rose proportionately as early-morning and home-study seminaries were organized.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 42, pp. 550–61.

## SUGGESTED APPROACHES

- Discuss how the Lord prepares his prophets for the roles they are called to fill. How did Elder David O. McKay’s worldwide tour prepare him for his calling as the Lord’s prophet when the Church grew into a worldwide Church?
- Make a poster with the phrases “Every Member a Missionary” and “What-e’er Thou Art, Act Well Thy Part.” Ask if students can tell you the origin of these phrases. Discuss President McKay’s personal example as a missionary and as one who magnified his callings in the Church.
- Discuss the expansion in temple building under President McKay’s administration. Temples announced and built during his presidency include the London, Swiss, New Zealand, Los Angeles, and Oakland Temples.
- Review the growth of the Church Educational System that took place during this period.
- On 22 April 1964 the Mormon pavilion opened at the New York world’s fair. The fifteen-minute movie *Man’s Search for Happiness* was the central theme of the exhibit and was shown continuously in two theaters capable of seating between four and five hundred people. Discuss the impact of the Church’s efforts to share the gospel through pamphlets, articles, videos, and visitors’ centers.

## THEME SOURCES

- *Readings in LDS Church History*, 3:495–97, 509–12.

## ADDITIONAL SOURCES

- Francis M. Gibbons, *David O. McKay: Apostle to the World, Prophet of God* (Salt Lake City: Deseret Book Co., 1986).

Elder Gibbons recounts the presidency of David O. McKay and the impact of his leadership on the members of the Church.

- Richard O. Cowan, *The Latter-day Saint Century* (Salt Lake City: Bookcraft, 1999), pp. 158–81.

A number of chapters in this book discuss the events covered in this lesson, particularly chapters 12 and 13.

- Joel Alva Flake, “The History of The Church of Jesus Christ of Latter-day Saints in South America, 1945–1960,” master’s thesis, Brigham Young University, 1975.

Traces South American missionary efforts during the administration of President David O. McKay.

- Jerry C. Roundy, “Ricks College: A Struggle for Survival,” Ph.D. diss., Brigham Young University, 1975.

Gives the history of Ricks College (now BYU—Idaho) at a time when there were plans to move the college from Rexburg, Idaho, to Idaho Falls.

- Richard O. Cowan, “Stakes Reflect Worldwide Growth,” *Ensign*, Aug. 1971, pp. 15–17.

The growth of the Church by number of stakes from 1830 to 1970.

- William E. Berrett, *A Miracle in Weekday Religious Education* (Salt Lake City: Salt Lake Printing Center, 1988).

The growth and expansion of the Church Educational System as told by a participant.

# AN ERA OF CORRELATION AND CONSOLIDATION

## THEMES

- 1 In 1961 the Church announced that priesthood-directed policies would govern the planning and operation of all Church programs.
- 2 One of the most important thrusts of priesthood correlation was to strengthen Latter-day Saint families.
- 3 The early 1970s, under the direction of Presidents Joseph Fielding Smith and Harold B. Lee, were a time of consolidation in the Church.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 43, pp. 562–78.

## SUGGESTED APPROACHES

- Describe some of the helps the Church provides for families. Help students understand the importance of strong, gospel-centered homes and families. Several programs were developed in this era to strengthen the family, including home teaching, family home evening manuals, and the *Ensign*, *New Era*, and *Friend* magazines. Discuss how these can be used effectively to help families.
- In 1961 the Church began to correlate manuals and other publications, activities, and organizations under the priesthood. Describe the correlation program. How does the correlation program of the Church help protect and strengthen it?
- In December 1963 storage vaults for records in Little Cottonwood Canyon were completed. They were dedicated on 22 June 1966. Discuss the importance of doing work for the dead and the reasons the Church has used so many resources to find, microfilm, and store family records. Why is this work so important? (see Malachi 4:5–6; D&C 128:15, 24).
- Show portions of the video *Putting the Melchizedek Priesthood to Work* (53034) to help students understand how to apply the principles of priesthood correlation to bless the lives of members.
- As more missionaries were called, changes in missionary work occurred. On 25 March 1953 the

First Presidency announced that returning missionaries should no longer report directly to General Authorities but rather to their stake presidency and high council. In 1969 the Language Training Mission was organized. In 1970 the First Presidency directed that missionaries were to be set apart by their stake presidents. Have several returned missionaries describe their experiences of being set apart before their missions and reporting to their stake presidents and high councils after their missions. Encourage students to prepare themselves to be worthy and capable missionaries.

## THEME SOURCES

- Carlos E. Asay, “For the Perfecting of the Saints’: A Look at Church Curriculum,” *Ensign*, Jan. 1986, pp. 14–19.  
Elder Asay discusses the purpose and meaning of the Church’s correlated curriculum.
- Jay M. Todd, “A Status Report on Church Magazines: A Look at How They Came to Be as They Are,” *Ensign*, Feb. 1976, pp. 70–74.  
A brief history of the correlation of Church magazines and the family.
- Doyle L. Green, “The Church and Its Magazines,” *Ensign*, Jan. 1971, pp. 12–15.  
A review of the various periodicals up to the consolidation of Church magazines in 1970.
- Albert L. Zobell, Jr., “A Modern Prophet at Ninety-Five,” *Ensign*, July 1971, pp. 31–34.  
A sampling of some of Joseph Fielding Smith’s activities as President of the Church with excerpts from some of his talks.
- Jay M. Todd, “A Day in the Life of President Joseph Fielding Smith,” *Ensign*, July 1972, pp. 2–7.
- “President Harold B. Lee Ordained Eleventh President of the Church,” *Ensign*, Aug. 1972, pp. 19–21.  
Briefly covers the events that led up to the ordination of Harold B. Lee as President of the Church. Includes biographical information on each member of the First Presidency.



- Bruce R. McConkie, "Joseph Fielding Smith: Apostle, Prophet, Father in Israel," *Ensign*, Aug. 1972, pp. 24–31.  
Elder McConkie provides insights into President Joseph Fielding Smith in his various roles.
- N. Eldon Tanner, "A Man without Guile," *Ensign*, Aug. 1972, pp. 32–34.  
A tribute to President Smith delivered at his funeral.
- Gordon Irving, "A Review of the Administration of President Joseph Fielding Smith, January 23, 1970–July 2, 1972," *Ensign*, Aug. 1972, pp. 40–41.  
A chronological outline of the events of President Smith's administration.
- Harold B. Lee, "The President-Prophet, Seer, and Revelator," *Ensign*, Aug. 1972, pp. 35–39.  
A tribute to President Joseph Fielding Smith delivered at his funeral.
- "The Soul of a Prophet," *Ensign*, Aug. 1972, pp. 42–46.  
Faith-promoting stories about President Joseph Fielding Smith.
- "Diary of Action: The Life and Administration of Harold B. Lee," *Ensign*, Feb. 1974, pp. 11–15.  
A chronological list of events in the life of President Harold B. Lee.

- "Speaking for Himself—President Lee's Stories," *Ensign*, Feb. 1974, pp. 15–21.  
Faith-promoting stories as told by President Harold B. Lee.
- "He Touched My Life," *Ensign*, Feb. 1974, pp. 26–28, 75–76.  
Stories and tributes to President Harold B. Lee by various individuals.
- "A Sure Trumpet Sound," *Ensign*, Feb. 1974, pp. 77–79.  
Statements by President Harold B. Lee.

#### ADDITIONAL SOURCES

- John P. Fugal, comp., *A Review of Priesthood Correlation* (Provo: Brigham Young University Press, 1968).  
Delineates the history of priesthood correlation.
- Jerry "J" Rose, "The Correlation Program of The Church of Jesus Christ of Latter-day Saints during the Twentieth Century," master's thesis, Brigham Young University, 1973.  
The rationale and history of Church correlation.
- Joseph Fielding Smith, Jr., and John J. Stewart, *The Life of Joseph Fielding Smith* (Salt Lake City: Deseret Book Co., 1972).
- L. Brent Goates, *Harold B. Lee: Prophet and Seer* (Salt Lake City: Bookcraft, 1985).

# THE CHURCH LENGTHENS ITS STRIDE

## THEMES

- 1 President Spencer W. Kimball stressed the importance of missionary work and urged Church members to “lengthen their stride.”
- 2 In June 1978 President Kimball received a revelation granting all worthy males the right to receive the priesthood.
- 3 The Church added two revelations and an Official Declaration announcing the 1978 revelation on the priesthood to the standard works. The Church then published new editions of the scriptures.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 44, pp. 579–90.
- Doctrine and Covenants 137–38.
- Official Declaration 2.

## SUGGESTED APPROACHES

- Have students review President Kimball’s first address to the Regional Representatives of the Church, “When the World Will Be Converted” (*Ensign*, Oct. 1974, pp. 2–14).  
  
How did the revelation on priesthood, the new revelations added to the scriptures, and the new Latter-day Saint edition of the scriptures all help to fulfill President Kimball’s vision of “when the world will be converted”?
- Have students read Official Declaration 2 in the back of the Doctrine and Covenants. What events led to President Kimball’s receiving of this revelation? Tell students that the *Church News* named the revelation on the priesthood the most significant event of the twentieth century (see 18 Dec. 1999, pp. 4–5). Ask: What impact has this revelation had on the Church since it was received?
- Discuss the new additions made to the scriptures in 1976. How is scripture canonized? What contributions do these new additions make to the standard works of the Church?
- Elder Boyd K. Packer has said that the “crowning achievement” of President Kimball’s ministry was the new edition of the scriptures

(in Conference Report, Oct. 1982, p. 75; or *Ensign*, Nov. 1982, p. 53). Discuss why this is so. What impact have the new scriptures had in helping the Saints better understand the word of God and prepare for the coming of the Lord?

## THEME SOURCES

- W. Grant Bangerter, in Conference Report, Oct. 1977, pp. 38–39; or *Ensign*, Nov. 1977, p. 26.  
  
Elder Bangerter describes President Spencer W. Kimball’s first sermon to the Regional Representatives of the Twelve after he became the President of the Church.
- “President Spencer W. Kimball on the Occasion of His 80th Birthday,” *Ensign*, Mar. 1975, pp. 6–12.  
  
The life and contributions of President Spencer W. Kimball.
- Bruce T. Harper, “The Church Publishes a New Triple Combination,” *Ensign*, Oct. 1981, pp. 8–19.  
  
The background and history of the Latter-day Saint edition of the scriptures.
- “The Ends of the Earth: A Conversation about the New International Mission,” *Ensign*, Apr. 1974, pp. 6–9.  
  
A series of questions and answers directed to Elder Howard W. Hunter and Elder Bernard P. Brockbank concerning the international mission.
- William James Mortimer, “The Coming Forth of the LDS Editions of Scripture,” *Ensign*, Aug. 1983, pp. 35–41.  
  
The historical background for the coming forth of the Latter-day Saint edition of the scriptures.
- Hoyt W. Brewster, Jr., “Discovering the LDS Editions of Scripture,” *Ensign*, Oct. 1983, pp. 54–58.  
  
The value of the Latter-day Saint editions of the scriptures and why we should use them.
- Boyd K. Packer, “Using the New Scriptures,” *Ensign*, Dec. 1985, pp. 49–53.  
  
An Apostle gives perspective on the new scriptures and why Latter-day Saints should use them.

- “Central America: Saints in Six Nations Grow in the Gospel,” *Ensign*, Feb. 1977, pp. 25–47.  
The spirit and growth of the Church in Colombia, Venezuela, Ecuador, Peru, Bolivia, and Chile during the 1970s.
- *Ensign*, Aug. 1975, pp. 34–61.  
A series of articles recounting the growth and the history of the Church in Japan, Korea, Hong Kong, Taiwan, and the Philippines.
- Boyd K. Packer, in Conference Report, Oct. 1982, pp. 73–77; or *Ensign*, Nov. 1982, pp. 51–53.  
An Apostle’s perspective on the historical and spiritual importance of the new editions of the standard works.
- Bruce R. McConkie, “A New Commandment: Save Thyself and Thy Kindred!” *Ensign*, Aug. 1976, pp. 7–11.  
The importance of the newly canonized revelations.
- Boyd K. Packer, “President Spencer W. Kimball: No Ordinary Man,” *Ensign*, Mar. 1974, pp. 2–13.  
A biographical sketch of Spencer W. Kimball.
- Ezra Taft Benson, “President Kimball’s Vision of Missionary Work,” *Ensign*, July 1985, pp. 6–11.  
President Benson traces the impact President Kimball had on missionary work in the 1980s.

#### ADDITIONAL SOURCES

- “Area Conferences from Monterrey to Santiago,” *Ensign*, Feb. 1977, pp. 14–16.  
Includes a map and chart of the countries involved in the area conferences.
- Orson Scott Card, “It’s a Young Church in Mexico,” *Ensign*, Feb. 1977, pp. 17–23.  
The spiritual and emotional experiences of the Saints in Mexico.
- Dean L. Larsen, “The Challenges of Administering a Worldwide Church,” *Ensign*, July 1974, pp. 18–22.  
Some of the problems the Church faces as it continues to grow worldwide.
- George Horton, “Understanding Textual Changes in the Book of Mormon,” *Ensign*, Dec. 1983, pp. 24–28.  
An article on understanding the changes that have been made in various editions of the Book of Mormon.
- Edward L. Kimball and Andrew E. Kimball, Jr., *Spencer W. Kimball: Twelfth President of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Bookcraft, 1977).  
The story of President Kimball’s life up to the time he became Church President.
- Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (Salt Lake City: Bookcraft, 1982).  
Many of President Kimball’s teachings arranged by topic.
- Bruce R. McConkie, “All Are Alike unto God,” in *A Symposium on the Book of Mormon* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979).  
Elder McConkie’s article deals with the revelation giving the priesthood to all worthy males.
- Gordon B. Hinckley, “Priesthood Restoration,” *Ensign*, Oct. 1988, pp. 69–72.  
President Hinckley discusses his own experiences associated with the Lord giving the priesthood to all worthy male members.

# MEETING THE NEEDS OF A WORLDWIDE CHURCH

## THEMES

- 1 In October 1975 the First Quorum of the Seventy, a third governing body of the Church, was reorganized when three men were called to serve in addition to the existing Seven Presidents. One year later the Assistants to the Twelve were reassigned to the First Quorum of the Seventy.
- 2 Significant changes were made to Church programs to ease the burden on the Church and its members in time, travel, and money.
- 3 The extraction program and new temples being built around the world allowed increased numbers of saving ordinances for the living and dead to be performed.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 45, pp. 591–600.
- Doctrine and Covenants 107.

## SUGGESTED APPROACHES

- Discuss the reorganization of the First Quorum of the Seventy. Explain that for many years, the Church had local seventies who served in stakes, but that the only General Authority Seventies were the Seven Presidents, known as the First Council of the Seventy. Read the following statement, made by President Spencer W. Kimball at the October 1975 general conference.

**President Spencer W. Kimball** “The First Quorum of the Seventy will be gradually organized, eventually with seventy members, the presidency of which will be made up of the seven members. Three Brethren this day will be added to the First Quorum of the Seventy” (in Conference Report, Oct. 1975, pp. 3–4; or *Ensign*, Nov. 1975, p. 4).

In addition to the First Quorum of the Seventy, the Church since 1941 had General Authorities, higher in rank than Seventies, known as Assistants to the Twelve. Read the following statement made by President Kimball at the October 1976 general conference, one year after he first called members to the First Quorum of the Seventy.

**President Spencer W. Kimball** “The First Presidency and the Quorum of the Twelve, with the concurrence of the Assistants to the Twelve and the First Quorum of the Seventy, have felt inspired to call all of the Assistants to the Twelve into the First Quorum of the Seventy, to call four new members into that quorum, and to restructure the First Council of the Seventy. . . .

“With this move, the three governing quorums of the Church defined by the revelations,—the First Presidency, the Quorum of the Twelve, and the First Quorum of the Seventy,—have been set in their places as revealed by the Lord. This will make it possible to handle efficiently the present heavy workload and to prepare for the increasing expansion and acceleration of the work, anticipating the day when the Lord will return to take direct charge of His church and kingdom” (in Conference Report, Oct. 1976, p. 10; or *Ensign*, Nov. 1976, p. 9; see also student manual, p. 592).

- Ask: What evidence is there that the growth of the Church has accelerated since President Kimball made these announcements? In what ways do the Quorums of the Seventy make it possible to administer an expanding Church?
- Ask: In what ways did the emphasis on consolidation change the focus of members of the Church? (see student manual, pp. 593–95). What impact did it have on families?
- Discuss the growth of temple work during President Kimball’s ministry (see student manual, pp. 595–97). Share examples of the sacrifices made by the Saints to help build these sacred houses of the Lord.
- Briefly review the history of the temple nearest to you. Ask the class to share what it means to attend the temple. Invite students who have been to the temple to share their feelings about their experiences.
- Ask: How have inventions and modern conveniences made it possible to do the work of the Lord and keep in touch with the Saints throughout the world? Point out that the invention of these conveniences at the time they are most needed is not accidental. Read the following statements.

**Archibald F. Bennett** “Sister Susa Young Gates related to me that she once asked her father [Brigham Young] how it would ever be possible to accomplish the great amount of temple work that must be done, if all are given a full opportunity for exaltation. He told her there would be many inventions of labor-saving devices, so that our daily duties could be performed in a short time, leaving us more and more time for temple work. The inventions have come, and are still coming, but many simply divert the time gained to other channels, and not for the purpose intended by the Lord” (“Put on Thy Strength, O Zion!” *Improvement Era*, Oct. 1952, p. 720).

**Elder Russell M. Nelson** “We are blessed to be living in such an exciting gospel dispensation. God is inspiring the minds of great people to create inventions that further the work of the Lord in ways this world has never known” (in “Computerized Scriptures Now Available,” *Ensign*, Apr. 1988, p. 73).

**Elder Joseph Fielding Smith** “I maintain that had there been no restoration of the gospel, and no organization of the Church of Jesus Christ of Latter-day Saints, there would have been no radio; there would have been no airplane, and there would not have been the wonderful discoveries in medicine, chemistry, electricity, and the many other things wherein the world has been benefited by such discoveries. Under such conditions these blessings would have been withheld, for they belong to the Dispensation of the Fulness of Times of which the restoration of the gospel and the organization of the Church constitute the central point, from which radiates the Spirit of the Lord throughout the world. The inspiration of the Lord has gone out and takes hold of the minds of men, though they know it not, and they are directed by the Lord. In this manner he brings them into his service that his purposes and his righteousness, in due time, may be supreme on the earth.

“Now let me say briefly that I do not believe for one moment that these discoveries have come by chance, or that they have come because of superior intelligence possessed by men today over those who lived in ages that are past. They have come and are coming because the time is ripe, because the Lord has willed it, and because he has poured out his Spirit on all flesh” (in Conference Report, Oct. 1926, p. 117).

## THEME SOURCES

- S. Dilworth Young, “The Seventies: A Historical Perspective,” *Ensign*, July 1976, pp. 14–21.  
A history of the Seventies from 1835 to 1976, including brief biographical sketches of the Presidents of the Seventy.
- Spencer W. Kimball, in Conference Report, Oct. 1976, p. 10; or *Ensign*, Nov. 1976, p. 9.  
President Kimball announces the calling of the Assistants to the Twelve into the First Quorum of the Seventy.
- George D. Durrant, “Genealogy and Temple Work: ‘You Can’t Have One without the Other,’” *Ensign*, Aug. 1983, pp. 18–20.  
A discussion of the close link between temple and genealogical work.
- Neal A. Maxwell, “Spencer, the Beloved: Leader-Servant,” *Ensign*, Dec. 1985, pp. 8–19.  
Elder Maxwell traces the life and contributions of President Kimball.
- L. Tom Perry, *Bearing Down in Pure Testimony*, address to CES religious educators, 2 Feb. 1986, pp. 2–4.  
Elder Perry reviews the many technological advances since the Restoration that have helped spread the gospel message throughout the world.

## ADDITIONAL SOURCES

- Kathleen Lubeck, “The New Hymnbook,” *Ensign*, Sept. 1985, pp. 7–9.  
A history of the Church’s hymnbook.
- Marion G. Romney, in Conference Report, Apr. 1982, pp. 125–29; or *Ensign*, May 1982, pp. 87–89.  
President Romney discusses the Church welfare program and the importance of self-sufficiency.
- N. Eldon Tanner, in Conference Report, Mar.–Apr. 1979, pp. 119–20; or *Ensign*, May 1979, pp. 85–86; Ezra Taft Benson, in Conference Report, Mar.–Apr. 1979, pp. 120–25; or *Ensign*, May 1979, pp. 86–89.  
Talks emphasizing the role of councils in Church government.
- “The Gospel of Love: Stories about President Spencer W. Kimball,” *Ensign*, Dec. 1985, pp. 20–24.

- “The Words of a Prophet,” *Ensign*, Dec. 1985, pp. 26–29.  
Selected teachings of President Kimball.
- “The Resolve of Obedience,” *Ensign*, Dec. 1985, pp. 30–32.  
Experiences from the life of President Kimball.
- Ezra Taft Benson, “Spencer W. Kimball: A Star of the First Magnitude,” *Ensign*, Dec. 1985, pp. 33–35.  
President Benson’s tribute to President Kimball.
- D. Arthur Haycock, “He Went about Doing Good,” *Ensign*, Dec. 1985, pp. 38–39.  
Stories about President Kimball.

- Russell M. Nelson, “Spencer W. Kimball: Man of Faith,” *Ensign*, Dec. 1985, pp. 39–41.  
Elder Nelson expresses his admiration for President Kimball.
- Richard O. Cowan, *Temples to Dot the Earth* (Salt Lake City: Bookcraft, 1989), pp. 171–220.  
Chapter 10 of this book describes temples throughout the world. Chapter 11 describes how technological developments have aided family history work and stresses the responsibility of Saints to do this work for their ancestors.

# A PERIOD OF CHALLENGE AND GROWTH

## THEMES

- 1 President Ezra Taft Benson gave renewed emphasis to the Book of Mormon and its importance in the lives of Latter-day Saints.
- 2 Church leaders continued to receive inspired direction concerning the organization of the Church as it expanded worldwide.
- 3 Church leaders addressed major issues affecting the home, the nation, and various parts of the world.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 46, pp. 601–15.
- Doctrine and Covenants 84:54–61.

## SUGGESTED APPROACHES

- Discuss with students the invitation issued by President Benson and his newly called counselors for those who had strayed to come unto Christ and come back into the fold (see “An Invitation to Come Back,” *Church News*, 22 Dec. 1985, p. 3; see also student manual, p. 602).
- Discuss President Benson’s counsel to flood the earth with the Book of Mormon (see Conference Report, Apr. 1987, pp. 104–8; or *Ensign*, May 1987, pp. 83–85) and to cleanse the inner vessel (see Conference Report, Apr. 1986, pp. 3–6; or *Ensign*, May 1986, pp. 4–7).
- Discuss President Benson’s address on pride (see Conference Report, Apr. 1989, pp. 3–7; or *Ensign*, May 1989, pp. 4–7). Discuss the influence that pride has on people. Ask: How does the Book of Mormon help us identify and avoid pride? Ask students what the following statement means to them: “In the scriptures there is no such thing as righteous pride” (in Conference Report, Apr. 1989, p. 3; or *Ensign*, May 1989, p. 4).
- Tell students that President Benson addressed several talks to specific groups while he was President of the Church. Many of these talks are included in his book, *Come Listen to a Prophet’s Voice* (Salt Lake City: Deseret Book Co., 1990). Read the following titles of talks listed in the book’s table of contents:

- “To the Young Men of the Priesthood”
- “To the Young Women in the Church”
- “To the Mothers in Zion”
- “To the Fathers in Israel”
- “To the Single Adult Brethren of the Church”
- “To the Single Adult Sisters of the Church”
- “To the Children of the Church”
- “To the Elderly in the Church”

Discuss the faith it takes to follow the counsel of the living prophet. Testify of the blessings that come through obedience.

- Review President Benson’s statements to the mothers in Zion and the fathers in Israel (see *Come Listen to a Prophet’s Voice*, pp. 25–47; see also student manual, pp. 604–5). Discuss the counsel he gave to mothers and fathers. Ask: What are the two sacred responsibilities a father should take upon himself? Read the following statement.

**Elder Harold B. Lee** “A man came in to see me and said that he had heard that some man appeared mysteriously to a group of temple workers and told them, ‘You had better hurry up and store for a year, or two, or three, because there will come a season when there won’t be any production.’ He asked me what I thought about it, and I said, ‘Well, were you in the April conference of 1936?’

“He replied, ‘No, I couldn’t be there.’

“And I said, ‘Well, you surely read the report of what was said by the Brethren in that conference?’

“No, he hadn’t.

“‘Well,’ I said, ‘at that conference the Lord did give a revelation about the storage of food. How in the world is the Lord going to get over to you what he wants you to do if you’re not there when he says it, and you do not take the time to read it after it has been said?’

“We live in a changing world. The Lord is going to keep his people informed, if they will listen. As President Clark said in a classic talk that he gave, ‘We do not need a prophet; we need a

listening ear' (see Conference Report, Oct. 1948, p. 82). That is the great need of our generation" ("The Place of the Living Prophet, Seer, and Revelator," in *Charge to Religious Educators*, 2nd ed. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982], p. 109).

Ask how this statement relates to President Benson's counsel to parents and others. Testify that we must have a "listening ear" for the words of the living prophet.

- Review with your students some of the moral issues the First Presidency spoke out on in the 1980s (see student manual, pp. 605–7). Ask: Which of these issues affect members of the Church in our area?
- Discuss some of the important changes in Church government and policy that occurred during President Benson's administration (for example, the discontinuance of stake seventies quorums, the call for more missionaries, and clarification of some responsibilities of bishops; see student manual, pp. 607–8).
- Discuss the events related to the opening of Eastern Europe to missionary work (see student manual, pp. 611–13). Ask: What changes made it possible for many people in Eastern Europe to learn about the Church?

#### THEME SOURCES

- Mark E. Petersen, "President Ezra Taft Benson," *Ensign*, Jan. 1986, pp. 2–13.  
An overview of the life of the Church's thirteenth President.
- Ezra Taft Benson, "Joy in Christ," *Ensign*, Mar. 1986, pp. 2–5.  
President Benson shares his testimony of Jesus Christ.
- Ezra Taft Benson, in Conference Report, Oct. 1986, pp. 3–7; or *Ensign*, Nov. 1986, pp. 4–7.

President Benson counsels the Saints to study and live the principles taught in the Book of Mormon.

- Richard G. Scott, in Conference Report, Oct. 1988, pp. 89–91; or *Ensign*, Nov. 1988, pp. 76–77.

President Benson expresses to Elder Scott that the Church needs to use the Book of Mormon as the Lord intended.

#### ADDITIONAL SOURCES

- Ezra Taft Benson, *A Witness and a Warning: A Modern-day Prophet Testifies of the Book of Mormon* (Salt Lake City: Deseret Book Co., 1988).

A collection of President Benson's sermons on the importance of the Book of Mormon to the Latter-day Saints and the world.

- *Brigham Young University Studies*, Winter 1987, Spring 1987.

Two volumes commemorating the introduction of the gospel to Great Britain, in honor of the sesquicentennial of the first missionaries arriving there.

- Mark E. Petersen, "Ezra Taft Benson: 'A Habit of Integrity,'" *Ensign*, Oct. 1974, pp. 15–29.

A biographical sketch of President Benson.

- Sheri L. Dew, *Ezra Taft Benson: A Biography* (Salt Lake City: Deseret Book Co., 1987).

A full-length biography of President Benson.

- Boyd K. Packer, "President Gordon B. Hinckley, First Counselor," *Ensign*, Feb. 1986, pp. 2–9.

A biographical sketch of President Gordon B. Hinckley.

- Jeffrey R. Holland, "President Thomas S. Monson: Man of Action, Man of Faith, Always 'on the Lord's Errand,'" *Ensign*, Feb. 1986, pp. 10–17.

A biographical sketch of President Thomas S. Monson.



# CONTINUED GROWTH DURING THE EARLY 1990s

## THEMES

- 1 The Church continued to expand and strengthen the Saints around the world.
- 2 Church members were committed to “remember the poor” (D&C 42:30) and contributed their time, talents, and money to helping the needy throughout the world.
- 3 President Howard W. Hunter gave renewed emphasis to attending the temple and counseled the Saints to establish it as the symbol of their membership.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 47, pp. 616–27.
- Official Declaration 2.
- Doctrine and Covenants 38:35; 42:30; 52:40.

## SUGGESTED APPROACHES

- Assign four students in advance to report on the growth of the Church as it relates to West Africa, the Jerusalem Center, the Middle East, and Latin America (see student manual, pp. 616–19). Have the students present their reports. Review the following statement.

**President Gordon B. Hinckley** “You are part of this great latter-day movement that is going over the earth. Sister Hinckley said we’ve been in Brazil. We’ve been in a lot of other places besides Brazil. We went first to Colombia, and then to Peru, then to Bolivia, where we broke ground for a temple in Cochabamba. It was raining terribly, but we had a groundbreaking service there. Then we went to Santiago, Chile, and had a wonderful time there; and then to Buenos Aires, Argentina, where we met with nearly 50,000 people in a great football stadium. From Buenos Aires to Porto Alegre, Brazil, and then to São Paulo, where we had another great crowd in a football stadium; and then to Recife . . . [where] we broke ground for a new temple. Then we went to Manaus, over a thousand miles up the Amazon, where the Church is growing. There are three stakes of Zion now. We have 137 stakes in Brazil. Things are moving. Oh, how they are moving down there in South America. The Church is

growing in a marvelous and remarkable way” (*Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], p. 100).

- Bring some recent copies of the *Ensign* and *Church News* to class. Divide them among the students. Have them share what they find about the growth of the Church around the world. Testify that this growth is fulfilling the prophecies of many prophets through the ages.
- Explain that the growth of the Church worldwide has made it possible to help more of those in need (see student manual, pp. 619–20). Share the following statement.

**President Thomas S. Monson** “The funding of the operation of The Church of Jesus Christ of Latter-day Saints worldwide is based on tithing, where members contribute 10 percent of their increase, as set forth by the Old Testament prophet Malachi. In addition to tithing, we have in the Church what we call fast offering. The members of the Church fast once a month and contribute the equivalent of the meals not eaten—and anything in addition we would like—as a fast offering to help the poor and the needy.

“To provide an idea of the extent of the conventional welfare help given by the Church, may I share with you a brief list of some of the Church-operated welfare enterprises:

- 100 storehouses.
- 80 canneries.
- 97 employment centers worldwide.
- 45 Deseret Industries stores.
- 63 LDS Social Services offices.
- 106 priesthood-managed production projects.
- 1,049 welfare missionaries in 33 countries.

“It is a wonderful thing to see what is accomplished as a result of this investment and effort” (“Our Brothers’ Keepers,” *Ensign*, June 1998, p. 34).

- Tell students that out of concern for the differences in cost in supporting missionaries in various parts of the world, the First

Presidency decided to establish a new policy (see student manual, p. 622). Ask: What was the new policy? How did this help provide for local missionaries in countries other than the United States and Canada?

- Ask: What are some recent advances in the Church's family history program that have helped expand and simplify family history research? (Answers might include computers, referral services, stake libraries, improved submission procedures, the Church's family history web site, and so on.) Review the following announcement with your students:

"Genealogical information for nearly 400 million deceased people is now available at no charge via the Internet at the Church's new Web site: [www.familysearch.org](http://www.familysearch.org).

"In recent years, computer technology has made it possible to transfer genealogical records to large databases and to publish the information on-line or on compact discs," said President Gordon B. Hinckley during a press conference held 24 May in the Family History Library® in Salt Lake City. "Today, however, we take the long-awaited step of allowing home access via the Internet to some of the most significant materials in the Family History Library."

"He added: 'We began testing this Web site on April 1, and the response has been overwhelming. Users are profuse in expressing thanks. Since then, without any promotion or requested publicity, the site has had more than 200 million hits, making it one of the most sought-after sites on the Internet even before its formal launch.'" ("Family History Web Site Launched," *Ensign*, Aug. 1999, p. 74).

- Discuss the importance of family history work and temple work. Share the following statement by President Gordon B. Hinckley, then a member of the First Presidency.

**President Gordon B. Hinckley** "In a spirit of love and consecration, we must extend ourselves in the work of redemption of the dead through service in the temples of the Lord" (in Conference Report, Apr. 1983, p. 8; or *Ensign*, May 1983, p. 8).

- Explain that although President Howard W. Hunter's administration was shorter than any other prophet in this dispensation (nine months), his influence on the Church is still felt. Ask: What was his "deepest desire" as the newly called President of the Church? (see student manual, p. 625). What did he say should be our

"ultimate earthly goal"? Read the following statement.

**President Howard W. Hunter** "As you know, earlier this month I began my ministry by expressing a deep desire to have more and more Church members become temple worthy. As in Joseph's day, having worthy and endowed members is the key to building the kingdom in all the world. Temple worthiness ensures that our lives are in harmony with the will of the Lord, and we are attuned to receive His guidance in our lives.

"So being on this temple site today mingles memories and brings anticipations. The responsibility I feel for the work the Prophet Joseph inaugurated fills me with a determination to do all I can in the time and season allotted to me. Surely Joseph was faithful and true to his time and season!" ("The Temple of Nauvoo," *Ensign*, Sept. 1994, pp. 62–63).

## THEME SOURCES

- Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City: Deseret Book Co., 1997), pp. 97–102.

In a section entitled "Church Growth and Progress," President Hinckley shares some of his experiences traveling around the world to meet with the Saints.

- Thomas S. Monson, in Conference Report, Oct. 1994, pp. 57–61; or *Ensign*, Nov. 1994, pp. 43–46; "Our Brothers' Keepers," *Ensign*, June 1998, pp. 33–39.

President Monson relates some of the humanitarian efforts of the Church.

- Mary Ellen Smoot, "Family History: A Work of Love," *Ensign*, Mar. 1999, pp. 14–18.

Sister Smoot encourages the women of the Church to participate in family history and temple work.

- Thomas S. Monson, in Conference Report, Mar.–Apr. 1990, pp. 60–64; or *Ensign*, May 1990, pp. 46–49.

President Monson teaches that we are all our brothers' keepers.

- "President Howard W. Hunter, The Lord's 'Good and Faithful Servant,'" *Ensign*, Apr. 1995, pp. 8–17.

An overview of President Hunter's life and accomplishments.

- “Loved by All Who Knew Him: Stories from Members,” *Ensign*, Apr. 1995, pp. 18–20.  
Stories from Church members who knew President Hunter.
- “Following the Master: Teachings of President Howard W. Hunter,” *Ensign*, Apr. 1995, pp. 21–23.  
Selected teachings from President Hunter.
- James E. Faust, “Howard W. Hunter: Man of God,” *Ensign*, Apr. 1995, pp. 26–28.  
President Faust describes President Hunter’s life of service to the Lord.
- Boyd K. Packer, “President Howard W. Hunter—He Endured to the End,” *Ensign*, Apr. 1995, pp. 28–30.  
President Packer shares lessons he learned from President Hunter.
- Thomas S. Monson, “President Howard W. Hunter: A Man for All Seasons,” *Ensign*, Apr. 1995, pp. 31–32.  
President Monson expresses gratitude for his association with President Hunter.
- Gordon B. Hinckley, “A Prophet Polished and Refined,” *Ensign*, Apr. 1995, pp. 33–35.  
President Hinckley shares his feelings about President Hunter and the example he set for all.

# THE CHURCH COMES OUT OF OBSCURITY

## THEMES

- 1 President Gordon B. Hinckley brought to his administration extensive leadership experience, expertise with the media, and a willingness to travel the world to meet with the Saints.
- 2 The Church published “The Family: A Proclamation to the World,” declaring the gospel view of the family and calling on all to strengthen the home and family.
- 3 In February 1996 the membership of the Church outside the United States became larger than inside the United States.
- 4 The Church continued to “come out of obscurity” as it expanded into more countries, built new temples, and received increased media attention.
- 5 President Hinckley announced that smaller temples would be built around the world, allowing Saints in remote areas to enjoy the blessings of the temple.
- 6 The First Presidency and the Quorum of the Twelve Apostles declared their testimonies of Christ to the world in “The Living Christ: The Testimony of the Apostles.”

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 48, pp. 628–45.
- Doctrine and Covenants 1:30; 123:11–17.

## SUGGESTED APPROACHES

- Review the “Preparation of a Prophet” section in the student manual (pp. 628–31). Share with students some highlights of President Hinckley’s life. Identify some experiences that helped prepare him for his calling as President of the Church. Ask: What early training did he have with the media?
- Read Doctrine and Covenants 123:11–17. Ask: What do we owe “the rising generation” and “the pure in heart”? (v. 11).
- Ask: According to the student manual, what was one of President Hinckley’s first concerns after he became President of the Church? (see p. 631). What are some ways the Church has opposed the worldly influences that threaten the family?

Review with your students the principles taught in “The Family: A Proclamation to the World” (*Ensign*, Nov. 1995, p. 102; see also Gordon B. Hinckley, “Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, pp. 98–101).

- We live in what many call an “information age.” President Hinckley has been involved with the media most of his life. He has appeared on television and radio programs, creating positive public exposure for the Church. Recount some highlights of President Hinckley’s appearances on *60 Minutes* and *Larry King Live* (see student manual, pp. 633–34).
- Review some memorable events from recent Church history. You may want to include details about President Hinckley’s travels around the world, the pioneer sesquicentennial celebration, the Church’s growth, the building of the new Conference Center, and other milestones described in the student manual (pp. 634–39), the *Ensign*, or the *Church News*. Ask: What are some Church history events that have happened recently in our area?
- Review the locations of temples around the world (see student manual, pp. 640–41). Ask: Which temples have been dedicated or announced most recently? Which five temples are closest to us? How important do you think it is to President Hinckley that a temple be accessible to every Saint around the world? Read the following statement.

**President Gordon B. Hinckley** “I have a burning desire that a temple be located within reasonable access to Latter-day Saints throughout the world. We can proceed only so fast. We try to see that each temple will be in an excellent location where there will be good neighbors over a long period of time. Real estate prices in such areas are usually high. A temple is a much more complex structure to build than an ordinary meetinghouse or stake center. It is built to a higher standard of architecture. It takes longer and costs more. The work is moving about as fast as we can go. It is my constant prayer that somehow it might be speeded up so that more of our people might have easier access to a sacred house of the Lord.

“Brigham Young once said that if young people really understood the blessings of temple marriage, they would walk all the way to England if that were necessary (see *Journal of Discourses*, 11:118). We hope they will not have to go anywhere near that far” (in Conference Report, Sept.–Oct. 1995, p. 71; or *Ensign*, Nov. 1995, pp. 52–53).

- Even before he was President of the Church, President Hinckley dedicated more temples than any other person in this dispensation. Read the following statement President Hinckley made at the opening of the October 1999 general conference. Emphasize his goal of having 100 temples in operation.

**President Gordon B. Hinckley** “I take the opportunity this morning to advise you briefly of the progress we are making toward the goal of 100 working temples in the year 2000.

“Since the first of this year we have dedicated [eight] temples. . . . Between now and the end of the year, we will dedicate . . . seven more. At the conclusion of 1999, we anticipate that there will be 68 operating temples. . . .

“Hundreds and hundreds of thousands of nonmembers have attended the open houses associated with these new temples. They have done so with reverence and respect. In many cases the temples are, without question, the finest buildings in the cities in which they are located. People marvel at their beauty. But among many things, they are most impressed with pictures of the Savior they see in these holy houses. They will no longer regard us as a non-Christian people. They must know that the central figure in all of our worship is the Lord Jesus Christ. . . .

“We shall go on with the work of dedication next year. It will be a very busy season. We anticipate the dedication of perhaps as many as 42 more. When we finish the year 2000, if present plans materialize, we will have not only the 100 which we have striven for, but more beyond that.

“We shall not stop then. We may not build at the same pace, but we shall go on for as long as the Lord wills that it be done” (in Conference Report, Oct. 1999, pp. 3–4; or *Ensign*, Nov. 1999, pp. 4–6).

Later in the conference, President Hinckley declared:

“Let the old year go. Let the new year come. Let another century pass. Let a new one take its place. Say good-bye to a millennium. Greet the beginning of another thousand years.

“And so we shall go forward on a continuing path of growth and progress and enlargement, touching for good the lives of people everywhere for as long as the earth shall last.

“At some stage in all of this onward rolling, Jesus Christ will appear to reign in splendor upon the earth. No one knows when that will be. Not even the angels in heaven will know of the time of His return. But it will be a welcome day” (in Conference Report, Oct. 1999, p. 95; or *Ensign*, Nov. 1999, p. 74).

At the conclusion of the conference, President Hinckley remarked:

“As today we close the doors of this Tabernacle and look forward to opening the doors of the new Conference Center next April, we do so with love, with appreciation, with respect, with reverence—really with affection—for this building and for those who have gone before us, who built so well, and whose handiwork has served so long” (in Conference Report, Oct. 1999, p. 117; or *Ensign*, Nov. 1999, p. 91).

- Pass out a copy of “The Living Christ: The Testimony of the Apostles” (*Ensign*, Apr. 2000, pp. 2–3) to each class member. Ask them to read it and share their feelings about what is said in the document. Explain that each of them can also bear witness of Jesus Christ. Ask students if they have written their testimony in a personal history. Encourage them to prepare to bear testimony as frequently as the Spirit prompts them to do.

#### THEME SOURCES

- Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City: Deseret Book Co., 1997).  
Selected teachings from President Hinckley.
- Boyd K. Packer, “President Gordon B. Hinckley, First Counselor,” *Ensign*, Feb. 1986, pp. 2–9.  
A biographical sketch of President Hinckley.
- Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* (Salt Lake City: Deseret Book Co., 1996).  
A full-length biography of President Hinckley.
- Gordon B. Hinckley, “Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, pp. 98–101.  
President Hinckley presents the proclamation on the family.

- “The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, p. 102.

Official proclamation by the First Presidency and the Quorum of the Twelve Apostles explaining the gospel view of the family.

- “President Hinckley Speaks Out on Live TV Show,” *Church News*, 12 Sept. 1998, pp. 3–4, 13.  
Excerpts from President Hinckley’s appearance on the *Larry King Live* television program.
- “President Hinckley Dedicates the First of Smaller Temples,” *Church News*, 1 Aug. 1998, pp. 3, 11.

Details of the dedication of the Monticello Utah Temple.

- Gordon B. Hinckley, in Conference Report, Sept.–Oct. 1995, pp. 92–96; or *Ensign*, Nov. 1995, pp. 70–72.

President Hinckley expresses his love and calls all Church members to move the work forward.

- “The Living Christ: The Testimony of the Apostles,” *Ensign*, Apr. 2000, pp. 2–3.

An official testimony of Jesus Christ from the members of the First Presidency and the Quorum of the Twelve Apostles to the world.

# THE DESTINY OF THE CHURCH

## THEMES

- 1 The Church of Jesus Christ of Latter-day Saints is the stone seen by Daniel that will eventually fill the earth.
- 2 All the prophets have testified that the Lord guides the destiny of the Church.
- 3 The Restoration of the gospel has blessed many lives, and the Church will continue to fulfill its destiny.

## STUDENT MANUAL AND SCRIPTURE SOURCES

- Student manual, chapter 47, pp. 646–49.
- Daniel 2.
- Doctrine and Covenants 65.

## SUGGESTED APPROACHES

- Discuss the destiny of the Church as prophesied in the scriptures. The following scriptures may be helpful: Daniel 2:44; Doctrine and Covenants 45:64–71; 115:5–6. Read the following statements.

**Elder John Taylor** “We believe that we shall rear splendid edifices, magnificent temples and beautiful cities that shall become the pride, praise and glory of the whole earth. We believe that this people will excel in literature, in science and the arts and in manufactures. In fact, there will be a concentration of wisdom, not only of the combined wisdom of the world as it now exists, but men will be inspired in regard to all these matters in a manner and to an extent that they never have been before, and we shall have eventually, when the Lord’s purposes are carried out, the most magnificent buildings, the most pleasant and beautiful gardens, the richest and most costly clothing, and be the most healthy and the most intellectual people that will reside upon the earth. This is part and parcel of our faith” (in *Journal of Discourses*, 10:147).

“When Zion is established in her beauty and honor and glory, the kings and princes of the earth will come, in order that they may get information and teach the same to their people. They will come as they came to learn the wisdom of Solomon” (*The Gospel Kingdom*, sel. G. Homer Durham [Salt Lake City: Bookcraft, 1987], 216).

**President Gordon B. Hinckley** “The progress of the Church in our day is truly astounding. The God of heaven has brought to pass this latter-day miracle, and what we have seen is but a foretaste of greater things yet to come” (“We Have a Work to Do,” *Ensign*, Feb. 1988, p. 6).

**Elder Neal A. Maxwell** “Now we are entering times wherein there will be for all of us as Church members, in my judgment, some special challenges which will require of us that we follow the Brethren. All the easy things that the Church has had to do have been done. From now on, it’s high adventure, and followership is going to be tested in some interesting ways” (“The Old Testament: Relevancy within Antiquity,” in *A Symposium on the Old Testament* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979], p. 12).

- Share the following statements, and encourage students to catch the vision of who they are and what role they will play in the destiny of the Church.

**Elder Neal A. Maxwell** “We have long heard, and believed, that the Lord has reserved special spirits to come forth in the last days of the last dispensation. The Church’s rising generation of young men and women are a part of that vanguard. *Reserved* by the Lord for this time, they must now be *preserved* by parents and *prepared* for their special moment in human history! They have been *held back* to come forth at this time, but now they need to be *pushed forward* to meet their rendezvous” (“Unto the Rising Generation,” *Ensign*, Apr. 1985, p. 8).

**Elder Dean L. Larsen** “I do not believe that you are here upon the earth at this time by accident. I believe you qualified in the premortal life to come into mortality at a time when great things would be required of you. I believe you demonstrated before you came here that you were capable of being trusted under unusually difficult circumstances—that you could measure up to the most difficult challenges. Don’t misunderstand me. I don’t suggest that you are inherently better than or superior to any of the other generations that have come to the earth. You do not automatically qualify for any more blessings or advantages than

anyone else who has lived since the earth was created. You can go astray, become involved in transgression, and incur the judgments of God as readily as any who have preceded you here. In fact, you live in an environment in which it is probably as easy to disqualify yourselves in this way as any generation has ever experienced. But God trusts that you will not. He relies upon you to keep yourselves eligible to accomplish the monumental tasks that he expects you to achieve” (in Conference Report, Apr. 1983, p. 47; or *Ensign*, May 1983, p. 33).

**President Ezra Taft Benson** “I pray for the inspiration of heaven as I direct my brief remarks to the youth of the Church—‘the rising generation,’ as the Book of Mormon calls you (see Alma 5:49).

“... I presume you know that we love you. As leaders of the Church, there isn’t anything in this world that is right for you that we wouldn’t do. We have great confidence in you. You are not just ordinary young men and women. You are choice spirits, many of you having been held in reserve for almost 6,000 years to come forth in this day, at this time, when the temptations, responsibilities, and opportunities are the very greatest.

“God loves you as He loves each and every one of His children, and His desire and purpose and glory is to have you return to Him pure and undefiled, having proven yourselves worthy of an eternity in His presence.

“Your Father in Heaven is mindful of you. He has given you commandments to guide you, to discipline you. He has also given you your agency—freedom of choice—‘to see if [you] will do all things whatsoever [He] shall command’ (Abr. 3:25). Freedom of choice is a God-given, eternal principle. His kingdom here on earth is well organized, and your leaders are dedicated to helping you. May you know that you have our constant love, our concern and prayers.

“Satan is also mindful of you. He is committed to your destruction. He does not discipline you with commandments but offers instead a freedom to ‘do your own thing’—the freedom to smoke, to drink, to misuse drugs or rebel against the counsel and commandments of God and His servants. . . .

“... Satan’s program is ‘play now and pay later.’ He seeks for all to be miserable like unto himself (see 2 Ne. 2:27). The Lord’s program is happiness now and joy forever through gospel living. As one of His servants—and out of the love of my heart for the youth of Zion—I offer this counsel for your happiness now:

“First, I counsel you to live a morally clean life. . . .

“Second, I counsel you to stay close to your parents. . . .

“Yes, beloved youth, you will have your trials and temptations through which you must pass, but there are great moments of eternity which lie ahead. You have our love and our confidence. We pray that you will be prepared for the reins of leadership. We say to you, ‘Arise and shine forth’ (D&C 115:5) and be a light unto the world, a standard to others. . . .

“I pray that you—the young and rising generation—will keep your bodies and minds clean, free from the contaminations of the world, that you will be fit and pure vessels to bear triumphantly the responsibilities of the kingdom of God in preparation for the second coming of our Savior, in the name of Jesus Christ, amen” (“To ‘the Rising Generation,’” *New Era*, June 1986, pp. 4–6, 8).

- Have students list ways that Heavenly Father is mindful of them. Ask: In what ways is Satan also mindful of you? What must each Latter-day Saint do to prepare for the Second Coming of the Lord?

## THEME SOURCES

- Gordon B. Hinckley, “We Have a Work to Do,” *Ensign*, Feb. 1988, pp. 2–6.

President Hinckley, as a member of the First Presidency, emphasizes the responsibility of Church members to spread the gospel to every nation.

- Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City: Deseret Book Co., 1997), pp. 97–102.

In a section entitled “Church Growth and Progress,” President Hinckley shares some of his experiences traveling around the world to meet with the Saints.

- Ezra Taft Benson, in Conference Report, Apr. 1988, pp. 97–99; or *Ensign*, May 1988, pp. 84–85. President Benson challenges Church members to come unto Christ by preaching the gospel, redeeming the dead, and striving for perfection.
- Ezra Taft Benson, “Feed My Sheep,” *Ensign*, Sept. 1987, pp. 2–5.

President Benson counsels Church members to go out and seek the lost sheep.



- “June Videoconference: ‘Accomplishing the Mission of the Church,’” *Ensign*, Sept. 1987, pp. 73–77.  
Church leaders counsel the Saints to help the Church fulfill its mission.
- “What Joseph Smith Has Said about Our Dispensation,” *Ensign*, Apr. 1980, pp. 6–8.  
A collection of prophetic statements by the Prophet Joseph Smith about the dispensation of the fulness of times.
- Gordon B. Hinckley, “150-Year Drama: A Personal View of Our History,” *Ensign*, Apr. 1980, pp. 10–14.  
A look at the history of the Church to the year 1980.
- Bruce R. McConkie, “This Final Glorious Gospel Dispensation,” *Ensign*, Apr. 1980, pp. 20–25.  
Elder McConkie discusses the blessings of the Restoration and the work yet to be accomplished in this dispensation.
- Spencer W. Kimball, in Conference Report, Apr. 1980, pp. 4–6; or *Ensign*, May 1980, pp. 4–6.  
President Kimball challenges the Saints to continue on in faith as they carry the Church into the future.
- Gordon B. Hinckley, in Conference Report, Oct. 1999, pp. 91–95; or *Ensign*, Nov. 1999, pp. 72–74.  
President Hinckley urges the Saints to realize their place in history and strive to do their part.

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