

THE  
HOME  
SANCTUARY:

TEMPLE of the  
FAMILY KINGDOM

R. CRAIG MILLS

Table of Contents

"A royal priesthood: Whenever the Lord has a people on earth he offers to make them a nation of kings and priests -- not a congregation of lay members with a priest or a minister at the head -- but a whole Church in which every man is his own minister, in which every man stands as a king in his own right, reigning over his own family-kingdom. The priesthood which makes a man a king and a priest is thus a royal priesthood." - Bruce R. McConkie, Doctrinal New Testament Commentary, Vol. 3, p. 295

BY  
R. CRAIG MILLS

Copyright 1996

PREFACE

I have spent many hours researching and compiling the information contained in this book, and have gained a great appreciation for those authors and writers who have written such great books.

I do not claim to be a writer, but I hope that the information contained in here will be of benefit to those who read it. I would like to thank all those who have helped in anyway, for their suggestions and support.

This book is a private endeavor, and not an official publication of The Church of Jesus Christ of Latter-day Saints. Although others have read the manuscript and made suggestions, the conclusions drawn from the evidence cited are mine alone.

R. Craig Mills

CONTENTS

INTRODUCTION

1. THE HOME AS A SANCTUARY
2. ANCIENT ALTARS
3. THE FAMILY ALTAR

4. THE PRAYER ROOM

5. PRAYER CIRCLES

6. KEYS TO RECEIVING ANSWERS

7. THE TRUE ORDER OF PRAYER

8. APPENDIX

- 1: "What is That?" The Keys of the Priesthood in the Mormon Temple Endowment Ceremony by Lisle G. Brown
- 2: The True Order of Gaining Knowledge
- 3: The Relationship of the True Order of Prayer to the Fulness of the Priesthood
- 4: Meetings and Initiations of the Anointed Quorum ("Holy Order") 1842-45 by D. Michael Quinn

SOURCES

INTRODUCTION

From the Sanctuary of the Garden of Eden, to the Garden Sanctuary of Gethsemane, to the present day Sanctuary called Home, our Heavenly Fathers children have sought to commune with their Father in prayer. George Q. Cannon speaking about prayer made the following statement: "Let me ask of you, when did you ever, any of you, humble yourselves before God, when did you in secret call upon him in the name of Jesus and ask him for his Holy Spirit and the blessings thereof, and fail to receive an answer to your prayers? If there are any Latter-day Saints in this condition then there is something wrong with them. God has made promises unto us that if we will do certain things, if we will obey certain commandments and ordinances He will bestow his blessings and He will answer the prayers of those who take this course. But how many are there of us who go on day to day and week to week and month to month careless upon these points, failing to live so as to receive the blessings that He has promised, until it would seem when they bow down to call upon Him that their prayers scarcely ascend higher than the tops of their heads. (George Q. Cannon, Journal of Discourses, Vol 21:74.)

The question may be asked, "Where is it that the Lord has ordained for his children to learn how to pray and receive the knowledge of the kingdom?" Joseph F. Smith I believe has given us a clue.--The very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life and eternal increase in the kingdom of God, is laid in the divinely ordained home; and there should be no difficulty in holding in the highest reverence and exalted thought, the home, if it can be built upon the principles of purity, of true affection, of righteousness and justice. The man and his wife who have perfect confidence in each other, and who determine to follow the laws of God in their lives and fulfill the measure of their mission in the earth, would not be, and could never be, contented without the home. Their hearts, their feelings, their minds, their desires would naturally trend toward the building of a home and family and of a kingdom of their own; to the

laying of the foundation of eternal increase and power, glory, exaltation and dominion, worlds without end. (Juvenile Instructor, Vol. 51, p. 739.)

"The eyes of the saints were turned to it (Liberty Jail) as the place whence would come encouragement, counsel--the word of the Lord. It was more temple than prison, so long as the Prophet was there. It was a place of meditation and prayer. A temple, first of all, is a place of prayer; and prayer is communion with God. It is the infinite in man seeking the infinite in God. Where they find each other, there is holy sanctuary--a temple. Joseph Smith sought God in this rude prison, and found him. Out of the midst of his tribulations he called upon God in passionate earnestness." (Brigham H. Roberts, Comprehensive History of the Church, Vol.1 p. 526)

The father as Patriarch presides in the home as the King and Priest to his Family Kingdom teaching and preparing them to rule and reign in the Kingdom of God. What better place to prepare them than in the Home: The Temple of the Family Kingdom.

## CHAPTER 1

### THE HOME AS A SANCTUARY

"Home," refers to more than a dwelling for a family. Latter-day Saints consider the ideal home a sacred place where holiness can be lived and taught. . . . Parents are responsible for teaching their children the Gospel of Jesus Christ. . . . "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.) President Harold B. Lee stated, "The most important of the Lord's work [you] will ever do will be the work you do within the walls of your own homes."

Married or single members of the Church can have their homes become a heaven on earth - a sanctuary. In our chaotic world such homes are a real treasure. The substantial benefits of making a home a sanctuary include: Overcoming the world, strengthening the home and those in it against evil influences; preparing those at home to invite and receive the Holy Spirit. Can you imagine how important home would be if mothers (and fathers) really understood that the work they are doing within the walls of their own homes and if they went home with the resolve to make that home a sanctuary? Everyone should and could enjoy the peace and serenity of a home that is a sanctuary. (Making home a Sanctuary, Church News. April 16, 1994 p. 11.)

Then, as ministers of righteousness, I want you to go to work at home. Why? Simply because home is the place where you should live your religion. . . . seek to make your own home the dwelling place of God; seek to make it a sanctuary where the richest blessings of God shall be enjoyed where the truth shall be kept in rich stores to bless you and yours. . . . But the foundation of purity should be at our homes: there God should dwell; there God should reign in all the greatness of his glory, and in all the perfection's of his attributes. (Amasa Lyman, Journal of Discourses 7:303-304)

...let the light of eternal truth be kindled in every heart, let the fire that will consume the dross of our errors be lighted up in every soul, in every household, until every household becomes a sanctuary of the Most High, and until every family becomes a worshipping assembly such as will be acceptable to God - a people whom he will delight to own, to honor and to bless, and then, . . . home will be a happy one, it will be a little heaven below. (Amasa

Lyman, Journal of Discourses, Vol 10:185-186)

Brethren and sisters, may God bless you with wisdom, faith, prudence, humility, and every grace that is necessary to strengthen you, that you may take hold of this work and carry it home with you! The most of it is to be done at home, where you wash dishes and attend to the duties of domestic life: this is the sanctuary that is to be made pure and holy. And that everything may go on right, that God may help you to purify yourselves and to reach this point - this consummation, is my prayer. Amen (Amasa Lyman, Journal of Discourses, Vol 5:311-312)

I want to know if you have any peace at home, in your families, only what your wife and children make? You have not. If you make peace and a heaven in your habitations, then you are in heaven, both you and your families. Now suppose we apply this principle to the house of every man in Israel, who is a father of a family, and they all agree they will make heaven at home, and after that they all conclude to come together and make a general heaven. But the first place to begin to make a heaven, is to make it at home. (Heber C. Kimball, Journal of Discourses, Vol 1:357.)

It is around the fireside in every home where the principles of righteousness must be developed . . . try to develop the principles of righteousness in the home circle, and establish them there, that they may be growing thriftily there - that in your absence the fruits of heaven may be developed, - that blessings of peace and harmony may have their existence there : then your home is the seat of heaven - the nursery of truth, where all the perfection's must originate that will constitute all your future greatness and glory. Seek to make your heaven in your home; seek to develop its perfections there; seek to develop its truthfulness there. Why? Simply because you cannot make it anywhere else. It is not possible, because home is the nursery where all the constituent principles of heavenly bliss and glory are to be developed. (Amasa Lyman, Journal of Discourses. Vol. 7:345.)

Church members may dedicate their homes as sacred edifices where the Holy Spirit can reside and where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Homes need not be free of debt to be dedicated. Unlike Church buildings, homes are not consecrated to the Lord.

To dedicate a home, a family might gather and offer prayer that would include the elements mentioned above or other words as the spirit directs.

(Melchizedek Priesthood Leadership Handbook, The Church of Jesus Christ of Latter-day Saints. 1990. p. 14.) As I think of this statement, "stand ye in holy places," I wonder what these holy places are. I am sure these holy places, one of which, brethren and sisters, could be our own homes if we are prayerful, if we are teaching our sons and daughters to know that God lives, to know that Jesus Christ is his Son, to know that Joseph Smith actually saw the Father and the Son, if we have our prayers day and night, if the whole family has the knowledge and the testimony that God actually lives, and the Lord will help us solve our problems and overcome them. Our homes should be a holy place. (Joseph L. Wirthlin, Conference Report, October 1958, p. 33-34.)

Brethren and sisters, in these hours of distress, war and destruction, I promise you if we will go to the peace meeting of our Savior, the Lord Jesus Christ, every Sunday, his Spirit will be there in rich abundance, we will take it into our homes, and by keeping his commandments our homes can become a holy place, they will become houses of God, which blessing I pray we will all enjoy, in the name of the King of Peace, the Lord Jesus Christ. Amen (Joseph

L. Wirthlin, Conference Report, October 1952. p. 111.)

"Let our homes become sanctuaries for ourselves." [I commend the appeal made by Elder Benson.] Sanctuaries! A sanctuary is where we have peace. May our homes become warm nests where children may be protected and grow into noble men and women; where love may find privacy, old age repose, prayer an Altar, and the nation a sure source of strength and perpetuity. (David O. McKay, Conference Report October 1953, p. 133.)

Other institutions in society may falter and even fail, but the righteous woman (parents) can help to save the home, which may be the last and only sanctuary some mortals know in the midst of the storm and strife. (Spencer W. Kimball, sel... Edward L. Kimball. [Salt Lake City, Bookcraft, 1982] p. 327.)

If you live your religion in going to meeting on Sunday, live it also on Monday, Tuesday, Wednesday, Thursday, and every day and every night, until everything adverse to the truth is expelled from your household - until your family circle become a sanctuary where the Spirit of God abides - where it imparts its life-giving influence to all that come within that circle. (Amasa Lyman, Journal of Discourses, Vol. 6:83.)

They [parents] will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. They are taught and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin which may deprive the erring one of his place in the eternal home. (Stephen L. Richards, General Conference, October 1952.)

Latter-day Saints, let us be what we profess to be; let us be genuine; let us live up to the religion and the principles of the gospel of Jesus Christ that we proclaim. We profess to be a prayerful people. Do we pray? Are our homes kept pure by prayer? Prayer is the Lord's great sterilize against the germs of spiritual disease that make their way into our homes, contaminating the atmosphere, poisoning the food we eat. I don't mean your family prayers only; but do we individually pray? ... there may be a home in which prayers are said, but yet perhaps no member of that household is really prayerful. Do you feel urged at times to seek a place where you can be alone with God, where you can pray, pray unto him, not for others to hear, not to conform with some regulation or custom, or even because of counsel or advice, but because you feel the need of communication with God? Have you not read of the Christ who, after a period of strenuous ministry, went to seek rest; and do we not read that he arose next morning before it was day and went out where he could pray? He needed that help that prayer alone could bring. Great and grand as is this people, mighty as are the works that have been

accomplished through the blessings of God through his servants in these days, there is too little real prayer among the Latter-day Saints, too many prayerless homes, and hence the spread of spiritual contagion among some of us. Thank the Lord not among many, I have faith in my people. (James E. Talmage, Conference Report, Oct, 1921. p. 188.)

Isaac worshipped at an altar of stone. He sought there answers to life's questions: Where did I come from? Why am I here? Where am I going? These questions every man asks. These questions continue with us. . . . To know the word and works of God, Isaac knelt in his day at his altar. His tent a home for himself and family, was sacred to him, as our homes are to us. To the Latter-day Saints, the home is a holy place, patterned after the celestial home whence we came. The priesthood led home is the loftiest spiritual unit we know. (A. Theodore Tuttle, General Conference, October 7, 1972.)

The bishop is the judge of every man, woman and child in his ward, and he is responsible; that is, he is responsible to take care of them, and to mind his own business in his ward, just as the president of the stake must mind his own business in his stake of Zion, and let nothing escape him. Now, the bishop is under obligation to instruct every man that he ordains, every man that he allows to be ordained and directs to be ordained, every man that is called to any position of responsibility in his ward, it is the business of that bishop, as a good father of the brethren, and fathers of the people, to instruct that brother if he receives the office of an Elder in order to go and be married in the Temple, to bear the Melchizedek Priesthood,--it is the business of that bishop to give instructions such as he will never forget in his life, tell him that it is his business to go home from the Temple, with his Wife sealed to him for time and eternity, and be a faithful worker at home. He can always find something to do. He has the home to regulate. He has the order of prayer to regulate at his own hearth. It is his duty to offer prayer in his home. (Francis M. Lyman, Conference Report, October 1911, p. 35)

"What a mighty responsibility rest upon him who essays to make a home, for the founding of a home is as sacred a work as the founding of a church. Indeed, every home should be a temple dedicated to divine worship, where human beings throughout life should worship God. . ." (David O. McKay, Church News, 11 Oct. 1958, p. 5)

You mothers, give love, honor, and respect to your husbands and practice Christlike acts. Expel the ungodly from the confines of your home, and maintain it as a sanctuary where your children will learn of God by word and deed. (William R. Bradford, Ensign, May 1976, p. 98)

Today, the members of the Church are counseled to become worthy to attend the holy temple and build up Zion . . . We are to make our homes like temples - places of purity, love, and personal revelation. (Endowed From On High, Temple Preparation Seminar, Teacher's Manual, 1995, Church of Jesus Christ of Latter-day Saints. p. 14)

## CHAPTER 2

### ANCIENT ALTARS

From the expulsion of Adam and Eve from the garden, to the present day the Lord has commanded us to build altars, that we may worship Him and make an

offering unto the Lord. "The focal point of religious worship throughout the ages, and in most cultures, has been the altar -- a natural or man-made elevation used for prayer, sacrifice, and related purposes. . . .The altar was built that people might kneel by it to communicate and make covenants with their God." (Encyclopedia of Mormonism p. 36-37.)

#### ADAM

And Adam and Eve, his wife, called upon the name of the Lord, ... And He gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the command of the Lord. (Moses 4:4-5.)

At the creation, says the Ginza, God gave orders that the angels should come to keep Adam company. When Adam was placed on the earth, three messengers were sent to oversee him, . . . I taught Adam and Eve the hymns, and the order of prayer, and the ordinances which would help one to return to the presence of the Father. (Hugh Nibley, Temple and Cosmos. p. 302)

We find much information from the Book of Adam and Eve:

Adam said to Eve, "Gird thyself, and I also will gird myself." And she gird herself, as Adam told her. Then Adam and Eve took stones and placed them in the shape of an altar ... and made an offering unto God. Then Adam and Eve stood under the altar and wept, thus entreating God, "Forgive us our trespass and our sin, and look upon us with Thine eye of mercy. For when we were in the garden our praises and our hymns went up before Thee without ceasing.

But when we came into this strange land, pure praise was no longer ours, nor righteous prayer, nor understanding hearts, not sweet thoughts, not just counsels, ... neither is our bright nature left us. But our body is changed from the similitude in which it was at first ... yet now look upon our offering upon these stones, and accept it at our hands, like the praise we used to sing unto Thee at first, when in the garden. (The first book of Adam and Eve. 23:3-8.)

The next morning as Adam prayed with upraised hands, Satan appeared to him, saying, "Adam, I am an angel of the great God. The Lord has sent me to you." It was his plan to kill Adam and thus remain sole master and possessor of the earth. But God sent three heavenly messengers to Adam bringing him the signs of the priesthood and kingship.

And Adam wept because they reminded him of his departed glory, but God said they were signs of the atonement to come, whereupon Adam rejoiced.

Again Adam and Eve were sacrificing with upraised arms in prayer, asking God to accept their sacrifice and forgive their sins. ... And God ordered an angel to take tongs and receive the sacrifice of Adam. At this Adam and Eve rejoiced. God said: "When the terms of my covenant are fulfilled, I will again receive you into my Garden and my Grace. So Adam continued to make this sacrifice for the rest of his days. And God caused his word to be preached to Adam.

On the fiftieth day, Adam offering sacrifice as was his custom Satan took a sharp stone and appeared in the form of a man and went and stood by Adam and Eve.

Adam was then offering on the Altar, and had begun to pray, with his hands spread unto God. Then Satan hastened with the sharp stone he had with him, and

with it pierced Adam on the right, when flowed blood and water, then Adam fell upon the altar like a corpse. And Satan fled.

Then Eve came, and took Adam and place him below the altar. And there she stayed weeping over him; while a stream of blood flowed from Adam's side upon his offering. But God looked upon Adam and raised him up and said unto him, Fulfill thy offering, for indeed, Adam, it is worth much, and there is no shortcoming in it." ...Adam finished his offering, and when he had ended it he worshipped before God, and praised Him for the signs He had showed him.

Then Adam and Eve took ... and made an offering, and took it and offered it up on the mountain, the place where they had offered up their first offering of blood. And they offered this oblation again on the altar they had built at first. And they prayed, and besought the Lord saying, "Thus, O God, when we were in the garden did our praises go up to Thee, like incense. O God, accept this offering from us, and turn us not back, reft of Thy mercy." ... And God said to Adam, "This shall be unto you a custom, to do so, when affliction and sorrow come upon you. But your deliverance and your entrance into the garden, shall not be until the days are fulfilled, as agreed between you and Me; were it not so, I would, of My mercy and pity for you, bring you back to My garden and to My favour for the sake of the offering you have just made to My name." Adam rejoiced at these words which he heard from God; and he and Eve worshipped before the Altar, to which they bowed, ....

Then Adam prepared an offering, and he and Eve offered it up for their children, and brought them to the altar they had built at first. And Adam offered up the offering, and besought God to accept his offering. The God accepted Adam's offering, and sent a light from heaven that shone upon the offering. ...Then Adam, Eve, and the children, drew near together, and came down from the mountain, rejoicing.

Then the Word of the Lord God again came and cursed Satan, and drove him away from them. [Adam and Eve]

And God began to speak unto Adam and Eve, saying to them, "What made you come out of the cave, unto this place?"

Then Adam said unto God, "Didst thou create a man before us? For when we were in the cave there suddenly came unto us a good old man who said to us, 'I am a messenger from God unto you, to bring you back to some place of rest.'

"And we did believe, O God, that he was a messenger from Thee; and we came out

with him; and knew not whither we should go with him."

Then God said unto Adam, "See, that is the father of evil arts, who brought thee and Eve out of the Garden. And now, indeed, when he saw that thou and Eve both joined together in fasting and praying, and that you came not out of the cave before the end of the forty days, he wished to make your purpose vain, to break your mutual bond; to cut off all hope from you, and to drive you to some place where he might destroy you.

"Because he was unable to do aught to you, unless he showed himself in the likeness of you.

"Therefore did he come to you with a face like your own and began to give you tokens as if they were all true. (The Forgotten Books of Eden)

#### ABEL

And the children began to wax stronger, and to grow in stature; but Cain was hardhearted, ... and oftentimes when his father made an offering, he would remain behind and not go with them, to offer up. But as to Abel, he had a meek



heart, and was obedient to his father and mother, whom he often moved to make an offering because he loved it; and prayed and fasted much. ...And they went, Adam and Eve with him [Abel], and showed him how to offer up his gift upon the altar. Then after that prayed that God would accept Abel's offering. Then God looked upon Abel and accepted his offering. And God was more pleased with Abel than with his offering, because of his good heart and pure body. There was no trace of guile in him. (Excerpt from 1st & 2nd book of Adam and Eve.)

#### SETH

Satan comes to Seth tempting him.... But Seth, when he saw him - ran, and went up to the altar, and spread his hands unto God and sought deliverance from Him. Then God cursed Satan, who fled from Him. But as for Seth, he had gone up to the altar, saying thus in his heart. "The altar is the place of offering, and God is there; ....

Then Seth and his son Enos, and Cainan, the son of Enos, went out and took a good offering to present unto the Lord, and they came to the altar upon which Adam offered gifts to God, when he did offer. ...And they all prayed. And when they had ended their prayer, the word of the Lord came and comforted them. (Excerpt from the 1st & 2nd book of Adam and Eve.)

#### JARED

And Jared the son of Mahalaleel made an offering and offered it upon the altar, as Adam had commanded him. And as he went up to the altar, he prayed to God for mercy and forgiveness of his sins. Then God appeared unto Jared on the altar and blessed him and his children, and accepted their offering. (Excerpts from the 1st & 2nd Books of Adam and Eve.)

#### NOAH

GENESIS 9:4-6 And Noah builded an altar unto the Lord, ... and gave thanks unto the Lord, and rejoiced in his heart. And the Lord spake unto Noah, and he blessed him. ... I will call on the name of the Lord, ...

#### ABRAHAM

We are told that in every world there is a twelve that officiates under the direction of a three (a presidency). They always form the circle, without a lower or higher, says 1 Jeu, for there is no head of the table in the circle "no idea of rank or precedence, or beginning or ending, as a circle indicates. And all are instructed, and they are instructed in all things. It was in such a circle, we are told in this interesting writing, that God in the pre-mortal existence said, standing and looking around the circle. "These I will make my rulers at the creation of the world" and Abraham was one of them. Of course that's just like our book of Abraham. (Hugh Nibley, Temple and Cosmos p. 314)

GENESIS 12:6-8 And Abram passed through the land unto the place of sichem, ... And the Lord appeared unto Abram, ... and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, ... and there he builded an altar unto the Lord, and called upon the name of the Lord.

GENESIS 13:3-4, 18 And he [Abram] went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron and built and Altar unto the Lord.

One of the first things the Lord told Adam and Eve was that they should always call upon God, in whatever they did, in the name of the Son. In the same way, Abraham, in the Apocalypse of Abraham, when he makes the first offering, called upon God, saying, "El, El, El! El Ya-O-El!," meaning, "God receive my prayer! Let my offering be acceptable!" The angel came and taught him the proper order of prayer which was made according to the command "that I should sacrifice and seek thee." "Show me, teach me, give light and knowledge to thy servant according as thou hast promised." So Abraham called upon God as Adam did, and as a result an angel visited him and gave him knowledge. Then we're told what he received. (Hugh Nibley, Temple and Cosmos p. 307)

The Lord himself appears to teach Abraham as he is studying the heavens. . . and the valuable Testament of Abraham begins with his receiving instructions at an Altar on a holy mountain, surrounded by men whom I will show you, how they will form a circle around you, being on the mountain of the altars. (Hugh Nibley, Mormonism and Early Christianity p. 60)

When Abraham prayed at his altar, "Have mercy, show me, teach me, give to thy servant light and knowledge thou hast promised to send him!" Satan promptly appears on the scene with an insolent "Here I am!" And as he began to teach Abraham, a true messenger from God arrived and cast Satan out and proceeded with the proper instructions. (Hugh Nibley, Mormonism and Early Christianity, p. 64)

#### ISAAC

GENESIS 26:23-25 And he [Isaac] went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father:... And he built an altar there, and called upon the name of the Lord, ...

#### JACOB

GENESIS 33:18,20 And Jacob came to Shalem, a city of Shechem, ... And he erected there an altar, and called it El-elohe-Israel.

GENESIS 35:1,3, 6, 7 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. So Jacob came to Luz, ... that is, Beth-el, ... And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

#### SOLOMON

JST 1 Kings 3:3-5

3 And because the Lord blessed Solomon as he was walking in the statutes of David, his father, he began to love the Lord, and he sacrificed and burnt incense in high places, and he called on the name of the Lord.

4 And the king went to Gibeon to sacrifice there, for Gibeon was in a great high place; and Solomon offered upon that altar, in Gibeon, a thousand burnt offerings.

5 And the Lord God hearkened unto Solomon, and appeared unto him in a dream by night, and said, Ask what I shall give thee.

1 Kings 8:20

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein [is] the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled [it] with thine hand, as [it is] this day.

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, [even] toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, [or] if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness [there be];

38 What prayer and supplication soever be [made] by any man, [or] by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and [toward] the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.  
48 And [so] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:  
49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,  
54 And it was [so], that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.  
55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,  
56 Blessed [be] the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.  
57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:  
58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

1 Kings 9:1-3

1 AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,  
2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.  
3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

#### DANIEL

I am sure that we are familiar with the story of the prophet Daniel. How he was thrown in the lions den because of the jealousy of the Princes and Presidents of King Darius's court. But for the purposes of this book, I will ask the question, How did he pray?

Daniel 6:10-13

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.  
11 Then these men assembled, and found Daniel praying and making supplication before his God.  
12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask [a petition] of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing [is] true, according to the law of the Medes and Persians, which altereth not.  
13 Then answered they and said before the king, That Daniel, which [is] of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

You must make yourselves acquainted with men who like Daniel pray three times a day toward the House of the Lord. (Teachings of the Prophet Joseph Smith, Section Four 1839-42 p. 161)

#### LEHI

As his first act, once his tent had been pitched for his first important camp, Lehi "built an altar of stones, and made an offering unto the Lord, and gave thanks to the Lord" (1 Nephi 2:7). It is for all the world as if he had been reading Robertson Smith. "The ordinary ... mark of a Semitic sanctuary [Hebrew as well and Arabic, that is] is the sacrificial pillar, or rude altar... upon which sacrifices are presented to God. ... It was at this same altar of stones that Lehi and his family "did offer sacrifice and burnt offerings; ... and they gave thanks unto the God of Israel" (1 Nephi 5:9). To this day the Bedouin makes sacrifice on every important occasion, not for magical and superstitious reasons, but because he "lives under the constant impression of a higher force that surrounds him."

We have seen that the first thing the Jewish merchant in Arabia would do on settling in a place, whether a camp or town, was to set up an altar. Bertholet has argued that since the family and the house were identical in the common cult of hospitality, to be received as a guest was to be received into the family cult, of which the center was always the altar. (Lehi in the Desert, Hugh Nibley. p. 244-46).

#### JESUS CHRIST

Indeed it was the Lord who, during the forty days, revealed these ordinances to the apostles.

There is much more to that effect. In most of our sources, after explaining them to the apostles, the Lord gives a complete summary of all the rites and their meanings as they stand in the prayer circle. (For a full discussion of this material, see "The Early Christian Prayer Circle," BYU Studies 19 (Fall 1978): 41-78.) This is mentioned in many writings, and it much perplexed the early fathers of the church. The topic finally was brought up in the Council of Ephesus, at the Second Council of Nicea, which finally got rid of it, because the fathers couldn't understand what it was all about. But the Syriac Church kept the rite down until the Seventh Century. We have one writing, a very valuable one, edited by Rahmani some years ago, long considered the most valuable of all writings from the early Syriac Church, called the Testament of Jesus Christ. We mention it here because the author talks about the prayer circle and how the saints in the Syriac Church used to perform it. In the Pistis Sophia, at the end of the teachings and performing of the ordinances, the Lord orders the apostles and their wives to form a circle (which is one of the reasons these texts were rejected with horror because they specifically mention their wives being present, and they had to be in this particular circle). He stands at an altar on one side, while they recapitulate all the ordinances. The Savior opens with a prayer, which is given in code. The words in this code aren't always the same. In this one he says, "I ai oh ah oh i oh i ah"--a special code in Coptic. There are lots of codes in Coptic, and they are not as confusing as you might think. They are to make sure that all is kept secret from the world. This particular code is explained as meaning, "Hear me, Father." In First Jeu, the Lord calls on the Father with different words, also cryptic: "Ie, ie, ie." We are told that in every world, in every level (every taxis), there are twelve who officiate under the direction of three, and they always form a circle, without a lower and a higher, because

there is no head of the table in a circle. There is no sense of rank whatever. They are instructed in all things. (Collected Works of Hugh Nibley, Vol. 1, Ch. 6, p. 161-162)

It was by establishing ordinances, says the Gospel of Phillip, that Christ completed what Adam and others prayed to God and asked him to give them the rules to attain the promises. So he gave them ordinances, decrees, commandments, and instructions, establishing places of preparation and transition, etc. Adam received the teachings, the ordinances, and the seals of all the powers above and below, the Kephalaia says. The Berlin Papyrus says that at their new birth, Adam and Eve received the seals and the tokens. As Adam stood praying and supplicating, God sent someone who came and gave him a greeting of peace (shalom), embraced him, and preached the gospel to him. The helper came and awakened the Lord of Mysteries, who is Adam. For Adam went through all the ordinances including baptism, washings, and anointings, says the Mandaean Prayerbook. According to the Ginza, the Lord and two companions taught Adam and Eve all the ordinances and blessed them. "The Great Light

planted us here and gave us helpers who taught us the prayer of Adam in the world." Three angels were sent to teach Adam and Eve the law of chastity, to instruct them to be true and faithful when misfortune came upon them, and to dedicate all of their property to the needy and the poor--the rule which is binding upon all the elect. They were to call upon God without ceasing, in the name of the Son, and not to trust in the things of this world.

One text says that these ordinances which Adam received in his dispensation have always been the same. They were taught to Adam and his posterity by three angels. His descendants were required to call upon God even as he had, and thereafter to do everything as he had done. Their treasure must be their good works, not gold and silver. They must teach the law of chastity to their children. The true baptism is the baptism of Adam, which was preached by John the Baptist.

For some reason, the ordinances are vital. They are not mere forms or symbols, they are analogues. Standing with the apostles in the prayer circle, the Lord tells them, "I will teach you all the ordinances necessary that You may be purged by degrees and progress in the next life." In many of these forty-day stories (and there are several), after the Lord is about to leave the apostles he says, "I have taught you all these things. Now we will stand in a circle and you will repeat after me this prayer, and we will go through all the ordinances again." This is repeated in 2 Jeu, which, as I say, Carl Schmidt regarded as the most important of all the early Christian writings. But standing with the apostles in the prayer circle, the Lord tells them, "I will teach you all of the ordinances necessary, that you might be purged by degrees and progress in the next life. These things," he further explains, "make it possible for you to achieve other places (topoi), but they must be performed in this life. Unless one performs them here, he cannot become a 'Son of Light.'"

Before forming the circle the Lord has them sing a hymn. and. when it is finished the apostles and their wives all form a circle standing around the Lord, who tells them that he will lead them through the ordinances of eternal progression. Clothed in their holy garments, they form a circle foot to foot arm resting upon arm and Jesus says that he will take the part of Adam and lead them all. They are to say "Amen" to each of the phrases of the prayer; then he gives the prayer.

The prayer circle is mentioned not only in the Acts of Peter, but also by Irenaeus, Augustine, and Commodian, in 1 Jeu and 2 Jeu, the Testament of Our

Lord and Savior Jesus Christ, the Second Coptic Gnostic Work, the Pistis Sophia, in the Council of Ephesus, and in other places. Augustine, in reporting the episode of the prayer circle, says the whole thing was always kept most secret by the early Christians. Epiphanius, the Bishop of Sardinia, at the Second Council of Nicea in A.D. 787, reported on it and included it in the list of blessings; then the churches decided to do away with it because they could not understand it anymore. So they got rid of this very important ordinance. The earliest (Melkite) Syriac text we have (discovered in 1899, but not brought out until recently), called the Testament of Our Lord and Savior Jesus Christ, mentions that the bishop in the church, one day each year, would form a prayer circle with the deacons, and this is the way they would do it: he would first address those in the circle and say, "If anyone has any ill feeling towards anyone in the circle, let him be reconciled, or if any feels himself unworthy, let him withdraw. For God is witness of these ordinances, and his Son and the Holy angels."

In a new text, though, in which the apostles celebrate this ordinance after the Lord had left them, Mary tells them a story. She says she wants to take the place of Jesus at the altar. There is some discussion whether she should be allowed to do it; they had rather an argument. "Well, I will lead you out anyway, because I will tell you something," she says. She begins by calling upon God, raising her hands three times and speaking in an unknown language, a code. "El O . . . ," etc. Having finished the prayer, Mary then asks President Peter (he is called "president") to support her right hand while Andrew supports her on the other side, and then she tells them how it was at the birth of Christ. She was in the temple, and the veil was rent before the birth of Christ, and she saw an angel [mal'ak] in the temple at the veil. He took her by the right hand, and after she had been washed and anointed and wiped off and clothed in a garment by one who hailed me as a "blessed vessel," took me by the right hand and took me through the veil. And there was bread on the altar in the temple, and he took some and he ate of it and then gave me some, and we drank wine together, and I saw the bread and wine had not diminished.

According to this, she was married in the temple. At this point, the Lord himself appeared and forbade Mary to tell them any more: "You've told them all that you can tell them now." It was all actually very secret. Some of the apostles rebuked Mary for having told them too much anyway.

The Apocalypse of Abraham tells us that "Abraham, on Mt. Horeb, had his people stand around in a ring to learn the ordinances and to sacrifice unto the Lord." '98 In 2 Jeu, the Lord says to the apostles, "I will teach you all of the ordinances necessary that you may be purged by degrees and progress in the next life." He warns them first that "these ordinances are very secret." He leads them through all the topoi, and explains that "all these things must be done in this life, since to be a 'Son of Light' one must be perfect in the ordinances." The prayer is the same prayer that Adam pronounced. "The Great Light planted us here and taught us about the prayers which Adam prayed in this world." "Teach the saints these things, give them the grips of the right hand; lead them to the Light. Teach the prayers' the hymns, the order of prayer so that they can behold the Father hereafter." And the Lord reports that when Adam called upon him for help in his distress, "I approached him in glory, I took him by the palm of the right hand, I calmed him, and instructed him. In this manner I visited all his sons. Abel rejoiced in my glory, and Seth called aloud upon the name of his helper, just as Adam had, and after I visited Adam, he comforted Eve." (Hugh Nibley, Temple and Cosmos. p. 307-317)

All the righteous of the twelve tribes are to have their graves opened, and

they are to come up out of their graves an exceeding great army. And Oh, what joy will fill their bosoms, when they find themselves in possession of that very land, where the tribes of Israel once lived--the land where Abraham, Isaac, and Jacob lived as strangers and pilgrims! How joyful it will be for Abraham, Sarah, Hager, and his other concubines to find themselves dwelling again in the land of their pilgrimage; and to see the numerous hosts of their immortal children all around them. Jacob and his four wives will gaze upon the descendants of their twelve sons, and see them spread out upon the face of the land, like the stars of heaven for multitude. How these ancient fathers and

mothers of the hosts of Israel, will rejoice to gather around them their descendants to the hundredth generation and relate to them the sceneries of their childhood, and point out to them the places where they pitched their tents--where they built their altars--where they called upon the Lord in mighty prayer--where angels descended and comforted them--where the God of glory appeared and gave them great promises, concerning their seed forever! How delighted will all the generations of their children be, to visit the mansions of these glorified patriarchs and eat and drink with them, and realize that death can no more separate them, but they shall dwell in the land of Israel for ever! (Orson Pratt, *The Seer*, June 1854, p. 283.)

"Tuesday, April 20, 1875. Edinburgh, Scotland ... [saw] the firth of forth and mountain called Arthur's Seat where Brother Orson Pratt erected an altar and asked the Lord to give him two hundred souls and after much labor he baptized that number and two over." (John Henry Smith, *Journal*, Book 2, p. 133)

"Saturday, May 8th, 1851. Exploring party started early, and made for a pass through the mountains, in order to see what is behind it on the western side ... At the north we saw a high pyramidical peak perfectly white and mountains to its left also very white ... While upon this peak we sung a hymn, 'For the strength of the hills we bless thee' [see *Deseret News*, vol. 7, no. 44] while President Dame made an altar of stones. We then knelt in a circle and offered a prayer to God, dedicating the mountains and deserts to our God and asking to be led to the place of appointment, by His Holy Spirit; that we might know the place when we see it, and other needful blessings. Enjoyed a good time. President Dame called this Altar Peak." (*Journal of the Southern Exploring Company*, kept by Col. Wm. H. Dame; in Dame File, BYU Library Special Collections)

"On the 27th of June, 1860, Sisters Hannah T. King, Susan Schettler, Zina D.H. Young and myself concluded to spend a portion of that solemn day on Ensign Peak and made the summit, prepared ourselves with refreshments, and then rested ourselves; took our dinner and then built an altar of stone, carried and piled up. Around the altar we knelt and offered up our prayers to God and thanks that He had raised up a prophet in these last days and the Gospel had been restored to the earth, and that we had been of the few that had received the truth. We sang and blessed each other and it seemed to us the spirit of the martyred prophet, whose death we commemorated on that sacred spot, was there and took cognizance of our sacred honor to him. Several years after I visited the sacred spot and the pile of stones remained nearly as we left them." (Prescinda Lathrop Kimball, in *Women's Exponent*, vol. 12, p. 130)

"One can picture the old man [W.H. Smart]--still very stern and forbidding, especially to his grandchildren--as he strictly maintained his own peculiar mode of life. He continued to take long walks, usually climbing Ensign Peak, where he built an altar and spent his time in meditation and prayer. He continued his habit of lengthy fasting, broken only with a little bread and



milk ... he continued true to faith and religion." (Kristen Smart Rogers, "William Henry Smart: Uinta Basin Pioneer Leader," Utah Historical Quarterly, vol. 45 (winter 1977) #1, p. 78)

"August 5, 1855. Elder Bigler wrote: On the 12th of December, 1850, we landed in Honolulu. The day after we landed we washed our bodies in pure water, went on a high mountain overlooking the town and shipping. [We] gathered each a stone, erected a small altar, sang a hymn, and all bowed down, being agreed beforehand what we should ask for.

The spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfillment of this, in one year from that day, between 400 and 500 natives had been baptized." (Henry Bigler Journal.)

August 5, 1855

"Our first duty, after securing lodgings, was to repair to a convenient mountain, on the top of which we found a steep knob that rose suddenly and formed a table of 30 or 35 feet in width.

On the way up we picked up a rock apiece, with which we formed a rude altar. We then sang a hymn, and each one, in his turn, expressed his desires. The oldest, who was also the President, was selected to be mouth in prayer. He embodied our desires in prayer. They were that the Lord would make speedy work on those islands, open an effectual door for the preaching of the gospel, confound all opposers, help us to gather out the honest-in-heart, and spare our lives to return home in safety.

Having thus dedicated the land and ourselves to the Lord, one of the Elders spoke in tongues and uttered many comforting promises and another interpreted. The spirit of the Lord rested powerfully upon us, and we were filled with exceeding great joy ... We had been in the presence of the Lord, and had felt His power, and why should we not be happy?" (George Q. Cannon, My First Mission--The First Book of the Faith-Promoting Series, p. 17)

### CHAPTER 3

#### THE FAMILY ALTAR

And it is not alone the duty of High Councils and Presidents of Stakes, and of Bishops and their Councilors to labor to correct the errors of the people, but it is the duty of every Elder, High Priest, and Seventy - and especially the Priests, Teachers, and Deacons that are appointed and called to be standing ministers in the Church, to visit the house of each member and become familiar with every family, and every individual member of the family and their daily walk and life and conversation; and ascertain whether they are living as Saints should live; whether the heads of families preside in righteousness in their houses; whether their houses are set in order; whether they have an altar erected whereon are offered up their daily, morning and evening devotions; whether every member is taught to reverence and respect that altar; whether each individual prays in secret as well as responds to the calls made upon him to pray in the family circle and in public... (Erastus Snow, Journal of Discourses, Vol 24:70-71.)

...that mother makes it her sacred duty in the absence of father, or whether he be at home or no, to call her little ones around her and teach them to pray to their Father in Heaven for His blessing ... Now, I am sanguine that there

are many who call themselves Latter-day Saints, who have neglected their duty in this respect, and many a son is permitted to grow to manhood, whose father has never asked him to bow with them at the family altar. This is a serious neglect upon the part of those who have named the name of Jesus, who have come up to these mountains to be taught in the ways of the Lord. (John H. Smith, Journal of Discourses, Vol. 22:271-272.)

We are told that Zion - this people, the Latter-day Saints, are called Zion - shall be redeemed and restored to the lands of their inheritances, ... In their family prayers they have heard their fathers pray to the Most High to remember Zion and redeem Zion, and to restore his people to the lands of their inheritances, and perhaps some of them have reflected upon the subject. Some may have thought it was merely a form of prayer which their fathers had learned, without any expectation of anything of the kind taking place, and they have felt careless about it, knowing nothing about whether Zion was ever to be redeemed or not. But those who have reflected upon the subject, and who have made it a matter of prayer and deep study, in order to know the times and the seasons, and the mode in which God would bring to pass this great event, have been full of hope, expectation and desire, and their constant prayer has been, before the family altar and in the public congregations, that the redemption of Zion might be brought about soon. (Orson Pratt, Journal of Discourses Vol. 17:291.)

Rule 17th.--It is the duty of parents to instruct their children, according to their capacities in every principle of the gospel, as revealed in the Book of Mormon and in the revelations which God has given, that they may grow up in righteousness, and in the fear of the Lord, and have faith in Him. Suffer no wickedness to have place among them, but teach them the right way, and see that they walk therein. And let the husband, and his wives, and all of his children that have come to the years of understanding. often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of, remembering that where there are union and peace, there will also be faith, and hope, and the love of God, and every good work, and a multiplicity of blessings, imparting health and comfort to the body, and joy and life to the soul. (Orson Pratt, The Seer, Nov. 1853, p. 176)

Let the principles of union and faith be observed at your homes; and if you are men having families, let there be a daily incense arise from your family altar, ... (John Taylor, Journal of Discourses, Vol. 9:12-13.)

Family prayer was an institution in the Kimball household. Morning and evening the members were called in to Surround the Family Altar and offer up praise and petitions to the Throne of Grace. It is a common remark to this day that such prayers are seldom heard as were wont to issue from the heart and lips of Heber C. Kimball. Reverence for Deity was one of the cardinal qualities of his nature. Nevertheless, it was noticeable that the God to whom he prayed was a being "near at hand and not far off." ... But in a spirit truly humble, confessing his sins, yet knowing something of the nobility of his soul, he talked with God "as one man talketh with another;" and often with the ease and familiarity of an old-time friend. On one occasion, while offering up and earnest appeal in behalf of certain of his fellow creatures, he startled the Kneeling Circle by bursting into a loud laugh in the midst of his prayer. Quickly regaining his composure and solemn address, he remarked, apologetically: "Lord, it makes me laugh to pray about some people." (Orson F. Whitney, Life of Heber C. Kimball, p. 426-427.)

I would sooner my children should go without any scholastic education than

that they should be educated by an enemy. I cannot see that there would be any common sense in taking our children from the family altar and placing them under the dominion of Baal. I would advise all Latter-day Saints who undertake this suicidal policy, for God's sake, to become converted. Listen to the voice of warning. Have your children trained in the principles of righteousness, for your sake - for your future happiness, and for the future happiness of your children; for as you lay the foundation so you may expect to build upon it. I would like our children when they go from the Family Altar to go into a school where they would hear the same God addressed, the blessings sought, the hand of the Eternal acknowledged in their education, as well as to ask that His blessing might be upon them when they surround the family altar. You never can make me believe that a man and a woman have the sense of affection that they should have, who do not place their children in this position, for we have most excellent schools. We believe that our children are our glory, do we not? I say watch over your children with a jealous care. And when your husbands are away, gather them around the family altar, plead before the Almighty with all your faith and power that they may enjoy the fellowship of His Spirit, that the Holy Ghost may be their constant companion; and make sure that that Spirit is your constant companion, for you may be entrusted with the care of choice spirits, destined to hold the Holy Priesthood, which is the greatest of all, destined to perform a mighty work upon this earth, that will be to your honor, for you will be reflected in your children. (George Teasdale, Journal of Discourses, Vol. 24:324.)

We as a people should certainly be a prayerful people, and I would venture to say that if we were not, if we depended upon our own strength, the time will come when we will fail. I cannot understand how in a well ordered house family prayer can be dispensed with. I cannot understand how it is that men understanding the responsibility that rests upon them, understanding their own weakness and insufficiency, understanding the blessing that God our Eternal Father has promised unto us through our faithfulness, should consider that they can do without God. Why, it seems to me that in every well regulated family the head thereof should gather his wives and children around him and bow at the altar even family altar and offer unto God thanksgiving and praise for His protecting care and to entreat Him for His Spirit, that we might be led by its counsels, that He might not suffer us to be led into temptation, but that He would deliver us from evil. And I do not consider that this duty is all the time upon the head of the house. I consider that his family should take part in family prayer. I do not consider it necessary for the man to be the mouthpiece all the time. I think it is just as acceptable to God our Eternal Father, for the wife to take her part in prayer, and for the boys and girls to take their part in the same exercise. It seems to me there is something very shocking that young men should be allowed to grow up until they are about twenty years of age and have it to say that their father never asked them to pray in the family circle. (George Teasdale, Journal of Discourses Vol. 26:51.)

In the Book of Mormon it is recorded that Christ commanded the people to call upon God in His name, morning and evening with their families. Similar

instructions is given in the Doctrine and Covenants, and the same principle is inculcated in the Bible. God has said that He will be sought after by His people; and Jesus said that we must knock in order that the door might be opened unto us; and that we should seek in order to find, and ask in order to receive. And, yet, how many heads of families in the Church fail to meet with their families to call upon God in family prayer? How many Saints neglect this duty? It is a duty, it is the word of the Lord to the Saints, that they should

meet with their families morning and evening, and call upon God in His name. This principle is part of the Gospel, it was taught by the Savior on the eastern and also on the western, continent: and, simple as it appears, it is absolutely necessary that the Latter-day Saints should come together in the family capacity, and KNEEL AROUND THE FAMILY ALTAR, call upon God for His blessings morning and evening. And they need not confine themselves to morning and evening prayer, for it is their privilege to enter into their closets and call upon Him in secret, that He might reward them openly. (Joseph F. Smith, Journal of Discourses, Vol. 22:47.)

Do your duty, and you will make every house and every place a palace, and your homes will be as the gate of heaven, and a source of joy to your husbands. Of course you must have a heaven of that which you have made.

Why, I would go to work and make an altar and a heaven, and I never would take any other course than that which is honorable before God; and how can you live your religion without this? (Heber C. Kimball, Journal of Discourses, Vol. 5, p. 221)

Brethren and Sisters, I feel as though everything around us, everything above us, is inviting and beckoning us on to work righteousness, to depart from the wickedness of the human family and worship God in spirit and in truth, establish His Altar in every house and habitation, and so study the laws of the Priesthood and the everlasting Gospel that we can become Godly, become the sons and daughters of the living God, and be prepared for all the great eternal purposes that He has to reveal, and that He has to carry out for the regeneration of His people and the earth for them to live upon. (Franklin D. Richards, General Conference April 3, 1892.)

I hope my affection will always be centered on the Almighty. I want to be redeemed back into His presence; and if I fail, there is an end to my happiness. When I go into my secret chamber and appeal to my Heavenly Father for something that I need, I go there simply because I want it. When gathered around the FAMILY ALTAR, we tender our praises and thanksgivings to God for His protecting care, it is because we feel it. (George Teasdale General Conference, April 5, 1895.)

When I go into my Secret chamber and appeal to my Heavenly Father for something that I need, I go there simply because I want it. When gathered around the family altar, we tender our praises and thanksgivings to God for his protecting care; it is because we feel it. We want the fellowship of the Holy Ghost; there is no one else who can give it, and so we naturally ask Him. If we are in any trouble, we naturally go to our unseen Friend, the Father of our spirits, and we plead with Him, in the name of Jesus Christ, for just such things as we need. (George Teasdale, General Conference, Oct 4, 1895.)

Gather your children around you at night and pray to the Lord in their presence. Gather them around the FAMILY ALTAR in the morning. (Moses Thatcher, November 15, 1891.)

We want to put ourselves and our families in order. And then let us learn to acknowledge the hand of God in all things and obey His law and keep His commandments in everything; not in one thing only, but in everything, that the Spirit and the blessing of God and the power of God may be with us, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation; that we may be full of joy, peace and thanksgiving to God our Heavenly Father, that we may be true to our devotions at the family altar, and every morning and every evening bow before the Lord with our family and all

that pertains to us. (John Taylor, Journal of Discourses. Vol. 23:325.)

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and daughters meeting together around the family altar of prayers, the spirit of the Christ will be there in rich abundance giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all our endeavors. (Joseph L. Wirthlin, Conference Report, October 1952, p. 109.)

The sacred important of prayer demands, however, that certain periods of prayer be set aside regularly, daily, when all distracting elements are absent. When the set time comes, prayers should be offered. They are more important than the trivial duties that often take us away from the altar of prayer. (John A. Widtsoe, Evidence and Reconciliation, p. 315-316.)

I would like to add a few words in relation to prayer. The testimony that President Smith has borne is very true and comes home to me with great force. It is a subject upon which I have had a good many thoughts. I have talked to our people in various conferences concerning it, and I will say here that we should give our wives and children the opportunity to pray in the family circle. . . . We should teach our children to pray simply and naturally; to ask for that which they want. We should ask our wives and our daughters to pray. Let them do some of the praying in the family. They will enjoy it better, and they will come to prayers more regularly, because they will take an interest in them. Brethren, do not get the idea that the Lord will not hear your wives and daughters. He does hear them, and He hears our little children. I would give them the opportunity as soon as they are old enough, to ask a blessing, and to pray around the family altar, and to ask for the things that are in their hearts. (George Q. Cannon, Conference Report, October 1899, p. 73)

I have a testimony of Jesus Christ in my heart, and light from heaven to comfort my heart and to cheer me in my labors. To me serving God is a pleasure. I have endeavored to do this all my life, and to devote my life and all that I have to God's service. I pray God to bless us all and to enable us to obey the Priesthood, to pay our tithes and offerings and attend to our duties, and to build an altar of prayer in our own homes. May God enable us to do this, is my prayer, in the name of Jesus. Amen. (David John, Conference Report, April 1903, p. 39)

I have been very much impressed with the remarks of all the brethren, and especially the last remarks of Brother Hyrum in regard to the teaching of our children, and I desire to say just a word or two on this subject. Recently I enjoyed the honor and privilege of accompanying President Smith and his party to Canada, and the Big Horn. In the Big Horn Stake of Zion I had occasion to stop all night in various places, and I believe that, at every place where I stayed, before they had prayer at night, the family was called together and sat down and sang a hymn, one of our sacred songs, and they were attended by the influence of the Holy Spirit. A chapter was read from the Book of Mormon or the Bible, and, if time permitted, some remarks were made upon it for the benefit of the children. The father, mother, and children, each in turn, from time to time offered the family prayer. Now, this is a very simple thing. I inquired of the President of the Stake if that was the practice of every family in the Stake, and he said he believed it was; it had been counseled. I wish to say that this is a very good practice. It has been recommended to us time and time again, by the Presidency and other brethren of the Church. It simply means this, my brethren and sisters: That it is establishing the Church

of God in our homes; it is establishing the worship of God around the family altar, and I believe if we try it we will find that good results from it. I desire to carry it out myself, in order that I may consistently recommend the same to others. I believe that the great cause, possibly in about nine cases out of ten, of the transgression of our children, and the cause of skepticism in some instances, is not that they naturally drift away, but because they have been neglected; we have not sat down and talked to them. We have got to establish the order of heaven in our families, in the spirit of prayer and supplication, and must teach our children the principles of divine truth. (Matthias F. Cowley, Conference Report, October 1903, p. 37)

The family altar should be in every man's house; he is the patriarch of the family, and everything should be done under his direction. He should offer prayer; his wife and children also should offer prayer in turn around the family altar. You cannot be a Saint without the fellowship of the Spirit of God; and you should train your children that they also may know the benefit of having its fellowship. We have embarked in the service of God, and He desires us to obey Him and keep His commandments. He hath said, "Ye are commanded in all things to ask of God, who giveth liberally, and upbraideth not." Now, you know whether you do this or not, and whether you train your children to do it. You know if the voice of prayer, thanksgiving and praise is heard in your habitations. I say that is the way to train up our children. They have their individuality, and we cannot give unto them the testimony we possess; they have to receive the light in the same way we received it. They have to receive revelation from the source from which we obtained it. The only way we can help them in this matter is to manifest unto them that we believe in God, and in the worship of God; and tell them what they should ask for. If we train our children properly, they won't go far astray. It is the duty of the wife when the husband is away, to continue prayers and the worship of God in the household, and to see that the children are properly trained, and are taught the law of tithing, and the other essential principles of the Gospel. (George Teasdale, Conference Report, October 1903, p. 51)

May God bless those who have assembled here this afternoon, pour out upon them His Holy Spirit, cause them to reflect upon the first principles of the Gospel, and then go on from faith to faith until we shall know our Father in heaven as He knows us. When we kneel down at our bedside or around the family altar, and pour out our soul to our Father in heaven for blessings upon ourselves or upon our family, may our faith be such that those blessings will surely be realized upon our head, is my prayer in the name of Jesus. Amen.

(Joseph A. McRae, Conference Report, October 1908, p. 52)

As far as I am concerned, and I believe as far as each and every Latter-day Saint is concerned, we can say it is through prayer that we have received a testimony that this Gospel is true, that God lives, and that Jesus is the Christ. I remember when I was a boy, my mother would talk to me by the hour, and often testify to me that she knew that this was Christ's Church. I had my doubts, and frankly stated to her that I had no such testimony. She was never discouraged, and would always say, "Reed, attend to your prayers; keep yourself unspotted from the sins of this world; have faith in God, and you shall know that this is God's work, that this is His Church, and you will be able to testify to the world that you know that God lives." The Prophet Joseph Smith told President John Taylor that if he would pray earnestly every day of his life, he would never apostatize from the Church. I say also to all members of the Church of Jesus Christ of Latter-day Saints, that if they will attend to their prayers, make the hearthstone of the home an altar for prayer, where

the words from sincere hearts appeal to our Father in Heaven, pray honestly, morning and evening, with the family and in secret; I promise them that they will never apostatize from this Church. (Reed Smoot, Conference Report, October 1908, p. 77)

Again, I repeat, that there are no more spiritually minded people on earth than the Latter-day Saints. There is no more prayerful people on earth than the Latter-day Saints. There is not another people who are nearer to God their Father than are the Latter-day Saints; for they have the right to go to Him in their secret chamber, at the altar of prayer in their own homes; they can bow down and get very near unto the Lord, nearer, I think, than any other people. I do not say it boastfully either; I say it as I believe it to be a simple truth. Does it not stand to reason that a man who has received the gift of the Holy Ghost by the laying on of hands a man that has been born again of the water and of the Spirit, in accordance with the plan that God has instituted by which he may come into His fold, can get nearer to God than those that have not been born again, or those who have not been endowed with the Spirit of the Lord? Of course, it stands to reason, and it is consistent to claim that much for the Latter-day Saints. Our mothers, and the mothers of our children, whose hearts are filled with solicitude for the welfare of their children, having had conferred upon them the gift of the Holy Spirit, by the laying on of hands, can go to their secret chambers and bow down before God and commune with Him as no other mothers on earth can do, if they will only observe the principles they have embraced and will live up to their privileges. By the influence that they will thus gain over the hearts of their children they will lead them in the path of righteousness and truth, and bring them up in the nurture and admonition of the Lord, in the love of truth, in obedience to His commands, in such away as others cannot do who are destitute of these privileges, blessings and endowments, so freely conferred upon the mothers in Israel. . . . The man who possesses the spirit of revelation can realize whether he is a sinner, whether he is prone to evil, whether he is magnifying his standing before the Lord, or not, better than a man that has not the Spirit of the Lord in him, can he not? Is the man that is ignorant of the principles of the Gospel, and of the way in which he should reach the Father and commune with Him, more likely to be acceptable to God in his prayers than one who knows how to approach the Lord, who has received the truth in his heart, who will pray to God in the spirit of prayer and true devotion. (Joseph F. Smith, Conference Report, April 1912, p. 7)

We ought to show in our every day lives a deep devotion to the principles of the Gospel, and to our Heavenly Father. It should not be merely in words and expressions, but it should pervade our whole being. When awake in the morning, our thoughts should be directed to the Author of our being, with thanks for the protection during the night, and with a prayer for His guidance and protection during the day; and, when we lie down at night, our last thoughts should be directed to Him, thanking Him for what we have been able to do during the day, and communing with Him in our meditations. Our devotion should be shown in calling together our family at the family altar, in the morning and at night, and there bring before the Lord our petitions and supplications. The President told us not to use superfluous words, not to pray for that which we have, but rather give thanks for it, and pray for that which we need. In going to our Heavenly Father in prayer, let us go as children to their Father, knowing that He loves us, and is willing and able to bestow upon us that which is necessary for us to receive. Let our prayers ascend in faith, not as an experiment, not in words spoken by rote, but let our words be the heartfelt supplications for that which we stand in need of, and desire to receive; and if our prayers be answered; let Us not forget to thank the Giver. If the

things which we so much desire are withheld from us, let us not feel in our hearts that God does not hear prayers, or answer them. We desire not things that would be an injury to us. He understands us and knows what would aid and assist us, and in His wisdom He often withholds from us that which we earnestly desire. I believe most of us have found that at times we have asked for things which, if they had been granted, would not have been a blessing to us, therefore we ought to follow the example of our beloved Savior in the Garden of Gethsemane. (Anthon H. Lund, Conference Report, April 1912, p. 11)

I testify unto my brethren and sisters, that the Lord lives, that he is blessing the land for our benefit. . . . We can turn to the Lord and thank him abundantly, and as a humble servant, of the Lord, I do petition him in your behalf (and with you I wish to be numbered) to give unto you faith to acknowledge his hand in your blessings, temporally and spiritually, and faith to remember him in your tithes and offerings, and when you humble yourselves in prayer around the family altar, remember those whom the Lord has called to hold positions of responsibility, each and all in their callings, as they may labor either at home or abroad. And oh, brethren and sisters, let us not be compelled to keep the commandments of the Lord. Let us love the Lord in such a way that we may not have to be compelled by the governments, either local or general, to keep our Father's bidding. Shame on us, if we have to be compelled. For then we are looked upon as slothful in very deed. (Hyrum G. Smith, Conference Report, October 1920, p. 157)

An atheist once said that he and his associates hoped to overthrow Christianity by pulling down the family altars of prayer. If our national Congress and state legislatures were to discontinue the age-honored custom of invoking the blessings of God upon their deliberations there are many prayerless parents in the country who would rebuke these legislative bodies, for even people who cling to a form of religion appreciate the value of prayer. In a home without prayer the seeds of infidelity are being sown. But in a home where there is prayer, where the family reverently gathers around the altar of prayer, faith increases, love for God and man mounts high in the human heart. We are learning that in this great catastrophe, without God we are nothing.

Nations cannot survive where the family altar of prayer is thrown down. No people can prosper long materially who do not acknowledge and believe that Jesus Christ is the God of the whole earth. (Charles A. Callis, Conference Report, April 1933, p. 27)

I feel that our financial difficulties will prove a great blessing to many of us. We will become more humble, we will draw nearer to our Heavenly Father, we will be more willing to be guided by his influence, we will not feel self-sufficient as some of us have, and in our homes we will know the necessity of uniting at the altar of prayer and invoking the blessing of the Lord upon us. By repenting of our foolishness and reforming our lives we will evidence our desire to be real Latter-day Saints--real sons and daughters of the living God. (George Albert Smith, Conference Report, October 1933, p. 28)

Our homes must become again centers of the way of divine life. Children should pray; parents should pray. Children should be brought not so much by word as by divine thought to the altar of God every day, and there find more illuminating purposes. Our churches should be what all sacred houses should be houses of prayer where men and women should gather and in deep humility and with hungry hearts lift themselves up to him whom, to truly know, is the only life that matters. David of old said that the holy temple is not for man, but for the Lord God. That God is all for whom we are seeking; to know him and to



find him forever is not superstition. It is religion. (Levi Edgar Young, Conference Report, October 1937, p. 69)

In teaching our children to love God, what is the first lesson? I would suggest that the first lesson is the lesson of prayer, to take the child, although he may be barely able to walk, to the family altar of prayer. Teach him the necessity of communicating with God, his Eternal Father, from whose presence his spirit has but recently come. If we can establish that bond, between God the Eternal Father and our children, through prayer, we are inculcating into their hearts respect for, faith in, and love for their Eternal Father. (Joseph L. Wirthlin, Conference Report, October 1939, p. 81)

The other of the two ways of coming into communion with our Father is around the family altar in daily family prayer and in making our secret prayerful appeals. There is power in prayer. Roger W. Babson says that in these days and times some of our men of wealth, some of our great empire builders, ridicule religion, but he adds further that these very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers. (Richard R. Lyman, Conference Report, April 1941, p. 68)

And so it seems to me that what we need in this fair land of ours is a shining example of prayerfulness and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors. For the Lord has again said to us:

And they shall also teach their children to pray, and to walk up-rightly before the Lord . . .

And a commandment I give unto them--that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. (D.&C. 68:28, 33.) (Joseph L. Wirthlin, Conference Report, April 1949, p. 159)

I believe all that has been said of the Latter-day Saints by our brethren who have spoken. I believe they are the children of God, and that they have the testimony of the, truth burning within their souls. I believe they love the truth and desire to keep the commandments of the Lord. Yet I am constrained to believe they still need more labor among them every day than ought to be necessary. I believe that they should be firmly rounded in the knowledge of the truth, by reason of the great blessings the Lord has bestowed upon them, and the great means He has placed in their way whereby they may learn of Him. They have the Holy Scriptures, the Bible, which contains the word of God; the Book of Mormon, the D&C, and the Pearl of Great Price; they have the Journal of Discourses; also periodicals, books and papers which are published from time to time, containing the discourses and inspired words of the servants of the Lord. All these they have, and all they need do, if they have the desire, is to open the books and there read the word of the Lord. . . . You should read the word of the Lord from the books, and kneeling down around the family altar, you should commune with the Lord and ask Him for wisdom, judgment and enlightenment. You should depend more upon Him and less than some of us do upon those who constitute the authorities of the church. Then turn your hearts, my brethren and sisters, to the nations of the earth, to the kindreds, and tongues, and peoples, all of whom are the Lord's children, who are scattered throughout the length and breadth of the whole world in untold numbers, many of whom are only waiting for an opportunity to hear the word of the Good Shepherd. Pray not only for yourselves, but for them also. Pray that the door of the Gospel may be opened to them, that the servants of the Lord

may be sent unto them, and that those who have this work upon their shoulders of carrying the Gospel unto all nations may be at liberty to go. Say that they may go with your blessing, and that you will endeavor to more greatly appreciate the local authorities of the church, some of whom sit round your own tables and hearthstones, and are your sons, husbands and fathers who hold the holy priesthood. (Hyrum M. Smith, Conference Report, October 1905, p. 21)

The Lord has prospered His people both temporally and spiritually, and although the people have expended so much means in building meeting houses and so on, they have still increased their tithing quite a per cent over last year. It is a distinguishing mark of the living faith of the people when they pay their tithing. Those who do so will feel strengthened and blest, and feel that they can approach our Heavenly Father in greater faith when they kneel at the family altar or in their secret chamber to ask for the things they want. May the Lord bless the Saints for the fulfillment of this duty as well as the many other duties required at their hands. (Anthon H. Lund, Conference Report, April 1910, p. 10)

I want to say, my brethren and sisters, I do not want to judge Israel, but I believe that many of us have forgotten the Lord and the great blessings that he has poured out upon us, and do not remember how he has blessed this land, how he has made this land indeed prosperous, has blessed the soil so that it produces in its richness. We came into this barren land, and it is now teeming with wealth. The Lord has blessed us in all our outgoings and incomings. But I ask today, how many of our sons and daughters remember the Lord? How many of them, night and morning, call their little families about the family altar and offer up thanksgiving and praise to God the eternal Father for the blessings of health and strength and for the things that have come into their homes. I am afraid, my brethren and sisters, that we are not grateful enough for all of these things. I believe that we ought to be more prayerful and more humble, that our children, the greatest gifts and blessings that we could have come into our homes, have been given to us. But what a responsibility there is in every home, to care for and train and properly rear those children that God has blessed us with. What a great responsibility in training those young men and women that when they grow to the age of understanding they may indeed be representatives of the pioneer families. (Serge F. Ballif, Conference Report, April 1920, p. 60)

The other of the two ways of coming into communion with our Father is around the family altar in daily family prayer and in making our secret prayerful appeals. There is power in prayer. Roger W. Babson says that in these days and times some of our men of wealth, some of our great empire builders, ridicule

religion, but he adds further that these very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers. (Richard R. Lyman, Conference Report, April 1941, p. 68)

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and daughters meeting together around the family altar of prayers, the Spirit of the Christ will be there in rich abundance giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all of our endeavors. (Joseph L. Wirthlin, Conference Report, October 1952, p. 109)

Paraphrasing the author of The Simple Life: "Let our homes become sanctuaries for ourselves." (I commend the appeal made by Elder Benson.) Sanctuaries! A sanctuary is where we have peace. May our homes become warm nest where

children may be protected and grow into noble men and women; where love may find privacy, old age repose, Prayer an Altar, and the nation a sure source of strength and perpetuity. (David O. McKay, Conference Report, October 1953, p. 133.)

In dedicating the Hyde Park Chapel in London, among other things, President David O. McKay said, "If you want peace, yours is the responsibility to obtain it. The Restored Gospel teaches that our homes should become warm nests where children may be protected and grow into noble men and women; where old age [may find] repose; where prayer will find an altar." (Franklin D. Richards, Ensign, November 1974, p. 106.)

Our spiritual health must always be primarily our own responsibility. A physician judges the health by the appetite, and our spirituality may be judged the same way. It is easy to ruin the appetite for the things of God when we build bars in our homes instead of altars. By the desecration of the Sabbath Day we may become more interested in a horse race than in the Celestial Kingdom. (Sterling W. Sill, Improvement Era, June 1957, p. 430.)

When we build bars in our homes instead of altars, we fight against God. In our violation of the Sabbath day we are motivating a greater interest in horse races and baseball games than in the celestial kingdom. (Sterling W. Sill, Conference Report, October 1964, p. 111.)

We sometimes make the Sabbath our least important day by putting on our most unsightly clothes and doing our most ordinary jobs. As consequence of what we do, many of our churches remain empty and the Holy Scriptures remain on the self unopened. When we lose the Sabbath day spirit, we are likely to build bars in our homes instead of altars. (Sterling W. Sill, Conference Report, October 1969, p. 16-17.)

May our family altars continue to ascend praises and honor to the Most High for His omnipotent guidance of modern Israel -- and may we never forget that His hand guides the destiny of this Church today and will continue to do so in the future years. ("Zion Shall Flourish upon the Mountains," Days of '47 Committee Luncheon, Salt Lake City, Utah. 24 July 1982.)

## CHAPTER 4

### THE PRAYER ROOM

In the book "Brigham Young at Home", the daughter of Brigham Young, Clarissa Young talks about life in the lion house and beehive house. She describes a section of the Lion house as follows: The middle floor held the apartments of the wives with small children and the parlor or "prayer room" as it was quite generally known. (Clarissa Young Spencer, Brigham Young At Home, [Deseret Book Co. Salt Lake City, 1974] p. 26)

About seven o'clock in the evening Father would go to his room, light a candle in the tall, brass candlestick, come into our sitting room across the hall, and say quietly, "Time for prayers." No matter what we were doing or who was there, we dropped everything and followed him through the long narrow hall and into the parlor of the Lion House. Uncle Joseph Young and Uncle Lorenzo Young, who lived near us, frequently came in to join in our family prayers and would often be sitting in their places in the parlor when we arrived.

Father would step to the glass cupboard, take down the prayer bell, go to the door, and give three distinct rings. After a moment he would put the prayer bell back and take his place by his brothers in the center of the room. In a very short time the patter of feet would be heard in the long hallway upstairs and down, and the children would come tripping in to be followed by their mothers with a more sedate tread. Father and his brothers sat on the west center part of the room. On their right, in an honored place, sat Aunt Eliza R. Snow, and on around the room were the rest of the family, each wife having her own place with her children about her.

Father usual discussed the topics of the day, and then we would all join in singing some familiar songs, either old-time ballads or songs of religious nature. Finally we would all kneel down while Father offered the evening prayers. (Clarissa Young Spencer, Brigham Young At Home, [Deseret Book Co. Salt Lake City, 1974] p. 32-33.)

Brigham Young's daughter, Susa Young Gates, in her biography of her father, states:

After prayers that evening he [Brigham] sat in council with aunt Eliza R. Snow in the prayer room. Edward Tullidge had compiled a story on the Women of Mormondom which contained some interesting biography on the leading women to the Church and had an account of the heroic struggle of those early years. Aunt Eliza and some of her associates thought it might be proper and advisable to send a group of women out into the world to give lectures on Mormonism and to dispose of the woman's book. Two of the daughter of Brigham Young were included in the list of women who were to go. "It is an experiment - but one that I should like to see tried," said Brigham Young to Sister Snow at the close of the discussion. (Susa Young Gates, Life of Brigham Young, p. 360-361.)

August 9, 1857 Sunday I attended the Prayer Circle there being 24 in the Circle. We occupied President Youngs new upper Room in his new House for the first time. (Wilford Woodruff's Journal Vol 5. p. 73.)

April 19, 1878.- Clear cold night, fine morning. at the office writing - at 11 a.m. Met with the Council of the Twelve and the Wives and family of President Brigham Young in the prayer room of the Lion House. (Journal of L. John Nuttall, April 19, 1878. p. 156.)

On arriving at Batavia, we put up at the Genesee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way. (Brigham Young History, 1801-1844, ed., E.Watson, p. 59)

We call upon ... the heads of families, ... upon all the Saints who profess to revere His name, to humble yourselves before God, to lay aside your covetness and your evils of every kind. And when you have done so, you that meet together for prayers in your holy places, call upon God for guidance, direction and deliverance, and he will hear your prayers and deliver you, and your enemies shall have no power over you, for God is on the side of Israel, and he will preserve his people. (John Taylor, Journal of Discourses, Vol 23:270.)

Now, brethren and sisters, may God bless you; pray for yourselves; go into the private chamber, and there kneel down, and make known your wants unto God; if you ask wisdom He will not upbraid, but give it to you liberally. Get the spirit of prayer upon you, and then you are all right; it is no matter where we are, so as we are found doing the will of God. (Ezra T. Benson, Journal of Discourses Vol 2:352.)

Take ten men whose hearts, when they pray, are upon one sentence and upon one idea at a time, when they ask God for anything, or to bring this or that to pass, do you think that the powers of hell can hinder what they ask for ? No. It is as true as the heavens - as firm as the mountains that rest upon these valleys - as sure as eternity, that nothing can fail which they agree upon; for God will grant it. What is our difficulty? When I go to my prayer-room, among men who have been with me for years, there is too great a diversity of feelings and desire to be in accordance with the Gospel. There is too much of Babylon in that. When that is the case, and when I am praying for one thing and others for another, our faith comes in contact and we do not receive what we ask for. (Brigham Young, Journal of Discourses, Vol 6:45.)

#### A PRAYER ANSWERED

I am standing on what to me is sacred ground. My grandparents and my parents and many other relatives lived here in Provo and some still live here. My father as young man came near losing his life in the Provo river, not far from where we are now. His father, who was in Salt Lake City, felt impressed to go into a room that had been set apart for prayer. He clothed himself in Temple robes, knelt down at the altar and said: "Heavenly Father, I feel that there is something seriously wrong with my family in Provo. Thou knowest that I can not be with them there and be here. Heavenly Father, wilt thou preserve and safeguard them, and I will be grateful to thee and honor thee." (George A. Smith, Sharing the Gospel With Others, p. 83-84.)

And when prayer-time comes, the husband inquires, "Where are your children? "I don't know." It is your duty, mothers, to look after them; and when you have your children in the prayer-room, tell them that their father is coming to pray with them. (Brigham Young, Journal of Discourses, Vol 9:39.)

"On the appointed day we met in our dining room in Preston - Brother and Sister Johnson with others of our friends. Before engaging in prayer, Mae [his daughter] and I [Joseph G. Nelson] retired to our sacred room and asked God if it would be all right to pray for rain. The answer was: It's all right, but pray in this way -- the Lord's will be done. So we prayed and in the midst of the prayer there was a gentle roll of thunder immediately above our heads although the sky was cloudless. The rain did not come and I inquired again of the Lord the reasons and the answer was: All through the Cache Valley the first crop is being harvested, and the people are praying that the weather remain fine.' Thus the prayer was answered in God's own way.

We were further told that the Lord always does the things that is best for the majority of the people. We raised a fair crop of wheat despite the absence of rain ...

We had brought Mae from Salt Lake City, where she had been attacked by the powers of Evil, but we seemed to be powerless to help her through prayer or otherwise. At times she would run to the extreme end of the field, other times she would run down the streets to the neighbor's who naturally became frightened at such conduct. At this particular time, she had run to the extreme northwest corner of the alfalfa field which was wet with a heavy dew. She was wet to the knees. We were in despair. We repaired to our sacred room and supplicated God in all humility and seriousness. As we thus prayed there appeared before me this sentence directly before my eyes in letters of gold, 'Let not thy faith fail thee.' The significance of this experience was that these were the very words given by Church Patriarch John Smith and also by Stake Patriarch Samuel Parkinson Sr. Each gave a blessing to me for comfort in this distressing experience. We did not let our 'faith fail' and subsequently

she was healed and resumed her work as a teacher." (Journal of Joseph G. Nelson, (n.p. n.d.) (quoted in Heinerman, Manifestations of Faith, pp. 210-211)

"March, 1857 ... I dedicated my house to the Lord and set apart two rooms for prayer." (documents of David Candland, p. 24 (quoted in Heinerman, Manifestations of Faith, p. 209)

## CHAPTER 5

### PRAYER CIRCLES

#### FAMILY PRAYER CIRCLES

And I think, if we all remember our prayers in the season thereof, in sincerity and truth, that our light would shine before us according to our needs and wants. It is too often the case this important duty is neglected. . . . So our prayers in private and family circle are secret and retired from the public, but they keep the fire burning upon the altar of our hearts. And it is not often that persons who faithfully attend to this duty walk in darkness, it is seldom that they apostatize and turn away from the faith, especially when we couple our solemn prayers with a short sermon or lecture of comfort and of peace to our wives and children, sanctifying our prayers by words of consolation, and then we have a little heaven on earth. (Orson Hyde, Journal of Discourses, Vol. 19:57.)

LET CHILDREN PRAY IN FAMILY CIRCLE. We ought to make our religion attractive to our children, and one way to do that is to have every member of the family pray. . . . Every child should be taught to pray in the family circle. As soon as he can lisp or talk or be taught to frame a prayer, he should be asked to pray in the family circle; and the Lord hears the prayers of these little children, and they take interest in the family worship, because it is a great part of their service as well as their parents. (George Q. Cannon, Gospel Truth. Vol 2:171.)

The Lord has planted our feet in the valleys of these mountains, where we can worship our God in safety and peace, where we can kneel down in our family circles in the morning and at evening, and offer up our prayers and thanksgivings before the Lord, and we can teach these principles to our children, . . . (Wilford Woodruff, Journal of Discourses, Vol 11:64.)

If you live your religion in going to meeting on Sunday, live it also on Monday, Tuesday, Wednesday, Thursday, and every day and every night, until everything adverse to the truth is expelled from your household - until your family circle becomes a sanctuary where the Spirit of God abides - where it imparts its life-giving influence to all that come within that circle. If this were the case, it would constitute the Zion of our God. We should have Zion within, whether we were at home or abroad, or in whatever circumstances we might be placed. (Amasa Lyman, Journal of Discourses. Vol 6:83.)

Our brethren and sisters far away among the nations, when they received the gospel, and the spirit of revelation came upon them, delighted to contemplate the gathering of the Saints, it was a matter of joy to them to dream about it and think about it when they would awake from their slumbers. They would reflect upon it through the day, and talk about it in their prayer meetings, and in their prayer circles at home, the subject of the gathering to Zion was

constantly before them if they lived so as to enjoy the spirit of their religion. (Brigham Young, Journal of Discourses. Vol. 12:162.)

And let us live together as brethren and sisters and as Saints of God. And do not forget to call upon the Lord in your family circles dedicating yourselves and all you have to God every day of your lives; and seek to do right and cultivate the spirit of union and love, and the peace and blessing of the Living God will be with us, and He will lead us in the paths of life; and we shall be sustained and upheld by all the holy angels and the ancient patriarchs and men of God, and the veil will become thinner between us and our God, and we will approach nearer to him, and our souls will magnify the Lord of hosts. (John Taylor, Journal of Discourses. Vol. 20:361.)

The prayers in the morning, the prayers at night before retiring to rest, in the family circle, - these should be attended to in every household, and in these prayers, as all others, we should remember the injunction of the Savior, that we should not do as the heathen do, indulge in vain repetition, or feel that we are to be heard because of our much speaking. (Francis M. Lyman, General Conference of the YMMIA. June 5, 1892.)

#### PRIESTHOOD PRAYER CIRCLES

The early Utah prayer circles are frequently mentioned in journals of the period and in short biographies published in church magazines, but because few have survived to the present they remain little known to the modern church. The first prayer circles were established by Joseph Smith in Nauvoo in 1843 [There is indication that there were prayer circles as early as 1838 in Kirtland] to teach the temple endowment and the priesthood order of prayer. After Joseph's death and with the opening of the Nauvoo Temple, the limited participation in such organizations was greatly expanded when prayer circles were instituted for each of the priesthood quorums. . . . In February 1851 Brigham Young reorganized the prayer circles, one for each day of the week, assigning as presidents General Authorities, but often lesser ecclesiastical officers. His own prayer circle met each Sunday evening. Among its members were the First Presidency and the Council of the Twelve, but membership in this and other circles was not restricted by quorum membership or official capacity.

The prayer circle had several functions. Here the brethren dressed in temple clothing or the robes of the priesthood and offered special prayers. Often bottles of oil were consecrated for the healing of the sick. A member might give a brief talk on some principle, followed by the informal, spontaneous testimonies of other brethren. Members took turns being "mouth" or voice in the prayers and ordinances. In 1858 realignment of the prayer circles took place, with Brigham Young instructing each of the apostles to establish a separate circle. This practice of each apostle presiding over a prayer circle continued for seventy years. (Leonard Arrington, From Quaker to Latter-day Saint. p. 290-291.)

But we want revelations every day. Well, you say, the President of the Church should give revelation. Yes, it is true, the President holds the keys of revelation to the Latter-day Saints. But is he alone to give revelation? No, verily, no! There is not an Apostle in this Church, there is not an Elder in this Church that stands up in this congregation to teach this people, but should be full of revelation. There is where your revelation should come - from those who teach you day to day. . . . But we want revelation every day. And I want these Apostles and these Saints to go before the Lord in your

secret places and ask Him to pour out revelations upon this people, that we may give you the word of the Lord while we are with you, and that these Apostles, when they speak, may speak by the power of God, by the Holy Ghost. Then that will be the word of the Lord, it will be scripture, it will be the power of God unto salvation unto every one that believes. God bless you. Amen. (Wilford Woodruff, General Conference, April 4, 1890.)

#### HISTORY OF THE CHURCH

In all things the Twelve manifested their faith in prayer. God was their only refuge, as manifested in their constant appeal, to him in their days of trial. No one can read the annals of this volume and be in doubt of that; in sickness, in danger; in missionary undertakings; against the violence of mobs; in coping with the cunningly devised plans of political leaders, corrupted courts and scheming adventurers--against all these forces they employed the power of faith and prayer.

But read the annals of the trying years covered by this volume of the History of the Church of Jesus Christ of Latter-day Saints, and you have in hand the world's finest example of faith and trust in the God of prayer. Was one sick, the others prayed; was some group wayward, and rebellious, a circle met in prayer; did influential men in high places meet to conspire against them, the brethren sought to thwart their plans by and appeal to God through prayer; was one or more unjustly hauled into the courts before unjust judges, prayer softened their hearts or confused their judgments; did mobs assail, did hell rage--prayer was both sword and shield. (D.H.C. Vol. 7 Intro. page xxvi)

Thursday, August 15.-- The Quorum of the Twelve Apostles met at my house. \*\*\*The council resolved to bear off the kingdom of God in all the world in truth, virtue and holiness, and to continue to set their faces as a flint against every species of wickedness, vice and dishonesty in all its forms: I met in a prayer circle with the Twelve and a few others in the afternoon and prayed for the sick. (D.H.C. Vol 7 page xxvii.)

Saturday, September 14.--In company with Elders Heber C. Kimball and George A. Smith I called on Sister Hyrum Smith. Elder Amasa M. Lyman being very sick and reported to be dying, Brothers Kimball and George A. Smith and I retired to my upper room (prayer room) and prayed for him; he was healed from that very hour. (History of the Church of Jesus Christ of Latter-day Saints Volume 7 page xxvi - xxviii)

In the "A Comprehensive History of the Church of Jesus Christ of Latter-day Saints" we are told about the problems the Church was having with Johnstons Army. "This whole camp Floyd epoch was a period of demoralization, greatly deplored by the authorities of the church, but before which, for the time being, they were helpless. Many church members, loving this present world, and throwing off the wholesome restraints of religious influence, entered the realm of license to which the times invited them. In his "prayer circle" Elder Wilford Woodruff, of the Council of the Twelve Apostles, (44) according to his own account, exhorted his brethren in the following strains:

"I told them we were surrounded by the wicked \*\*\* who were filled with wickedness and sought our destruction; that we were much exposed and should be on our guard and magnify our calling and maintain our dignity before all men as saints of God and elders in Israel; and not mingle with, or drink with, the wicked.\*\*\* There is silence in Zion. No warning voice in the streets or in the "tabernacle of the Lord". Every one is left to go to his own way, and many are turning away from the Lord, and in this hour of temptation and darkness, it is our duty to live our religion and to set a good example before all men, and



watch and pray that we enter not into temptation.(45) The footnote for this excerpt from the Comprehensive History of the Church(44). Each of the twelve apostles had been accorded the privilege of organizing a number of their close and personal friends into circles for prayer--after the order of prayer followed in the temples of God--to meet in such upper rooms as they could arrange for, and there pray in behalf of the cause of God. The circles numbered in membership from ten to twenty in each. Woodruff's circle met in the endowment house. (See Woodruff's Journal entry for July 25th, 1858). 45. Woodruff's Journal, entry for 1st Sept., 1858. This prayer circle system, and this admonition to the worthy apostles, discloses one of the sources of the spiritual strength of the church in such times as are here being considered--in all times in fact. (A Comprehensive History of the Church of Jesus Christ of Latter-day Saints p. 465-466.)

#### BRIGHAM YOUNG HISTORY

On arriving at Batavia, we put up at the Genessee House, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open our way. (Brigham Young History, 1801-44, ed., E. Watson, p. 59.)

#### HEBER C. KIMBALL DIARIES

Soon after the sacrament meeting we (Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa M. Lyman, Ezra T. Benson, Phinehas H. Young, John Pack, Charles Shumway, Shadrach Roundy, Albert P. Rockwood, Erastus Snow, William Clayton, Albert Carrington and Orrin P. Rockwell) went on the bluffs and selecting a small circular level spot, surrounded by bluffs and out of sight, we clothed ourselves in our Priestly garments and offered up prayers to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. Albert Carrington and O.P. Rockwell, not having any clothing with them, stood guard at a distance from us to prevent interruption. . . . (Journal of William Clayton, as quoted in Andrew Jenson, Historical Record, Vol. 9, p. 43 note.)

At Mt. Pisgah, after two and a half months of Iowa mud, domestic problems, and the strain of leadership, Heber lost his customary good nature. . . . The people tried to do better, and their leader sought divine help in a special manner. They withdrew to the isolation of the limitless prairie, clothed themselves in temple robes, formed a prayer circle, and invoked God for the good people and the success of the venture. All along the trek such special group prayers were held. (Heber C. Kimball Mormon Patriarch and Pioneer. Stanley B. Kimball, p. 136-137.)

The following day was Sunday and just east of today's Wyoming state line near Henry, Young convened a special meeting of the Council of Fifty, of which at least eighteen of the pioneers were members. They went out on the bluffs, clothed themselves in their temple robes and held a prayer circle to pray for guidance. (Heber C. Kimball Mormon Patriarch and Pioneer. ed. Stanley B. Kimball p. 161.)

Heber C. Kimball was in Washington D.C. part of his entry for June 6, 1844 reads as follows: It is 9 o'clock. Elder White has gone to bed. Last night I clothed myself and offered up the signs of the Holy Priesthood and called on the name of the Lord. He heard me for my heart was made comfortable.

On June 10, 1844. . . . About 11 o'clock I called on the Lord in the proper

way. The answer was to me that Congress has not got it in their hearts to do the first thing for his people, also my family were all well and that they all should be till I should return, and that we were at liberty to leave this place, and go hence.

On July 12, 1844 in Baltimore, . . . Elder White and myself went into our closet and offered up the signs and prayed that we might get some definite news pertaining the death of the prophets. Towards night one of the Brethren went to the office and got one letter from my wife up to the 24 which day he gave himself up in company with Hyrum, Willard Richards, and John Taylor three days before they were killed. This letter satisfied us that the Brethren were dead. O Lord what feelings we had.

June 19, 1845. - . . . My wife poorly. . . . Sister Richards sent for us to cloth in the robes of the Holy Order and pray for her as she felt as she should not live long. We offered up the Signs and prayed for my wife; ... Returned home found my wife quite sick with flowing [?]. Sister Whitney came in anointed her and sung in tongues. I also sang. The Lord blessed us.

June 20, 1845. - ... My wife worse. I sent for Sister Whitney, she came. We clothed ourselves, and anointed her and prayed. The Lord heard. She was better.

June 25, 1845. - Met in Council at Willard Richards, B. Young, G. A. Smith, Bishop Whitney, George Miller, Page and Taylor. Several letters read. . . . Closed at 12. At three we met at the same place for prayer. Nine present. Offered up the Signs, and prayed that the Lord would bless Demmen and deliver him from his enemies, the our enemies might be cursed.

June 26, 1845. - . . . At 4 o'clock at Willard Richards for pray. 12 present. 6 of the Twelve present, the two Bishops, Uncle John Smith, Levi Richards, Wm. Clayton, Joseph Young. Clothed ourselves and offered up our prays for the prosperity of the Saints and for the destruction of our enemies. A perfect union in Quorum. Orson Pratt being Mouth. After we got through My Wife and Sister Whitney with our Children of Promise [came in?]. We offered up the Signs. B. Young, W. Richards laid hand on my little son Brigham Willard Heber C. Kimball, and sealed the Blessing of Life and health should rest on him and the Holy Priesthood rested on him from his Mothers womb. Jane Whitney then on Mary and similar things. Then they left the room. Then we offered the Signs, and consecrated three bottles of oil, 2 for me and one for John Smith, I being mouth. We then prayed once more B. Young being mouth. We had a good time and the Lord was with us. He shall have the glory.

June 27, 1845. - Met in Council at W. Richards. One year ago Joseph and Hyrum was killed in Carthage Jail. So we met in council to pray that God would curse those that had spilt their Blood and all those the persecute the Saints. O Lord I thank Thy holy name that Thou dost hear Thy servants and bring trouble on them. Even now they are dumb, and cannot do business and are thrown in to confusion, in answer to the prayers of Thy servants, as we have felt to plead with Thee with uplifted hands in token of our regard to Thee. I do thank Thee O my Father, for Thou dost hear us in all things when we are agreed, and this blessing Thou has granted to Thy servants this day is set apart by Thy servants to fast and pray Thou wouldst less us with peace and prosperity, and that this blessing may rest on all of Thy Saints, even so Amen. . . . At 4 in the afternoon we clothed ourselves and consecrated 9 Bottles of Oil, then gave thanks to the Lord, for His goodness to us.

July 1, 1845. - . . . Our little Brigham was very sick, gave us much sorrow to see him in such pain. Bishop Whitney, Joseph Young, A. Lyman, Willard Richards came in to join me in prayer, in the Holy Order to pray. Sister Jane Young, Sister Whitney, present. The Lord was with us. I felt to praise His holy name for His kindness to me and family in giving us health.

July 9, 1845. - . . . Willard Richards sent for me to Lay hands on his wife. She appeared as though she was dying. At about 10 in the morning I went there again to clothe and pray for her again. Present [was] G. A. Smith, Levi Richards, John Smith, John Taylor. We prayed after the Holy Order and anointed her. She died in about half and hour after.

July 10, 1845. - . . . Met for prayers, prayed for rain after the Holy Order.

November 6, 1845. - . . . The council met at W. Richards prayed after the Holy Order. Laid hands on Marian Wahsburn.

November 12, 1845. - . . . At 4 p.m. met with the council at Elder Richards for pray, present G. A. Smith, O. Hyde, P. Pratt, J. Taylor, George Miller, W. Philips, Dr. Spencer, Elder Richards and myself [H.C. Kimball]. Clothed ourselves and prayed as follows that our enemies be frustrated, to sell our possessions, and so forth. Broke up at dark.

November 19, 1845. - . . . Elder Richards confined to his bed. B. Young came in just at dark. We clothed ourselves and offered up prayer. I was mouth. Got through at seven in the evening.

November 28, 1845. - . . . went to W. Richards. Met the brethren in council as follows, President B. Young, O. Hyde, P.P. Pratt, J. Taylor, G.A. Smith, O. Spencer, W.W. Phelps, Levi Richards, G. Miller, J. Young. Hate and Hawkings left the city and answer to pray. J. Young did not dress in the robes of the Holy Order as his hand was lame. The brethren all feel well. The doctor in bed, poorly. It was moved and seconded that Benjamin S. Clapp, A.P. Rockwood and Jedediah Grant should form three of the first Presidents of the first Seventies. It was proposed the Br. Pulsipher should go in to the High Priest Quorum.. This Carried. Had prayer. O. Hyde was mouth. The Lord was with us and His name shall have all the praise.

November 29, 1845. - Cold and Dry. At 10 in the morning I met the Brethren at the Temple in the attic story to lay down carpets in the sealing rooms, as it was set apart for that purpose. Those present were B. Young, G.A. Smith, and myself. Spent the day in the Temple. Elder John Taylor, O. Hyde, P. Pratt, was present some of the time, others W. Phelps, George Miller, N. K. Whitney, J. Grant, J. Young, Charles Rich, and others. Visited my wife, Sister Ann Whitney, Sarah Ann Whitney, Sariah Ann her Daughter, Sister Bathsheba Smith the wife of G. A. Smith came to help us put up our rooms. We had carpet in plenty to lay down in all the rooms. The carpet lent by different ones for the present. Towards night G. A. Smith went after our clothing at W. Richards. After dark the following persons went in to the Room of B. Young, which is the south east corner [of the Temple], and Bowed ourselves before the Lord and gave Him thanks for his goodness to us in sparing our lives to finish this house thus far, and many other things, B. Young being mouth. Present H. C. Kimball O. Hyde, P. Pratt, G. A. Smith, O. Spencer, Lucien Woodworth, G. Miller, W. Phelps, L. Richards, A. P. Rockwood. We did not Clothe ourselves, as other wished to be with us the first time in the Lords House when we should offer up the Signs of the Holy Priesthood. After Prayer we left the house...

November 30, 1845. - . . . Went to the Temple at 10 in the morning. Stopped at J. Kingsbury all well. When I got to the House of the Lord most of the Brethren present. No one is admitted only those that had received the Priesthood, those present are as follows, President B Young, H. C. Kimball, O. Hyde, P.P. Pratt, J. Taylor, G. A. Smith, W. Richards, A. Lyman, others, Bishop Whitney and Miller, A. Cutler, R. Cahoon, W. Phelps, Wm. Clayton, John Smith, Cornelius P. Lott, O. Spencer, I. Morley, L. Woodworth, J. Young. Everything seems to go on in peace. At about 12 o'clock we clothed ourselves for pray and council. Levi Richards came in at about half past one in the afternoon. We offered up the Signs of the Holy Priesthood. Joseph Kingsbury, B. Young being Mouth offered up the dedication of the Hall and small rooms. Set a short time then H. C. Kimball was mouth, then prayed once more and Joseph Young was mouth. The Twelve were called together by the President in his room. P.P. Pratt had matters to lay before the Twelve. Doctor Richards and A. Lyman quite sick. They were prayed for and were better. We unclothed ourselves about 4 o'clock, most of the Brethren went home.

December 1, 1845. - We had pray in President Young's room about five o'clock then closed and went home.

December 2, 1845. - . . . We clothed ourselves just after dark. Present O. Hyde, P. Pratt, G. A. Smith, High Pres. John Smith. / P. Pratt was mouth / George Miller, Isaac Morely, W. Phelps. After which Brothers A. P. Rockwood, Benjamin L. Clapp, and J. Grant came in and we five afore mentioned ordained them to be three of the First Presidency of the Seventies, the three oldest of the Twelve being mouth. Then we came to a close soon after dark. The High Priests were in the Room in Prayer.

December 3, 1845. - . . . B. Young, H. C. Kimball, O. Hyde, P. Pratt, G. A. Smith, John Taylor, met in the 2 room. Clothed and prayed, Elder O. Hyde being mouth. Asked the Lord to bless His people and to open our way to go west, and to over come our enemies and let them fall in to the snares they lay for his servants.

December 4, 1845. - . . . About sunset Bishop N.K. Whitney came in with the Temple Vail, the old one and new one. The holes were cut by B. Young and the others assisted. Present this evening B. Young, H. C. Kimball, O. Hyde, P. Pratt, G. A. Smith John Taylor, A. Lyman.. High Priest present, John Smith, Isaac Morley, George Miller, R. Cahoon, Bishop Whitney, O. Spencer, L. Woodworth, Joseph Kingsbury, one of the Seventies, Present J. Young. Two nights that are past the Twelve have prayed by themselves, and the High Priests by themselves. This order will continue for the present. . . . We clothed ourselves at half past 7. The Twelve and High Priests came together and sang two hymns, being 19 present. Br. B. Young prayed - we all knelt before the Lord then offered up the signs. Isaac Morley was mouth. Had a good time.

December 5, 1845. - . . . It is sunset the canvas is all put up and the Altars mostly done. There are three of them. The big Hall is converted in to six separate rooms for the convenience of the Holy Priesthood, two Large ones and four small and a Hall passing through between the small ones, passing from the west down through the Center, and doors into each room. Joseph Fielding has just come in for the first time, he is one of the Holy Order. . . . On Sunday Morning at 9 o'clock all of the Holy Order will assemble for Prayer and Council. Our wives will come and Partake with us. The Sacrament will be administered and spend the day in those things that the Spirit shall teach.

This was the advise of President B. Young - this gave great joy to our women. . . . Clothed ourselves and Prayed, O. Spencer being mouth. Then unclothed and went home about 7.

December 6, 1845. - . . . B. Young worked on the Altars. . . . At 1 o'clock the rooms were cleared of all but those of the Holy Order, so that [we could] set things in order for the Sabbath. . . . Of the Twelve present President B. Young, H. C. Kimball, G. A. Smith, A. Lyman, J. Taylor, High Priests A. Cutler, R. Cahoon, I. Morley, John Smith, W.W. Phelps, N. K. Whitney, G. Miller, Wm. Clayton, L. Woodworth, Joseph Kingsbury, O. Spencer. We clothed and prayed all together. Twelve and High Priest. W. W. Phelps being mouth, the Lord was with us.

December 7, 1845. - Present B. Young, Mary Ann; Heber C. Kimball, Vilate Kimball; Orson Hyde, Miranda Hyde; P. P. Pratt, Mary Ann Pratt; John Taylor, Leonora Taylor; G. A. Smith, Bathsheba Smith; Willard Richards. High Priests [and wives] present John Smith, Clarrisa; A. Cutler, Lois; R. Cahoon Thirza; N.K. Whitney, Elizabeth Ann; Cornelius Lott, Permila; I Morley, Lucy; O. Spencer, Catherine; Wm. Clayton, Agness Smith, George Miller, Mary Cathrine; Joseph Young, Sister Tomson, Levi Richards, Mary Smith, Joseph Fielding, W. W. Phelps, Sally; Joseph Kingbury, L. Woodworth, Phebe; John Bernhisel.

The following Persons are members of the Holy Order of the Holy Priesthood having received it in the life time of Joseph and Hyrum, the Prophets. Elder B. Young went and gave the Brethren and Sisters present a view of the separate

rooms, and the object of them, then put up the veil and showed the Order of it. The Brethren and Sisters clothed half past one, commenced our meeting at two o'clock. Meeting opened by prayer by Joseph Fielding, sang a hymn and Elder John Taylor spoke a short time. the H. C. Kimball spoke. Elder B. was sick and had to retire to his room and lay down on his couch. Then Elder O. Hyde gave a short exhortation. After he closed, hymn sung. Then H.C. Kimball, N. K. Whitney broke bread. Blessed by H.C.K. Elder B. Young came in and partook, carried around by N. K. W. Wine blessed by Joseph Young, Carried around by N. K. W. Singing while the wine going around. Then Elder P.P. Pratt rose and spoke on a similar object before the people. W. W. Phelps spoke. It was 3 o'clock when we partook of the sacrament. Great Solemnity rested on the Brethren and Sisters, great union in our meeting. Seven present have not had their Last [or second] Anointing. L. Woodworth and wife, Sister Tomson, Wm. Clayton, Joseph Kingsbury, John Bernhisel, Sister Marinda Hyde, Agness Smith, the wife of Don Smith. John Smith our Patriarch spoke a short time Elder B. Young Said this quorum should meet here every Sabbath and take of the Sacrament. The Br. and Sisters were completely clothed. Elder B. Young gave us good council. We offered up the Signs, little after four, got through at five. G. A. Smith mouth. When he got through all went home in good spirits.

December 9, 1845. - . . . Present this Eve of the Twelve, B. Young, H.C. Kimball, O. Hyde, P. Pratt, John Taylor, A. Lyman, G. A. Smith, High Priests, A. Cutler, L. Woodworth, G. Miller, W. Phelps, J. Bernhisel, O. Spencer, R. Cahoon, I Morley. We offered up the Signs, John Taylor being mouth. . . . Elder B. Young, H. C. Kimball washed ourselves in pure water, fore time and also G. A. Smith, A. Lyman, and [were] the first washed in the Temple of the Lord. . . . We shall come tomorrow with our wives, that is all the Holy Order to go through with our washings and Anointings again in the Temple of our God. Note: the journal entries above came from the Diaries of H.C. Kimball. (On the Potter's Wheel: The Diaries of Heber C. Kimball, ed. Stanley B. Kimball [Salt Lake City; Signature Books, 1987])

The following is a list from Heber C. Kimball's Diaries when the Holy Order met for Pray at Willard Richards, but it does not indicate if they offered the signs of the Priesthood or clothed for prayer.

May 1845. - 1,7,8,15,18,20,25,29.

June 1845. - 1,5,8,22.

July 1845. - 3,5,13,17,24,31.

Aug. 1845. - 8,22,25,27,29.

Oct. 1845. - 2,3,4.

Nov. 1845. - 3,4,5,7,8,9,10,11,14,15,16,17,18,20,21,22,25,26,27.

#### WILLIAM CLAYTON

After all was lead through those present offered up the signs of the Holy Priesthood and offered up Prayers. Elder Orson Hyde gave praise to the Most High for his goodness. H. C. Kimball presides as Eloheem, Orson Hyde as Jehovah and George A. Smith as Michael and N. K. Whitney as the serpent. (p. 204)

The President then called all those who were present into the Celestial room. We formed a circle, offered up the signs, and then offered up prayers for the sick; for our families and that the Lord would frustrate the plans of our enemies. Elder John E. Page being mouth.

We offered up the signs of the Holy priesthood and prayed that the Lord would defeat and frustrate all the plans of our enemies and inasmuch as they make plots and lay plans to exterminate this people and destroy the priesthood from off the earth that the curse of God may come upon them even all the evil which they design to bring upon this people. And that the Lord would preserve the lives of his servants and lead us out of this ungodly nation in peace.

After we got through there was a unanimous feeling that the Lord would answer our prayers and defeat our enemies. President Young said we should go away from here in peace in spite of our enemies. (p. 208-209)

After much important instruction from the president the signs of the Holy Priesthood were offered up and prayers, Elder Orson Hyde being mouth after which the company were dismissed till next Sunday with strict orders to be here and dressed precisely at 11 o clock. (p. 214)

At 20 minutes to 10 President B. Young, H. C. Kimball Orson Pratt, John Taylor, Amasa Lyman, George Miller, George A. Smith, John D. Lee and Franklin D. Richards retired to President Young's room being clothed and having offered up the signs of the Holy Priesthood offered up prayers President Young being mouth. (p. 216)

At 20 minutes after 10 o clock A.M. President Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George Miller, Amasa Lyman and George A. Smith clothed themselves and retired to President Youngs room and consecrated 13 bottles of Oil which had been prepared and perfumed by Bishops Whitney and Miller. After consecrating the Oil a letter which had been written by Elder Hyde was dedicated to God with prayer that the desired object may be accomplished by it.20 At half after 10 they got through and undressed . . . (p. 217)

At 20 minutes past 2 o clock P.M. Bishop Miller perfumed 45 Bottles of Oil after which the following brethren, viz. Heber C. Kimball, Orson Pratt, Amasa Lyman, George A. Smith, W. W. Phelps, and Joseph Young clothed themselves and retired to Elder Kimballs room, where after offering up the signs of the Holy Priesthood they dedicated and consecrated the whole for the anointing in the

following order, viz: the first 6 Bottles, Elder H. C. Kimball being mouth 2d 6 Bottles Elder Orson Pratt being mouth 3d 6 bottles G. A. Smith mouth, 4th 6 bottles W. W. Phelps mouth 5th 6 bottles Elder Amasa Lyman Mouth 6th 6 bottles Elder Joseph Young mouth 7th 6 bottles H. C. Kimball mouth remaining 3 bottles Elder Orson Pratt mouth, after which they consecrated 2 Bottles to the healing of the sick. They then offered up prayers for the sick and other subjects, according to our daily custom, Geo. A. Smith being mouth, at 3 o clock they undressed. (p. 218)

At 7 o clock the following persons met in Elder Kimball's room, clothed in priestly garments, and offered up thanks to our Heavenly Father for the deliverance of Theodore Turley and others, that were in bondage by our enemies. (p. 219)

At 5 o clock a meeting was held in Elder Kimball's room, present H. C. Kimball, Orson Hyde, P. P. Pratt, Amasa Lyman, George A. Smith, John Taylor, W. W. Phelps and George Miller. Clothed in priestly apparel, they offered up thanks to God and asked for the health of Bishop Whitney's child, also Elder Kimball's, and that God would away the wrath of this government from us and overrule all things for our good. Elder Kimball being mouth. (p. 220)

The Sisters ought not to gather together in schools to pray unless their husbands, or some man be with them, every evening at 5 o clock the High Priests meet for prayer by themselves. Clothed in their robes of Priesthood. Also the High Council and the Seventies. (p. 224)

At 5 o clock P.M. the following High Priests met for prayer, clothed in their Priestly Garments, viz: Geo. Miller, Winslow Farr, Lucien Woodworth, William Crosby, Cornelius P. Lott. (p. 228)

The High Council met this morning in room No. 4 for prayer, being clothed in the garments and Robes of Priesthood. They offered up prayer and thanksgiving to God . . . (p. 229)

At half past 7 o clock P.M. the following persons met in President B. Young's room clothed in sacerdotal garments and offered up thanks to God for his preserving care over them, in delivering them from all the snares of their enemies, and prayers that he would continue to do so. Their names are Brigham Young, Heber C. Kimball, John Taylor, Orson Hyde, George A. Smith, Amasa Lyman, and George Miller. Orson Hyde being mouth.

[December 24, 1845. Wednesday.] At half past 6 o clock, the High Council met for prayer in the attic story of the Temple room No. 4, the following persons present: Samuel Bent, Alpheus Cutler, James Allred, Geo. W. Harris, Newel Knight, Thomas Grover, Charles C. Rich, David Fullmer, Aaron Johnson and Ezra T. Benson. And being clothed in the Robes of Priesthood, offered up prayers to God for our prosperity, the preservation of the Twelve, for means to remove from this place, for the welfare of all the honest in heart, our wives and children &c &c Alpheus Cutler being mouth (p. 230)

At 5 o clock P.M. President Young came in, and shortly after George A. Smith, Amasa Lyman and Orson Hyde came in, intending to meet for prayer, but not meeting with others whom they expected, several persons being at the same time in prayer in another room they retired in a few minutes . . . (p. 231)

At 20 minutes before 6 came into the Temple Amasa Lyman, and George A. Smith,

Orson Hyde, John Taylor. At 10 minutes past 6, P. P. Pratt and Orson Pratt,

and at 18 minutes past 6 President Brigham Young and Heber C. Kimball came in. At 20 minutes before 7 the Twelve met in President B. Young's room, which is No. 1 for prayer and council. The following persons present, President Brigham Young, Heber C. Kimball, Orson Hyde, P. P. Pratt, John Taylor, Orson Pratt, Amasa Lyman and George A. Smith. After considerable conversation about the western country they united in prayer, and offered up the signs and tokens of the Holy Priesthood, Geo. A. Smith being mouth, and afterwards laid hands on President Geo. Miller, who was in ill health. Closed at 8 o'clock.

The High Council met for prayer at 6 o'clock, in room No. 4. Present, C[harles] C. Rich, Thomas Grover, Samuel Bent, Newel Knight, George W. Harris, David Fullmer, James Allred, Ezra T. Benson and H[enry] G. Sherwood. Prayed for the prosperity and deliverance of the Twelve, and of the whole church &c. The High Priests met in room No. 8 at 6 O'clock, for prayer, present, Freeman Nickerson, Stephen Markham, W[illiam] Felshaw, Winslow Farr, Joseph B. Noble, L[ucius] N. Scovil, Charles Allen, A[braham] O. Smoot, Willard Snow, William Snow, Erastus Snow, Joseph W. Johnson, and F[ranklin] D. Richards. Stephen Markham was mouth . . . (p. 232-233)

At about 6 o'clock in the evening, the Twelve, the High Council, the High Priests, and the Presidents of Seventies met for prayer each quorum in its own room. (p. 235)

In the evening several of the Twelve came in, viz; President Brigham Young, H. C. Kimball, P. P. Pratt, Orson Pratt, Amasa Lyman, and George A. Smith, these met for prayer in President Young's room at 15 minutes before 7 o'clock. Bishop Whitney was with them also. All were clothed in priestly garments. Elder John Taylor came in just as they were commencing their exercises, and without having clothed himself united with them in prayer. Elder Kimball being mouth. (p. 237)

The Twelve met for prayer in President Young's Room No. 1 at about half past 10 P.M. Present President B. Young, H. C. Kimball, Orson Hyde, P. P. Pratt, Amasa Lyman, John Taylor, and George A. Smith. They were dressed in their garments of Priesthood, as were all the others who have met this evening. They prayed for deliverance from their enemies and that they might be spared to give all the faithful Saints their endowment, that they might be clothed with the power and have the keys of Priesthood. Orson Hyde was mouth.

At half past 9 o'clock, 18 bottles of oil which had been prepared with perfume, were consecrated for the anointing in President Young's room, the following persons of the quorum of the Twelve being present, and clothed according to the Holy Order, viz; President Brigham Young, Elders H. C. Kimball, Parley P. Pratt, Amasa Lyman and George A. Smith, also President Joseph Young of the Seventies. President B. Young was mouth, for the first 12, and George A. Smith for the other six . . (p. 242-243)

At 15 minutes before 10, the following persons assembled in President B. Young's Room, clothed themselves, and consecrated 14 bottles of oil, which had previously been perfumed, viz; President Brigham Young, Amasa Lyman, and George A. Smith, of the quorum of Twelve, and Joseph Young, Orson Spencer, C. C. Rich, Erastus Snow and Benjamin L. Clapp, after which they united together in prayer to God that he would preserve us from all the snares and traps that were laid by our enemies, that he would paralyze their power, and turn away their wrath, that we might have means and power to remove from this place, and for the continued prosperity of the Church, &c &c &c.

Meeting opened by singing "Come all ye Sons of Zion" then prayer by Winslow Farr. President Miller gave instruction most beautiful to the mind, explaining



the signs, tokens and names of the Priesthood after which they all offered up the Signs and united in prayer with President Miller who was mouth. (p. 245-246)

The oil was consecrated, by the following persons who assembled together in room No. 4, clothed in their robes and garments. Viz; Amasa Lyman, Geo. A. Smith, Joseph Young, William Crosby, A. O. Smoot, C. C. Rich and F. D. Richards, they commenced at 20 minutes before One and continued 10 minutes, after which they united in prayer to God for the welfare of the Church in general &c. and for the restoration to health of a few sick persons. (p. 249-250)

[January 6, 1846. Tuesday.] . . . Elder H. C. Kimball came into the temple at 5 minutes before 11 o'clock and in a few moments called upon all the others of the Twelve to unite with him in consecrating some oil for the anointing. The following persons therefore retired room No. 9, clothed themselves in the Priestly robes and garments, and consecrated 17 Bottles of oil, viz; P. P. Pratt, Amasa Lyman, J. M. Grant, A. O. Smoot, John D. Lee, George Miller, W. W. Phelps, and Joseph B. Noble, after consecrating the oil, they united in prayer.

The Quorum of Seventies, met in room No. 9 clothed, and offered up prayers for the preservation of the Twelve and all the different quorums, and for the continuation of the blessings of the endowment. (An Intimate Chronicle: The Journals of William Clayton, Edited by George D. Smith, Signature Books)

#### WILFORD WOODRUFF JOURNALS

The following are entries from the Journals of Wilford Woodruff.

July 24, 1846 Met in council with the Twelve in a tent on a High prairie ridge. Eleven of the quorum of the Twelve were present. We put on our robes and offered up our prayers to God. Conversed upon principles.

August 27, 1844 Tuesday At 12 o'clock at night in company with Mrs. Woodruff, Br A. O. Smoot, Sisters Smoot, and Hannah Ells, we walked to the Temple of the Lord in Nauvoo, and as we approached it we lifted up our eyes and beheld the greatness grandure and glory that presented itself to our view in a conspicuous manner. While she was covered with the silver rays of the Queen of the night who was pouring the Whole strength of the brightness of her glory upon her it presented an imposing, grand, and sublime senery to the beholder. After gazing a few moments upon her magnus walls, and examining her capitols which were Completed, standing on the ground, we all as of one accord ascended the ladders unto the top of the walls. Several of the policee and friends followed our example, among which was Gen C. C. Rich and Elder Godard. We repaired to the South west cornor of the Temple and there in company with Mrs Woodruff & the above named brethren and sisters, we bowed our knees upon the top corner stone which was prepared to recieve its Capitol, And there with up lifted hands towards heaven, I called upon the God of Abraham, Isaac, Jacob and Joseph by Prayer and supplication to except the gratitude of our hearts for his mercies and blessings unto us in preserving our lives giving us power to build the Temple thus far. Prayed that the Saints might have power to finish the Temple according to the Patern given, and accepted at their hands, that the Saints might recieve their endowment, and be prepared to plant the work of God in all the world.

I asked my heavenly father in the name of Jesus Christ and by virtue of the Holy Priesthood and the Keys of the kingdom of God that he would spedily avenge the blood of Joseph the Prophet Seer and Revelator, and Hiram the

Patriarch, which had been shed by the hands of the American gentile nation, upon all the heads of the Nation and State that have aided, abetted or perpetrated the horrid deed, of shedding the blood of those righteous men even the Lords anointed.

I prayed that God would preserve our lives and enabled us to fill our mission in righteousness and be enabled to again return to this land and tread the courts of the Lords house in peace and receive blessings at his hand. And that a double portion of the spirit of Josephs God might rest upon President Brigham Young and upon the quorum of the Twelve in connexion with him, that they may have power to bear off the keys of the kingdom of God in all the world, in righteousness and truth according to the power of God. And that the work of the ministry, and Power Of the Priesthood, may rest upon all the quorums of the Church and Elders of Israel.

I dedicated myself my family, and all appertaining unto me, unto God committing my all into his hands for the mission Praying for his blessing to rest upon me through the mission appointed unto me in the name of Jesus Christ Amen

After Prayers we again descended to the ground returned to our homes with Joy and peace in our hearts.

May 30, 1847 Sunday We set this day apart for Prayer & fasting. In the morning I shaved & washed all over & Anointed my head & put on Clean Clothing. Read a chapter in the Book of Mormon & humbled myself before the Lord & poured out my soul in prayer before the Lord & his spirit descended upon me & I was blessed. . . . President Young in company with the quorum of the twelve & a few others went into the valley of the Hills & according to the order of the priesthood prayed in A circle Porter & br. Carrington watched to see that no Indians come upon us. . . . In the evening I went out 2 miles with the Twelve onto A High Bluff & had a good views of the Black Hills. Also Prayers.

June 21, 1847 (INDEPENDANCE ROCK) . . . .After going around and examining it we staked our horses and mounted the rock . . . A rock stands on the highest peak of about 3 tons weight. We got upon this rock & offered up our prayers according to the order of the Priesthood. We prayed earnestly for the blessings of God to rest upon President Young & his brethren the Twelve & all of the Pioneer Camp & the whole Camp of Israel & House of Israel, our wives & children, & relatives the Mormon Battalion, all the Churches Abroad and that the Lord would hasten the time of the fulfillment of his promises to Abraham, Isaac, Jacob, Joseph, Lehi, Nephi, Alma, & Moroni and all the sayings of the Lord concerning the building up of Zion in the last days and avenging the blood of the Prophets. And while offering up our prayers the spirit of the Lord descended upon us and we truly felt to rejoice.

December 31st, 1854 Sunday Richard Cook addressed the people upon the first principles of the gospel followed by President Kimball who gave good advise to the people. Elder Lorenzo Snow spoke in the afternoon. We attended to the prayer circle at President Youngs in the evening. President Young was quite out of health. I preached to a full house in the 17th ward during the evening.

May 21, 1855 Monday ...We left Cedar City & rode to Parawan. . . . Parawan contains 400 inhabitants . . . Their meeting House is 48 By 22 feet with two Ells 16 feet square 2 stories high, 3 rooms above one finished for a Prayer Circle.

March 2, 1856 Sunday ... At the close of the meeting I attended the Prayer meeting or circle at the presidents office.

November 16, 1856 Sunday ... I attended the prayer circle in the evening & President Young said that all that would not come direct from the tabernacle to the Council room for Prayers might consider themselves cut off from the Circle.

February 1, 1857 Sunday ... I attended the prayer circle in the evening. When I arrived there I saw a large company of men & women coming out of the Presidents Office. He had been sealing men & women from the close of the meeting up to that time & had to turn away many which he could not attend to.

August 9, 1857 Sunday . . . I attended the prayer circle there being 24 in the Circle. We occupied President Young's New upper Room in his new House for the first time.

August 17, 1857 ... I attended the prayer meeting at the Presidents house.

November 8, 1857 Sunday I attended a Prayer Meeting in the evening. President Brigham Young related the circumstances of their seeing a Circle of about 40 persons dressed in white robes & caps in the upper story of the Temple in Kirtland during the spring of 1835 after the endowments. There was no person in that room at the time that was mortal yet the room was filled with light & many personages did appear clothed in white & frequently went to the windows and looked out so that the Brethren in the street could see them plainly. Brother Young & Truman Angel stood together in the street & looked at them a long time. W. W. Phelps says he saw them for 3 hours. They were visible by all the Brethren present. Brother Angel said they must have stood some 2 feet from the floor if they were only the size of common men they could not have been seen from the place where they stood except it should be the head & those personages appeared nearly down to the waist as they looked out of the window with a front view. (Wilford Woodruff's Journal Vol 5. p. 120.)

April 4, 1858 Sunday ...I attended meeting in the Tabernacle and the prayer circle.

April 11, 1858 Sunday ... I spend the day in the Tabernacle and heard the Presidency and Twelve preach. I attended the prayer circle in the evening.

May 25, 1858 ... I attended the prayer meeting in the evening. PRESIDENT YOUNG SAID THE FAMILY ALTAR WAS THE SAME AS AN ALTAR IN THE PRAYER CIRCLE. IT IS FOR PARENTS AND CHILDREN TO JOIN HANDS OVER THE ALTAR AND PRAY. (emphasis the authors)

July 25, 1858 I spent the day at the Presidents Office most of the day. The Presidency wished the twelve to get up each one of them to form a prayer circle. The following are the names of the company given to me to meet on Wednesday evening at the endowment room to Form a prayer circle viz: Edward Hunter, Leonard Hardy, J. C. Little, A. Hoagland, A. O. Smoot, S. M. Blair, E. F. Sheets, G. D. Grant, R. T. Burton, Wm. H. Kimball, Johnathan Pugmire, R. L. Campbell, Wilford Woodruff jr., David O. Calder, Arza Hinkley, John T. Caine, [ ] Willey. I notified them to attend.

September 26, 1858 Sunday....(1) At 10 oclok I met with my Quorum at the Endowment Room. A. O. Smoot Prayed. E. F. Sheets was mouth. I spent the remainder of the time till 2 oclock with President B. Young / council / looking over the papers which came by Eastern Mail yesterday. At 2 oclok I met with the Board of Directors. (2) At 4 oclok I met with President Young, H.C. Kimball, D. H. Wells and G. A. Smith in President Youngs upper Room for

Prayers. B. Young Prayed & H. C. Kimball was mouth.(3) President Young requested the twelve to meet at the Historians office for their prayer circle instead of Brother Bensons.

November 7, 1858 Sunday I met with my Prayer Circle at 10 oclok. Bishop Hoagland Prayed & J. C. Little was mouth. ....I met a 6 oclok with the Twelve in the Prayer Circle at the Historians Closset. Erastus Snow Prayed. John Taylor was mouth.

November 8, 1858 Monday ...While the Quorum of the Twelve met in there Prayer Circle the conversation turned upon the subject of the dictation of the spirit of God & the great importance of following the dictation of that spirit in all our lives.

February 21, 1859 The Twelve Apostles met at the Prayer Closet in the Historians office for prayer & fasting. ... We all dressed in our robes. Lorenzo Snow prayed & F. D. Richards was mouth and prayed long and asked for many things for the Church & Kingdom of God.

July 26 1859 Sunday I met with my Quorum. Bishop Hoagland prayed. ...I met with the Quorum of the > 12. H.C. Kimball was present and stayed 3 hours. He appointed > 52 < men to be taken into various prayer circles of the > 12.

February 2, 1862 . . . I met with G.A. Smith & F. D. Richards at 5 oclck for Prayer. We agreed that when any one of the Quorum of the Twelve were present at our time of Prayer if he was alone he should go and dress and pray at the altar as a representative of the Quorum. W. Woodruff Prayed and G. A. Smith was mouth. (Wilford Woodruff's Journal Vol 6. p. 16.)

December 18, 1880 I took cars & rode to Ogden with J Taylor, J.F. Smith, John Henry Smith, Vancott & Wm Taylor & several others. . . . We met in the Afternoon and Organized 7 Prayer Circles . . .The First Presidency & High Council formed one Circle, The High Priests one. The 4 Bishops of the 4 wards of Ogden Each furnished a Circle. And the Presidency of the Stake with the Bishop furnish another Circle and Br. F D Richards organized the 7 Prayer Circles. (Wilford Woodruff's Journal, Vol 7. p. 609-610.)

January 16, 1881 Sunday . . . Rode to Ogden to attend the Y.M.M.I.A. We met at 10 oclock. Prayer by Br. Balentyne. 18 Branches represented . . . I exhorted the Elders to attend the Prayer Circles as far as they had an opportunity. F D Richards followed me. Conference adjourned until the 15 of April. (Wilford Woodruff's Journal, Vol 8. p. 6-7.)

October 8, 1882 Sunday Met at 10 oclock. Prayer by F M Lyman. . . . W. Woodruff spoke 5 M and Exhorted the Saints to present all their wants before the Lord in their Prayer Circles. (Wilford Woodruff's Journal, Vol 8. p. 124)

December 10, 1882 Sunday I dedicated the Prayer Circle Room at Kayesville. (Wilford Woodruff's Journal, Vol. 8 p. 138)

Statement of Miss Mary Alice Woodruff made on Sunday evening, August 22nd, 1897.

About seven o'clock this evening, whist I was lying on my bed, my father and mother and members of the family were out on the porch, Bro. Wm. Mcewan was sitting near the bed. Bro. Louis Cannon, Edward Jenkins, Libbie Cutler, Joseph and Blanch Daynes called in to see me, they only stayed a few minutes, saying they were willing to help me all they could, but as all arrangements were made

for my comfort, they said they would pray for me. As they left, I felt very sad with the feeling that I would never see them again, so I commenced to cry bitterly. William endeavored to comfort me with encouraging words. As he was talking I beheld a brilliant light, which frightened me. I held on to William and called "father, father." I then saw a most glorious personage standing near the foot of the bed, his feet were off the floor. On my calling for father, Will went out passing by this personage, almost touching his clothing, and father and family came in. I motioned them all to go out but father as I thought he might also see this personage as I did. I sat up in my bed, quite awake, he stretched out his arms over my head and said in a distinct but under tone of voice, "The Lord has sent me to bless you, you shall be healed from this time forth. The Lord seals his blessings upon you." He then came to the side of the bed and said I must go to the Temple and there I should receive something and further said the prayers of the circles in the heavens have been heard in your behalf, and prayers of the circles here upon the earth, also the prayers of the saints have been heard; that I stay here and be blessed in my life; that I should have joy and pleasure in my union, be blessed as a mother, having posterity. Said you are a daughter of Israel and shall stand as representative in your father's kingdom. The Lord will give you health and strength and bless you so that you may love him and keep his commandments, for a great work is before you and he expects a great deal from you. I was so overjoyed I could not speak, I tried to do so but could not. He said many other things for my comfort and consolation, and just before leaving he stretched his hand over my head and again referred to my Temple work and blessed me saying: "The Lord will bless you with health and strength and make you well and strong, and he expects you to spend your strength in doing his will, I therefore bless you in the name of Jesus Christ, Amen. He then put his hands together in front of his face and dropped them down to his hips. I then saw him rise up to near the chandelier and pass out going towards the hall and thence towards the dining hall. I was so overjoyed I cried for joy. As soon as I could speak from crying and sobbing I related to father what I had seen as I did not know whether it was proper to speak of it or not; but I felt so overjoyed at such a manifestation and felt so ever since that I can scarcely contain myself. All pains ceased immediately. I felt like I could get out of my bed well and strong, like I was completely restored to health. I partook of some food with a relish. This personage was the most beautiful man I ever saw. He had long hair and beard, was dressed in a white under garment, then a kind of skirt and something like a robe over his right shoulder, which was drawn across his breast and fastened on the left side about the waist. He had a small white bag trimmed with gold attached to his girdle, and had a small gold like book in his hand, which seemed transparent. I did not see any leaves, but I thought I could see print or writing in the book. His head was bare and a circle of light around it. His feet and hands were also bare. About half an hour before this manifestation Bros. John R. Winder and James Sharp, father, Andrew Smith and Will administered to me. Bros. Winder anointed me and Bros. Sharp prayed. He seemed to be particularly wrought upon. He blessed me promising that I should be restored to health and strength, &c. Whilst they were doing this I did not seem to feel their hands on my head, but I felt so well under their administration.

About 8:30 p.m. President Woodruff and his wife Emma, Owen and his wife Helen, Sister John R. Winder, Elder L. John Nuttall, Andrew Smith and Wm. McEwan being present in the room, Alice related the whole of this administration again, after which each one expressed their joy and pleasure at the goodness of the Lord. Whilst we were feeling so well sister Winder suggested that all kneel down and thank the Lord for this great blessing. All knelt around the bed, Alice kneeling on the bed, and Elder Nuttall, by request of President Woodruff was mouth in the prayer. Alice spent a good night in sleep and next

day got up and dressed herself, and has been free from pain, but somewhat weak. (Wilford Woodruff Journal's Vol 9 p. 501-503.)

September 21, 1891 Monday . . . We set apart John Henry Smith to Dedicate Prayer Circle Rooms in Arizona. (Wilford Woodruff's Journal, Vol 9. p. 162)

These are just a few of the many references to the Prayer Circle in the Journals of Wilford Woodruff.

#### LORENZO SNOW JOURNAL

The following is from the Iowa Journal of Lorenzo Snow:

May 25, 1846 I assisted in chopping and putting up Brother Pratt's House logs and about that time was taken sick with the fever. I never had such a severe fit of sickness before since my recollection. My friends and family had given up most all hopes of my recovery. Father Huntington, the President of the Place, called on his congregation to pray for me. He also with Gen Rich and some others clothed themselves in the garments of the Priesthood and prayed for my recovery. \*note: After the Prayer Circle Eliza R. Snow reports, "He soon became calm - had a short paroxysm in the eye. I sat by him all night - he rested quietly although Lorenzo had raving and in a distressed condition that morning. The baptism for return to health, was performed. (Maureen Urenbach Beecher, The Iowa Journal of Lorenzo Snow, BYU Studies summer 1984 p. 268-269.)

[NOTE] "Father" William Huntington and "General" Charles C. Rich were presiding officers of the Mt. Pisgah camp, an office to which Lorenzo would soon be called. The prayer "in the order of the Priesthood" refers to a ritual prayer circle, in which the endowed men, and sometimes women, wearing their temple clothing, would perform the sacred offices as a prelude to fervent prayer. A similar incident at about this time is recorded in Hosea Stout's journal Brooks, On The Mormon Frontier 1:170.

#### HOSEA STOUT DIARY

Thursday June the 25th 1846. The weather was still heavy and like for rain There was quite a number of Indians came to camp to day some we fed They were all friendly.

Little Hosea was all this time on the decline and the laying on of hands seemed to do but little or no good but to day we concluded to call in all the men & women who had had their endowment and have the ordinance performed according to the Holy order & with the signs of the Priesthood Accordingly we did so in my tent Br Spencer taking the lead which seemed to do some good for the child was better afterwards & we felt encouraged that he thus seemed to appear to be under the influence of the ordinances of the Priesthood and we now had hope again that he would yet be delivered from the power of the destroyer. (Juanita Brooks, On the Mormon Frontier- The Diary of Hosea Stout Volume One 1844-1848 p. 170)

#### L. JOHN NUTTALL DIARIES

The following are some entries from The Diaries of L. John Nuttall

Wed. 29, 1877. 8 A.M. received the following - "President Young condition is not improved and he is now exceeding low" Also as follows to the Presidents of Stakes of Zion. "Have all the prayer circles in your Stakes meet as often as they can and pray for President Brigham Young until otherwise advised." Signed

John W. Young - At 2:25 P.M. "Two O'clock Presidents condition about the same. No improvement. I called the brethren to meet at my house for Prayers as I was not able to go out - but shortly after 4:00 recd the following "President B. Young died at four O'clock" this seemed a heavy blow. (Diary of L. John Nuttall Aug 29, 1877 Brigham Young University Provo, Utah)

November 30, 1878. ...visited the Prayer Circle Room which is not quite yet finished. I gave some instructions as the seats, the Altar &c .

December 1, 1878 prepared a list of names for members of the Prayer Circle in conformity with our council of last evening when Bp Chamberlain & his councilors Bros Carlin & Claridge were present. (orderville).

January 26, 1879. I invited those whose names had been approved to meet at the Prayer Room this evening at 7 O'clock. - - Met with 14 of the brethren also Bro Johnson and dedicated the Prayer Circle Room and appurtenances I offered the prayer - and then gave such instructions necessary for our meeting again tomorrow evening to organize &c.

January 27, 1879. Finished our Reports & closed the Tithing Books of Orderville Ward - In the evening met with 15 of the brethren also Bp Johnson in the Prayer Circle Room - took the precautionary steps. Organized with Bros Thos Chamberlain as Prest or leader, Issac V. Carling & Samuel Claridge assistants & E. L. Webb Recorder - Clothed I attended to the Marks &c full instructions & met, prayed for sister Albina Young & Lucy Johnson who are sick - & put the brethren in a good start.

March 30, 1879. I was in Orderville - Met in Prayer Circle had Son Wilford prayed for.

June 33, 1879. Attended the Meeting of Prayer Circle of Apostles at the Endowment House at 4:00 P.M.

September 4, 1879 Met with the Council of Apostles at the Prayer Room of the Historian's office at 10 A.M. and at the Endowment House at 3 P.M.

October 7, 1889 The Presidency & Twelve met in the Prayer Room at the Gardo House at 3 P.M.

October 10, 1889, I attended a Meeting of the Presidency & Apostles at The Gardo House Prayer Room at 10:30 a.m. to 3:30 p.m.

December 23, 1889 This is the which has been appointed for fasting and prayer for the whole church. ... This evening I called the family together and after talking to them we engaged in prayer. I was mouth and particularly remembered the items which had been specified by the Authorities. ... we spent a very agreeable day in observing the fasting and prayers. ... At the Gardo House the Church Authorities, First Presidency & Twelve held a special Fast day meeting at 10:45 a.m. The brethren knelt in a circle facing in according to order of ordination and one by one commencing with Pres. D. H. Wells engaged in vocal prayer. There were present Pres W. Woodruff, G. Q. Cannon, Joseph F Smith, Apostle J.H. Smith, H. J. Grant, John W. Taylor, A. H. Cannon, Conn John W. Young & D.H. Wells Sang "God moves in a mysterious way." Prayer. "A poor wayfaring man of grief &c." The brethren then surrounded the Altar, offered the signs & Pres. Geo. Q. Cannon was mouth.

Sunday June 2, 1901. - ...I attended the Prayer Circle Meeting & made a few

remarks.

Sunday April 24, 1904. - Went to Provo on 7:30 sp. train, arrived on time found all well. Had breakfast, accompanied Mary to 6th ward S.S. conference at meeting house. . . . Bp. Poulton invited me to attend the Prayer Circle Meeting at 1 p.m. which I did & spoke to the brethren. (Diary of L. John Nuttall Brigham Young University Provo, Utah)

#### RUDGER CLAWSON DIARIES

The following are excerpts from the diaries of Apostle Rudger Clawson :

Sunday, 22 January 1899 - 12:30 p.m. Prayer Circle meeting at Tabernacle. Roll call, 20 present. Bp. August Valentine mouth in the Circle.

Thursday, 20 June 1901 - Salt Lake City. Clear and warm. 10 a.m. Meeting at the Temple. Present: Presidents L. Snow and J. F. Smith, and Apostles B. Young, Geo. Teasdale, H. J. Grant, A. H. Lund, M. F. Cowley, J. W. Taylor, A. O. Woodruff, R. Clawson, Reed Smoot, and G. F. Gibbs, clerk. Apostle A. O. Woodruff was mouth in prayer and M. F. Cowley in the circle. . . . I [Rudgers Clawson] was appointed by unanimous vote to take charge of the prayer circle presided over by the late Patriarch Alonzo Raleigh. Benediction by Apostle B. Young.

Thursday, 11 September 1902. - . . . Apostle Teasdale attended the North San Pete Stake Conference last Saturday and Sunday, held at Mt. Pleasant. The meetings were very satisfactory. Dedicated and annex of 2 rooms to the meeting house of the North Ward, also Upper room for prayer circle purposes, which was beautifully furnished. Pres. C.N. Lund was set apart as president of one circle.

Thursday, 8 January 1903. - . . . Elder Teasdale attended S. School, fast meeting, and prayer circle meeting at Nephi.

Thursday, 19 March 1903. - . . . Elder Clawson reported his visit to the Mammoth Ward. The church population of that place was, he said, 275 souls. All the ward organizations were complete except the religion class. A good prayer circle has been organized and meets weekly.

Monday, 2 November 1903. - Heber City. Clear and cool. 10 a.m. . . . Held a meeting with Pres. [William H.] Smart and counselor Jos. R. Murdock and Bp. Wm. Daybell and a number of the brethren from Charleston for the purpose of organizing a prayer circle for the ward. Present 15. I made brief remarks in reference to the purpose and character of a prayer circle and presented the name of Bp. Wm. Daybell as president and Ernest Bate as secretary. Sustained. The brethren then robed, and I explained the signs and tokens [of the temple endowment ceremony] and took them through, after which prayer was offered at the altar by Bp. Daybell.

Thursday, 19 November 1903. - Salt Lake City. Clear and cold. 10 a.m. Meeting at the Temple. Present: President Joseph F. Smith, John R. Winder, and Anthon H. Lund, and John Henry Smith, George Teasdale, Matthias F. Cowley, Rudger Clawson, Hyrum M. Smith, George A. Smith, the Patriarch John Smith, and clerk. The brethren clothed and sang "Now Let Us Rejoice in the Day of Salvation." President Lund Prayed, and Elder George A. Smith was mouth at the Altar. The brethren disrobed and sang, "An Angel from on High."



The question arose as how far the tokens and the signs of the priesthood should be explained in a prayer circle. It was the sense of the meeting that we should go no farther than an explanation of the signs.

Thursday, 5 May 1904. - ...President Lyman attended the Pioneer Stake Conference held in the tabernacle, and Pres. Lund organized a prayer circle in the Pioneer Stake.

Thursday, 14 July 1904. - ... Pres. [William A.] Hyde of the Pocatello Stake requested that the apostles attending the Blackfoot Stake in the near future be instructed to stop over at Pocatello and organize a prayer circle. Request granted.

Thursday, 28 July 1904. - ... Elder George A. Smith reported the Blackfoot Stake Conference, which was quite successful. While on his way up, he organized a prayer circle at Pocatello with 16 members.

Thursday, 8 September 1904. - ...Elder Smoot attended prayer circle at Provo on Sunday, also fast meeting in Provo 1st Ward. (Rudger Clawson, The Apostolic Diaries of Rudger Clawson. edited by Stan Larson. Signature Books, Salt Lake City. 1993.)

#### OLIVER B. HUNTINGTON JOURNAL

The following are excerpts from the Journal of Oliver B. Huntington.

Sunday, October 31, 1880. - My wife went to meeting and I stayed at home and wrote in my journal. I gave notice to the Bishop of my going away, as pointing to the Seventies prayer circle of which I was leader. He said for me to break up the circle when I left and let the members meet with the High Priests circle.

February 27, 1882. - My sister Presendia came to visit me. Bro. Whitehead was very sick. Thought to be afflicted through witchcraft. The Priesthood prevailed but not until a prayer circle was convened and then the power was broken and he got well. He was handled in a terrible way by the evil power and very near killed. Twice he was shook and thrown from side to side of the bed.

Tuesday August 26, 1882. - I went to my regular prayer circle meeting. Had a solemn time with Brother Nicholas Harmon Groesbeck who had lately returned from a mission to New Zealand and had just been taken into the prayer circle meetings a few weeks.

Monday March 2, 1885. - ... My house that I used for extracting honey serves as a room for secret prayer.

June 1, 1886. - I called a special meeting of the prayer circle to pray for Dove Bird, widow of Vernon Bird and after the meeting we all went to her house, anointed and laid on hands, each one of us being mouth in turn and all the rest (5) repeated what the one said, by sentences.

Thursday 27, 1886. - Evening at just dusk I met Thomas Tew of the prayer circle, at Dimick's to administer to ovanda. I chose these brethren because I knew they were in perfect accord with me, as none others could be in the circle, but of that kind. I invited every other person out of the room except Dimick among whom was her father, and apostate. I then, when alone put Dimick and his wife Ovanda under a promise to obey the Gospel and keep the law of

God. After that we (I) prayed, Brother Tew anointed her and I was mouth in the administration. We each laid our left hand on her head and raised the right arm to the square. I then prayed and blessed her as the spirit gave me utterance in short sentences waiting for the other brethren to repeat each sentence exactly as I spoke it. When this manner of administration is rightly performed, the sick will be healed, unless they are sick unto death.

Saturday March 3, 1888. - That evening at the Prayer Circle the name of Mary Ostler and her daughter Elizabeth Jane was sent in to be prayed for, accompanied by a request that after our meeting we would go and lay our hands upon them and pray over them after anointing them with oil, as the Lord has directed us to do for the sick.

Saturday July 21, 1888. - I was mouth in prayer at the prayer circle and Brother Samuel H. Tew told me the next day that the prayer I offered at meeting the night before was recorded in Heaven. He knew it was recorded for he saw it recorded. (Oliver B. Huntington, History of the Life of Oliver B. Huntington. 1878 - 1900.)

#### CHARLES LOWELL WALKER DIARY

The following entries are from the Diaries of Charles Lowell Walker:

Sunday, May 20, 1866. - I went to the Bowery and heard Bros. Snow preach and excellent discourse on Plural Marriage. It was a feast to me and I learned something I knew not before. At about 6 p.m. I met at the House of Bros. Snow and number of the Presiding Elders. With Bros Snow at the lead, we dedicated the room to be Holy for our use, and we prayed after the order of the Holy Priesthood. Here I learned things which I cannot write. My soul felt full yea to overflowing and I thanked God my Father that I was counted worthy to stand on the earth in the last days and be numbered among his people.

Sunday, May 27, 1866. - Went up to the Bowery. . . . After the afternoon meeting I attended the Prayer Circle, and learned a little more pertaining to the Order of the Priesthood.

Sunday, July 29, 1866. - At the bowery with Bros. Snow... After meeting attended Prayer Circle at night while at prayers I asked the Lord to open the way that I might obtain certain blessings and that I might find favor with the person I was asking it of.

Monday, July 30, 1866. - Spent the day visiting. The Lord heard and has answered my prayer that I petitioned him for last night.

Saturday, September 1, 1866. - Spent most of the day in gathering Material for the building of an Altar for the Prayer Circle. (Diary of Charles Lowell Walker. edited by A. Karl Larson, Utah State University Press Logan, Utah.)

\* \* \*

When I undertake to present before this people the true principles of the Priesthood, I almost shudder, because so many do not yet understand them and cannot receive them. I go into my room where we have our prayer-circle, and among twelve men there will perhaps be twelve different prayers offered up - one praying for one thing and another for another thing. You may reduce the number to three, and let them be clothed for secret prayer; and while one is praying aloud, each of the others will be praying for that which the one that

is mouth is not praying for, unless they are better taught in regard to prayer than is the Christian world. Ask the people if they understand the principle of prayer, and many reply, "We do not know: we pray with all our might;" and at the same time it is a scene of confusion and distraction of mind. . . . Yet when I undertake to strip off the garb of erroneous tradition, and to teach the people true principles of faith Prayer, and obedience, there are many who cannot receive those principles in their understanding and hearts. I have told you, and will now tell you again, that you have to bring your minds right to the authority of the Gospel - to the true Gospel line. Let and Elder pray here, and then ask a brother in the congregation what has been prayed for, and be cannot tell you. And so it is with hundreds of people who congregate here. And I think that I may venture to say that you will scarcely find an individual in the whole congregation that can tell what the person who prays has prayed for. Do you not know that to be a fact? I will appeal to your own minds.

When a man opens or closes a meeting with prayer, every man woman, and child in the congregation who professes to be a Saint should have no desire or words in their hearts and mouths but what are being offered by the man who is mouth for all the congregation. If all would follow out that principle, where would it lead the people? They would act with one heart and mind in all their acts through life, and promote the kingdom of God on the earth. . . . What is our difficulty? When I go to my prayer-room, among men who have been with me for years, there is too great a diversity of feeling and desire to be in accordance with the Gospel. There is too much of Babylon in that. When that is the case, and when I am praying for one thing and others for another, our faith comes in contact and we do not receive what we ask for. (Brigham Young, Journal of Discourses, Vol 6:41-42, 45.)

#### A PRAYER ANSWERED

I am standing on what to me is sacred ground. My grandparents and my parents and many other relatives lived here in Provo and some still live here. My father as a young man came near losing his life in the Provo river, not far from where we are now. His father, who was in Salt Lake City, felt impressed to go into room that had been set apart for prayer. He clothed himself in Temple robes, knelt down at the altar and said: "Heavenly Father, I feel that there is something seriously wrong with my family in Provo. Thou knowest that I can not be with them there and be here. Heavenly Father, wilt thou preserve and safeguard them, and I will be grateful to thee and honor thee." (George A. Smith, Sharing the Gospel. p. 83-84.)

"In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the priesthood, and that upon the heads of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it." (Joseph Fielding Smith Jr., Doctrines of Salvation. Vol 3. p. 155.)

May 27, 1861. - . . . Have felt much blessed while my Temporary home had been in Hjorring; have felt the influence and communion of the good spirit, and made daily visits to an altar in a grove in the neighborhood whenever I could

reach it, although the altar was not made with hands. (Journal of Jesse N.

Smith. p. 55-56.)

While I (Heber J. Grant) was still in Tooele as president of the stake, I received a telegram to the effect that Brother Orson Pratt was in very serious condition of health and requested that we hold a prayer meeting in both Grantsville and Tooele for his recovery. We did so, and as we were going into the Prayer Circle Room in Tooele, Brother Rowberry said to me: "Heber, do you remember my dream? I told him, "Yes." He said: "Well, it is Brother Pratt's turn next." and indeed, that proved to be Brother Pratt's last illness. (Heber J. Grant, Gospel Standards. Sel. Dr. G Homer Durham. [Salt Lake City, Deseret Book Co.] p. 298.)

Year's end found the Saints very concerned about religious persecution. Dec 23 [1889] As it was the Prophet Joseph Smith's birthday it was decided by the first Presidency to call a general fast day to fast to commence at sundown on the 22nd and continue till the 23rd at sundown to seek the Lord in our behalf as a people[,] that he would soften the hearts of the law makers of our nation toward us so that we may possess our rights as free citizens of our great republic,...I met with the Brethren of the 2nd and 4th Wards in the morning in Prayer Circle[,] we had 26 present, I was mouth, we felt well. I then met with the saints of my Ward at 10 A.M. and 2 P.M. I took up a collection for the poor to buy them some coal[,] all responded very liberally, and we felt that our prayers would be remembered by the Lord. (Douglas O. Crookston, Henry Ballard-Mormon Pioneer, p. 160)

Of great spiritual value is the monthly prayer circle held by the Stake Presidency, High Council, Executive Secretary, Clerks, Mission Presidency, Bishoprics, and Stake Sunday School and Y.M.M.I.A. Presidencies. Meeting in the temple, a special prayer roll of stake members is placed on the altar as the brethren offer their prayers for the members and projects of the stake. The spiritual impact of this service is felt throughout the stake. (Lynn M. Hilton, Story of Salt Lake Stake 125 Year History, p. 260-261.)

## CHAPTER 6

### KEYS TO RECEIVING ANSWERS

On April 7, 1838 Oliver Cowdery was charged with a series of transgressions and was subsequently excommunicated. The Church was experiencing great difficulty, dissenters and apostates on all sides. In the wake of the Exterminating Order the saints fled Missouri. On the 22nd of April 1839 the Prophet Joseph arrived in Quincy Illinois, and two days later the Saints were directed to go to Commerce which was to become Nauvoo. On January 19, 1841 a revelation was given by the Lord to the Prophet Joseph that became D&C 124, in which the Lord directs Joseph Smith to call Hyrum Smith to be Patriarch and to stand in the place of Oliver Cowdery and receive the keys that he held. The Lord said, "And from this time forth I appoint unto him [Hyrum] that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

That he may act in concert also with my servant Joseph; and that he shall receive council from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessings, and glory, and honor and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery. (D&C 124:94-95.)

In verse 97 the Lord give instructions that William Law is to receive the same blessing concerning the keys: "Let my servant William Law also receive the keys by which he may ask and receive blessings. . .

What was the gift that Oliver Cowdery had received from the Lord and what were these keys by which they could ask and receive an answer? Let's take a look at the events prior to Oliver receiving this gift and see if they will give us a clue.

In the winter of 1829 Oliver Cowdery taught school near the home of Joseph Smith Sr. It was the custom for teachers to board in the homes of their students, and since the Smith's had children in Oliver's school, he came to stay with them. While there he heard stories about the Book of Mormon plates. Lucy Mack Smith tells us in her history: "Shortly after receiving this information, he [Oliver] told Mr. Smith that he was highly delighted with what he had heard, that he had been in a deep study upon the subject all day, and that it was impressed upon his mind, that he should yet have the privilege of writing for Joseph. . . . Samuel [Smith], I understand, is going down to Pennsylvania to spend the spring with Joseph; I shall make my arrangements to be ready to accompany him thither, . . . for I have made it a subject of prayer, and I firmly believe that it is the will of the Lord that I should go. If there is a work for me to do in this thing, I am determined to attend to it." (History of Joseph Smith, p. 139.)

Joseph at this time was under many disadvantages which slowed the work. Because of this Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, and asked Him to send a scribe, according to the promise of the angel; and he was informed that the same should be forthcoming in a few days. Joseph records: "Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummin, and obtained the following: Which was D&C 6 concerning Oliver Cowdery and his gift.

D&C 6:5 Therefore, if you [Oliver] will ask of me you shall receive; if you will knock it shall be opened unto you.

Joseph Fielding Smith stated: "There is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to the Lord to find the truth, he will find it. There's no doubt about it. There is no reason in the world, if men would only hearken to the whisperings of the Spirit of the Lord and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, for them not to find--no reason, except the hardness of their hearts and their love of the world. "Knock, and it shall be opened unto you." (Joseph Fielding Smith, CR. Apr. 1951, p. 59.)

D&C 6:7 Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, [Oliver] and then shall you be made rich. Behold he that hath eternal life is rich.

What are mysteries? "The Lord has promised to reveal his mysteries to those who serve him in faithfulness. . . . There are no mysteries pertaining to the Gospel, only as we, in our weakness, fail to comprehend Gospel truth, . . . The simple principles of the Gospel, such as baptism, the atonement, are mysteries to those who do not have the guidance of the Spirit of the Lord." (Church History and Modern Revelation, 1:43.)

A common expression heard in the Church is that we should stay away from the

"mysteries," yet these verses (7,11) speak of the mysteries in a very positive sense, promising them to the righteous who seek after them.  
D&C 42: 61,65 : Also gives us some information concerning the relationship of the mysteries and revelation.

61 If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal.  
65 Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

D&C 46:7-8

7 But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.  
8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

Now the Lord instructs Oliver in Section 6 verses 11-12:

11 And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways.  
12 Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things.

Oliver is instructed to use his gift to receive revelation, but this gift was of a sacred nature and only to be made know to others of like faith. The Lord goes on in following verses and says:

14 Verily, verily, I say unto thee, blessed art thou [Oliver] for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.  
15 Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth;  
25 And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph.  
28 And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established. (What gift?)

D&C 8:3-5

3 Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.  
4 Therefore this is thy gift; [Oliver] apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.  
5 Oh, remember these words, and keep my commandments. Remember, this is your gift.

It is the right of members of the Church to receive revelation. Joseph Smith

said: ". . . God hath not revealed anything to Joseph, but what he will make known unto the twelve, and even the least Saint may know all things as fast as he is able to bear them. . ." (Teachings of the Prophet Joseph Smith, p. 149) In the 1879 edition of the Doctrine and Covenants, Orson Pratt stated concerning D&C 124:95,97 that these keys were "the order of God for receiving revelations"--the keys to the oracles of God.

"Pratt's interpretation is supported by the fact that the other member of the First Presidency at the time, Sidney Rigdon, though promised various blessings in this revelation, was not promised the keys to "ask and receive." (Andrew F. Ehat, Joseph Smith's introduction of Temple Ordinance and the 1844 Mormon succession question. p. 39)

It is the Author's Opinion that the gift that was given to Oliver, then to Hyrum Smith and William Law was the knowledge of how to ask and receive revelation or The True Order of Prayer.

The Lord said in verse 14 of Section 6,-

14 Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

It's interesting that Elder George A. Smith related that he and Elder Woodruff while in Michigan on a mission [sometime between 25 May and 18 June 1844, before the martyrdom of the Prophet Joseph Smith] that whenever they could get an opportunity they retired to the wilderness or to an upper room- they did so and offered up the signs, and were always answered.

Joseph and Oliver had many questions that they asked of the Lord and were always answered. Many wonderful doctrines were revealed due to these questions and answers such as: Baptism, Priesthood, Patriarchal Marriage, consecration, etc.

The Prophet had thought long on the question of Keys of Access to God. and there is other evidence that the Prophet Joseph knew about and used the True Order of Prayer prior to Nauvoo for example, in 1833 the Prophet taught the brethren of the School of the Prophets "how to get revelation." Zebedee Coltrin relates his experience to President John Taylor concerning the School

of the Prophets in the following words:

October 3rd 1883.

Presidents. John Taylor and George Q. Cannon, Apostles Erastus Snow, Brigham Young, Francis M. Lyman, and Heber J. Grant, and Elders L. John Nuttall and Zebedee Coltrin present.

Brother Zebedee Coltrin said: I believe I am the only living man now in the church who was connected with the School of the Prophets when it was organized in 1833, the year before we went up in Zion's Camp.

Every time we were called together to attend to any business, we came together in the morning about sunrise, fasting, and partook of the Sacrament each time, and before going to school we washed ourselves and put on clean linen. At one of these meetings after the organization of the school, [the school being organized] on the 23rd of January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from East to west, and Joseph asked if we saw him. I saw him and supposed the others did, and Joseph

answered that is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; He was surrounded as with a flame of fire. I experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him.

When asked about the kind of clothing the Father had on, Bro. Coltrin said: I did not discover His clothing for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person. I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but this appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones. The Prophet Joseph said: Brethren, now you are prepared to be the apostles of Jesus Christ, for you have seen both the Father and the Son, and know that They exist and that They are two separate Personages.

This appearance occurred about two or three weeks after the opening of the school. After the Father had passed through, Joseph told us to again take our positions in prayer. We did so, and in a very short time he drew our attention and said to us that Bro. Reynolds Cahoon was about to leave us and told us to look at him. He (Bro. Cahoon) was on his knees, and his arms were extended, his hands and wrists, head, face and neck down to his shoulders were as a piece of ambers clear and transparent, his blood having apparently left his veins. Upon the attention of the brethren being thus called to Bro. Cahoon, the change seemed to pass away and Joseph said that in a few minutes more Bro. Cahoon would have left us, but he came to himself again.

The school room was in the upper room of Whitney's store.

Brother Coltrin explains further:

Once Joseph gave notice to the school for all to get up before sunrise, then wash themselves and put on clean clothing and be at the school by sunrise, as it would be a day of revelation and vision. They opened with prayer. Joseph then gave instructions to prepare their minds. He told them to kneel and pray with uplifted hands (Bro. Coltrin then gave an account of the appearance of the Father and Son as given in the Minutes of the Meeting of the 3rd inst.). Jesus was clothed in modern clothing, apparently of gray cloth. When he saw Him in the Kirtland Temple, on the cross His hands were spiked to the wood, and he had around him what appeared like a sheet. He had seen Joseph giving revelation when he could not look on his face, so full was he (Joseph) of the glory of God, and the house was full of the same glory.

About the time the school was first organized, some wished to see an angel, and a number joined in the circle, and prayed. When the vision came, two of the brethren shrank and called for the vision to close or they would perish; they were Bros. Hancock and Humphries. When the Prophet came in they told him what they had done, and he said the angel was no further off than the roof of the house, and a moment more he would have been in their midst. (Salt Lake School of the Prophets Minute Book 1883, reprinted Pioneer Press, 1992)

From these accounts we learn:

1. They were to come prepared having fasted, washed themselves and put on clean clothing.
2. Some wished to see an angel.
3. They were shown how to pray by Joseph,
  - A. In a circle.
  - B. Kneeling.
  - C. With hands uplifted.



In Kirtland the Saints were struggling and using all their resources to build a House unto the Lord. Though the Temple had not yet been completed and dedicated, work had progressed that Joseph decided it was time to begin presenting sacred ordinances to the people, thus empowering them to part the veil and come into the presence of the Lord.

In 1835, Joseph Smith taught the Father of Lorenzo Young how to get the spiritual power to heal his son. "Join in Prayer," the Prophet said, "one by mouth and the others repeat after him in unison . . . then continuing the administration in this way until you receive a testimony that he will be restored" (Biography of Lorenzo Dow Young, Utah Historical Quarterly 14:45).

Three months after these instructions were given, the Prophet received the keys of the sealing power from Elijah. Then six years later the Prophet stated that "For him to whom these keys [of Elijah] are given there is no difficulty in obtaining revelation" (see D&C 128:10-11).

From this point on the Prophet truly was receiving line upon line precept upon precept.

1. 27 June 1839 Doctrine of Election, Keys to detecting the adversary.
2. 5 Oct. 1840 Ordinances the same, Adams role, Doctrine of translation, Keys of Priesthood obtaining the voice of Jehovah, Law of Sacrifice to return.
3. Dec. 1840 A key concerning the discerning of spirits and angels.
4. 9 March 1841 Nature of the Godhead, name of God Ahman, Role of Adam, Key on how to ask and obtain.
5. 21 March 1841 Keys of how to know a true messenger, ordinances don't change.
6. 3 Oct. 1841 Baptism for the dead, difference between angels and ministering spirits, Translated beings, Only way to know truth go to God in Prayer, Tradition, Dispensation of Fullness of Times will bring all things to light.
7. 20 March 1842 Why children die, God made certain decrees which are fixed and unalterable, There are certain Key word and Sign which belong to the Priesthood which must be observed in order to receive any blessing, All be raised by the power of God.
8. 1 May 1842 Preached on the Keys of the Kingdom, The keys are certain signs and words by which false spirits and personages may be detected from true that would be revealed in the Temple.

Joseph stated: When we begin to learn this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. (Teachings of the Prophet Joseph Smith, Section Six 1843-44 p. 349)

I preached on the keys of the Kingdom. . . The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. . . . There are sign in heaven, earth and hell, the Elders must know them all to be endowed with power, to finish their work and prevent imposition. The devil knows many signs but does not know the sign of the Son of Man, or Jesus . No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies. (Ehat and Cook, The Words of Joseph Smith, p. 119-120)

The "keys of the kingdom" that enable the possessor to "detect everything false" are the keys given in the endowment ordinances. Six days after this discourse to the Relief Society, he gave the endowment for the first time in this dispensation (History of the Church, 5:1-2).

We have not faith sufficient to have revelation, to have the visions of eternity opened unto us so clearly that we may see things as they are, consequently, we have to live by faith and not by sight. If we could understand the nature of the Priesthood--could comprehend it fully, this people, . . . when they present themselves before the Lord, would possess keys to unlock the treasury of heaven, and we could receive as one person receives from another. To us, as a people, the keys of the rich storehouse of the Lord are committed, yet we do not fully know how to unlock and receive. We receive a little here and there, and the hearts of the people are comforted by the very Priesthood we are in possession of, which has been given to this people for the express purpose of their receiving that which God has given them, though not yet to possess it independently, but as means for trial.

This Priesthood is given to the people, and the keys thereof, and, when properly understood, they may actually unlock the treasury of the Lord, and receive to their fullest satisfaction. But through our own weaknesses, through the frailty of human nature, we are not yet capable of doing so.

Still, many of us, and I may say comparatively all of us, are upon the same ground, situated precisely like other professors of religion, in order that we may struggle, wrestle, and strive, until the Lord bursts the veil and suffers us to behold His glory, or a portion of it.

If we did fully understand the principles of the Gospel--the keys of the Priesthood, it would be familiar with us, and be easy to be understood and to act upon and perform, and be no more of a miracle to know how to receive the things of God by revelation, than it is now a miracle to cast seed into the ground, after it is prepared, and reap our crops.

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood--the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

This is one of the most glorious and happy principles than can be set before any people, or any individual who will be faithful to his God and to his religion. Upon whoever are bestowed the keys of the eternal Priesthood, by a faithful life, will secure to themselves power to see the things of God, and will understand them as plainly as they ever understood anything by gazing upon it with their natural eyes, or as clearly as they ever could distinguish

one object from another by their sensations.

It is the privilege of every person who is faithful to the Priesthood, who can overcome the enemy, thwart the design of death, or him that hath the power of it, to live upon the earth until their appointed time; and they may know, see, and understand, by revelation, the things of God just as naturally as we understand natural things that are around us. (Journal of Discourses, Vol.3, p. 192-193, Brigham Young, January 27, 1856)

## CHAPTER 7

### THE TRUE ORDER OF PRAYER

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, . . . Not one of these commandments of God, these gifts that have been bestowed, these keys of knowledge and of principle that have been restored and revealed to us, through the gospel of Jesus Christ and its ordinances, should be violated in the least by the Latter-day Saints. They should be held in sacred reverence. We should hold them as we hold dear to the heart the most sacred thing to our souls, because they are God's commandments, and keys, his requirements made of us, and they are the pointing of the way, by the manifestations of the Spirit of the Lord unto us, in which we should walk, in order that we may become entitled to the greatest amount of happiness in this world, and in the world to come a fullness of joy. And by neglecting, slighting, and putting them aside, by turning away from the course which the Lord has marked out for us to pursue, we weaken ourselves, shear ourselves of our own strength, and deprive ourselves of the light needed to make us more efficient in the discharge of our duties as the children of God. . . . We cannot neglect, slight, or depart from the spirit, meaning, intent and purpose, of these covenants and agreements, that we have entered into with our Father in heaven, without shearing ourselves of our glory, strength, right and title to his blessings, and to the gifts and manifestations of his Spirit. (Joseph F. Smith, Improvement Era, Vol. 9:812-813.)

March 7, 1846, Nauvoo, Illinois. . . . at evening for the first time, my family met together for prayer according to the Order of God in our priestly garments conversed together partook of the sacrament, offered up the signs & prayed & dedicated the upper room of my house for the purpose of worshipping our Heavenly Father. The good spirit of our God was with us & we felt blessed. There were 8 of us myself br. Horace Fish & Philo T. Farnsworth, br. Fish's wife & daughter Julia & Jane, Elizabeth & Mother Pulsipher making 8 in number & I pray thee O. God the Eternal Father that thou wouldst keep & preserve the hearts of all these that they may cleave unto me & find blessing & salvation thereby qualify me to do well my duty to them by the inspiration of thy Holy Spirit. I fervently desire this thing in its fullness & richness in the name of Jesus Christ my Redeemer & older brother & the Praise, thanksgiving, & glory thereof I will give unto thee worlds without end, amen. In this little company I saw by faith the beginnings of a great & mighty Kingdom when we should enjoy all the blessings of this life riches, music, wisdom, & the full manifestation of the Holy Priesthood unto the salvation of ourselves & favor manifest unto me this evening in the name of thy son Amen. This evening Philo declared his intentions to be adopted to me & wished me to consider him my son. (Franklin D. Richards Diary, Sat. March 7, 1846, LDS Church Archives.)

Again, suppose a family wish to assemble for prayer, what would be orderly and proper? For the head of the family to call together his wife, or wives, and children, . . . and when he prays aloud, all present, who are old enough to understand, should mentally repeat the words as they fall from his lips; and why so? That all may be one. . . . I will now ask this congregation, how many of you thought of mentally repeating my prayer as the words came to your ears? Did you realize that the order of prayer requires you to mentally follow the words of the person who was praying? With us every one should mentally repeat the same words and ask for the same things as does the one who leads vocally and let all say, amen. There are times and places when all should vocally repeat the word spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need. (Brigham Young, Journal of Discourses. Vol. 3:53.)

Jesus says, If you are not one, you are not mine. For instance, suppose I come into this stand and offer up a prayer, it is the duty of all present to join with me not only in the sentiments, but to actually allow the very words to pass silently through their minds. In this way we become one; our faith is united, and we answer the requirement of the law of God. (Heber C. Kimball, Journal of Discourses. Vol 8:329.)

Then they [the pioneers] cried unto the Lord in their trouble, and he delivered them out of their distresses. This was literally fulfilled, for we were faithful in calling on the Lord; we bowed before Him in the morning, we humbled ourselves before Him in the evening, and we prostrated ourselves before Him in our secret places. Some of us went out upon the hills by ourselves, and called upon the Lord, according to the Order of the Holy Priesthood, which order many of you who have received your endowments understand. . . . His hand was with us, He heard our cries, our prayers came up before Him, and He delivered us from all our afflictions. (Orson Pratt, Journal of Discourses. Vol 12:89.)

Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the Holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the Holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way, . . . you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine. [This discourse was given at the Millcreek Ward.] (Brigham Young, Journal of Discourses. Vol. 9:90-91.)

I can tell you it is time for us to be humble, prayerful, to live our religion, - not only those men who hold office - not merely those who are selected to lead Prayer-Circles and to pray according to the Holy Order, but it is for all; and we should ask our Father to bless these mountains and valleys. (Heber C. Kimball, Journal of Discourses. Vol. 8:108.)

While Brother Woodruff was speaking about what President Young had told him in Winter Quarters, respecting the Prophet Joseph's teachings, with regard to cultivating the spirit of the Lord, a thing came to my mind that I was taught in the same way in the beginning of my labors on my first mission, and the

impression it made upon my mind has been a lasting one; I have never forgotten it; and through taking that lesson to heart I feel that I have been exceedingly prospered in my life.

There were ten of us, of whom I was the youngest, wind-bound in the Bay of San Francisco, and we had been thus delayed for nearly a week near the Golden Gate in consequence of head winds. I dreamed one night that this party of brethren were heaving at the windlass, having a rope attached to it reaching forward to the anchor at the bow of the vessel. We were working with all our might endeavoring to raise the anchor, but seemingly we made little progress. While thus engaged I thought the Prophet Joseph came from the after part of the vessel dressed in his temple clothes, and tapping me on the shoulder told me to go with him. I went, and he climbed onto the forecastle which was higher than the main deck and on a level with the bulwarks, and there he knelt down, also telling me to kneel down with him. He prayed according to the Order of Prayer which is revealed. After prayer, he arose upon his feet. "Now," said he, "George, take hold of that rope --the rope we had been pulling on with all our might. I took hold of it, and with the greatest of ease and without the least effort, the anchor was raised." "Now," said he, "let this be a lesson to you; remember that great things can be accomplished through the Power of Prayer and the exercise of faith in the right way. I would like to impress this, with what Brother Woodruff has told you, upon the minds of the young, also upon the middle-aged and the aged of this congregation if they choose to take it; great is the power of prayer when properly offered to the Lord. What ever success I have had upon my missions in battling with the adversaries of this people, . . . it has been due to faith and prayer. I have remembered this always; I have endeavored to exercise faith in God, and through prayer, which has been heard by the Almighty. Men have met in secret in holy places, and have besought God in the appointed way, according to the holy order revealed, and deliverance has been wrought out for Zion, when it seemed that everything was dark before them and without one ray of light. At such times, when everything has been hedged up, the servants of God have met in secret places and have plead with God according to the holy order, and the heavens have been moved, and difficulties have vanished away, and our path has been made plain before us, and we have escaped the hands of our enemies. [\*see William Claytons statement also Amasa Lymans remarks]

My brethren and sisters, my young brethren and sisters present, remember this lesson. Cultivate the Spirit of God; keep it with you. Remember always, there is power in prayer greater than anything man can do. There is no power in monarchs, there is no power in armies, there is no power in legislation, nor in anybody nor anything else upon the earth that equals the Power of God in Prayer. That we may always remember it, and keep it constantly in our minds throughout our lives, is my prayer in the name of Jesus. Amen. (George Q. Cannon, Journal of Discourses. Vol. 22:289-290.)

. . . . cultivate the Spirit of truth within you, that your prayers may ascend up before God, and that they may be acceptable. . . . .  
Then, brethren and sisters, let us remember this brief lesson, and let us take it home with us when we go. "Well, then," says one, "if we take it home with us, and do a requisite amount of praying, it will be right, will it not?" It will depend upon the way you pray. I want you to go home and pray acceptably; and, lest your prayers be hindered, be careful not to allow any spirit to live around you or in you that would not be pleasing in the sight of God. (Amasa M. Lyman, Journal of Discourses, Vol.5, p. 347-348)

The labors of the Elders abroad are very successful. . . . a great many of the 1300 Elders are men who no doubt had very little experience at home, who had not been schooled very thoroughly in the doctrines of the Gospel, and had not

understood the operations of the Spirit of the Lord upon them, nor had they learned the efficacy of prayer. Why is it that our prayers are not more fully and perfectly answered than they are? This is a subject that has been brought to mind latterly in a remarkable degree. Because we have not prayed properly. (Collected Discourses, Vol.5, Francis M. Lyman, April 4, 1897)

Now in this time I attached myself to John D. Lee's family to become his adopted son in the order of God and obedience of the gospel. And in this time the endowment commenced in the House of the Lord, the temple in Nauvoo. John D. Lee was one amongst the first that was chosen to receive his endowment, ect. On the 19th of December, one week after, I was also chosen to enter into the House of the Lord and receive my washing and anointing, my endowment and keys of knowledge whereby to approach our Heavenly Father, signs and tokens of the Aaronic and the Melchizedek priesthood and ordinations worthy of remembrances. . . . Also how to detect false spirits or deceivers who profess to be Apostles and are none. And the new name that none can read save him who received it. (George Laub Autobiography, typescript, BYU-S, p. 35.)

The following entry is from the journal of Heber C. Kimball. Elder Kimball is quoting remarks made by Elder George A. Smith. When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, and act as one mind, the Lord hears us and will answer our prayers. Our garments should be properly marked and we should understand these marks and we should wear these garments continually, by night and by day, in prison or free . . . If we have the garments upon us at all times we can at anytime offer up the signs. He then related an instance of some children being healed and cured of the whooping cough in one night, through the prayers of himself and elder Woodruff in Michigan while they were there on a mission, before the Martyrdom of the Prophet Joseph Smith. Said that whenever they [George A. Smith and Wilford Woodruff] could get an opportunity they retired to the wilderness or to an upper room -- they did so and offered up the signs, and were always answered. It would be a good thing for us to put on our garments every day and pray to God, and in private circles, when we can do so in safety. (Journal of Heber C. Kimball, Sunday Dec. 21, 1845.)

[\*]William Clayton said: . . . About 1 o'clock we clothed. The meeting was opened with prayer by Joseph Fielding. . . . President Young addressed the company. . . . He stated that a few of the quorums had met twice a week ever since Joseph and Hyrum were killed and during the last excitement, every day and in the hottest part of it twice a day to offer up the signs and pray to our Heavenly Father to deliver his people and this is the cord which has bound this people together. . . . After the exhortation we offered up the signs and had prayers for the usual subject, Joseph Young being mouth. (Journal of William Clayton, December 7, 1845 p. 81.)

#### Endowed With Power From On High

The scriptures are given for the very purpose of inviting and encouraging men to come unto the great fountain of light and truth where they may enjoy all the blessings which are recorded in them, as having been enjoyed by the Ancients.

And those who are contented to enjoy the history of blessings instead of the blessings themselves, may be compared to a man on a desolate island who has nothing to eat or to drink. But while he is famishing, and ready to perish with hunger and thirst he pulls a book from his pocket which contains the history of a feast of things once enjoyed by his forefathers. He reads with

rapture of delight of the delicious meats, the rich viands, the sweet fruits and sparkling wines which were spread upon the plenteous board, and of the joys of those who feasted freely there. But these recollections only serve to wet his appetite, and to increase his cravings after food. In the anguish of hopeless despair, he exclaims: O that I were at my father's house, O that I too might partake of the feast. At this moment a messenger appears before him in the attitude of an instructor, and kindly offers to relieve him. With a sudden ray of hope springing in his bosom and with an imploring look of confidence he inquires; what must I do to be saved from hunger and thirst and to feast as did my fathers? O friend, save or I perish.

But judge his feelings of disappointment and anguish when he is gravely told by his instructor that he does not need food as his fathers did. That it was only given to them because they had no sacred record, no history of the past to feast their souls upon, but now the canon of feasting is complete, the record is full, he need not eat as they did, nor drink as they did, but to read the history of their feasting and to believe it and rejoice in it would answer the same purpose, and that it was wicked and even presumptuous to desire or ask any food other than that which the reading of their record afforded him. In short, they had the feast and he had the history of it, which amounted to the same thing; and he must therefore be content.

With these instructions he strives to restrain his appetite, he condemns himself a hundred times for feeling hungry and athirst; the keener his desires for food and drink the closer he pursues his study of the history of the feasting. He reads it over and over again, he commits it to memory, he presses it with fervor to his heart, he kisses it with reverence, he lays it for a pillow when he sleeps, and awakes but to read anew. But still finds no relief in spite of himself his soul hungers and thirsts for food such as his parents enjoyed and he pines out a wretched existence. But reading still the history of the past he discovers at last that he had overlooked an important sentence; a sentence which informs him that he must partake of the food for himself as they did for themselves or starve to death; and at the same time a messenger arrives with food, and wine in plenty, and kindly invites him to eat and drink; nay, says he, my instructor told me that this history was all the food I need, that it was enough for me to read and believe that my fathers eat, that it was all the same as to eat myself. But says the kind instructor, that man was a deceiver, he has imposed upon you. Does not common sense teach you; does not experience teach you, and does not the history itself teach you that you must feast as well as they, or perish forever. The poor starving man is at last brought to his senses and is prevailed on to eat and drink and live. His spirit is then renewed, his soul is satisfied, and he looks with astonishment and wonder upon his former absurdity and that of his teacher and is surprised to think that such foolish ideas should have ever entered the human mind. So is the man, who, led by the vain traditions and precepts of men is made to believe that the gifts of revelation, vision, the ministry of angels, and prophecy, and all the keys of knowledge which the ancients did enjoy, are not now needed, or to be enjoyed; but that the Bible which contains the history of them is all that is necessary.

O ye hungry, famishing souls who have thus been deceived, rouse from your slumbers, break off the shackles of your minds, burst through the thick darkness and gloom of ages with which you are surrounded, and emerge forth into the light and liberty of the gospel, that you may enjoy those great and glorious privileges which have been hid from ages and generations; but which are again made manifest in these last days, for the restoration of all things spoken by the prophets. (Parley P. Pratt, Jr., Writings of Parley Parker Pratt, pp. 22-24) [Matt Evans' note: at <http://www.gospelofchrist.org/revelation.htm> this is attributed to "Northern Islander," July 24, 1851, p. 30)]

December 7, 1845 - During the assembly . . . Elder Amasa Lyman addressed them . . . Doubtless with most of the present assembly it is the beginning of a new era, in their lives -- they have come to a time they never saw before - - They have come to the commencement of a knowledge of things, and it is necessary they should be riveted on their minds, - - one important thing to be understood is this, that those portions of the priesthood which you have received are all essential matters -- it is not merely that you may see these things, but it is matter of fact a matter that has to do with your salvation -- for which you have talked and labored for many years -- It is not for amusement you are brought to receive these things -- but to put you in possession of the means of Salvation and be brought into a proper relationship to God -- Hence a man becomes responsible for his own conduct, and that of his wife if he has one. It is not designed that the things that are presented to-day should be forgotten tomorrow - but they should be remembered and Practiced through all your life -- Hence it is a stepstone to approach to the face of God. Having descended to the lowest state of degradations it is the beginning of a homeward journey. It is like a man lost in the wilderness and the means with which we are invested here are to direct us in our homeward journey. You then see the reason why you are required to put away you vanities, cease to talk of all those things which are not conducive to eternal life. This why you are required to be sober, to be honest, that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys by which you can ask for things you need and obtain them -- This is the key by which to obtain all glory and felicity of eternal life -- It is the key by which you approach God. No impression which you receive here should be lost. It was to rivet the recollection of the tokens and covenants in your memory like a nail in a sure place, never to be forgotten. The scenery through which you have passed is actually laying before you a picture or map by which you are to travel through life, and obtain an entrance into the celestial kingdom hereafter. . . This is a representation of the Celestial Kingdom. It is not merely for the sake of talking over these things that they are given to you, but for your benefit, and for your triumph over the powers of darkness hereafter. You have now learned how to pray. You have been taught how to approach God and be recognized. [\*]This is the principle by which the Church has been kept together, and not the power of Arms. A few individuals have asked for your preservation, and their prayers have been heard, and it is this which has preserved you from being scattered to the four winds. Those who have learned to approach God and receive these blessings [before you learned these things], are they better than you? The difference is, they have been permitted to have these things revealed unto them. The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which if you are faithful, you will claim on you, and on your posterity, all the blessings of the Priesthood. Elder Heber C. Kimball said, the ideas advanced by brother Lyman are good and true -- We have been taken as it were from the earth, and have traveled until we have entered the Celestial Kingdom. (Manuscript History of Brigham Young, Man. D1234, Box 48, Reel #81.)

#### APPENDIX

"What is That?" The Keys of the Priesthood in the Mormon Temple Endowment Ceremony



The True Order of Gaining Knowledge

The Relationship of the True Order of Prayer to the Fullness of the Priesthood

Meetings and Initiations of the Anointed Quorum ("Holy Order"), 1842-1845

#### APPENDIX 1

"What is That?" The Keys of the Priesthood in the Mormon Temple Endowment Ceremony

by  
Lisle G. Brown

The General Authorities of The Church of Jesus Christ of Latter-day Saints have not been unmindful of the potential for disappointment in the Mormon temple experience. David O. McKay observed:

I have met so many young people who have been disappointed after they have gone through the House of the Lord. They have been honest in that disappointment. Some of them have shed tears as they have opened their hearts and expressed heartfelt sorrow that they did not see and hear and feel, what they had hoped to see and hear and feel. (1)

Among the aspects of the endowment, which may elicit discomfort or uneasiness in first-time temple goers, are the tokens of the priesthood with their names, signs and penalties. Anecdotal evidence suggests that the sensibilities of these persons may be disturbed by such things as the endowment tokens' somber wording and morbid gestures. (2) Moreover, how would such individuals react to the recent suggestions by some Mormon intellectuals that these same tokens are actually masonic "borrowings." (3) Recently David John Buerger wrote that "Joseph Smith drew on the Masonic rites in shaping the temple endowment and specifically borrowed the tokens, signs and penalties." (4) Similarly, Armand L. Mauss suggested that "there is obviously a strong implication of some degree of Mormon borrowing from the Masons." He then added that "the most original, authentic, and enduring temple elements are its doctrines and covenants contracted there," and not the signs and tokens which seem ... to have the most peripheral doctrinal significance." (5)

Such criticism implies that there may be little in the signs and tokens which contribute anything worthwhile in the modern endowment experience.

Unfortunately, these evaluations may be all too true, because the majority of late-twentieth century Latter-day Saints, most of whom live in a technological society submersed in rational humanism, possibly may view the signs and tokens as having only the most superficial impact on their religious lives, yet alone in their daily secular pursuits.

This was not, however, the perspective of Joseph Smith and his contemporaries, who viewed the signs and tokens not only as the focus of the temple endowment, but also as vital to their lives as endowed Mormons. So important were the signs and tokens to Joseph Smith and the Twelve Apostles that they called them the keys of the priesthood. Joseph Smith stated that the "keys are certain signs and words." (6) Heber C. Kimball also stated that the "signs and tokens ... are the keys of the Priesthood." (7) Brigham Young described the ritual context in which the keys of the priesthood are couched:

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you and posses the keys of the eternal Priesthood, that you may receive every word, sign and token, and be made acquainted with the laws of angels, and the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of the Lord. (8)

To the Twelve in Nauvoo these keys were so consequential that they were willing to endure physical privation in order to bestow them on the Saints in the temple. Brigham Young wrote in his diary, "Such was the anxiety manifested by the saints to receive the ordinances of [the] Endowment & no less on our part to have them get the keys of the Priesthood that I gave myself up entirely to the work of the Lord in the Temple almost day & night." (9) Likewise Heber C. Kimball recorded, "We cannot rest day nor night until we put you in possession of the [keys of the] priesthood." (10) To these men there was no endowment without the reception of the signs and tokens. Not only did the Twelve endow the Nauvoo Saints with the keys of the priesthood, they also gave the new endowees ancillary lectures on the endowment, including instructions on the significance of the signs and tokens. After receiving the endowment the initiates took "seats in the celestial department of the [Nauvoo] Temple and heard a number of lectures from the brethren on the principles of the Priesthood pertaining to exaltation." (11) The Twelve also held similar meetings in the temple on a number of Sundays. One of the purposes of such meetings was for the newly endowed members "to meet in quorum, in order to become familiar with the signs and tokens." (12) Heber C. Kimball's 1845-1846 journal contains lengthy extracts from these Sabbath meetings." (13)

The practice of providing special instructional meetings following endowment sessions continued during the early Utah period. One person indicated that after being endowed in the Council House, the candidates dressed in their regular clothing (except their shoes) and reassembled in the Celestial Room in order to "hear the 'Endowment Lecture'," in which Heber C. Kimball spoke for nearly two hours, "explaining the allegory and enforcing the seriousness of the affair; repeating the different signs with their formulas for recognition." (14) In the Endowment House the endowees also returned to the Celestial Room "to hear a lengthy address, explaining the entire allegory and their duties consequent on the vows they had taken." (15) This lecture included references "to the several signs, &c, in which [the persons] had been initiated, and a partial rehearsal of some [them] that they may be more clearly understood." (16) Evidence suggests that such lengthy post-endowment lectures may have been incorporated into the ceremony itself during the later phase of the Endowment House. Instead of a post-endowment lecture these candidates heard a "long address" before passing through the veil, which included a "general outline of the ceremony." (17) Apparently this lecture was not set, the officiator speaking extemporaneously. In 1877 Brigham Young altered the procedure of such spontaneous addresses with his dictation of a proscribed lecture to be given before the veil. (18) This summary lecture, which lasted approximately thirty minutes, likely did not include the extensive instructions on the ceremony as the previous two-hour lectures. Apparently since the adoption of the 1877 summary lecture the only opportunity approaching the old-time lecture method for those other than temple workers, who do meet on occasions for instructions, was that once afforded to new missionaries in meetings held in the temple after they have been endowed. (19) Perhaps, if such sessions for instruction were offered for long-time and mature endowed members, temple workers could provide information on the ceremony, including its practical application in the Saints' daily lives. Such an approach might restore in some measure the place of the signs and tokens in

the minds of the people, so that they could view them in the same light as the early Saints who heard the lectures of the Twelve in the Nauvoo Temple, Council House and Endowment House.

With this brief introduction, I will now turn to a discussion on the keys of the priesthood. I do this with the intention of examining the place of the signs and tokens in the teachings of the early Brethren. In this discussion I will analyze each of the individual components of the keys of the priesthood (signs, tokens, key-words and penalties), beginning with usable definitions of each. Such definitions are necessary, it appears to me, because many temple goers --- even those of many years experience --- have not conceptualized what it is that makes the various signs of the priesthood a sign, or the tokens of the priesthood a token. Indeed, it is my experience that many Mormons group the individual components of the keys of the priesthood together without differentiating between them.

Finally, the purpose of the remaining sections of this paper is not to "expose" the signs and tokens of the priesthood. For the merely curious there exists scores of such published exposes of Mormon Temple rituals, dating from the 1940's to the present. (20) Modern technology has also made it possible for any interested person to purchase audio cassettes of an entire endowment session, recorded surreptitiously in the Provo Temple in 1984 by a disgruntled Mormon. (21) It would be unnecessary and inappropriate for me to repeat the formulas associated with the signs and tokens, but there is value, especially in light of the recent criticism of the signs and tokens by some Mormon scholars, to examine the views, so far as available sources permit, of those men who were instrumental in establishing temple rituals in the Restoration.

#### The Four Keys of the Priesthood

As early as January 1841 the keys of the priesthood and the temple appeared as related concepts in Joseph Smith's theology. (22) The official published account of the events on the day in 1842 when Joseph Smith first administered the temple rituals indicated that he attended to "the communication of keys pertaining to the Aaronic Priesthood and so on to the highest order of the Melchizedek Priesthood." (23) This entry appears to suggest that he may have administered only two priesthood keys, one each for the two orders of priesthood. Actually, he introduced four keys of the priesthood, calling them the first and second tokens of the Aaronic Priesthood and the first and second tokens of the Melchizedek Priesthood. (24)

Individuals received the keys of the priesthood during the endowment ceremony. Although we do not know where in Joseph Smith's ceremony he inserted the administration of these four keys, in the Nauvoo Temple officiators bestowed the two Aaronic Priesthood keys in the Garden Room sequence of the ritual, and the two Melchizedek Priesthood keys in the Terrestrial Room sequence. (25) This procedure may have been altered before the temple was closed for ordinance work, with officiators bestowing the second Aaronic Priesthood key in the Telestial Room. (26) If not done in the Nauvoo Temple the present pattern of bestowing the keys of the priesthood was instituted in the Council House: the first Aaronic Priesthood key bestowed in the Garden Room; the second Aaronic Priesthood key in the World Room, and the two Melchizedek Priesthood keys in the Terrestrial Room. (27)

#### Definitions of Sign, Token, Key-Word and Penalty

An unabridged dictionary offers several definitions which apply to Mormon usage of sign, token, key-word, and penalty. The following definitions are not meant to be exhaustive in scope. I have drawn them simply in order to provide a suitable framework upon which to discuss the various components of the keys

of the priesthood in this paper. There very well may be additional definitions of these terms as they apply to the endowment, which I do not address. A sign is "a motion, an action, or a gesture by which a thought is expressed." The thought expressed can concern "that which, being eternal, stands for, or signifies something spiritual." (28) The endowment signs satisfy these definitions. The signs of the priesthood may be viewed as having primarily informational functions, especially in the realm of spiritual communication. A token is "something that serves as a symbol or emblem," as well as also constituting "something given or shown as a symbol or guaranty of one's authority, right or identity." (29) Both of these definitions apply to the usage of token in the endowment. The endowment tokens may be viewed as symbolic representations of the priesthood, as well as the emblems for validating the claims of those who represent themselves as possessing authority.

One of the definitions of a key is "a word that is a key." Such a word may also be called a key-word "which serves to reveal, discover, or solve something unknown or difficult." (30) It may also be "regarded as a key in opening or closing the way, revealing or concealing." (31) As such it may also serve as a password, which is a sacred word "uttered by one before he is allowed to pass. (32) According to these definitions the keys-words of the endowment are the passwords which are the keys that provide the means to open or reveal something which is hidden.

By definition a penalty can be the "suffering ... to which a person subjects himself by covenant or agreement in case of nonfulfillment of the stipulations." Failure to abide by the provisions of the covenant results in the "exposure to the penalty in the case of transgression. (33) By these definitions, the endowment penalties conform to conventional usage, in that they prescribe a punishment upon a person, when he does not meet the obligations freely taken which are associated with the keys of the priesthood. These definitions suggest that the Mormon terms of sign, token, key-word (password) and penalty as used in the temple all correspond to conventional English usage. There is nothing uniquely different about their application in Mormon nomenclature. Neither are these words pointless mummerly, masking occult-like practices (as some anti-Mormons have suggested). (34) Moreover, they do not exhibit the exclusiveness of uniquely coined Mormon words, such as "telestial," or "Kolob," which are incomprehensible to non-Mormons unless they are exposed to Mormon theology. Because of this, we can examine the signs and tokens within their normal idiom in the English language, even though they are couched in a particularly mystical medium --- the endowment. This is not to say, that the words do not possess certain esoteric nuances to endowed Latter-day Saints, but the words themselves as used in the endowment still fall within the penumbra of conventional English. Understanding this distinction is important in the following analysis of the keys of the priesthood.

### The Signs of the Priesthood

A sign, as defined previously, is a vehicle for conveying information, and in the temple this information is of a spiritual nature. This suggests that the signs of the priesthood are associated with the medium of spiritual communication. Normally such exchanges occur between God and man through prayer. If the endowment signs possess a relationship to prayer, we would expect the ceremony to include provisions for teaching or illustrating that relationship. It does so in the nature of a particularly ritualistic prayer, called either the "true order of prayer" or simply the "order of prayer." Joseph Smith considered such prayer especially efficacious. Bathsheba W. Smith, a contemporary of the Prophet, represented his views on prayer in these

words, "Once when speaking in one of our general fast meetings, he said we did not know how to pray to have our prayers answered. But when I and my husband had our endowments ... Joseph Smith presiding, he taught us the true order of prayer." (35) This was exactly the understanding of Bathsheba's husband, George A. Smith, who stated in the Nauvoo Temple that whenever he and a missionary companion (who had also been endowed by Joseph Smith) "could get the opportunity they retired to the wilderness or to an upper room --- they did so and offered up the signs ... [and their prayers] were always answered." (36)

Sufficient available documentation exists to describe the general features of the true order of prayer taught by Joseph Smith to those he endowed. Heber C. Kimball described such prayer in a private residence; after forming a circle, the men "offered up the signs [of the priesthood] and prayed." (37) The forming of a circle and offering of the signs of the priesthood occupied a central part in the true order of prayer. The signs of the priesthood were the means of "signing" to God during the prayer. The forming of a circle for conducting the prayer resulted in such devotional activities being called prayer circles.

The true order of prayer was particularly suited to the temple environment. The following description of the true order of prayer as it was conducted among a group of Saints in the Nauvoo Temple depicts its functioning in that setting: "The whole assembly were then formed into 2 circles one within the other. The signs and tokens were given, the proper attitude for prayer assumed, and Elder [John] Taylor being mouth the whole congregation united with him in prayer to God." (38) Prayer by assembled participants in circles was not the only method in which the true order of prayer could be utilized in a temple setting; single individuals could also pray after this order. A later example of an individual's prayer after the true order concerned Lorenzo Snow in the Salt Lake Temple, who "put on his holy temple robes, repaired ... to the same sacred altar [in the Salt Lake Temple holy of holies], offered up the signs of the priesthood and poured out his heart to the Lord." (39)

Although officiators taught new endowees the true order of prayer in the endowment, its use is not wholly confined to the temple. As the Saints left Nauvoo and traveled west, Brigham Young's party held a few prayer circles on the prairie. (40) After arriving in Utah, Church leaders formally organized individuals into special prayer circles which crossed ecclesiastical boundaries, as well as others organized within Church priesthood quorums, and among ward and stake officers. Both of these types of prayer circles met for instruction and the true order of prayer in dedicated rooms in private residences, meeting houses and Church offices, as well as the Endowment House and later in the temples. Eventually Church leaders disbanded special prayer circles in 1929 and ecclesiastical prayer circles in 1972. (41) Brigham Young publicly described the nature of such non-temple prayer circles, when he said that a "Quorum of High Priests [could] go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give [them] a revelation ... and they [would] have a right to receive it." (42)

Not only could endowed Saints meet in private prayer circles, but they could also pray after the true order as individuals outside the temple. In May 1844 Heber C. Kimball used the true order of prayer in private and recorded the following in his diary, "Last night I clothed my self [in the robes of the priesthood] and offered up the signs of the Holy Priesthood and called on the name of the Lord, he heard me for my heart was made comfortable. (43) These illustrations clearly indicate that the true order of prayer was not confined necessarily to a temple, something many contemporary Mormons would likely find surprising. This was precisely the instructions given to the Saints in the

Nauvoo Temple by members of the Twelve. George A. Smith taught, "When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, and act as one mind, the Lord will hear us and answer our prayers." He further counseled the Saints, "It would be a good thing for us to put on our garments [robes?] everyday and pray to God, and also in private [prayer] circles, when we can do so with safety." (44) On another, later occasion Brigham Young "said the family Altar was the same as an Altar in the prayer circle. It is for parents and children to join hands over the altar and pray. (45) Perhaps this was precisely the type of prayer followed in the home of Heber C. Kimball, where "morning and evening the [family] members were called in to surround the family altar and offer up praise and petitions to the Throne of Grace." (46)

Such clear instructions, as that given in the Nauvoo Temple to endowed members on the use of the true order of prayer, is not given to contemporary Mormons. Even the opportunity to participate in ecclesiastical prayer circles outside the temple is no longer available to them. Few Latter-day Saints today have the benefit of the teachings of the early Brethren on the signs of the priesthood and on the true order of prayer. At one time those early leaders counseled the members to put on robes everyday and pray. To those members who followed this counsel the signs of the priesthood would have assumed a distinctive importance in their lives.

If contemporary Mormons realized that a "family altar was the same as an Altar in the prayer circle," then perhaps the statement contained in a recent Church manual might take on added significance, "When your children are young, you teach them to pray as you kneel with them in personal prayers, as well as in family prayer. As they grow and their personal prayers become more private, the family prayer circle becomes the main way you teach your children the true spirit of prayer." (47) If the keys of the priesthood assumed a more prominent place in Church members' devotional daily lives, the potential of the family prayer circle mentioned by John Taylor might actually be realized:

And do not forget to call upon the Lord in your family circles, dedicating yourselves and all you have to God every day of your lives; and seek to do right, and cultivate the spirit of union and love, and the peace and blessing of the Living God will be with us, and He will lead us in the paths of life; and we shall be sustained and upheld by all the holy angels and the ancient patriarchs and men of God, and the veil will become thinner between us and God, and we will approach nearer to him, and our souls will magnify the Lord of hosts. (48)

#### The Key-Words of the Priesthood

As defined previously, the endowment key-words constitute certain passwords which provide the means for opening or revealing that which is hidden. Although Joseph Smith frequently claimed that some of his teachings constituted "keys" for unlocking theological mysteries, most of these keys did not share any relationship to temple rituals. (49) However, in 1842 he stated that the new name, mentioned in the Book of Revelation, was a key word. (50) According to Charles C. Rich, one of Joseph Smith's associates, the new name could "only be obtained through the endowment." He then stated that the new name/key-word showed persons "how they could ask for and receive certain blessings." (51) His statement corresponded to Joseph Smith's instructions to members of the Nauvoo Female Relief Society, in which he said that once they had received their endowment they would "know how to ask the Lord and receive an answer." (52) This was precisely the understanding of Amasa Mason Lyman:

This is why you are required to be sober, to be honest, [so] that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys by which you may ask for things you need and obtain them." (53)

These statements suggest that there is a correlation between the key-words of the priesthood, the signs of the priesthood and the true order of prayer. Joseph Smith's teachings implied that through the use of the true order of prayer, the offering the signs of the priesthood and the invoking of the key-words of the priesthood, efficacious prayer was possible. On one occasion he "spoke concerning key words. The g[rand] key word was the first word Adam spoke and [it] is a word of supplication .... It is the key word to which the heavens [are] opened. (54) By this statement, and the one concerning the new name noted previously, Joseph Smith indicated that there were at least two key-words by which one could ask and receive blessings and revelation, even opening the heavens. In the Nauvoo Temple Brigham Young spoke at some length on the nature of these keywords, indicating there were other key-words beside the new name and the grand key-word, all of them corresponding to the names of the keys of the priesthood. He said:

There were 4 penal signs and 4 penal tokens and each one of them alludes to certain names .... should I or any of you want to inquire of the Lord for anything ancient that transpired on Planets that rolled into existence long after this world or theater of action was organized --- I would use my New Name because it is more ancient than himself and refers to ancient things --- and should I want to inquire for things that are Modern I would use my own name and to inquire for things that are Future I would use the name which refers to things in [the] future --- using the signs that are connected with the 3 names. (55)

By way of summary, he said, "Thus with your ancient name, your modern name, and the name that was last given you, you [can] inquire concerning things past, present and future." (56) Brigham Young did not include the grand key-word, mentioned by Joseph Smith, in his description of the keywords of the priesthood, but one individual claimed that in the endowment the Saints received the "key that opens the heavens. (57) With these four key-word Brigham Young taught if men asked God for a revelation, they would have a right to receive it. (58)

Brigham Young's forthright statement indicates the close relationship of the signs of the priesthood and the key-words of the priesthood to the true order of prayer. In this context the keywords of the priesthood constitute the names or passwords, used to obtain blessings and revelations from the heavens through the true order of prayer. If the true order of prayer were to become meaningful to modern Mormons, the key-words of the priesthood would also take on added significance to their daily lives outside the temple. Perhaps then, the comments of A. Theodore Tuttle might spark a more sympathetic response:

Isaac worshipped at an altar of stone. He sought there answers to life's questions: Where did I come from? Why am I here? Where am I going? These are questions every man asks. These questions continue with us. Biblical scriptures alone cannot answer these questions. Revealed religion, however, gives clear and solid answers. (59)

With a clearer understanding of the true order of prayer the Saints might also be discomfited upon hearing the following lament by Spencer W. Kimball:

However, it is sad truth that if prophets and people are unreachable, the Lord generally does nothing for them. Having given them free agency, their Heavenly Father calls, persuades, and directs aright his children, but waits for their upreaching hands, their solemn prayers, their sincere, dedicated approach to Him. If they are heedless, they are left floundering in midnight's darkness, when they could have the noonday sun. (60)

#### The Tokens of the Priesthood

By previous definition a token is a symbol, as well as the means for authenticating authority or right. If the tokens of the priesthood are symbols, they constitute the symbols of the priesthood. There are four tokens, two each associated with the Aaronic Order of the Priesthood and the Melchizedek Order of the Priesthood. If the tokens symbolize these two priesthood orders, why are there four instead of two? Although neither Joseph Smith nor the Twelve addressed this aspect of the keys of the priesthood, the probable answer to this question can be found in Joseph Smith's teachings on the nature of the orders of the priesthood. He taught that there was actually only one divine power on the earth, called the priesthood. This priesthood was centered in Jesus Christ and was called accordingly the Holy Priesthood after the Order of the Son of God. Out of reverence for the divine Name this priesthood came to be called the Melchizedek Priesthood. (61) Then he declared, "All priesthood is Melchizedek, but there are different portions or degrees of it." (62) Two of the "different portions" in the Church were the Aaronic Order of the Priesthood and the Melchizedek Order of the Priesthood, which he called the "Grand Heads." (63) Furthermore, when he addressed the Saints using the seventh chapter of Hebrews as his text, he identified two additional orders of the priesthood: the Levitical Order and the Patriarchal Order. (64) In his exegesis on this chapter he placed all of these orders within a temple context. (65) By extension we can postulate that the four tokens of the priesthood symbolize these four priesthood orders: the Levitical and the Aaronic corresponding to the two tokens of the Aaronic Priesthood; and the Patriarchal and the Melchizedek to the two tokens of the Melchizedek Priesthood. Circumstantial evidence for this identification can be found in a number of places. One possible correlation is the robe of the priesthood worn during the endowment ceremony. Mormons don special attire in the temple, the same as in ancient initiation rites. (66) The first token of the Aaronic Priesthood has no temple robe associated with it. Anciently the Levites similarly functioned in the temple without wearing special robes. They maintained the sanctuary and assisted the Aaronic priests in the temple cult, but did not perform sacrifices. (67) The lack of robes in symbolizing the first Aaronic key is a suitable expression of the Levitical Order. In the Mormon ceremony the participants clothe themselves in the temple robes upon receiving the second token of the Aaronic Priesthood. In a similar fashion the ancient Aaronic priests wore special temple robes while performing the temple rituals prescribed by the Mosaic law. (68) Throughout the rest of the endowment the participants wear temple robes. In Mormon theology the ordinances (baptism for the dead, initiatory ordinances, endowment, marriages, etc.) associated with these orders are identified with temple rites. (69) Appropriately those participating in these temple rites wear their robes on the proper shoulder, or at least the temple garment. Another source of evidence concerns the changing of robes during the ceremony. Initially after the participants put on their robes, they changed them from shoulder to shoulder twice upon receiving the two keys associated with



Melchizedek Priesthood. In the 1920's the First Presidency approved a single robe change. (70) This modification masked in some degree the identification of the tokens with the various priesthood orders, which was emphasized by the robe changes before receiving the next token of the priesthood.

In Joseph Smith's teachings the reception of the tokens of the priesthood was not just an intellectual exercise without practical application in a person's daily religious life. This is evident by his forthright and emphatic teachings on the means for identify messengers from the unseen world. He himself claimed numerous such encounters, both with good and evil spirits. (71) By extending those keys, by which he taught that the Saints could also gain access to the same supernatural experiences, he was concerned lest they could be deceived by evil spirits, as he had been on at least one occasion. (72) George A. Smith said, "There was no point which the Prophet Joseph Smith dwelt more than the discerning of Spirits." (73) He fully expected those who received the keys of the priesthood to have such encounters and those he endowed understood this as well. An incident described by Samuel W. Richards during a prayer circle held in the Nauvoo Temple in 1846 illustrated this understanding. During the true order of prayer members of the prayer circle "beheld angels and the glory of God." After the completion of the prayer one man proposed that the circle pray again for "the Prophet Joseph to come into [their] midst and converse with them." The men gave the suggestion serious consideration, but finally the president of the circle disapproved it, stating they "had no such right to pray for such a thing." (74) Note that the men did not consider it unreasonable to expect that the deceased Joseph Smith could appear in their midst upon using the proper procedures, only that ultimately such a request was improper. The Nauvoo Saints fully expected the use of the keys of the priesthood and the true order of prayer to result in supernatural experiences. Joseph Smith further taught that supernatural messengers could be tested and properly identified through the use of "certain keys and words by which spirits and personages may be detected, which cannot be revealed to the Elders till the Temple is completed." (75) These keys were the tokens of the priesthood, and although they could not be revealed to the Saints except through the temple rituals, he indicate publicly that they consisted of handshakes. He used such phrases as, "If an angel or spirit appears offer him your hand," and "offer him your hand and request him to shake hands with you." (76)

Finally, Joseph Smith explained there was a further extension of the authenticating aspects of the tokens. He said it was necessary to have received certain keys in order to pass by the angels into celestial glory. (77) Such doctrine was also the teaching of his associates. Brigham Young stated on numerous occasions that there were sentinels or porters which guarded the way to the celestial kingdom and to whom persons will have to prove their knowledge of key-words, signs and tokens before gaining admittance. (78) He stated that we would be tested as we "are conducted along from this probation to other probation's, or from one dispensation to another dispensation by those who conducted those dispensations." (79) A recent priesthood study manual echoes Brigham Young's sentiments, "We will be judged as we pass from one stage of existence to the next --- evaluations of our progress at each step along the way." (80)

#### The Penalties Associated with the Keys of the Priesthood

According to the previous definition, the penalties associated with the keys of the priesthood consisted of the willingness of the Saints to foreswear themselves to a stated penalty if they did not fulfill the obligations assumed upon receiving the signs and tokens. These obligations concerned holding the keys sacred. In the Nauvoo Temple George A. Smith stressed "the importance of

keeping sacred the signs & tokens." (81) Understandably, some Latter-day Saints may hesitate to exercise the prerogatives of the keys of the priesthood outside the temple because of these obligations. Yet Brigham Young said that under appropriate circumstances it would not be improper. He stated that no person had the right "to give the signs & tokens except when assembled together, according to the order of the priesthood, which is in an upper room." (82) George A. Smith actually sought out "an upper room ... for offering up the signs" in prayer while in the mission field. (83) He also counseled the Nauvoo Saints "to put on [their] garments every day and pray to God [as individuals] and in private [prayer] circles when they can do so in safety." (84) For instance, when the Saints conducted a prayer circle on the prairie during their westward trek, they posted guards, lest unauthorized persons should stumble upon the group. (85) With such precautions, endowed members could conduct sacred devotions without exposure to outsiders, which would allow the Saints to act upon the knowledge they have been taught in the endowment.

### Concluding Thoughts

The foregoing presentation has demonstrated, I hope, the value Joseph Smith, Brigham Young and other early Church leaders placed on the keys of the priesthood as bestowed in the endowment. Evidence suggests that they also made efforts to transfer such esteem to those they endowed in the Nauvoo Temple, Council House, and Endowment House. However, Brigham Young's 1877 set summary lecture seemed to have curtailed the more extensive instructions of the past, so that since that time there have been few opportunities for Latter-day Saints to learn about the functional aspects of the keys of the priesthood, particularly as they apply to the true order of prayer. Without such instructions is it little wonder that some Mormons view the signs and tokens with ambivalence and as having little application except in the temple? In his paper on the endowment David John Buerger defined seven aspects of the ceremony that might account for apparent waning enthusiasm for temple attendance among contemporary Latter-day Saints. (86) Item four of Buerger's list was the incongruity of the endowment appearing to parallel a fraternal

"lodge" with special attire, secret handshakes, coded words and violent penal oaths. He suggested that if these elements of the ceremony "were detached from the endowment or performed in another sequence," this would allow more time in the endowment service for mediation, prayer and worship. (87) It seems to me he is suggesting that, if the more esoteric aspects of the ceremony --- ceremonial clothing, signs and tokens, ritualized prayer and veil ceremony --- were excised from the endowment, there could be time for more traditional forms of Christian worship. Such a radical departure from the ritual's format would do violence to those features that make the temple what it is, not so much a place of worship, but an edifice for the reception of ordinance blessings and promises, and the acquisition of knowledge and power.

I would suggest another, less drastic approach. Instead of altering the endowment by radically changing its structure and content, an attempt could be made to restore the original concepts expressed by the Twelve at Nauvoo in the minds of twentieth century Latter-day Saints. As these concepts apply to the keys of the priesthood, it appears that these early brethren viewed the signs and tokens as practical and functional adjuncts to their normal devotional activities. To them the true order of prayer could be used for their personal benefit and blessing. For instance, George A. Smith, when addressing this aspect of the endowment, said, "When a man and his wife are united in feeling, and act in union, I believe they can hold their children by prayer & faith."

(88) This was surely the view of Amasa Mason Lyman (quoted previously and

worth quoting again):

This is why you are required to be sober, to be honest, [so] that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys [of the priesthood] by which you can ask for things you need and obtain them --- this is the key by which to obtain all glory and felicity of eternal life --- It is the key by which you approach God. (89)

To these men the keys of the priesthood were efficacious in their lives, and therefore potentially in the lives of those they conducted through the endowment.

Finally, it is not my place to suggest that anyone should personally institute the prerogatives latent in the keys of the priesthood. That is, after all, a highly personal response to the endowment experience. There is, however, nothing in the instructions of the early brethren to preclude the decision of endowed members of a family using the true order of prayer in their family prayer circles; or for that matter as individuals and married couples to pray using the true order in private. In fact, there is nothing said in the current ceremony to prohibit it. On the other hand, there is evidence that Brigham Young and the Twelve in the Nauvoo Temple encouraged its implementation. It was Amasa Mason Lyman who emphatically told the Saints:

You have now learned how to pray. You have been taught how to approach God and be recognized.... The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything: you have the key by which if you are faithful, you will claim on you, and on your posterity, all the blessings of the priesthood. (90)

1. David O. McKay, "The Temple Ceremony," typescript of an address given September 25, 1941, in the Salt Lake Temple Annex, p. 1, original manuscript in the Harold B. Lee Library, Brigham Young University, Provo, Utah. Hereafter cited as Lee Library, BYU. President McKay stated that the reason such people were disappointed was likely that they "failed to comprehend the significance of the message that was given in the Temple." (Ibid.)

2. David John Buerger, "Development of the Mormon Temple Endowment Ceremony," *Dialogue, A Journal of Mormon Thought*, 20 (Winter, 1987): 67, 68.

3. One of the first Mormon scholars to suggest seriously a masonic influence on Mormon temple rites was Reed C. Durham in a paper entitled, "Is There No Help for the Widow's Son?" He stated, "there is absolutely no question in my mind that the Mormon ceremony which came to be known as the endowment, introduced by Joseph Smith to Mormon masons, had an immediate inspiration from Masonry. This is not to suggest that no other source of inspiration could have been involved but the similarities between the two ceremonies are so apparent and overwhelming that some dependent relationship cannot be denied." (Author's transcript from an original audio recording, p. 6, of the paper read at the Mormon Historical Association Annual Meeting, Nauvoo, Illinois, 1974.)

4. Buerger, "Development of the Mormon Temple Endowment Ceremony," p. 45. David John Buerger also stated in a symposium paper, "The issue of possible originating influence with respect to the endowment's various signs, tokens, and penalties most logically appears to lie with Freemasonic sources." ("The Evolution of the Mormon Endowment Ceremony,"

p. 6. from my transcript of an audio tape recording of a paper presented at the 1986 Sunstone Theological Symposium, Salt Lake City, Utah.) In conclusion he stated, "The symbolism which originally had great meaning and importance to Joseph Smith and early Mormons has now a diluted significance to twentieth century Mormons. Such elements of out-dated symbolism, largely vestiges of nineteenth century masonic influence, include the idea of a secret ceremony, secret handshakes and signs, strange clothing, and intimidating penalties for revealing these secrets." (ibid., p. 27.)

5. Armand L. Mauss, "Reflections on Temple Worship," *Dialogue: A Journal of Mormon Thought*, 20 (Winter 1987): pp. 79-80. Emphasis in the original.

6. Andrew F. Ehat and Lyndon Cook, eds., *The Words of Joseph Smith* (Provo: Brigham Young University Press, 1980), p. 119.

7. Catherine Lewis, *Narrative of Some of the Proceedings of the Mormons* (Lynn, Mass.: By the Author, 1848), p. 11.

8. *Journal of Discourses*, 26 vols. (Salt Lake City, facsimile edition, 1967), 2:315. Emphasis added.

9. Brigham Young 1844-1846 Diary, Jan. 12, 1846, Library-Archives, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as Church Archives.

10. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1845, Church Archives.

11. Abraham O. Smoot Journal, Jan. 17, 1846, Lee Library, BYU.

12. Lewis, *Narrative of Some Proceeding of the Mormons*, p. 11.

13. Heber C. Kimball 1845-1846 Journal, Dec. 7, 14, 21, 28, 1845, Church Archives. Most Sabbath meetings were discontinued when the number of persons attending became too great for the room to hold comfortably.

14. John Hyde, Jr., *Mormonism: Its Leaders and Designs* (New York: W. P. Fetridge, 1857), p. 99.

15. John H. Beadle, *Life in Utah; or, the Mysteries and Crimes of Mormonism* (Philadelphia: National Publishing Co., 1870), p. 498.

16. [William Cook], *The Mormons: The Dream and Reality* (London: Joseph Masters, 1857), p. 40.

17. Apostate, "The Endowments," *Salt Lake Tribune*, Dec. 8, 1878; Mrs. S. R. G., "Lifting the Vail," *Soft Lake Tribune*, Sept. 28, 1879; Fanny Stenhouse, *Tell It All. The Story of A Life's Experience in Mormonism* (Hartford: A. D. Worthington & Co., 1875), p. 366; and Ann Eliza Young, *Wife No. 19*, (Hartford: Dustin, Gilman & Co., 1873), p.368.

18. Buerger, "Development of the Mormon Temple Endowment Ceremony," p. 50.

19. Having attended such a meeting in the early 1960's, I can speak from experience that the information given was superficial. There was no mention of the signs and tokens. The questions asked by the missionaries were general in nature. This was likely a result of the relative inexperience of the newly endowed missionaries in temple matters. Conversations with recent return missionaries suggests that this procedure is not followed currently. However, one individual indicated that as a "reward" for excellence missionary service he and a few other missionaries were allowed to perform proxy endowments and meet afterwards with a member of the Jordan River Temple presidency for a question and answer session.

20. See: David John Buerger, "Chronological Bibliography of Publications giving the Mormon Temple Ceremony in Full or in Part," unpublished paper, 1983; copy in author's files. This bibliography contains over 100 entries.

21. Larry Cozad and Bob Witte, *Unfruitful Works of Darkness*. Temple

Ritual Recorded in the Provo Temple, audio recording, 2 cassettes (Issaquah, Wash.: Saints Alive in Jesus, 1984). Another partial recording of the temple endowment is Chuck Sackett and Dolly Sackett, *Mormon Temple Rituals Verbatim*, audio recording, 1 cassette (Thousand Oaks, Cal.: Ex-Mormons for Jesus, 1980).

22. Joseph Smith, *The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981), 124:34. Hereafter cited as D&C.

23. Joseph Smith, Jr., *The History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., 2nd rev. ed. (Salt Lake City: Deseret Book Co., 1973), 1:2.

24. Heber C. Kimball 1845-1846 Journal, December 11, 1845, Church Archives.

25. Heber C. Kimball 1845-1846 Journal, Dec. 11, 1845, Church Archives; Lewis, *Narrative of Some of the Proceedings of the Mormons*, p. 9.

26. William Hall, *The Abominations of Mormonism Exposed* (Cincinnati: I. Hart & Co., 1852), p. 49.

27. Hyde, *Mormonism*, pp. 40-41.

28. Webster's New International Dictionary of the English Language, 2nd ed., unabridged (Springfield: O. & C Merriam Co., 1961), s.v., sign.

29. Ibid., s.v., token.

30. Ibid., s.v., key, key-word.

31. Webster's New World Dictionary of the English Language (Cleveland and New York: World Publishing Co., 1959), s.v., key.

32. Webster's New International Dictionary of the English Language, s.v., password.

33. Ibid &, s.v. penalty.

34. Chuck Sackett, *What's Going on in There?* (Thousand Oaks, Cal.: Chuck Sackett, 1982), pp. 14-15, 60-61.

35. Bathsheba W. Smith, "Recollections of the Prophet Joseph Smith," *Juvenile Instructor*, 27 (June 1, 1892): 345.

36. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1846, Church Archives.

37. Ibid., June 25, 1845. Spelling corrected.

38. Ibid., Dec. 21, 1845.

39. LeRoi C. Snow, "Remarkable Manifestation to Lorenzo Snow," *Church News*, Apr. 2, 1938. This was the occasion when the Savior appeared to Lorenzo Snow in the Salt Lake Temple. Anthon H. Lund told LeRoi C. Snow "a number of times of the Savior's appearance to [Lorenzo Snow], after he had dressed in his Temple robes, presented himself before the Lord and offered up the signs of the priesthood." (Ibid.)

40. Elden J. Watson, *Manuscript History of Brigham Young, 1846-1847* (Salt Lake City: Elden J. Watson, 1971), pp. 556, 609.

41. D. Michael Quinn, "Latter-day Saint Prayer Circles," *Brigham Young University Studies*, 19 (Fall 1978): 97-103. Apparently the only organized prayer circle functioning at this time is among the First Presidency and the Quorum of the Twelve. A Prayer circle, of course, continues to be formed during each endowment session.

42. *Journal of Discourses*, 9:91.

43. Heber C. Kimball 1844-1845 Journal, May 6, 1844, Church Archives. Spelling corrected. At the time Kimball was in Washington, D.C., campaigning for the election of Joseph Smith as President of the United States.

44. Ibid., Dec. 21, 1845.

45. Wilford Woodruff 1854-59 Journal, Apr. 25, 1858, Church

Archives.

46. Orson F. Whitney, *The Life of Heber C. Kimball* (Salt Lake City: Bookcraft, 1967), p. 426.

47. *Come Unto Me. 1983/1987 Melchizedek Priesthood study Guide* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986), p. 128.

48. *Journal of Discourses*, 20:361.

49. Ehat and Cook, *Words of Joseph Smith*, pp. 6, 7, 161, 178, 218; Fred C. Collier, ed., *The Teachings of the Prophet Brigham Young*, vol. 3 (Salt Lake City: Collier Publishing Co., 1987), p. 322.

50. Ehat and Cook, *Words of Joseph Smith*, p. 169; D&C 130:10-11.

51. *Journal of Discourses*, 19:250.

52. Joseph Fielding Smith, ed., *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book Co., 1976), p. 226.

53. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1845, Church Archives.

54. William Clayton 1844 Journal, June 15, 1844, as quoted in *Clayton's Secret Writings Uncovered* (Salt Lake City: Modern Microfilm Co., 1983), p. 59.

55. John D. Lee 1844-1846 Journal, Dec. 28, 1845, Church Archives. Spelling corrected. See also: Heber C. Kimball 1845-1846 Journal, Dec. 28, 1845, Church Archives; General Record of the Seventies, Book B, Dec. 28, 1845, Church Archives.

56. Heber C. Kimball 1845-1846 Journal, Dec. 28, 1845, Church Archives.

57. [Cook], *The Mormons: The Dream and the Reality*, p. 37.

58. *Journal of Discourses*, 9:91.

59. A. Theodore Tuttle, "Altar, Tent, Well," *Ensign*, 3 (Jan. 1973): 66.

60. Spencer W. Kimball, "Revelation: The Word of the Lord to his Prophets," *Ensign*, 7 (May 1977): 76. Emphasis added.

61. D&C 107:1-4.

62. Ehat and Cook, *Words of Joseph Smith*, p. 59.

63. D&C 107:5-6.

64. Ehat and Cook, *Words of Joseph Smith*, pp. 244-247.

65. See text and commentary in Ehat and Cook, *Words of Joseph Smith*, pp. 244-247; 301-308.

66. See: Hugh Nibley, "Sacred Vestments," Preliminary Report, Foundation for Ancient Research and Mormon Studies, Provo, Utah, 1975; Blake Ostler, "Clothed Upon: A Unique Aspect of Christian Antiquity," *Brigham Young University Studies*, 22 (Winter, 1982): 31-45.

67. Numbers 3;4; 2 Chronicles 29; Mehan Haran, *Temples and Temple-Service in Ancient Israel* (Oxford: Clarendon Press, 1978), pp. 92-103; Joachim Jeremias, *Jerusalem in the Time of Jesus* (Philadelphia: Fortress Press, 1967), pp. 207-213. Jeremias noted, that "the LeAtes took no part in offering sacrifice," but "discharge[d] all the humbler duties which resulted from the function and maintenance of the temple." (pp. 207, 209.)

68. Exodus 28; Haran, *Temples and Temple-Service in Ancient Israel*, pp. 165-174; Jeremias, *Jerusalem in the Time of Jesus*, pp. 147-160; 198-207.

69. D&C 124:39; 127; 128; 132.

70. This change came about at the suggestion of Salt Lake Temple president, George F. Richards. concerning this he wrote in his journal: "This day I went before the [First] Presidency and presented to them an important change in the endowment ceremony by which the robes should be placed on the left shoulder first and then changed to the right shoulder

only once before entering the Terrestrial room.... I am to come back with a definite recommend[ation] of the Presidency of the Temple." Four days later, he wrote, "I presented [to the First Presidency] the suggestion of a change in the order of robing and in wording of the ordinances and lecture which were by vote approved." The robe changes, as well as other alterations in the ceremony, were adopted in order to clarify and shorten the services. (George F. Richards Journals, June 3, 7, 1922, typed extracts, originals in Church Archives.)

71. Ehat, "Introduction of Temple Ordinances," pp. 33-35.

72. See D&C 128:20 where Michael had to intervene in one of Joseph Smith's supernatural experiences and expose Satan as an angel of light. This vision occurred early in his ministry on the Susquehanna River, probably before the restoration of the Melchizedek Priesthood which he mentioned afterwards in this account. It assuredly occurred before Joseph Smith had received the keys for trying the spirits, by which he could have exposed the Devil unaided. He received such keys in the Kirtland Temple theophany of 1836.

73. Minutes of Meetings held in Provo City, Nov. 28, 1869, Microfilm, Lee Library, BYU, as quoted in Ehat, "Introduction of Temple Ordinances," p. 33.

74. Samuel Richards Journal, Mar. 22, 1846, extracts from microfilm copy in Nels B. Lundwall Collection, Lee Library, BYU.

75. Ehat and Cook, Words of Joseph Smith, p. 119.

76. Ehat and Cook, Words of Joseph Smith, p. 44; D&C 129:4. For further sources on Joseph Smith teachings on the discerning of spirits, see: D&C 50:30-35; 128:20; 129:1-9; Smith, Teachings of the Prophet Joseph Smith, pp. 21, 162, 202, 221, 227, 325; Ehat and Cook, Words of Joseph Smith, pp. 119-120. For a brief discussion on this concept, see: Ehat, "Introduction of Temple Ordinances," pp. 33-35.

77. Ehat and Cook, Words of Joseph Smith, p. 108.

78. Journal of Discourses, 2:31, 315; 5: 331-332; 6:63; 7:289; 8:224; 10:172; 12:163. In some of these sources Brigham Young claimed that one of the sentinels would be Joseph Smith, as well as other prophets, such as Peter, Abraham, Jesus and at length Adam. See also Orson Hyde's statement in Ibid., 6:154-155.

79. Journal of Discourses, 6:63.

80. Put on Thy Strength of O Zion: 1985 Melchizedek Priesthood Study Guide (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984), p. 154.

81. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1845, Church Archives.

82. Ibid., Dec. 28, 1845. Emphasis added.

83. Ibid., Dec. 21, 1845.

84. Ibid.

85. Watson, Manuscript History of Brigham Young, p. 609.

86. Buerger, "Development of the Mormon Temple Endowment Ceremony," pp. 66-69.

87. Ibid., p. 69.

88. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1845, Church Archives.

89. Ibid.

90. Ibid.

## APPENDIX 2

### THE TRUE ORDER OF

## GAINING KNOWLEDGE

At the April 1844 General Conference of the Church, the Prophet Joseph said that it was "...the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another..." (6 Apr. 1844.) Joseph Smith learned the reality of this principle early in his life, when still a boy of fourteen. He learned that the Father and Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept that one may converse with God has been a true principle from the days of Adam down to the present time.

But apparently there is more to praying than just praying. According to the Prophet Joseph, a person must learn how to approach God in the proper manner if he ever expects a reply:

"Having a knowledge of God, we begin to know how to approach him and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us." (Joseph Smith 6 April 1844; Words of Joseph Smith.)

Apparently it is only when we learn how to approach God in the proper manner that we are able to have the heavens unfolded to us. On another occasion when Joseph was addressing a group of Relief Society sisters:

"He spoke of delivering the Keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, and the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer." (TPJS, p. 226.)

This statement by the Prophet clearly points out that the saints of his day did not know how to pray so as to receive an answer from God, or at least not a full and complete answer. And how did they pray? They prayed just as we do now: they addressed their prayers to the Father, expressed thanks for their blessings, petitioned the Father's assistance in their lives, and closed in the name of Jesus Christ. Yet Joseph believed and openly taught that these steps were not sufficient.

Bathsheba W. Smith, wife of Apostle George A. Smith reemphasized this same point. She states that Joseph told her:

"...that we did not know how to pray and have our prayers answered. But when I and my husband had our endowments...Joseph Smith presiding, he taught us the order of prayer." (Words of Joseph Smith, p. 54.)

Thus as Sister Smith points out, prayers other than those offered in the true order, as Joseph taught her, lack power - they fall short and do not constitute a complete pattern of the proper way to pray. Obviously, anything less than the proper order, or the "true order" of addressing Deity, is by its very nature an improper or incomplete order of prayer.

The true order of prayer is the most proper way to pray. It is the ideal way in which prayer should be offered. Unfortunately our circumstances and surroundings do not always lend themselves to the proper mode of prayer and so the Lord has made provisions for prayers in other than the true order- the optimum manner - to ascend to him. Nevertheless, we should not become



complacent, being content to allow the lower orders of prayer to suffice but should always approach as nearly as possible the proper, complete, true order of prayer.

Baptism for the dead is performed in the temples of the Lord and is carried out in a specifically prescribed manner. However, when circumstances in the early days of the Church would not permit these baptisms to be done "properly" the Lord allowed and accepted them when performed in the Mississippi river. He then suspended this practice when it became possible to perform them in the "proper" manner. And so it is with prayer - form and format are important, but when circumstances prevent full implementation then the Lord will accept prayers offered according to the circumstances and knowledge of the person offering them. The material presented in this chapter is done so in an attempt to better understand how the true order of prayer should be applied in our daily lives.

The reader is cautioned to accept this material only as a guide to historical events in Church history and as general information on this subject. This is an extremely sensitive and sacred subject and must be approached with the sacredness and reverence which it deserves. Personal instruction by the Spirit must be received on this matter for this sacred order is not something with which to trifle.

The author does not teach, encourage, endorse, advocate, advise, counsel, or recommend that others engage in the practice of this sacred principle except as you are expressly authorized by God. Obedience to personal revelation is the key to a successful relationship with God and it is through personal revelation that you should weigh the material contained herein.

#### RESTORATION OF THE TRUE ORDER OF PRAYER

There is some evidence to indicate that Joseph Smith discovered the true order of prayer even before he had the first vision. In an 1835 account of the first vision, in which Joseph related his experience in the grove to a man by the name of Matthias, he states:

"Being thus perplexed in mind I retired to the silent grove and there bowed down before the Lord, under a realizing sense (if the Bible be true), ask and you shall receive, Knock and it shall be opened, seek and you shall find, and again, if any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." (Joseph Smith, 9 Nov 1835.)

The formula of asking, seeking, and knocking is, in parable form, the summation of what a person must do to open the heavens and is encompassed in the true order of prayer. More information on this topic will be presented later in this chapter.

In January of 1833, the Prophet taught the brethren of the School of the Prophets how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage "...in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath..." and on this occasion the Father and the Son appeared to them. (see report of Zeebedee Coltrin, 3 Oct. 1883 -Minutes of the School of the Prophets.)

Inasmuch as this was done almost twelve years prior to the saints receiving their endowments it is a clear example of the fact that though this order of

prayer is taught in the endowment it is not dependent upon the endowment nor upon the temple for implementation.

In 1835 Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son. "Join in prayer," the Prophet said, "one by mouth and the others repeat after him in unison. After prayer...anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him...continuing the administration in this way until you receive a testimony that he will be restored." (1835 - Words of Joseph Smith.)

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood (Melchizedek) consisted in obtaining the voice of Jehovah..." (Words of Joseph Smith, p. 42.) In January of 1841 the Lord revealed to Joseph that He would restore the "...fulness of the Priesthood..." in a temple built to His name. In this revelation Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "...the keys whereby (they) may ask and receive blessings." (See D&C 128:95 & 97.) In the 1879 edition of the Doctrine and Covenants, Orson Pratt, in the heading to the section, indicated that these keys were "the order of God for receiving revelations.

"In January of 1842 Wilford Woodruff records how Joseph Smith as the Editor of the Times & Seasons with John Taylor assisting, were setting the type for printing the first piece of the Book of Abraham, which contains facsimile #1, depicting Abraham upon the altar about to be sacrificed. "But by using the keys of prayer, Abraham is able to call down an angel from heaven and thereby save himself." (19 Feb. 1842) This same principle is very prominent in religious art as well. Many of the prophets of old are depicted as praying with their arms raised heavenward. Many of the paintings of Joseph Smith's first vision depict him praying in the same manner.

On March 30, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo and, basing his remarks around Mark 16:15-18, states that women could anoint with oil and administer to the sick (this he indicated would be better understood in the temple), and that the keys to detect evil spirits would be given in the endowment. (30 Mar. 1842.)

Nearly a month later, the Prophet again addressed the sisters of the Relief Society:

"He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer. He exhorted the sisters...to...arm and sustain(their husbands)...for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season." (CH 28 April 1842.)

The keys of how to ask and receive an answer also contain the knowledge of how to detect false from true messengers from the unseen world. The Prophet was vitally concerned about this aspect of the true order, for he knew that once the brethren were able to commune with heaven, that they would also experience appearances and revelations from evil sources. On May 1, 1842, Joseph preached in the grove and said:

"...the keys are certain signs and words by which false spirits and personages

may be detected from true, which cannot be revealed to the Elders till the Temple is completed." (Joseph Smith, 1 May 1842.)

These signs and words which would be revealed in the Temple were necessary to detect true and false messengers. Apparently the Prophet knew that the keys used to call upon the Throne of Grace in the proper manner would unlock the heavens to all classes of messengers. For this purpose additional keys - signs and words - were necessary to authenticate the messages delivered by the "angelic" ministrants. It is for this cause that great caution must be exercised before consideration is given to implementation of this sacred order, and then only when prompted to do so by the Spirit.

On May 4, 1842, the keys of which Joseph had been speaking were finally delivered to nine of the brethren who had assembled in the upper room of the store in Nauvoo (not a temple).

He instructed:

"...them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds."

The Prophet also said that all these things would be revealed to all the saints as soon as there was a temple built in which the keys could be given. These keys were given to Judge James Adams on this date (4 May 1842). Said Joseph:

"I anointed him to the patriarchal power...to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has (now) gone to a more important word (world?)."

On the 27th of August, 1843, Brigham Young commented that "...any person can ask the Lord for a witness concerning himself and get an answer, but not to lead the Church." In February of 1844 Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God." (23 Feb 1844) When a person is anointed and ordained a king and priest he receives the sealing power which enables him to open the heavens through the use of the keys of prayer, and to "stand in the presence of God." (Gen. 14:31 JST.)

In June of 1844 William Clayton, personal secretary to Joseph Smith, recorded in his journal that:

"The g(rand) key word was the first word Adam spoke and is a word of supplication. He (Joseph) found the word by the Urim & Thummim - it is that key word to which the heavens is (sic) opened."

In August of 1844 Brigham Young stated that he has "the keys and therefore the means of obtaining the mind of God upon (any) subject." (7 Aug. 1844) In the journal of Heber C. Kimball, he records that the "key word" is given in the Terrestrial Kingdom which is the five points of fellowship. (11 Dec 1845) In the journal of John Lee Jones, November 1879, he records that "the Grand

Key...is given to the Citizens of the Kingdom of God, which Key will give man power to gaze upon the Celestial Heavens, and the inhabitants thereof...This Grand Key gives us the privilege (sic) of vesting these far distant planets of exchanging our views & relationship to each other..."

The keys whereby an individual may "ask and receive an answer" were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of how to ask and receive an answer, however, these keys can be used only on a conditional basis. All those who receive the Fullness of the Priesthood (going beyond the preliminary preparatory anointing and actually becoming a King and a Priest by having calling and election made sure coupled with the higher temple ordinances associated therewith), have the conditional basis removed. To understand what these "keys" are and how they are used is the next topic of discussion. Even though they can be referred to in only vague generalities it is assumed that the reader will understand sufficiently to comprehend the message contained in this important section. The prerequisite is to know the endowment.

#### THE MEANING & USE OF THE SIGNS

During general conference on April 6, 1853, President Brigham Young made the following comments about the endowment after the First Presidency and the Patriarch had laid the South East corner stone of the Salt Lake Temple:

"Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell." (JD 2:31; also see JD 12:163; 2:315; 10:172; 6:63; 6:154-155.)

In a discourse given in the Nauvoo Temple, December 28, 1845, President Brigham Young explained concerning the signs and tokens:

"After his fall, another name was given to Adam, and being full of integrity, and not disposed to follow the woman nor listen to her, was permitted to receive the tokens of the Priesthood...the name that was given to Adam was more ancient than he was - The name Adam was given him because he was the first man - but his New Name pertained to the Holy Priesthood and as I before stated is more ancient than he was - there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Thorone (sic) to enquire after ancient things which transpired on Planets (sic) that roled (sic) away before this Planet (sic) came into existence, I should use my New Name which is Ancient and refers to Ancient things - Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood - or is the 3rd token that is given - & refers to the son - the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else - but these signs & tokens that pertain to the Priesthood should never be given anywhere only in such places as belong to the order of the Priesthood." (Brigham Young 28 Dec. 1845; record of the Seventies, Book B, 28 Dec. 1845; N. B. Lundwall Mss. Microfilm Roll #1; Heber C. Kimball "Journal" Book 93; Woman's Exponent Vol. 12, No. 6 p. 42; William Clayton's Minutes, Church Historical Dept. 28 Dec. 1845; John Doyle Lee "Journal", 14d, p. 56-57; Minutes of the Nauvoo Temple Record Sunday, Dec. 28, 1845.)

The use of the fourth sign and token was never mentioned by President Young in this particular discourse as far as we have record. However, from other LDS sources we are able to piece together that the 4th sign is used specifically to open the heavens, to see and not just to communicate, and to have messengers appear so that the person praying might be taught from on high by them face to face.

Let it be remembered that we should consider ourselves as if we were respectively "Adam" or "Eve." After being cast into the lone and dreary world (this one) they began to seek for further light and knowledge which would contain instructions to guide them back into the presence of their Father. They sought for messengers to teach them face to face. They built an altar and offered prayer. After offering up the signs of the Priesthood, Adam uses the last sign to open the heavens, and he receives a visitor - Satan. Then one of Satan's ministers appears to instruct Adam in false doctrine hoping to convince him to pursue the false path. Finally three angelic ministers from the Father appear whom Adam tests in a sacred manner to verify their authenticity. Finding him to be true and faithful in all things, they give him the additional light and knowledge he was seeking. There are those who may question the propriety of reviewing the drama just related, however this story comes from several ancient documents which have been translated and commented upon by scholars who are not LDS. Dr. Hugh Nibley has gathered together some of these texts and published them in his books "Nibley On The Timely and Timeless", and "The Message of the Joseph Smith Papyri" from which I quote in part as follows:

(Quoted from the Combat of Adam)

297-8. Leaving the glorious garden, they (Adam and Eve) were seized with fear and "they fell down upon the earth and remained as if dead."

299. While Adam was still in that condition, Eve, stretching high her hands, prayed: "O Lord...Thy servant has fallen from the Garden" and is banished to a desert place. (p. 15.)

307-8. The next morning as Adam prayed with upraised hands, Satan appeared to him saying, "Adam, I am an angel of the great God. The Lord has sent me to you." It was his plan to kill Adam and thus "remain sole master and possessor of the earth." But God sent three heavenly messengers to Adam bringing him the signs of the Priesthood and Kingship.

309. And Adam wept because they reminded him of his departed glory, but God said they were signs of the atonement to come, whereupon Adam rejoiced.

323-4. After a forty-day fast Adam and Eve were very weak, stretched out upon the floor of the cave as if dead, but still praying. Satan then came, clothed in light, speaking sweet words to deceive them saying: "I am the first created of God...now God has commanded me to lead you to my habitation...to be restored to your former glory."

325. But God knew that he (Satan) planned to lead them (Adam & Eve) to far-away places and destroy them. Adam said, Who was this glorious old man who came to us? Answer: He is Satan in human form come to deceive you by giving you signs to prove his bonafides but I have cast him out. (p. 17.)

326. Adam and Eve, still weak from fasting and still praying, are again confronted by Satan...

329. Again Adam and Eve were sacrificing with upraised arms in prayer, Asking God to accept their sacrifice and forgive their sins... At this Adam and Eve rejoiced. God said: When the terms of my covenant are fulfilled, I will again receive you into my Garden and my Grace. So Adam continued to make this sacrifice for the rest of his days.

330. On the fiftieth day, Adam offering sacrifice as was his custom, Satan

appeared in the form of a man and smote him in the side with a sharp stone even as Adam raised his arms in prayer. (p. 19.) (Hugh Nibley; Nibley On The Timely and Timeless, p. 11,15,17,19.)

"In Judeo-Christian tradition the first representative of the arrested sacrifice is Adam, who, as he was sacrificing on an altar, calling upon God with upraised hands, was accosted by Satan, who tried to sacrifice him, smiting him on the right side with a sharp stone. Adam fell upon the altar and Satan fled. While Eve attempted to raise up her husband, and just as he was at the point of death, God accepted his blood flowing upon the altar as a sacrifice, "and thus sent down his word and healed Adam." Thus, as in the cases of Abraham and Isaac, the sacrifice, though arrested, was no mere empty form, since it was clearly in the process of being carried out to the end in good faith." (Hugh Nibley; The Message of the Joseph Smith Papyri, p. 217.)

There are several principles revealed here which could be treated in another chapter. 1) The fact that when dealing with such sacred subjects one should be prepared to combat the forces of evil in a direct manner because the protective shield referred to in chapter eight will be removed in direct proportion to the degree of further light and knowledge understood by an individual, even to the point of personal face to face confrontation with Satan himself; 2) Once a person has made his calling and election sure, receiving the temple ordinances which accompany that blessing, being made a King and Priest, and having parted the heavens to commune with Deity, the blood of Christ spilt in the atonement will no longer atone for his sins, thereby requiring his personal sacrifice or atonement to be made as Adam was here depicted as in the process of doing.

The following are remarks made concerning the drawing of the ka-sign and a worshipper): "Candidate petitioning for admission, (usually at sunrise); with upraised hands of praise and supplication." (Hugh Nibley; The Message of the Joseph Smith Papyri, p. 117.)

It's most impressive symbol (of the celestial embrace) is the Ka-sign itself, whose upraised arms signify the act of calling upon God, of praising him in the rising Sun, of receiving his protection, and of fusing with his being. (Hugh Nibley; The Message of the Joseph Smith Papyri, p. 244.)

This same sign was apparently used by Abraham to free himself from the altar as he was about to be slain by the idolatrous priest. As previously stated the facsimile itself shows Abraham with his arms raised with an angel of the Lord appearing to free him. Solomon also prayed in this sacred manner and was visited by the Lord.

"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven...And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven...And it came to pass...that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon." (I Kings 8:22; 9:2.)

At the early meetings of the school of the Prophets in 1833, Zeebadee Coltrin describes what happened on several instances while praying with uplifted hands:

"Once Joseph gave notice to the school for all to get up before sunrise, then

wash themselves and put on clean clothing and be at the school by sunrise, as it would be a day of revelation and vision. They opened with prayer. Joseph then gave instruction to prepare their minds. He told them to kneel and pray with uplifted hands. Brother Coltrin then gave an account of the appearance of the Father and Son as given in the Minutes of the 3rd inst. Jesus was clothed

in modern clothing, apparently of grey cloth." (Minutes of the Salt Lake School of the Prophets; Oct. 11, 1883, p. 69.)

"At one of these meetings after the organization of the school, the school being organized on the 23rd of January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from East to West, and Joseph asked if we saw him. I saw him and suppose the others did, and Joseph answered that is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; He was surrounded as with aflame of fire. He (Brother Coltrin) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw him." (Minutes of the Salt Lake School of the Prophets; Oct. 11, 1883, p. 58-60.)

"About the time the school was first organized some wished to see an angel, and a number joined in the circle, and prayed. When the vision came, two of the brethren shrank and called for the vision to close or they would perish, these were Bros. Hancock and Humphries. When the Prophet came in they told him what they had done and he said the angel was no further off then the roof of the house, and a moment more he would have been in their midst." (Minutes of the Salt Lake School of the Prophets; Oct. 11, 1883, p. 69.)

From the context of the above quotes it is very evident that the Prophet Joseph had instructed the members of the School of the Prophets in 1833, eleven years prior to the building of the Nauvoo Temple or the bestowal of the endowment upon anyone, that there was a specific format which must be adhered to if they wanted to commune with heavenly beings face to face. Without following that format they may receive answers to their prayers through the medium of inspiration or impressions, dreams, visions, etc., but if they wanted specific answers to their prayers delivered by a heavenly messenger face to face then they must follow the prescribed pattern.

Joseph knew full well that once he had instructed these men in the method of prayer that they would apply his teachings and was therefore not surprised when they prayed for an angel. He seemed only concerned that they had feared and closed the glorious vision they could have received. In an effort to help them gain greater confidence in the understanding of the true order of prayer he then subsequently knelt with them and prayed with them in that sacred pattern and upon doing so the record states that the group was visited by both the Father and the Son.

On another occasion the Prophet instructed a sister, Mary Elizabeth Rawlins Lightner, in the order of prayer. This sister too was frightened by the appearance of an angel in answer to her prayers. She hid her face in fear and the angel departed. She later asked Joseph to help her pray to receive the angel again. Joseph's reply was that she had offended the angel by her actions and that he would not return again. He, also, said she might receive another one and, "...if you are faithful you shall see greater things than that."

(Mary E. Lightner's Testimony, delivered at B.Y.U., Original in Lundwall Rare Manuscript Collection, Item #743, Microfilm Roll #3.)

Obviously there is much more to praying in this sacred manner than merely stretching one's arms and hands heavenward while offering prayer. Further instructions can be received through the Spirit as one attends the Temple and puts forth real intent to understand the concepts and principles taught there.

#### IMPLEMENTING THE TRUE ORDER OF PRAYER TODAY

It is important to remember that the Prophet Joseph Smith restored to the earth precious truths, ordinances and principles that had been lost to the earth for many centuries. The concept of how to pray was known by Adam, and from him it was transmitted down to his worthy descendants. His descendants always had special places they would go to talk with the Lord through the true order. Abraham at "Peniel" with his son Isaac and grandson Jacob going to the same place to pray. Mountains, groves, wildernesses and temples have always been the places where individuals have gone to commune with the Lord. Now, in these latter days the concept of a "true order of prayer" which has been used since Adam and Eve walked upon the earth had been restored, for the benefit of all the faithful saints of these days.

The Prophet Joseph stated:

"Having a knowledge of God, we begin to know how to approach him and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us."  
(Joseph Smith, 6 April 1844.)

This statement is repeated here again because of the tremendous ideas that it raises. When we come to the point in our lives where "we begin to know how to approach him, and how to ask so as to receive an answer" then God can begin "to unfold the heavens to us, and to tell us all about it." But, says Joseph, we must first be ready - and when we are ready to come to God, then He is ready "to come to us." All this deeply implies that there is a proper manner in which we are to approach God. Obviously the correct way to pray had been lost over the centuries of apostasy, and it was important for Joseph to help the saints come to the correct understanding of how to pray. But apparently the correct way was not to be possessed by everyone - only those who had proven themselves faithful and who were now ready in their lives to approach the Throne of Grace and petition the Lord for His blessings, knowing how to ask, and for what to ask.

The following entry from the Journal of Heber C. Kimball explains a little more clearly how the principle of prayer should be applied. Elder Kimball is quoting remarks made by Elder George A. Smith.

"...when we pray to the Lord we ought to come together clad in proper garments (robes?), and when we do so, and unite our hearts and hands together and act as one mind, the Lord will hear us and will answer our prayers. Our (under) garments should be properly marked and we should understand these marks and we should wear these garments continually, by night and by day, in prison or

free...if we have the garments upon us at all times we can at anytime offer up the signs...said that whenever they (George A. Smith and Wilford Woodruff) could get an opportunity they retired to the wilderness or to an upper room -



they did so and offered up the signs, and were always answered. It would be a good thing for us to put on our garments (robes?) everyday and pray to God, and in private circles, when we can do so with safety." (Journal of Heber C. Kimball, Sunday Dec. 21, 1845.)

Elder Kimball continues with his journal entry and quotes himself in there marks he gave to a group of saints assembled in the temple earlier that day. He instructed them as follows:

"Doubtless with the most of the present assembly it is the beginning of a new era, in their lives...they have come to the commencement of a knowledge of things, and it (is) necessary they should be riveted on their minds, - one important thing to be understood is this, that those portions of the Priesthood which you have received are all essential matters - it is not merely that you may see these things, but it is, matter of fact, a matter that has to do directly with your salvation - for which you have talked and labored many years - it is not for amusement you are brought hereto receive these things - but to put you in possession of the means of Salvation and be brought into a proper relationship to God - hence a man becomes responsible for his own conduct, and that of his wife if he has one. It is not designed that the things that are presented today should be forgotten tomorrow - But (they should be) remembered and practiced through all (your) coming life - Hence it is a step stone to approach the favor of God...This is why you are required to be sober, to be honest, that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys by which you can ask for things you need and obtain them - This is the key by which to obtain all glory and felicity of eternal life - It is the key by which you approach God... You have now learned how to pray. You have been taught how to approach God and be recognized...those who have learned to approach God and receive these blessings, are they better than you? The difference is, they have been permitted to have these things revealed to them. The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which if you are faithful, you will claim on you, and on your posterity, all the blessings of the Priesthood. The sisters ought not to gather together in schools to pray unless their husbands or some man be with them." (Journal of Heber C. Kimball, Church Historical Dept., Sunday, 21 Dec. 1845.)

From the above quotations we learn several very important points regarding the true order of prayer, and from Brother Kimball's point of view:

- 1) If we are wearing our garments at all times we can at any time offer up the signs of the Priesthood and pray in the true order.
- 2) Ideally we should also wear our temple robes to pray but this is not necessary if circumstances prevent.
- 3) We should pray in this manner every day throughout our entire lives, providing we can do so safely, meaning in private.
- 4) This order deals directly with our salvation. Evidently doing so is essential.
- 5) This sacred order places within our possession the keys by which we can ask for things and obtain them.

6) We have been taught how to pray and are expected to use that key to approach God and thereby claim the blessings of the Priesthood.

7) This is the key by which we approach God and are recognized by him.

These journal entries by Elder Kimball give the most clear and specific instruction regarding the true order of prayer of any single source. Brigham Young added another dimension to this concept, stating that if brethren in the Priesthood had doctrinal questions for which they could not get answers that they should pray for revelation on the matter. Furthermore, he specifically taught that:

"...Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twelve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way...you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine." (Brigham Young; JD 9:91.)

From President Young's instruction it is clear that he did not believe that he or any other mortal had all the answers to all doctrinal questions. Furthermore he indicates that a High Priest, using the keys of revelation and prayer, could receive answers to doctrinal questions and thereby give him more knowledge on that subject than even the President of the Church. Should this happen, of course, that person would have no right to disseminate what he learned, except as directed by the Spirit.

The scriptures indicated that God is not pleased with those who have no faith. And the book of James in the New Testament tells us that if a person has faith, that his faith will be manifested to the Lord and to the world by his works, or in other words, by what he does, says and thinks (James 2:14-26). For instance, the Lord revealed to the earth the law of sacrifice and the manner in which it was to be performed. Now those individuals who performed the sacrifice in the way God intended it to be done were manifesting their believe in, trust in, and faith in the living God. To perform the ordinance in any other way than in the manner in which God prescribed would show the person's lack of belief and faith in God. The same concept holds true for prayer. If we believe in God, and if we know that blessings will come only if we do certain things, then to pray in a different manner than that which God has revealed to us would indicate our lack of faith in Him. The most important thing is always the attitude in which we do things. If I am prevented from praying in the way God has revealed because I might be in a group of people, then the Lord understands those circumstances.

In a very significant message to the general membership of the Church during an April General Conference, President Spencer W. Kimball gave some very specific instruction regarding prayer. Said he:

"However, it is the sad truth that if prophets and people are unreachable, the Lord generally does nothing for them. Having given them free agency, their Heavenly Father calls, persuades, and directs aright his children, but waits for their up reaching hands, their solemn prayers, their sincere, dedicated

approach to him. If they are heedless, they are left FLOUNDERING IN MIDNIGHT'S DARKNESS WHEN THEY COULD HAVE THE NOONDAY SUN." (April General Conference; Ensign, May 1977, p. 76.)

President Kimball here instructs us very clearly that the Lord waits for us to pray, not just any prayer but "solemn prayers" with "up reaching hands." And when we pray thus what would be appropriate to say? Elder Bruce R. McConkie answers this question in another General Conference talk which he entitled "Patterns of Prayer." He instructs us that:

"...it would be appropriate for us to use words that convey such thoughts as these in our prayers: Father, we ask thee, in the name of Jesus Christ, to hear the words of our mouth." (April General Conference; Ensign, May 1984, p. 32-33.)

The Psalmist echoed similar feelings when he exclaimed:

"Hear my prayer, O God: give ear to the words of my mouth." (Psalm 54:2.)

Obviously from the above quotes we learn that there is much more to praying than just praying. On another occasion Elder McConkie gave some interesting instruction upon the manner of prayer.

"In this setting, then, seeking to learn and live the law of prayer so that we, like him, can go where he and his Father are, let us summarize what is truly involved in the glorious privilege of approaching the throne of grace. Let us learn how to do so boldly and efficaciously, not in word only but in spirit and in power, so that we might pull down upon ourselves, even as he did upon himself, the very powers of heaven." (Ensign, January 1976, p. 8-9.)

Though Elder McConkie has here used slightly different words than those who have spoken before him he never the less conveys the same ideas as Joseph Smith and Heber C. Kimball. First he states that there is a "law of prayer" (an order of prayer?), which we must "seek to learn," implying that not everyone knows of or understands the "law of prayer" to which he refers. Then he explains that once this law is understood it can be used to "approach the throne of grace." This last phrase is almost always used in connection with the true order of prayer and will be addressed later in this paper. Elder McConkie is saying we must learn to pray "boldly and efficaciously." The word "boldly", as used here, is synonymous with "confidently," and shows that a person praying in this order will have confidence that his prayers will be heard because he is petitioning God in the proper manner. The word "efficaciously" means having the power or capacity to produce the desired effect or the ability to achieve the expected results. This is the same concept which Joseph expressed when he said that we need to know "...how to ask so as to receive an answer." Finally Elder McConkie explains, as did Heber C. Kimball, that we should be guided by the Spirit in these matters while praying in the power of the Priesthood in order to pull down upon ourselves the "very powers of Heaven."

Elder Howard W. Hunter alluded to the true order of prayer as he concluded his General Conference address in 1974. He bore his testimony saying:

"I bear this witness that Jesus is the Christ, the Son of the Living God, our Savior and Redeemer by reason of his atoning sacrifice to give life everlasting to all men. May the Lord bless us with the desire for an upward reach to the spiritual - to know God, to find him, and to have the

determination to serve him and keep his commandments. This is my humble prayer in the name of Jesus Christ, Amen." (To know God; Ensign, Nov. 1974, p. 97.)

The Apostle Paul instructed Timothy with the following words: "I Will (desire) therefore that men pray every where, lifting up holy hands, without wrath and doubting." (I Timothy 2:8.) And in Hebrews he said, "Wherefore lift up the hands which hang down..." (Heb. 12:12.)

Now that we have read some of the remarks of the brethren regarding the use of the signs of the Priesthood it would only seem fitting to ask where it would be proper to do so. Based upon the journals which Heber C. Kimball kept we learn that he assembled his family for prayer around a family altar in his home.

"Family prayer was an institution in the Kimball household. Morning and evening the members were called in to surround the family altar and offer up praise and petitions to the Throne of Grace." (Life of Heber C. Kimball; 1888 ed, p. 437-438.)

This concept of a family altar was amplified upon by Wilford Woodruff where in his journal he records some remarks of Brigham Young on this subject.

"President Young said the family altar was the same as an Altar in the prayer circle. It is for parents and children to join hands over the altar and pray." (Journal of Wilford Woodruff; April 25, 1858.)

President Young even recorded the dimensions of the altar for those who may desire to build one.

"The altar is 2 1/2 feet long X 2 1/2 feet high X (one) foot wide rising from a platform about 8 or 9 inches high and extending out on all sides about a foot forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen." (Mss. Hist. of Brigham Young; By J. Watson, p. 8.)

Prayer in the true order used to be a very common experience by members of the Church. Not too many years ago Bishopric meetings, Stake Presidency meetings and High Council meetings were opened by offering up the signs of the Priesthood and one, by mouth, approaching the throne of grace. Many of the older members of the Church will remember this. Many meeting houses were also built with special prayer rooms. One of the ward meeting houses in the author's old stake had such a room in the uppermost story. However it has subsequently been remodeled and converted into a class or storage room. Over the years the saints have stopped seeking and learning. They have become complacent, desiring in large measure to be like the rest of the world. They do not want to be different but would rather lead "normal" lives while pursuing the affluence of the world at the expense of spiritual development. Thus knowledge and implementation of the true order of prayer has gradually declined in direct proportion to the affluence of the saints and their desire to be acceptable to the world, which is SATAN'S. Until now the flickering flame of knowledge is almost extinguished. So rare is the individual today who understands these principles that his ideas will be rejected and he will be viewed as odd or eccentric even radical by those who become aware of his beliefs. Yet the General Authorities of the church understand these principles completely and seem to be doing everything in their power to teach these truths to those who have ears to hear while at the same time leaving ignorant

those who would rather be like the rest of the world.

#### ASK - SEEK - KNOCK

We have been commanded and counseled many times to ask, seek and knock, but because of our lack of understanding of what these three words mean we are left in the dark. Elder Boyd K. Packer wrote:

"It is clear that the Lord wants us to come unto Him and ask Him for whatever we need. The simple invitation to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" was repeated by the Lord on many occasions. He gave this message to the people He taught while He lived on earth. He repeated it twice to the people of the New World at the time of His visit to them following His resurrection, including His last words He gave them before returning to His Father in heaven. Interestingly, the Lord repeated the same invitation seven times in the Doctrine and Covenants. In varying ways throughout the scriptures, He has invited us to ask HIM for whatever we need in righteousness, that He might give it unto us. The initiative, is ours. We must ask and pray and seek, and then we will find. There are several paintings depicting Christ at the door, illustration a New Testament scripture: "Behold, I stand at the door, and Knock: If any man hear my voice, and open the door, I will come in to him, and wills up with him, and he with me. (Rev. 3:20.) In the more famous paintings he is shown holding a lantern as he knocks at the door." (Teach Ye Diligently, p. 14-15; 1975.)

In the above quotation Elder Packer exchanges the word "knock" for the word "pray", thus equating the two. President Spencer W. Kimball also equates prayer and knocking in his message to the youth of the Church, wherein he uses the example of Enos who went to the forest to pray. This message was modified and again printed for the Church members to read, this time in the Ensign:

"There is a knowledge that our Father in Heaven wants each of us to have, and that is a personal knowledge that he hears and answers our prayers. I have always loved the story of Enos, who had great need. Like all of us - for none of us is perfect - he had strayed. How dark were his sins I do not know, but he wrote, "I will tell you of the wrestle which I had before God, before I received a remission of my sins." The account is graphic and his words impressive: "Behold, I went to hunt beasts in the forest..." But he took no animals. He was searching his soul, reaching, knocking, asking, pleading. (the idea of reaching when one prays is indicative of the use of the signs). He was being born again. He would have lived all his life in a weed patch, but now he sought a watered garden... If we will do so (pray always), we shall gain for ourselves personal knowledge that our Father in Heaven truly hears and answers prayers. This knowledge he wants each of us to have, Seek it, my beloved brothers and sisters! Seek it!" (Spencer W. Kimball; Ensign, Oct. 1981, p. 3-6.)

But how does an individual "ask" and "seek"? To do what these two words counsel us to do would be to do more than mentally or verbally ask questions or seek answers while we pray. In fact, these are things which we must do in addition to knocking or praying. If we are truly converted Latter-day Saints, then we will want to become clean and pure so that we might see God and dwell with him. That is our goal. But how can we know what we must do to return to His presence? We must ask. But since the lord has already revealed what we must do in the scriptures, we should ask through reading what the Lord has already revealed. The act of reading and studying the scriptures shows the Lord that we are desirous of gaining further light and knowledge - we are

taking the first step in asking through studying. I ask the Lord for light and he gives me the printed word and says, "Here, read this if you want to know more about me and my ways."

As I study and learn I realize that my life is not in harmony with all that God has revealed. And in order for me to become clean and pure I must live what I come to know to be true. This is called "keeping the commandments." And this is how an individual "seeks." He is seeking the Lord by changing his patterns of habit and thought to correspond with the Lord's. By doing so he or she can actually become clean and enter the Lord's presence. How else can one effectively "seek" the Lord? Sin will always keep us out of the Lord's presence, if we eliminate sin as much as possible in our lives to where we abhor sin and desire to do good continually, then we can become clean and realize the goal for which we have been seeking.

Finally, prayer is how we knock. But it is not just any kind of prayer that "knocks." Only through the true order of prayer can a person knock. Knocking reminds us of the series of taps given in sacred places and which symbolically allows us to enter into the presence of the Lord. Recall how prayer is offered prior to that ceremonial entrance. Nevertheless, this is how an individual can actually knock at the real veil - through the true order of prayer, and if he is ready to come to God (clean and pure), THEN God is ready to open the heavens and tell (him) all about it.

Have the Brethren encouraged the saints to read the scriptures, keep the commandments and pray in faith? We all know that they have. But on several occasions they have counseled us to do exactly these three things, together, and that if we did them, we could have the revelations we desire and we could develop a personal relationship with the Lord. (See Elder Faust General Conference talk, Oct 1976.)

Church leaders have done everything they can to prevent the weaker saints from knowing more than they can handle (and there are many, if not most, of the saints who attend the temple who are not ready for this), and yet they have tried to open the door for those who have eyes to see and ears to hear. For instance, the following questions could be asked regarding why each of these policies are practiced:

- 1) If the brethren really didn't want anyone to engage in the true order of prayer outside the temple, they would have stopped the sale of temple clothing over the counter to endowed saints. Why let them have their own clothing if it could only be used inside the temple?
- 2) Why not just make them rent clothing at the temple so that the clothing would never leave the temple?
- 3) Why teach them the true order of prayer in the temple if they are to never use it?
- 4) Why is the order taught there called the "True Order of Prayer" (implying that any other order of prayer is false or at least incomplete), unless the instruction is given to prick our spiritual awareness of what we should be doing in private (obviously no one who understood the meaning of the words "True Order" would want to pray in an order that was not "True" even in the privacy of their own homes)?
- 5) Why show patrons how to go through the veil if they are not to do so? At

the altar in the temple, why show them a sign in use if they are not expected to use it?

6) Why are we shown a cosmic drama about the quest Adam and Eve have to gain further light and knowledge, including instruction on how to gain it and how to detect and test the angelic messengers who bring it to verify their authenticity, and be commanded to consider ourselves as if we are Adam and Eve unless we are expected to do exactly as they have done?

7) The drama presented in the temple shows how Adam and Eve, from the first breath they took, sought for further light and knowledge. It shows the process they went through and the outcome of that process. Once the drama is concluded the balance of the endowment is quickly passed through to teach the remaining signs and tokens in rapid session.

8) The entire endowment proceedings from beginning to end is a portrayal of how to ask God for instructions, inviting the patrons to join in a prayer circle to use what they have been taught and then symbolically showing them that by so doing they will be brought into the presence of the Lord. Is this not a waste of time and effort if we are not expected to use what we were taught?

9) Why do we go into the temple and learn all that we do about the Godhead, about prayer, about detecting angels, about going through the veil if we are not ever expected to use the knowledge?

10) All of this would not make any sense unless we are expected to pray in the right way, the true order, in our quest to follow Adam and Eve in obtaining further light and knowledge. Is not our home supposed to be the most sacred place on earth next to the temple? Why?

11) Why are we supposed to dedicate our homes and cast out Satan (as we were shown how to do in the endowment ceremony)? This principle is so important that the latest edition of the General Handbook of Instructions states that the home can and should be dedicated even before it is paid for.

Prayer is communion with the Lord. Obviously there are right and wrong ways to try to communicate with Him. How fulfilling would it be for someone to attend a church meeting and sit in the congregation and listen to someone else pray? Even though the individual listening may agree with everything that was expressed by the person offering the prayer, nevertheless the prayer was not offered by the person in the congregation. He may have had needs, questions, or desires that he wanted to discuss with his Father in Heaven which the person offering the prayer never expressed. Then if the person in the congregation was told that he could not pray at home or anywhere else, but only in the church, and that even then he could only sit and listen to someone else pray, how would he feel? Could he ever feel that he had personally communed with God?

And so it is with the true order of prayer. We are instructed in how to do it. We are told that this is "the true order of prayer," implying that our former understanding of how to pray was incorrect. And then we sit in the congregation and listen to a worker offer prayer as an example of how it is done. This is done to teach us in a manner in which those who have ears to hear will hear and those who are not spiritually in tune will not be placed under condemnation. Nevertheless, unless we personally offer the prayer as instructed in the true order, we never really pray in the true order because

it is someone else's prayer.

The saints are purposely left on their own, without specific instruction as to the course of action they are expected to take. It is anticipated that the saints will come to their own conclusions about these things and do what they feel prompted by the Spirit to do. No one can say to another - you should pray thus and so. That is up to the person and the Lord. And because God is no respecter of persons and desires all to come back to His presence, it is reasonable to assume that these keys of revelation were destined to be possessed by all the faithful. Joseph Smith promised that "...there was nothing made known to these men (the Apostles) but what will be made known to all the saints of the last days, so soon as they are prepared to receive...even the weakest of the saints..." (4 May 1842.) with these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with the heavens (Excerpt from chapter 10 of Further Light and Knowledge. Available from Pioneer Press (801) 943-5651.)

### APPENDIX 3

#### THE RELATIONSHIP OF THE TRUE ORDER OF PRAYER TO THE FULNESS OF THE PRIESTHOOD

##### The Keys of Prayer

At the April, 1844 General Conference of the Church, the Prophet Joseph said that It was "...the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another ." (Teachings, pp. 345-46; 6 April 1844). Joseph Smith learned the reality of this principle early in his life when still a boy of 14. He learned that the Father and the Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept, that one may converse with God, has been a true principle from the days of Adam down to the present time.

In this April General Conference address, Joseph went on to say that in order to approach God, we must have a knowledge of God, and that we must know HOW to approach Him:

"Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us." (Teachings. pp. 349-50:6 April 1844).

This knowledge of how to approach God existed with Adam, and was passed down from generation to generation to all the faithful saints. Prior to his first vision, Joseph had spent considerable time reading the Bible, and undoubtedly learned how the ancient prophets talked with God. It is very likely that Joseph knew more about how to approach God when he went to the grove to pray than what he was later willing to reveal. And because God is no respecter of persons, and desires all to come back to his presence, it is reasonable to assume that these same keys of communication were destined to be possessed by all the faithful. At the time these keys were first given to nine men on May 4, 1842, Joseph promised that "...there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place (a temple) is prepared to communicate them, even the weakest of the Saints ..." (Teachings. p. 237; 4



May 1842). With these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with heaven.

These keys, whereby an individual may "ask and receive an answer," were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of the priesthood, which are the signs and tokens used in prayer. These keys are associated with, and belong to, the fulness of the priesthood ((Harrison Burgess Journal; CHO/Ms/cl/893; December 15, 1845), and are given in anticipation that the fulness of the priesthood will one day be received by the endowed person. With these keys, and the fulness of the priesthood, a person is able to commune with heaven.

#### Purpose of The Keys of The Priesthood

Brigham Young taught that the endowment (undoubtedly meaning the FULL endowment, which includes the fulness of the priesthood ordinance), would enable a person to walk back into the presence of the Father, "passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell" (J.D. 2:31; See also 12:163; 2:315; 10:172; 6:63,154-55).

Although the keys will be used after this life to gain our exaltation, Brigham Young also explained how the signs are used in this life (as they would be used by those who have already received the fulness of the priesthood):

"....the name that was given to Adam was more ancient than he was the first man-but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Throne to enquire after ancient things which transpired on Planets that rolled sway before this Planet came into existence, I should use my New Name which is Ancient & refers to Ancient things-Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood--or is the 3rd token that is given-& refers to the Son-the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else-but these signs & tokens that pertain to the Priesthood should never be given any where only In such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood." (General Record of the Seventies. Book B. 28 Dec 1845; Typed w/o sic).

The use of the fourth sign and token was never mentioned by President Young in this discourse, as far as we have record. However, from several other sources and documents, we know that the fourth sign is used to petition the heavens for messengers--and to actually open the heavens, whereas the first three signs are used only to enquire about things past, present and future.

#### Restoration of The True Order

One of the earliest accounts, subsequent to the sacred grove, in which the prophet taught some of the saints concerning prayer, was in January of 1833. At the School of the Prophets Joseph taught the brethren how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage "....in silent prayer. Kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath..." and on this occasion the Father and the Son appeared to them (Zebedee Coltrin. Minutes of the Salt Lake School of the Prophets. 3 Oct 1883).

In 1835 Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son.

"Join in prayer," the prophet said, "one by mouth and the others repeat after him in unison. After prayer...anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him...continuing the administration in this way until you receive a testimony that he will be restored" (Ehat & Cook, The Words of Joseph Smith. p. 54.)

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood (Melchizedek) consisted in obtaining the voice of Jehovah. . . ." (Ibid, p. 42). In January of 1841, the Lord revealed to Joseph that He would restore the 'fulness of the priesthood' in a temple built to his name (in this case the Nauvoo Temple). In this revelation, Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "the keys whereby (they) may ask and receive blessings " (D&C 124:97; 19 Jan 1841). Although this revelation came in January of 1841, Joseph Smith did not actually extend these keys to Hyrum Smith and William Law until May 4, 1842 when he administered the endowment for the first time in this dispensation to nine brethren. William Law was one of the nine who received the keys on the 4th. Hyrum Smith received them the next day with Joseph.

On May 16, 1842, the Times & Seasons published facsimile #2, depicting Abraham upon the altar about to be sacrificed. Abraham's unusual position upon the altar, however, depicts him in prayer, calling for an angel to deliver him from certain death (T&S 3:783; H.C. 4:519; 1 Mar 1842).

On April 28th, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo, and stated that women could anoint with oil and administer to the sick with the laying on of hands. This concept would be better understood once the sisters could be endowed in the temple. Then Joseph ...

"...spoke of delivering the keys of the Priesthood to the Church. and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer. (Teachings. p. 226)

These same keys would also enable the brethren "to detect everything false" and that the Keys would be given as soon as the Elders shall prove their integrity " (Ibid). The Prophet was vitally concerned about this aspect of the keys of the priesthood, for he knew that once the brethren were able to commune with heaven, that they would also experience manifestations or revelations from evil sources. Many individuals in scriptural history were deceived by these appearances, and thought they were of God, when in fact they were of the devil. Hence, Joseph was quite vocal in cautioning the saints to not be deceived, and to learn how to detect true revelations from false. On May 1, 1842 just three days away from administering the endowment) Joseph preached in the grove, and said that "the keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed" (H.C. 4:608).

On May 4, 1842, the keys of the priesthood, were finally delivered to nine of the brethren who had assembled in the upper room of the store in Nauvoo. Joseph instructed "...them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." (Teachings, p. 237)

On the 27th of August, 1843, Brigham Young commented that "any person can ask the Lord for a witness concerning himself, and get an answer, but not to lead the Church" (HC. 5:551). These keys were given to Judge James Adams on May 4th, 1842. Said Joseph:

"I anointed him to the patriarchal power---to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has (now) gone to a more important work," (Teachings, p. 326; 9 Oct 1843).

In February. 1844, Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God" (H.C. 8:224; 23 Feb 1844).

In August of this same year. Brigham Young stated that he had "the keys and therefore the means of obtaining the mind of God upon any subject." (7 Aug 1844).

The Patriarchal Order Given To Adam & Eve  
And It's Relationship To The Fulness of The Priesthood  
And The True Order of Prayer

The divine system of government in the heavens is patriarchal in nature. The sealings which are done in temples today are organizing the faithful saints into that same type of government which they will live under in the eternities to come. This divine patriarchal system was given to Adam and Eve when they were placed upon the earth. (See. for instance, Abraham 1:26). They gave the spiritual and temporal guidance to their own children. They did not attend church services because there was no church on the earth until the days of Moses, when he organized an ecclesiastical structure to help in teaching and governing the children of Israel.

Adam and Eve were the ones who held all the authority necessary to initiate their children into the ordinances of the gospel, from baptism on to the fullness of the priesthood. It was Adam and Eve who were the first 'temple president' and 'matron' upon the earth. They administered the same ordinances to their children which we receive today. Many of their children must have received the fulness of the priesthood which enabled them to come into the presence of the Lord. The scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel" (Moses 6:3). After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord" (Moses 5:41). Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall be hid; and I shall be a fugitive and a vagabond in the earth" (Moses 5:39).

The patriarchal order which was possessed by Adam and Eve contained all of the following elements:

1. They were married for eternity. Before the fall Eve was called the WIFE of Adam (Moses 3:25).
2. Adam & Eve were commanded to multiply and replenish the earth (Moses 2:28).
3. Both Adam and Eve labored together for their sustenance (Moses 5:1).
4. They unitedly prayed in the true order. (Moses 5:4,10,16)
5. Adam kept a Book of Remembrance which contained his writings as he wrote by 'the spirit of inspiration'. He taught his children how to read from these revelations (Moses 6:5-8).
6. Adam taught his children the gospel of redemption, and many believed and became the sons of God (i.e.. sealed up to eternal life) (Moses 6:58-62: 7:1).

7. Adam blessed his posterity, and before his death he blessed them again, that they might come into the presence of the Lord (D&C 107:53. 56-57).

8. Adam held the fulness of the priesthood. (Moses 5:59)

This is the patriarchal order that governed the children of Adam & Eve for many generation. But through wickedness, this order was finally lost among the people and there began to be kings and rulers who would govern the people, and soon the earth was filled with a diversity of types of governments. However, whenever the gospel was restored to the earth after an apostasy, the patriarchal order was restored as well. This sacred system, however, was not given to the masses of people. It was given to the righteous who proved themselves worthy of such high blessings. The sacred ordinances which built the patriarchal order had to be restored only in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and caves---any place where the world was not. Today, those sacred portions which build up the patriarchal order through ordinance, are found only in temples. They include the fulness of the priesthood & the true order of prayer.

#### The Ordinances Help Prepare An Individual To Re-Enter God's Presence

The ordinances are all essential in order to return to Father's presence. Baptism cleanses a person of his own sins; the bestowal of the Holy Ghost allows a person to become sanctified and grow in the principle of revelation; the reception of the priesthood upon the brethren prepares them to become heirs to all that the Father has---ultimately a joint-heir with Christ, who is the Firstborn and who inherits all. Once these ordinances have been received, and a person has continued faithful, he will enter the temple to receive additional covenants. The washing cleanses the sisters, but only promises the brethren that they will become clean from the blood and sins of this generation, if faithful. The anointing foreshadows the blessings which will be given in the fulness of the priesthood ordinance. A garment is given to shield it's wearer from the darts of the adversary as he climbs into the presence of the Lord. The endowment bestows the Keys of how to ask and receive an answer and instructs the participants on how to detect, and how to finally go through the real veil. The covenant of marriage is entered into, which bestows the fulness of the patriarchal priesthood upon the couple, but it does not bestow the fulness of the priesthood. After proving true and faithful in all things, the brethren and sisters are called up and anointed to the fulness of the priesthood. The brethren first receive the washing of feet, which cleanses them from the blood and sins of this generation, and then the couple is sealed up unto eternal life--their own kingdom is now established for eternity. The keys of the priesthood which were given in the endowment, are now operable for the benefit of the husband and wife, and they are able to receive all necessary revelations for themselves and their kingdom. All things are theirs, and they are Christ's.

#### The Relationship of The Keys To The Atonement

The significance of what the tokens and signs represent is deepened as one gains a greater awareness of their relationship to the atonement. The tokens relate to the wounds which the Savior received while upon the cross. The signs are the positions of the Savior's arms while on the cross, which would form both the square and compass. The penalties make reference to the ways in which the sacrifices were made in ancient times, and which referred to the

crucifixion of Christ which was to come.

Through the endowment, the saints receive the wounds of the crucifixion in symbolic imagery into their own body. Thus Paul could say that he had the marks of the crucifixion in his body. There are basically five wounds which the Savior received (Elder Neal A. Maxwell: The Ensign/November. 1981. p. 9; Oct Gen. Conf). Although Elder Maxwell did not mention them, they were probably the palms, wrists, side, feet and crown. President Kimball spoke of three of these wounds:

"He [Christ] goes his way alone. The nails are hammered into his hands and feet, through soft and quivering flesh. The agony increases. The cross is dropped in the hole; the flesh tears. What excruciating pain! Then new nails are placed in the wrist to make sure that the body will not fall to the ground and recover." The Ensign/December 1984. p. 7; Also The Ensign December 1980. p. 8)

There were six places in the Saviors body where a nail passed through--2 hands, 2 feet, and 2 wrists, although there were only five nails used---one nail went through both feet. In addition, there was a circular crown of thorns and a sword wound in his side.

#### The Process of Going Through The Real Veil

For those who are truly desirous, the way has been opened whereby they might come back into the presence of the Lord, while they are still in the flesh (Moses 6:59; D&C 76:1 14-118; 93:1). This process has been symbolically portrayed in sacred places.

After we have proven ourselves true and faithful in all things, keeping all the commandments; and living up to the covenants which we have made, we are then ready to be called up to receive the fulness of the priesthood and be ordained kings and priests, queens and priestesses. In symbolic fashion this is what happens when the person is called up by "Peter", to come out of the endowment room. Peter represents, in this case, the president of the church. The fulness of the priesthood ordinance bestows the sealing power upon the person whereby he may now communicate with the Lord through the veil. Having received this power, the person can then step to the real veil, which can be found at any dedicated altar, and offer the signs of the priesthood. The three taps at the veil symbolically represent our own prayers which we should offer daily unto the Lord. Joseph suggested that we acquaint ourselves with men like Daniel who prayed thrice daily towards the temple.

Having been cleansed of all sins through the ordinance of washing of feet and baptism, and having been forgiven of the Lord, an individual can then approach Him, at the veil, in a state of cleanliness. Once at the real veil, Adam indicates that he has been true and faithful in all things and that he now desires further light and knowledge by conversing with the Lord through the veil. Here, the candidate feels the wounds of the Savior, perhaps sees the nail prints in his feet, and then embraces Him as he receives the last name, which the Father gave to Him, and which He gives to all the heirs, all whom the Father hath given Him. This last name represents in totality the 4th name given at the symbolic veil. The experience of embracing the Savior at the veil could very well be where the person receives the more sure word of prophecy, that his name has been written in the Lamb's Book of Life. After the person has received the last name, he can then knock again, three times at the veil (which is prayer at a dedicated altar), using the fourth sign. This time Adam says that he has conversed with the Lord through the veil and desires now to enter his presence. The veil is then parted, and he enters the Lord's presence. At this point he would have the opportunity of obtaining his seer stone which Joseph said was promised to all the faithful.

The Savior spoke of this wonderful experience when he said:  
"Behold, I stand at the door (veil) and knock, (he calls to us with his voice) if any man hear my voice (by conversing with the Lord through the veil) and open the door (knocks the second time to open the veil), I will come in to him. and sup with him (sacrament?), and he with me." (Rev 3:20).  
Elder Bruce R. McConkie stated that "the greatest blessings are reserved for those who obtain "the fulness of the priesthood." meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God." Then, by quoting Joseph Smith, he stated that "there are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing (of the fulness of the priesthood)." These key words and signs, "of course, are revealed only in the temples" and "are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the Eternal worlds'" (Mormon Doctrine. p. 482).

President Joseph F. Smith stated:

"The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end." (The Improvement Era, IX (August. 1906). 812-815; Fashion and the Violation of Covenants and Duty.')

Apparently, use of the signs will assist the true seeker in his strivings to obtain the fulness of the priesthood blessings. Obviously, a person must repent of his sins and approach the Lord only with clean hands and a pure heart, for only they shall ascend unto the hill of the Lord.

#### APPENDIX 4

##### Meetings and Initiations of the Anointed Quorum ("Holy Order"), 1842-45 by D. Michael Quinn.

(Note: This appendix has forty sources, compared with the other appendices which each have hundreds of sources too cumbersome to list. Therefore, for the reader's benefit there are initials for the sources of each entry, with a list of sources at the end of this appendix. "Anointed Quorum" is the title for the official minutes of this group, members of which usually referred to it by this title or variations such as "the First Quorum." However, Heber C. Kimball preferred the term "Holy Order" which he used almost exclusively and which has Masonic meaning as well.)

1842

4 Mar.--Joseph Smith gave final approval for publication in the LDS Times and Seasons of the second "fac-simile" woodcut from "the Book of Abraham in the original," Egyptian papyri he had received from a collector on 3 July 1835. Smith's published interpretation of this Egyptian hypocephalus included two references to the "grand key words of the Holy Melchizedek Priesthood, as revealed to Adam in the Garden of Eden," as well as the statement: "Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God." Exactly two months later, Smith began revealing those "grand

key words of the Holy Melchizedek Priesthood" to nine men (HC).

15 Mar.--Installation of the Nauvoo Lodge of Freemasonry, in which Smith was initiated as a first degree Mason (HC, MNL).

16 Mar.--Smith "rose to the sublime degree" of Masonry (HC, MNL).

17 Mar.--Smith formally organized the Female Relief Society in the Masonic "Lodge Room" of his Red Brick Store, and he referred to the Society's president as "the Elect Lady," a phrase from the New Testament, from an 1830 revelation, and from an unconventional degree for women recognized by French Masonry since 1774 (HC, NRS, MWH).

30 Mar.--Smith used Masonic terminology in his instructions that the Nauvoo

Relief Society "should grow up by degrees," and that there should be "a close examination of every candidate" (HC). He said he was going to "make of this society a kingdom of priests," and also encouraged the women to become "sufficiently skill'd in Masonry as to keep a secret," and that they should be "good masons" (NRS, MWH). HC changed "this society" to "the Church of Jesus Christ."

28 Apr.--Smith told the Relief Society women that "the keys of the kingdom are about to be given to them that they may be able to detect everything false, as well as to the Elders" (NRS). HC deleted that sentence.

29 Apr.--Smith defined as "a conspiracy against the peace of my household" three separate conflicts that converged today. First, the Sidney Rigdon family was outraged to learn of his polygamous proposal to his first counselor's daughter. Second, the charges and counter-charges involved in that crisis led to the discovery that Smith's special counselor John C. Bennett had been claiming the prophet's authorization for seducing several women. In his own defense Bennett apparently told others about his knowledge of Smith's recent polygamous marriages and unsuccessful proposals. These interrelated scandals threw Smith's wife Emma into a fury, as one woman after another began disclosing Nauvoo's sexual underground. This controversy caused Smith to delay his plans to give the "grand key words of the Holy Melchizedek Priesthood" to his wife and other women, "as well as to the Elders" (HC, EHAT).

3 May--Joseph Smith summoned five loyal Mormons to the upper room of his Red Brick Store and confidentially instructed them to "fit up that room preparatory to giving endowments . . . pertaining to the A[a]ronic and Melchisedec [sic] Priesthoods" (LNS). There are several significant features (DMQ) to this: (1) two of the five were prominent Masons: Lucius N. Scovil, Junior Warden of the Nauvoo Lodge, and Dimick B. Huntington, official "Tyler" of the lodge (MNL); (2) several of the five were former Danites from Missouri: Huntington, Daniel Carn, and Hosea Stout (AD); (3) Smith made special physical arrangements for these "endowments" that he did not require for the Masonic use of the "Lodge Room" of his store; (4) he made no mention of "patriarchal Priesthood," as alleged by some interpreters of these May 1842 endowment ceremonies (EHAT).

4 May- In "the forenoon," the previously designated men completed the physical arrangements in the upper room of Smith's store, "he being with us dictating everything" (LNS). They used canvas sheets to divide the room into sections, installed an altar, and used potted plants to create the effect of a "Garden" (DBH, EHAT, 26-27).

4 May--Joseph Smith (with the assistance of Patriarch Hyrum Smith) administered the anointing and endowment "in the upper part of the store" for James Adams, Newel K. Whitney, William Marks, William Law, George Miller, Brigham Young, Heber C. Kimball, and Willard Richards (BLL, HC, HCK, JS-F).

5 May--Thursday, after James Adams left the city, first Joseph and then Hyrum Smith received their anointing and endowment in the upper room of his store from the other men who were anointed and endowed yesterday (BLL, HC). In 1843 Thursday became one of the regular meeting days of the Anointed Quorum, just as it had been the day for the Kirtland temple's prayer meetings (HC).

5 May--"I attended Council as yesterday, and we administered to brother Joseph the same ordinances" (MHBV). Vinson Knight was anointed and endowed between 5 May 1842 and his death on 31 July 1842 (GWR).

17 June--Apostle Heber C. Kimball, a Freemason since 1823, wrote Apostle Parley P. Pratt that "we have received some precious things through the Prophet on the priesthood that would cause your soul to rejoice[ - ]I cannot give them to you on paper for they are not to be written. . . there is a similarity of priesthood in masonry. Brother Joseph sees masonry was taken from priesthood but has become degenerated" (HCK-L).

26 June -- Sunday prayer circle and council meeting by Joseph Smith in his old home with Hyrum Smith, George Miller, Newel K. Whitney, William Marks, Brigham Young, Heber C. Kimball, and Willard Richards (BLL, MHBV). Sunday soon became the regular meeting day of the Anointed Quorum when circumstances allowed.

[27 June, "the council assembled in the evening" at Smith's old home, but this was not the Anointed Quorum, because this meeting included unendowed men Edward Hunter, Edwin D. Woolley, (Charles or James) Ivins, and Robert Pierce, none of whom entered the 1842-45 Anointed Quorum (BLL, HC, NKW). [EHAT, 52, makes the unlikely suggestion that merely because these unendowed men of no ecclesiastical status were already using the room, a scheduled meeting of the Anointed Quorum adjourned without holding its prayer circle. Smith was not that deferential.]

28 June- "the adjourned council of Sunday evening met at the upper Room at Joseph's [old home] & were agreed that a reinforcement go immediately to the pine country . . ." (BLL).

21 Sept--special meeting in "the large room over the store," which may have been the Anointed Quorum (BLL, HC).

26 Sept--another special meeting in "the large room over the Store," which may have been the Anointed Quorum (BLL).

1843

23 May--Emma Hale Smith witnessed stake patriarch James Adams perform the polygamous marriage ceremonies for Joseph Smith and two of her house-servants, Emily D. Partridge and Eliza M. Partridge. This was the first occasion Smith's wife authorized him to marry other women (WR, EHAT, 60-61).

26 May--prayer circle in Joseph Smith's old home. First entry in document titled, "Meetings of anointed Quorum [ - ] Journalizings" (MAQ) which listed participants in this order: Joseph Smith, Hyrum Smith, James Adams, Newel K.



Whitney, Brigham Young, Heber C. Kimball, Willard Richards, and William Law (also JS-F, HC). Patriarch Hyrum Smith accepted plural marriage (EHAT, 57-59).

26 May--"Met with the Prophet Joseph, the Patriarch Hyrum, brothers Kimball and Richards, Judge James Adams, and Bishop N. K. Whitney, receiving our endowments and instructions in the Priesthood. The Prophet Joseph administered to us our first ordinances of endowment and gave us instructions on the Priesthood and the new and everlasting covenant." Thus, Joseph Smith re-performed the endowment ceremony he had originally given these same men a year ago (MHBY, which inaccurately omitted William Law). Smith reconferred the endowment for two reasons. First, to prepare for the next day's sealing of marriages for time and eternity, which he explained to the men in attendance. Second, because the Presiding Patriarch had stopped his opposition to polygamous marriages (DMQ).

28 May--Sunday prayer circle "in the upper room" of Smith's old home. Joseph and Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams were present (HC), and the participants "attended to ordinances" (MAQ). Because of his recent conversion to polygamy, Hyrum Smith may have been the one who performed the sealing of Emma Hale Smith to Joseph Smith for time and eternity on this date. James Adams was also sealed to his first wife Harriet Denton Adams (S-F, MAQ, EHAT-61). Because William Law attended the previous meeting of the Anointed Quorum, he probably also attended this one (DMQ).

28 May--"I met with brothers Joseph, Hyrum, Heber, Willard, Bishop Whitney and Judge Adams when we administered to brother Joseph the same ordinances of Endowment, and of the holy priesthood which he administered unto us." Thus, this repeated the pattern established in May 1842 of endowing Smith the second day (MHBY, which again omitted Law's participation).

29 May--9 a.m. prayer circle of same men at Smith's old home, "when Joseph instructed us further in principles pertaining to the holy Priesthood" (HC, MHBY). Joseph Smith "sealed" for time and eternity the following couples: Hyrum Smith and his deceased wife Jerusha Barden Smith (by proxy), Hyrum Smith and his present wife Mary Fielding Smith. Hyrum Smith sealed Brigham Young and his deceased wife Miriam Works Young (by proxy), Brigham Young and his present wife Mary Ann Angel Young, Willard and Jennetta Richards, and Mercy Rachel Fielding Thompson and her deceased husband Robert B. Thompson (by proxy). (S-F, EHAT, 63, MAQ, MRFT claimed that Newel K. Whitney and wife Elizabeth Ann were also sealed on this occasion).

6 July--Thursday, but no specific reference to prayer meeting (MAQ).

7 July--Again, listed in MAQ without a specific reference to prayer meeting.

27 Aug.--Sunday prayer circle of Joseph Smith, Hyrum Smith, Newel K. Whitney, Willard Richards, William Law, and William Marks at Joseph Smith's Mansion House (HC).

3 Sept.--Sunday prayer circle at 6 p.m. in Mansion House with Joseph Smith, Hyrum Smith, William Marks, Newel K. Whitney, and William Law, with "much instruction from the Presidents [sic] on future things" (MAQ; HC changes order of names).

11 Sept. - "in my private room" at the Mansion House a special prayer circle "of the quorum" for William Law's daughter and Emma Smith. Circle participants

were Joseph Smith, Hyrum Smith, William Law, Newel K. Whitney, and Willard Richards (MAQ, HC, WR).

28 Sept.--Thursday prayer circle "over the store" at 11:30 a.m. of previously endowed Joseph Smith, Hyrum Smith, Newel K. Whitney, George Miller, and Willard Richards. Anointing and endowment ceremony administered to John Smith, John Taylor, Amasa M. Lyman, Lucien Woodworth, John M. Bernhisel (MAQ, JS-F). At 7 p.m., same persons, plus William Law, William Marks in "the Mansion's upper front room," where Joseph Smith "& Companion" (Emma Hale Smith) received the second anointing and were both "ordained to the highest & holiest order of the priesthood"; Joseph Smith was also ordained president of "Anointed Quorum" (MAQ, JS-F, WW-HPJ).

1 Oct.--Sunday evening prayer circle at the upper room of the Mansion House; anointing and endowment ceremony for Jane Silverthorne (Law), Rosannah Robinson (Marks), Elizabeth Davis (Brackenbury Durfee Smith), and Mary Fielding (Smith) (JS-F). Emma Hale Smith washed and anointed these women (EHAT, 119). Joseph Smith "reanointed [William] Law" in the Anointed Quorum (JS-F, MAQ) due to Law's confession of adultery committed since his 1842 endowment (DMQ, HS). Smith also anointed Law as his first counselor and Amasa M. Lyman as second counselor in anticipation of dropping the unendowed Sidney Rigdon as first counselor at the upcoming general conference. These priesthood ordinances were not otherwise announced or repeated. Meeting was adjourned to 4 Oct. (JS-F, MAQ, EHAT, 119, 273).

4 Oct.--Anointed Quorum "met and adjourned to Sunday evening," apparently without a prayer circle (HC, JS-F; no entry in MAQ even though this was the day MAQ appointed by the previous meeting).

8 Oct.--Sunday evening prayer circle at Mansion House; anointing and endowment ceremony for Harriet Denton (Adams), Elizabeth Ann Smith (Whitney), Clarissa Lyman (Smith), and Lucy Mack (Smith); second anointing for Hyrum and Mary Smith (HC, HJS, JS-F, MAQ). Emma Smith probably performed the ordinances for the women.

12 Oct.--Thursday evening prayer circle at Mansion House; anointing and endowment for Alpheus Cutler and Reynolds Cahoon; Amasa M. Lyman and John Taylor were only Anointed Quorum members absent (HC, JS-F, MAQ)

22 Oct.--Sunday prayer circle at Mansion House at 2 p.m., "24 present"; second anointing for William and Rosannah Marks (HC, JS-F, JS-SH, 1 MAQ, MHBY).

27 Oct.--Evening prayer circle at Mansion House; second anointing for Newel and Elizabeth Whitney; speakers were Hyrum Smith first, Joseph Smith second, and Reynolds Cahoon last (HC, JS-F, JS-SH, MAQ) [MHBY mistakenly dates this as 27 Nov.]

29 Oct.--Sunday prayer circle at Mansion House at 2 p.m., "25 present, 1 anointing and endowment for Lois Lathrop (Cutler), Thirza Stiles (Cahoon), and Phebe Watrous (Woodworth) (HC, JS-F, MAQ).

1 Nov.--Prayer circle at the Mansion House in the evening, "29 present, anointing and endowment for Mercy R. Fielding (Thompson Smith) Jennetta Richards (Richards), Leonora Cannon (Taylor), Mary An Angel (Young), and Vilate Murray (Kimball) (HC, JS-F, JS-SH, MA (NKW, BY). Mercy, Hyrum Smith's secret plural wife, is often confused in references to "Sis Fielding" with Hannah Greenwood (Fielding) whose husband would not join the quorum for five

weeks. Emma Hale Smith performed the washings and anointings for the women (HCK, HMW, MRT).

2 Nov.--Thursday prayer circle at 10 a.m. of Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, William Law, and also William Clayton, despite the fact that he was not yet endowed (HC, JS-F, MAQ).

5 Nov.--Sunday prayer circle in the upper room of Joseph Smith's store, where neither Joseph nor Emma dressed in robes of the priesthood due to his assumption that he had been poisoned at dinner earlier in the day; no new ordinances (HC, JS-F, MAQ).

8 Nov. - "Prayer Meeting evening over Store [C] Joseph not present" (S-F, MAQ); no new ordinances.

12 Nov.--Sunday evening prayer circle; second anointing "at S.E. Room, Joseph's old house" for Reynolds and Thirza Cahoon, and for Lucy Mack (Smith) and her deceased husband Joseph, Sr., by proxy, (HC, JS-F, JS-SH, MAQ, DMQ).

15 Nov.--Prayer circle at Joseph Smith's old house; second anointing for Alpheus and Lois Cutler. Afterwards, the men and women of "the quorum" approved his plan for a "Petition to Congress" and "a proclamation to the kings of the earth" (HC, JS-F, JS-SH, MAQ).

19 Nov.--Sunday prayer circle and "fasting" meeting from 11 a.m. to 2 p.m. at Joseph Smith's old house, and again for "breaking bread" in the evening; no ordinances (HC, JS-F; no entry in MAQ).

22 Nov.--Prayer circle meeting at Joseph Smith's old house; second anointing for Brigham and Mary Ann Young (HC, JS-SH, MAQ). Later statements by Young, Heber C. Kimball, and George A. Smith in JS-1857 and MHBV claim Young's second anointing was on 14 Jan. 1844, which indicates that this ceremony was performed again on Young's behalf the day before the other apostles began receiving the second anointing (DMQ).

2 Dec.--Prayer circle meeting "from one to six p.m., in the assembly room over the store," with "about thirty-five persons present"; anointing and endowment ceremony for Orson Hyde, Parley P. Pratt, Wilford Woodruff, George A. Smith, and Orson Spencer (BY, HC, JS-F, MHBV, WW; no entry in MAQ).

3 Dec.--Sunday prayer circle meeting at noon in the upper "assembly room" of Joseph Smith's store where "all [were] present except Hyrum & his wife," and Emma Smith attended even though she "had been unwell during the night." Instead of ordinances, this was a political meeting: "The fore part of the day was taken up on the Appeal to the Green Mountain Boys. It was read by W. W. Phelps & [was] consecrated & dedicated unto God by the quorum." (BY, HC, JS-F, MAQ, MHBV, WOO).

9 Dec. - "Prayer Meeting over the store," where William W. Phelps, Levi Richards, Cornelius P. Lott, and Joseph Fielding received anointing and endowment (JS-F, MAQ, MHBV, WW).

10 Dec.--Sunday prayer meeting in the upper room of Joseph Smith's store; "Joseph not present," and "Brigham Young presided," apparently for the first time (HC, JS-F, MAQ).

"B Young was called to the chair who addressed the meeting in a vary feeling manner & interesting to our minds, he reasoned clearly that we should follow our file leaders & our savior in all his law & commandments without asking any questions why they were so[ - ]He was followed by P. P. Pratt & others who expressed their minds freely[ - ]several sick were prayed for" (WW which was source for MHBV).

16 Dec.--Evening prayer circle meeting. Wilford Woodruff wrote: "I met with the quorum. President Young & others took the lead of the meeting" (WW as source for MHBV, also HC; MAQ lists date only).

17 Dec.--Sunday prayer circle meeting at 4 p.m. of "the Quorum" in upper room of Joseph Smith's store; anointing and endowment for Samuel H. Smith, and Joseph Smith gave instructions (HC, JS-F, MAQ, MHBV, WW).

23 Dec.--Prayer circle meeting in "Assembly Room" (MAQ) or Mansion House (BWS-T); the anointing and endowment for Isaac Morley, Lucy Gunn (Morley), Orson Pratt, Permelia Darrow (Lott), Fanny Young (Carr Murray Smith), Phoebe W. Carter (Woodruff), Bathsheba W. Bigler (Smith), Catharine Curtis (Spencer), and Sally Waterman (Phelps) (JS-F, MAQ, WOO). Mary Fielding Smith performed the ordinances for these women under Emma Smith's supervision (BWS-T). Also, Mary Catherine Fry Miller was endowed before Joseph Smith's death, possibly between 23 Dec. 1843 and 3 Feb. 1844 (NKG, WW, DMQ, EHAT, 102-03).

24 Dec.--Sunday prayer circle meeting in the upper room of Joseph Smith's store (HC, which MHBV wrongly implies was for males only). Wilford Woodruff wrote: "In the evening I again met with the quorum in Company with Mrs Woodruff. We recieved some instruction concerning the Priesthood" (WW). Hannah

Greenwood (Fielding) and Agnes Coolbrith (Smith, Smith) were both anointed and endowed sometime between 23 Dec. 1843 and 3 Feb. 1844 (NKG, JS-F, DMQ; MAQ does not list this date).

25 Dec.--Brigham Young performed a monogamous marriage for Anointed Quorum member Levi Richards. This was recorded in "Meetings of anointed Quorum [-] Journalizings," even though his wife was not endowed and there was apparently no formal meeting of the quorum. Perhaps members of the Anointed Quorum held a prayer circle as part of the marriage ceremony (MAQ, MHBV).

30 Dec.--Afternoon prayer circle meeting in the upper room of Joseph Smith's store "with the quorum"; William Law and wife Jane were absent, and Smith "preached on the principles of integrity, and showed that the lack of sustaining this principle led men [i.e. Law] to apostasy" (HC, JS-F, MHBV, WW; MAQ does not list this date).

31 Dec.--Sunday evening prayer circle meeting; no ordinances, but "administered the sacrament" (HC, JS-F, MHBV, WW; MAQ does not list this date).

#### 1844

7 Jan.--Sunday evening prayer circle at 6 p.m. in upper room of Joseph Smith's store, William Law and William Marks were absent (HC, JS-F, MAQ, WOO).

7 Jan.--William Law was dropped from membership in the Anointed Quorum: "I was present when William Law, Joseph Smith's counselor, was dropped from that quorum by each one present voting yes or no in his turn. He was the first

member that was dropped who had received his endowments. One member hesitated to vote, which called forth earnest remarks from the Prophet Joseph. He showed clearly that it would be doing a serious wrong to retain him longer. After his explanation the vote was unanimous" (BWS-R, WL note). William Marks was not the uncertain voter, because "Marks absent" (MAQ).

8 Jan.--Joseph Smith "told me I had no longer a place in the Quorum, and that he had cut me off from the first Presidency and appointed another in my place" (WL).

14 Jan.--Sunday evening prayer circle meeting in the upper room of Joseph Smith's store, but he "did not go." Wilford Woodruff said it was a meeting "with the quorum of the Twelve. Conversed upon a variety of subjects building the Temple, the endowment &c." (HC, JS-F, MAQ, WOO). MHBV and JS-1857 state that Brigham and Mary Ann Young received the second anointing on this date. If true, this was a repetition of the ceremony the couple originally received on 22 Nov. 1843. Someone besides Joseph Smith performed this repeated second anointing for Brigham and Mary Young (DMQ).

20 Jan.--Prayer circle meeting in upper room of Joseph Smith's store at 6 p.m.; second anointing for Heber and Vilate Kimball (HC, JS-F, JS-SH, MAQ, MHBV, WR, WOO).

21 Jan.--Sunday evening prayer circle meeting in upper room of Smith's store; anointing and endowment for Parley P. Pratt's deceased wife Thankful Halsey (Hand Pratt), by proxy, second anointings for Parley and Thankful Pratt. Joseph Smith "not there." (HC, JS-F, MAQ, MHBV, WR, WW, DMQ).

22 Jan.--Prayer circle meeting at Brigham Young's house, "10 present," no ordinances (HC, JS-F, MAQ, MHBV, WOO).

25 Jan.--Thursday prayer circle meeting at Brigham Young's house, "eight of the Twelve Apostles present," second anointing for Orson Hyde (HC, JS-F, MAQ, MHBV, WW).

26 Jan.--Prayer circle meeting at Brigham Young's house, "eight of the Twelve Apostles present," second anointing for Orson Pratt (HC, JS-F, MAQ, MHBV, WW).

27 Jan.--Prayer circle meeting in upper room of Joseph Smith's store, second anointing for Willard and Jennetta Richards. Eight apostles, including Orson Pratt, were present. Orson Hyde absent on preaching assignment (HC, JS-F, MAQ, MHBV, WW).

28 Jan.--Sunday evening prayer circle meeting in upper room of Smith's store, second anointing for Wilford and Phoebe Woodruff (HC, JS-F, MAQ, MHBV, WW).

29 Jan.--Prayer circle meeting at Brigham Young's house (HCCMAQ does not list this date).

30 Jan.--Evening prayer circle meeting at Brigham Young's house, second anointings for John and Leonora Taylor (HC, JS-F, MAQ, MHBV, WR, WW).

31 Jan.--Evening prayer circle meeting at Brigham Young's house, second anointing for George and Bathsheba Smith (HC, JS-F, MAQ, MHBV, WW).

2 Feb.--Prayer circle meeting at Brigham Young's house, second anointing for William and Sally Phelps (HC, JS-F, MAQ, WW).

3 Feb.--Sunday evening prayer circle meeting "over the Store," Joseph Smith not present; anointing and endowment for Joseph Young, Jane A. Bicknell (Young), and William Clayton (HC, JS-F, MAQ, WC-S, WW; cf. WR, 12 Jan. 1845).

4 Feb.--Sunday evening prayer circle in upper room of Smith's store, second anointing for Cornelius and Permelia Lott. Joseph Smith "made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced" (HC, JS-F, MAQ, WW).

10 Feb.--Prayer circle meeting in upper room of Smith's store (HC, JS-F, MAQ, MHBY).

11 Feb.--Sunday evening prayer circle meeting "adjourned till Saturday next . . . we did not organize" (HC, JS-F, MAQ, WC-S).

18 Feb.--Sunday evening prayer circle meeting at 7 p.m., "I attended Prayer Meeting over the store. Sister Hyde was there"; Marinda Nancy Johnson (Hyde, Richards, Smith) was anointed and endowed (JS-F, MAQ, WR, WW). [MHBY wrongly implies that this was a male-only meeting.]

25 Feb.--Sunday evening "Prayer Meeting over the store"--political meeting, no ordinances; "We prayed that 'General Joseph Smith's Views of the Powers and Policy of the United States,' might be spread far and wide, and be the means of opening the hearts of the people. I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying" (HC, JS-F, MAQ, WC-S, WW).

26 Feb.--Prayer circle meeting "over the store"--second anointing for John and Clarissa Smith, and for Isaac and Lucy Morley (HC, JS-F, WW).

28 Feb.--Special prayer circle of men to "pray for Brother Joseph W.] Coolidge's sick child" (HC, also last entry in MAQ).

3 Mar.--Sunday evening prayer circle of "the quorum"; political meeting accepted Joseph Smith's nomination of his first choice as vice presidential candidate, Mormon James Arlington Bennet; "remarks from a number of the brethren." The female members of the Anointed Quorum apparently attended this meeting without voicing views on its political agenda (HC, JS-F, WW 2:353).

8 Mar.--Prayer circle meeting in the mayor's office of First Presidency, apostles, George Miller, Levi Richards, William W. Phelps, and Lucien Woodworth: "Spoke concerning a candidate for the vice Presidency. They had nominated Gen Arlington Bennet not knowing that he was a native of Ireland. The final decision was for me to write to Col Solomon Copeland [living at Paris, Henry County, Tennessee] to invite him to visit us & see if he would suffer his name to run for the vice Presidency" (HC, JS-F, MHBY, WW 2:359).

10 Mar.--Sunday at 3:30 p.m. in the Nauvoo Mansion, preliminary meeting of the Council of Fifty with some members drawn from outside of the Anointed Quorum, and eventually some outside the church (HC, JS-F, MHBY).

15 Mar.--Prayer circle meeting in the upper room of Joseph Smith's store (EHAT, 99).

17 Mar.--Sunday evening prayer circle meeting, "adjourned 1 week" (HC, JS-F).

22 Mar.--Prayer circle in afternoon of Joseph Smith and apostles at Brigham Young's house (HC, MHBV).

28 Apr.--Sunday evening prayer circle, first since March; Joseph Smith did not attend because "I had been suddenly taken sick" (HC, JS-F, MHBV, WC-S, WW).

11 May--Prayer circle at 6 p.m., first since April; anointing and endowment for Sidney Rigdon and John P. Greene (HC, JS-F, WR).

12 May--Sunday prayer circle meeting at 3 p.m. in upper room of Joseph Smith's store; anointing and endowment for William Smith and Almon W. Babbitt; "The room was full and we all prayed for deliverance from our enemies and exaltation to such offices as will enable the servants of God to execute righteousness in the earth" (HC, JS-F, MHBV).

14 May--Prayer circle meeting at 4 p.m., "few present"; anointing and endowment for Lyman Wight: "Initiating Lyman Wight--in Quorum" (HC, JS-F, WR).

19 May--Sunday evening prayer circle meeting "was dispensed with on account of mud and rain"; "About 12 men [and] 2 women attending" (HC, JS-F).

25 May--Anointed Quorum "council" meeting at Joseph Smith's house in the afternoon (WC-S).

9 June--Sunday evening prayer circle at Mansion House at 6 p.m. (HC, JS-F).

30 June--Sunday evening prayer circle of men: "A Few of the Quorum assembled and agreed to send G. J. Adams to bear the news [of the Smiths' assassinations] to the Twelve" (WC-S).

4 July--Thursday prayer circle of William Marks, Alpheus Cutler, Reynolds Cahoon, and William Clayton in the afternoon at Marks's house: "It seemed manifest to us that brother Marks place is to be appointed president [of the church], and Trustee in Trust and this accords with Emma's feelings" (WC-S).

7 July--Anointed Quorum discusses "the subject of appointing a Trustee in Trust." (WC-S)

12 July--Anointed Quorum met, and Emma Smith "urged the necessity of appointing a Trustee immediately. But on investigation it was considered we could not lawfully do it" (WC-S).

14 July--Sunday evening prayer circle of "the Council. [William W.] Phelps and [Willard] Richards and P[arley] P. Pratt stated that they had concluded to appoint 4 Trustees when a majority of the Twelve returned" (WC S).

9 Aug.--council of apostles "& 11 others" met and "voted no women [or] men to be admitted in [anointed] Quorum till times will admit" (WR).

11 Aug.--Sunday prayer circle meeting with Brigham Young, Heber C. Kimball, George A. Smith, Wilford Woodruff, Willard Richards, Amasa M. Lyman, Newel K. Whitney, George Miller, Levi Richards, John P. Greene, Lucien Woodworth, and William Clayton at 3 p.m. in Brigham Young's house (HC, HCK, WR, WC-S).

15 Aug.--Thursday prayer circle; second anointing of George and Mary Catharine Fry Miller (HC, WR, WW, EHAT, 207).

5 Sept.--Thursday prayer circle meeting: "Br. Marks came to see me about Prs Rigdon and his revelations [ - ] in the afternoon went to the prayer meeting and exposed the fals[e] Prophets," through the true order of prayer (BY, HCK; HC makes misleading addition: "public prayer meeting").

1 Oct. - "Holy Order" prayer circle of apostles and William Clayton at Heber C. Kimball's house, "and offered up prayer for the Governor and Emma [Smith] and sundry other things" (WC-S, HCK).

11 Oct.--Prayer circle meeting of Brigham Young, Heber C. Kimball, George A. Smith, Newel K. Whitney, Vilate Murray Kimball, and Elizabeth Ann Smith Whitney: "We offered up prayer for the sick and Sister Emma &c and also that the enemies may have no more power over us" (WC-S).

22 Dec.--Sunday prayer circle meeting; first ordinance meeting of Anointed Quorum ("the first quorum") under the Twelve's leadership. Ruth Moon (Clayton), Sarah M. Bates (Pratt, Bennett, Pratt), and Mary A. Frost (Stearns Pratt) were voted in as members of the quorum but not actually endowed. Mary L. Tanner (Lyman) received her anointing and endowment (WC-S, DMQ).

1845

12 Jan.--Sunday evening prayer circle; second anointing for Joseph and Jane Young (HC, WC-S, WR, WOO).

17 Jan.--Special prayer circle of Apostles Brigham Young, Heber C. Kimball, John Taylor, and George A. Smith in the upper room of Young's house in the evening (HC, BY).

24 Jan. - "Brs H. C. Kimball and N. K. Whitney was at my house [ - ] we washed an[d] anointed and Praid" (BY, HCK).

26 Jan.--Sunday evening prayer circle meeting of "the Holly Preastood" over Parley P. Pratt's store. Anointing and endowment for John E. Page, Joseph C. Kingsbury (Newell K. Whitney's "pretended" son-in-law), Louisa Beaman (Smith, Young), Sarah Ann Whitney (Smith, Kingsbury, Kimball), Helen M. Kimball (Smith), Lucy Decker (Seeley, Young), Eliza R. Snow (Smith, Young), Mary Judd (Page), Olive G. Frost (Smith, Young), and Mary A. Frost (Stearns Pratt) (HCK, JCK, NKW, WC-S).

30 Jan.--Thursday prayer circle meeting; anointing and endowment for Joseph B. Noble, Zina D. Huntington (Jacobs, Smith, Young), and--probably also on this date--Mary Elizabeth Rollins (Lightner, Smith) (NKW, MEL, ZHJ). Between 30 January and 20 March, Sylvia P. Sessions (Lyon, Smith, Kimball), Harriet Page Wheeler (Decker), and Mary A. Be(a)man (Noble) were anointed and endowed (NKW, ZHJ).

13 Feb.--Thursday prayer circle meeting of "the Twelve and others" in "the Temple." Heber C. Kimball apparently also listed unendowed people who attended an after meeting social: "Br. Woodard, Br. Vance," and their wives (HC, HCK).

14 Feb.--Prayer circle meeting of Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, Willard Richards, Newel K. Whitney, George Miller,



Alpheus Cutler, Reynolds Cahoon, Isaac Morley, Orson Spencer, Joseph Young, and William Clayton, "to pray and ask God to thwart the plans of the mob and deliver the brethren out of their hands" (WC-S).

16 Feb.--Sunday evening prayer circle meeting "at the Trustees' Office" (HC).

23 Feb.--Sunday evening prayer circle of "Apostles and others" (HC).

27 Feb.--Thursday prayer circle meeting of "the brethren" who prayed for John Smith's recovery from sickness (HC).

20 Mar.--Thursday evening prayer circle meeting of "the holly order" at Joseph B. Noble's house (HC, HCK).

21 Mar.--Prayer circle meeting of "the Holy order" at Joseph B. Noble's house; second anointing for Heber C. Kimball and Sarah Ann Whitney (Smith, Kingsbury, Kimball), and for Brigham Young and Lucy Decker (Seeley, Young) (HCK, WR, DMQ).

25 Mar.--Prayer circle meeting in evening; anointing and endowment for "E. B." (WR). Could be Emmeline B. Woodward (plural wife of Newel Whitney), or Elizabeth Brotherton (plural wife of Parley P. Pratt who was in the eastern states at this time). William Clayton refers to "E. B." accepting Heber Kimball's polygamous "instructions" on 20 Sept. 1845.

29 Mar.--Meeting of the Anointed Quorum; Margaret Moon (Clayton) and Ruth Moon (Clayton) were anointed and endowed (WC-S).

3 Apr.--Thursday evening prayer circle of "a few of the high quorum" or "holy order" (Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, Orson Pratt, George A. Smith, John E. Page, George Miller, Joseph Young, and William Clayton) at Willard Richards's house: "we remembered our enemies and prayed that their designs against Zion might fail; we felt the power of God" (HC, WC-S; HCK refers to this meeting in entry of 4 Apr).

10 Apr.--Thursday evening prayer circle of apostles, Newel K. Whitney, and George Miller, "and prayed for rain; an abundant harvest; deliverance from our enemies and blessings on the saints" (HC).

13 Apr.--Sunday prayer circle of apostles at 4 p.m. (HC).

14 Apr.--possible meeting of "Holy Order" women at "P[resident?]. Young's" in evening (HCK).

15 Apr. - "Holy Order" prayer circle at office of Willard Richards (HCK).

17 Apr.--Thursday evening, prayer circle of Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, George A. Smith, Amasa M. Lyman, Orson Pratt, Newel K. Whitney, George Miller, John Smith, Joseph Young, and William Clayton at Willard Richards's office at 8 p.m. (wc-s).

18 Apr.--Prayer circle meeting of "Holy order" at John Smith's house; second anointing for Amasa and Mary Lyman (HCK, under date of 17 Apr.).

26 Apr.--Sylvia P. Sessions (Lyon, Smith, Kimball) received her second anointing with Heber C. Kimball, but apparently not at a meeting of the

Anointed Quorum (HCK).

27 Apr.--Sunday evening prayer circle of Brigham Young, Heber C. Kimball, Amasa M. Lyman, George A. Smith, Orson Hyde, John Smith, Joseph Young, and William Clayton at Willard Richards's office (HC, HCK, WC-S).

1 May--Thursday evening prayer circle meeting of "holy order" at Willard Richards's office for Brigham Young, Heber C. Kimball, Willard Richards, Amasa M. Lyman, Orson Hyde, Orson Pratt, George A. Smith, John Smith, Isaac Morley, Joseph Young, and William Clayton (HC, HCK, WC-S).

2 May--Prayer circle meeting; Charles Hyde was anointed and endowed (HCK).

7 May--"Holy Order" prayer circle meeting at Willard Richards's house in evening of Brigham Young, John Taylor, Willard Richards, George A. Smith, Amasa M. Lyman, Newel K. Whitney, Levi Richards, and William Clayton, all "being clothed," and Heber C. Kimball who "came in at the close of the meeting." Clayton recorded: "The chief subjects were to pray that the Lord would hedge up the way of the mob so that they may have no power over us during court. Also that the Lord would hedge up the way of John Greenhow that he may not have power or influence to go to England and publish the [unauthorized] book of Doctrine and Covenants. Petitions were also offered for Brother [George] Miller and others who are sick" (HC, HCK, WC-S).

8 May--Thursday evening prayer circle of "Holy Order" with Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, George A. Smith, Amasa M. Lyman, Orson Pratt, John E. Page, Newel K. Whitney, Levi Richards, Joseph Young, and William Clayton at Willard Richards's office (HC, HCK, WC-S).

11 May--Sunday evening prayer circle meeting of Brigham Young, Willard Richards, John Taylor, Orson Pratt, George A. Smith, John E. Page, Newel K. Whitney, Levi Richards, and William Clayton at Willard Richards's office (HC, WC-S).

15 May--Thursday evening prayer circle of "Holy Order" at Willard Richards's office, with Brigham Young, Heber C. Kimball, George A. Smith, Orson Pratt, Newel K. Whitney, Levi Richards, and William Clayton (HC, HCK, WC-S).

18 May--Sunday evening prayer circle of the "Holy Order" at Willard Richards's office, with Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Newel K. Whitney, George Miller, and Joseph Young; "adjourned at 2 a.m." (HCK; HCC says apostles only).

22 May--Thursday evening prayer circle at Willard Richards's office, with Brigham Young, Heber C. Kimball, Willard Richards, John E. Page, George A. Smith, George Miller, Levi Richards, and Joseph Young (HC; HCK describes this meeting in his entry of 23 May).

25 May--Sunday evening prayer circle at Willard Richards's office until 11:30 p.m. (or "12 Oclock," according to HCK) with Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Amasa M. Lyman, John E. Page, Orson Pratt, Newel K. Whitney, George Miller, Levi Richards, John Smith, Joseph Young, and William Clayton (HC, HCK, WC-S).

29 May--Thursday evening prayer circle meeting "of the holly order" at Willard Richards's office with Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, Willard Richards, John Taylor, Amasa M. Lyman, Newel K. Whitney, George

Miller, Joseph Young, and Levi Richards: "Prayed that the Lord would overrule the movements of [Patriarch to the Church] Wm. Smith who is endeavoring to ride the Twelve down; also that the Lord would overrule the proceedings of the mob so that we may dwell in peace until the Temple is finished" (HC, HCK).

1 June--Sunday evening prayer circle meeting of "the Holly order" at Willard Richards's office with Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, John E. Page, John Taylor, George A. Smith, Amasa M. Lyman, John Smith, Newel K. Whitney, George Miller, Levi Richards, Joseph Young, and William Clayton: "Voted that the Trustees give George D. Watt a quarter of a lot and build him a house and employ him as a reporter for the church and let his labors go towards paying for his house and lot. We prayed that justice might overtake the murderers of Joseph and Hyrum and that George J. Adams be stopped in his mad career" (HC, HCK, WC-S).

5 June--Thursday evening prayer circle meeting of "the holy order" at Willard Richards's office, where Brigham Young, Heber C. Kimball, Willard Richards,

John Taylor, Orson Pratt, Amasa M. Lyman, John E. Page, George A. Smith, Newel K. Whitney, George Miller, Levi Richards, and William Clayton "met for prayer" until midnight (HC, HCK, WC-S).

8 June--Sunday prayer circle meeting at 4 p.m. of "the Holy Order" at Willard Richards's office, with Brigham Young, Heber C. Kimball, John Taylor, Willard Richards, Orson Hyde, Orson Pratt, John E. Page, George A. Smith, Amasa M. Lyman, Newel K. Whitney, George Miller, Levi Richards, Joseph C. Kingsbury, and Willard Richards: "We decided that Elder Orson Hyde go to the east and buy canvas for a Tabernacle (tent), and type to print the History of Joseph Smith" (HC, HCK, JT, WC-S).

12 June--Thursday afternoon prayer circle of "several of the Twelve" (HC).

15 June--Sunday evening prayer circle of the apostles (HC).

19 June--Thursday evening prayer circle of "the Twelve" at Willard Richards's office (HC, HCK, JT).

22 June--Sunday evening prayer circle of the "Holy Order" at Willard Richards's office, "Sister Jennetta Richards being very sick was administered to" and "13 present" (HC, HCK, JT).

25 June--Richards's office, prayer circle, nine present (HCK).

26 June--Thursday prayer circle in Willard Richards's office with Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, Amasa M. Lyman, Orson Pratt, George A. Smith, John E. Page, George Miller, Joseph Young, and William Clayton: "several children were blessed" (HC HCK, WC-S).

27 June--Prayer circle at Willard Richards's office with Brigham Young, Heber C. Kimball, Orson Pratt, Amasa M. Lyman, George A. Smith, Willard Richards, John E. Page, John Taylor, George Miller, Joseph Young, and William Clayton on the first anniversary of the martyrdom At the end of this several hour meeting, Willard Richards originates the prayer of vengeance to curse enemies (HC, HCK, JT, WC-S, WR).

29 June--Sunday prayer circle of "the Twelve and others" at Willard Richards's

office at 4 p.m. (HC, WC-S).

1 July--"Holly Order" prayer circle with Heber C. Kimball, Newel K. Whitney, Elizabeth Ann Whitney, Joseph Young, Jane Bicknell Young, Amasa M. Lyman, and Willard Richards to heal a child (HCK).

3 July--Thursday prayer circle meeting "of the Priesthood" (including women) at 3 p.m. where "Father John Smith made some excelent remarks" (JT, ZHJ). At 4 p.m. Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, John Taylor, George A. Smith, Amasa M. Lyman, Newel K. Whitney, George Miller, Levi Richards, Joseph Young, and William Clayton met at Willard Richards's office: "We offered up our prayers for a variety of subjects" (WC-S, HCK).

5 July--Prayer circle meeting at 4 p.m. at Willard Richards's office: "We conversed till about 7 oclock and then clothed and offered up prayers for general subjects" (WC-S).

6 July--Prayer circle and "council" meeting at Willard Richards's office with Brigham Young, Heber C. Kimball, Willard Richards, Levi Richards, George A. Smith, Joseph Kingsbury, William Clayton, John Taylor, Newel K. Whitney, George Miller, and Orson Pratt (HCK).

9 July--"Holy Order" prayer circle of Heber C. Kimball, Willard Richards, George A. Smith, Levi Richards, John Smith, and John Taylor to anoint Jennetta Richards for healing blessing--"She died in about half an hour after this" (HCK).

13 July--Sunday prayer circle meeting at 4 p.m. at Willard Richards's office (HCK, WC-S).

17 July--Thursday prayer circle meeting of "the Holy order met at the usual place [ - ] the old company present" from 4-8 p.m. (HCK, JT, WC-S)

20 July--Sunday prayer circle meeting of "Quorum" at Willard Richards's office at 4 p.m., with prayers "especially that the Lord would turn away the sickness now prevailing amongst the children in the City" (JT, WC-S)

24 July--Thursday, "the Holly order" met at 4 p.m. at Willard Richards "office" (HCK, WC-S), and "the Quorum agreed to take no more snuff & tobacco for 6 weeks" (WR).

27 July--Sunday prayer circle of the "Quorum" at 4 p.m. (TT).

31 July--Thursday prayer circle meeting of males at 4 p.m. at Willard Richards's office where "prayers were offered for a number of the sick and for several other general subjects" (WC-S). However, female members of the Anointed Quorum were told that there was "no prayer meeting to day" (ZHJ).

3 Aug.--Sunday prayer circle of the "Quorum" at 4 p.m. (WC-S, JT).

8 Aug.--Thursday prayer circle meeting of "the Holy Order" at 4 p.m. at Willard Richards's office (HCK).

10 Aug.--Sunday morning prayer circle at Willard Richards's office, attended by Brigham Young, Willard Richards, Levi Richards, Heber C. Kimball, George A. Smith, Amasa M. Lyman, Newel K. Whitney, George Miller, William Clayton, Joseph Young, Isaac Morley, Orson Spencer, and Evan M. Greene (BY). This is

the first evidence that Evan M. Greene had been endowed by this time unless he was an unendowed observer.

17 Aug.--Sunday evening prayer circle at Willard Richards's office, attended by Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, George A. Smith, Newel K. Whitney, George Miller, Orson Spencer, Joseph Young, Joseph C. Kingsbury, Lucien Woodworth, and William Clayton (WC-S).

21 Aug.--Thursday evening, after a "council" meeting, non-endowed "brethren then withdrew and the remainder clothed, offered up the signs of the Holy Priesthood and prayer for the usual subjects especially for the sick. There are a great many sick in the north part of town, so many that it is grievous to see their sufferings" (WC-S).

28 Aug.--Thursday evening prayer circle of "our Quorum" at Willard Richards's office (WC-S, JT).

31 Aug.--Sunday afternoon prayer circle of the "Quorum" (JT).

3 Sept.--Newel K. Whitney gave William Clayton a list of Anointed Quorum members from 1843 to Joseph Smith's death in 1844. The list is organized according to their entry before or after 9 Dec. 1843 (NKW, WC-MS, WC-T; WC-S rearranged the list and inadvertently obscured the significance of its chronological scheme).

4 Sept.--Thursday prayer circle of "the Twelve and others" (HC).

7 Sept.--Sunday evening prayer circle meeting of Brigham Young, Heber C. Kimball, Willard Richards, Amasa M. Lyman, George A. Smith, John Taylor, Parley P. Pratt, George Miller, Levi Richards, Isaac Morley, Joseph C. Kingsbury, and William Clayton at Willard Richards's Office (WC-S).

11 Sept.--Thursday prayer circle of the Twelve Apostles: "Prayers were offered up that the Lord would give us wisdom to manage affairs with the mob so as to keep them off till we can accomplish what he requires at our hands in completing the Temple and Nauvoo House, also for wisdom to manage the affairs in regard to the western emigration" (HC).

19 Sept. - "At 5 evening met with some of the Twelve and others at Bishop Millers house . . . Before council broke up President Young and the company kneeled down and he offered up prayers that the Lord would preserve his servants and deliver those who had been active in the mob that killed Joseph and Hyrum into our hands that they might received their desserts" (WC-S).

22 Sept.--Prayer circle at Willard Richards's office for "council" meeting with Brigham Young, Heber C. Kimball, George A. Smith, Amasa M. Lyman, Parley P. Pratt, Newel K. Whitney, and George Miller (HCK).

25 Sept.--Thursday evening prayer circle "at Dr. Richards with some of the Twelve and others. We offered prayers for the sick &c and especially that the Lord will preserve us in peace to finish the Temple and prepare to depart West in peace" (WC-S, HCK).

29 Sept.--Prayer circle and "council" meeting at 1 p.m. at Willard Richards's office. It lasted three hours (HCK).

2 Oct.--Thursday prayer circle and "council" meeting at Willard Richards's

office (HCK).

3 Oct.--Prayer circle and "council" meeting at Willard Richards's office (HCK).

4 Oct.--Prayer circle and "council" meeting at Willard Richards's office (HCK).

5 Oct.--morning "the 12 met with 3 or 4 others for prayer" (HCK).

5 Oct.--evening at John Taylor's, a possibly all male prayer circle (HCK).

6 Oct.--morning and evening "the 12 met in Council and for prayers" (HCK).

7 Oct. - "The 12, the bishops, & one or two others met for prayer at John Taylor's Upper Room" in the evening (HCK). "Evening met at Dr Richards . . . We offered up prayers as usual especially that the Lord in his providence would cause the Governors troops to leave this County, and preserve the saints from the ravages of the mob" (WC-S).

8 Oct.--male-only prayer circle at John Taylor's (HCK).

11 Oct. - "The council met at Elder Taylor's" morning and evening: "We had prayers in the forenoon and asked God to overrule the movements of the enemy and cause the Governor to withdraw his troops from this county, and preserve us in peace untill we can depart in the spring" (HC, WC-S)

12 Oct.--Sunday evening prayer circle meeting of "the brethren" at John Taylor's house (WC-S).

13 Oct.--male-only prayer meeting at John Taylor's (HCK).

14 Oct.--prayer meetings and "Council" in morning and evening concerning arrival of state militia in Nauvoo: "We prayed that they might not be permitted to do any injury to any of the saints; nor to interrupt our peace; they stayed but a short time" (HC, HCK).

18 Oct.--morning prayer meeting (HCK).

20 Oct.--Prayer circle meeting of "the Twelve and others" at John Taylor's house (WC-S).

21 Oct.--Prayer circle meeting of "the brethren" at John Taylor's house (WC-S).

22 Oct.--Prayer circle meeting of "Twelve and others" at John Taylor's house (WC-S).

24 Oct.--Male prayer circle at John Taylor's house (WC-S).

25 Oct.--The "council" (including Almon W. Babbitt and William Clayton) met for prayer circle at John Taylor's house (WC-S).

26 Oct.--Sunday evening prayer circle meeting at John Taylor's house (WC-S).

28 Oct.--At 10 a.m. and again at 5:30 p.m., "several of the Quorum of the holy order in our absence met a[t] John Taylor's mo[rnin]-g and evening"; they were John Smith, Newel K. Whitney, Joseph Young, William W. Phelps, Orson Spencer,

Joseph C. Kingsbury, Lucien Woodworth, and William Clayton (HC, HCK, WC-S).

29 Oct. - "The Brethren of the Holy Order met at John Taylors Morning and evening for prayer" (HCK-MS).

4 Nov.--At 5 p.m., council met for prayers at the Historian's Office. (Dr. Richards)" (HC).

6 Nov.--Thursday prayer meeting of "the Council" of apostles at John Taylor's house (HC, HCK).

7 Nov.--Afternoon prayer and "council" meeting at Willard Richards's office (HCK).

8 Nov.--after 4 p.m., "the Twelve and others met for council and prayer" (HC, HCK).

9 Nov.--Sunday morning meeting: "The male members met to organised [sic] the companies to go west. No females present," after which: "At 4 the council met for prair at W. Richards" (HCK).

11 Nov.--At 4 p.m., "the Brethren come [sic] in for council and prair" (HCK).

12 Nov.--At 4 p.m., a prayer circle and meeting of "the Council" at Willard Richards's office with Heber C. Kimball, Willard Richards, George A. Smith, Orson Hyde, Parley P. Pratt, John Taylor, George Miller, William W. Phelps, Orson Spencer (HC, HCK).

13 Nov.--Thursday prayer circle meeting at 4 p.m. at Willard Richards's office, with Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Parley P. Pratt, George Miller, William W. Phelps, Orson Spencer, Lucien Woodworth, and Newel K. Whitney: "It was decided that Mother Lucy Smith should be furnished with food, clothing, and wood for the winter" (HC, HCK).

14 Nov.--Meeting for prayer and "Council" at Willard Richards's office with Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Orson Hyde, Willard Richards, William Clayton, Orson Spencer, William W. Phelps, and George Miller (HCK).

15 Nov.--Meeting for prayer and "council" at Richards's office with Heber C. Kimball, Parley P. Pratt, George A. Smith, Wilford Woodruff, George Miller, and Cornelius P. Lott: "After we praid, W. Richards and B. Young come, [and] continued in council" (HC, HCK).

16 Nov.--Sunday afternoon prayer circle meeting at Willard Richards's office, with Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Hyde, George A. Smith, John Taylor, Willard Richards, Lucien Woodworth, Orson Spencer, George Miller, and "Br. Magor" (HCK). Note: It is not clear whether Mormon artist William Major had received his endowment, or like non-Mormon Jacob B. Backenstos attended this meeting after the prayer circle. Also see 29 Nov. 1845.

17 Nov.--prayer circle and council at 4 p.m. of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Wilford Woodruff, George A. Smith, Joseph Young, George Miller, Lucien Woodworth, Orson Spencer, and William Clayton at Willard Richards's office (HC, HCK, WC-S).

18 Nov.--Prayer circle and "council" meeting at 4 p.m. at Willard Richards's office with Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, John Taylor, John E. Page, Willard Richards, Newel K. Whitney, George Miller, Lucien Woodworth, and William Clayton (HCK).

19 Nov.--Prayer circle and "council" meeting at Richards's office, with Heber C. Kimball, Parley P. Pratt, Orson Hyde, John Taylor, George A. Smith, Willard Richards, Levi Richards, Orson Spencer, William W. Phelps, and George Miller (HCK).

20 Nov.--Thursday prayer circle and "council" meeting at Willard Richards's with Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, Newel K. Whitney, George Miller, Levi Richards, Orson Spencer, and William W. Phelps (HCK, with note: "Elder Richards sick bed"; HC says it is a meeting of "the Twelve" only).

21 Nov.--Prayer circle and "council" meeting at Willard Richards's office, with Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Hyde, George A. Smith, Willard Richards, John Taylor, William W. Phelps, George Miller, and David Yearsley (HCK; HC says it is a meeting of apostles only, WC-S). Note: David Yearsley may have been recently endowed, or may have been allowed as a non-endowed person to witness the prayer circle ceremony. Also see 29 Nov. 1845.

22 Nov.--Prayer circle and "council" meeting of nine apostles at Willard Richards's office (HCK).

23 Nov.--Sunday afternoon prayer circle with "The usual Brethren present" (HCK; HC says this was only for the apostles, which was probably not the case since HCK lists only Brigham Young, Heber C. Kimball, and Parley P. Pratt of the Twelve as being in attendance).

24 Nov.--Prayer circle and "council" meeting at Willard Richards's office with Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, Parley P. Pratt, Orson Hyde, John Taylor, George Miller, Lucien Woodworth, William W. Phelps, Orson Spencer, Levi Richards (HCK).

25 Nov. - "In the Eve we met at W. Richards for council and prair. B[rother]. Phelps was Mouth" (HCK).

26 Nov. - "In the Eve Cou[ncil] met At W. Richards for prair and council. The usual persons present" (HCK).

27 Nov.--Thursday prayer circle and "council" meeting at Willard Richards's with Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, William W. Phelps, George Miller, Levi Richards, and Joseph Young (HCK).

28 Nov.--Prayer circle and "council" meeting for Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, George A. Smith, Orson Spencer, William W. Phelps, Levi Richards, George Miller, and Joseph Young: "J. Young did not dress [in the robes of the Holy Order] as his hand was lame" (HCK).

29 Nov.--First prayer circle in the Nauvoo temple with Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, Orson Spencer, Lucien Woodworth, George Miller, William W. Phelps, Levi Richards, and Albert P.



Rockwood (who was not endowed): "We did not Clothe our selves, as others wished to be with us the first time in the Lords Hous[e] when we should Offer up the Sign[s] of the Holy Priesthood" (HCK). (Note: Brigham Young allowed an unendowed person to see them performing signs of the priesthood, but not to see them dressed in their endowment robes.)

30 Nov.--The first Sunday morning prayer circle in the temple: "No ones admited only those that had recieved [sic] the Preasthood," including Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, George A. Smith, Willard Richards, Amasa M. Lyman, Newel K. Whitney, George Miller, Alpheus Cutler, Reynolds Cahoon, William W. Phelps, William Clayton, John Smith, Cornelius P. Lott, Orson Spencer, Isaac Morley, Lucien Woodworth, Joseph Young, Levi Richards, and Joseph C. Kingsbury. In the prayer circle Brigham Young "offered up prayer and dedicated the attic story of the Temple and ourselves to God, and prayed that God would sustain and deliver us his servants from the hands of our enemies, until we have accomplished his will in this house." After a hymn, the circle resumed and Heber C. Kimball prayed "that the Lord would hear and answer the prayers of his servant Brigham, and break off the yoke of our enemies and inasmuch as they lay traps for the feet of his servants that they may fall into them themselves and be destroyed--that God would bless his servant Joseph Young, heal his wife, and bless his family--that God would bless and heal his own [Kimball's] family and asked for the same blessings on all our families which he had asked for Joseph Young and himself." After performing a priesthood administration on Apostle Amasa M. Lyman, the circle resumed a third time, and "Joseph Young prayed that our enemies might have no power over our leaders, he prayed for our brethren in England and on the Islands of the Sea: Brothers Babbitt, Turley and the Reddens--also that the Trustees might have means to liquidate all the debts" (HC, HCK, WC-S, with different ordering of names in each).

1 Dec.--Unnamed males and John M. Bernhisel clothed and prayed in the temple (HCK). Without mentioning prayer, HC states that Brigham Young "met with several of the Twelve, the Temple Committee, and Trustees in the council chamber over the store."

2 Dec.--Prayer circle in the evening at the temple with Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, John Smith, George Miller, Isaac Morley, William W. Phelps (HCK).

3 Dec.--Prayer circle at night in the temple with Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, and John Taylor (HCK). HC does not mention Taylor.

2-3 Dec.--"Two ni[gh]ts that are past the Twelve have praid by them selves' and the High Preas[ts] by them selvs [in the temple]. This order will continue fore [sic] the present" (HCK, 4 Dec. 1845)

4 Dec.--The first Thursday evening prayer circle in the temple with Apostles Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, John Taylor joining in the circle with High Priests John Smith, Isaac Morley, William W. Phelps, Orson Spencer, Joseph C. Kingsbury, Joseph Fielding, Lucien Woodworth, Reynolds Cahoon, and George Miller. Orson Spencer, rather than an apostle, "being mouth" (HCK).

6 Dec.--Another joint prayer circle of apostles and high priests in the temple, with Apostles Brigham Young, Heber C. Kimball, George A. Smith, Amasa M. Lyman, John Taylor, and High Priests Alpheus Cutler, Reynolds Cahoon, Isaac

Morley, John Smith, William W. Phelps, Newel K. Whitney, George Miller, William Clayton, Lucien Woodworth, Joseph C. Kingsbury, Orson Spencer, again with a high priest (Phelps) "being Mouth" (HCK).

7 Dec.--The first Sunday prayer circle in the temple in which women participated, and the first time in months that Brigham Young allowed women to join in a prayer circle. Anointed Quorum (including women) met for the first time in the Nauvoo temple to pray, including: Brigham Young, Mary Ann Angel Young, Heber C. Kimball, Vilate Murray Kimball, Orson Hyde, Marinda Nancy Johnson Hyde, Parley P. Pratt, Mary Ann Frost Pratt, John Taylor, Leonora Cannon Taylor, George A. Smith, Bathsheba W. Bigler Smith, Willard Richards, John Smith, Clarissa Lyman Smith, Alpheus Cutler, Louis Lathrop Cutler, Reynolds Cahoon, Thirza Stiles Cahoon, Newel K. Whitney, Elizabeth Ann Smith Whitney, Cornelius P. Lott, Permelia Darrow Lott, Isaac Morley, Lucy Gunn Morley, Orson Spencer, Catharine Curtis Spencer, William Clayton, Agnes Coolbrith Smith, George Miller, Catharine Fry Miller, Joseph Young, Mercy R. Fielding Thompson, Levi Richards, Mary Fielding Smith, Joseph Fielding, William W. Phelps, Sally Waterman Phelps, Joseph C. Kingsbury, Lucien Woodworth, Phebe Watrous Woodworth, and John M. Bernhisel. Heber C. Kimball listed the following as those who had not received the second anointing: Lucien Woodworth, Phebe Woodworth, Mercy R. Fielding Thompson (Smith), William Clayton, John M. Bernhisel, Marinda Nancy Hyde, Agnes C. Smith, and Joseph C. Kingsbury (whose journal claimed that all members of the Anointed Quorum received it during Joseph Smith's life). Orson and Catharine Spencer, Joseph Fielding, Levi Richards (who were present) must therefore have received it at some previous but unrecorded date. The list also suggests that Orson Hyde (who received his second anointing during Smith's lifetime) did so with another woman (possibly deceased) rather than his first and legal wife Marinda, who was Joseph Smith's plural wife (HCK, DMQ). HC mentions only "the Twelve and others," without any reference to the female participants.

8 Dec.--Temple prayer circle of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, George A. Smith, John Taylor, Cornelius P. Lott Lucien Woodworth, William W. Phelps, Orson Spencer, William Clayton, Joseph C. Kingsbury, Reynolds Cahoon, Levi Richards, and George Miller: "All the Brethren clothed," and "Geo. Miller was mouth" (HCK WC-S).

9 Dec.--Temple prayer circle of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Amasa M. Lyman, George A. Smith Alpheus Cutler, Lucien Woodworth, George Miller, William W. Phelps John M. Bernhisel, Orson Spencer, Reynolds Cahoon, and Isaac Morley. "We offered up the signs, John Tailor being mouth" (HCK).

10 Dec.--At 3 p.m. Anointed Quorum members began re-performing for each other in the Nauvoo temple the first washing and anointing they had previously received in various non-temple buildings. At 7:40 p.m., they began "to commence and go through with the ordinances" of the endowment ceremony. The re-performance of these ordinances continued until 3 a.m. for these previously endowed members of the Anointed Quorum (WC-S). HC emphasizes females as the officiators, specifically Mary Ann Young, Vilate Kimball, and Elizabeth Ann Whitney, and itemizes the joint participation of females and males: Brigham and Mary Ann Young, Heber and Vilate Kimball, Orson and Nancy Marinda Hyde Parley and Mary Ann Pratt, John and Leonora Taylor, George and Bathsheba Smith, Willard Richards (whose only endowed wife had died) Amasa and Maria

Louisa Lyman, John and Mary Page, John and Clarissa Smith, Lucy Mack Smith, Newel and Elizabeth Ann Whitney, George and Catharine Miller, William and

Sally Phelps, John M. Bernhisel, Alpheus and Lois Cutler, Levi Richards, Reynolds and Thirza Cahoon, William Clayton (whose endowed wives were inexplicably not present), Lucien and Phebe Woodworth, Orson and Catharine Spencer, and widows Agnes M. Smith, Mercy R. Thompson, and Mary Fielding Smith.

11 Dec.--Beginning at 1 p.m., members of the Anointed Quorum continue to re-perform the first anointing and the endowment ceremony for previously endowed persons, including Lucy Mack Smith. That evening the Anointed Quorum "formed a circle, offered up the signs, and then offered up prayers for the sick; for our families and that the Lord would frustrate the plans of our enemies. Elder John E. Page being mouth." The only addition to the previous list of participants was Joseph C. Kingsbury (HC, WC-S). This was the last meeting of the Anointed Quorum as Joseph Smith originally established it--a hand-picked group of men and women who comprised 1 percent of faithful adults at church headquarters.

12 Dec.--At 10:15 a.m., the general membership of the LDS church began receiving the anointing and endowment ordinances in the Nauvoo temple, and the apostles continued the initiations until midnight. Every Sunday morning until he closed the Nauvoo temple in February 1846, Brigham Young conducted a prayer circle meeting to which all endowed persons were invited. Continuing the previous terminology, he told these newly endowed people that they were also members of the "First Quorum" established by the martyred prophet. However, when the newly endowed numbered in the hundreds, it was no longer possible for every interested person to participate in the prayer circle. Within weeks thousands had been endowed, and the temple was too small to accommodate a meeting of everyone who had joined the "First Quorum." After the Mormons left Nauvoo, the term became a nostalgic memory, especially for those initiated during Joseph Smith's administration.

#### Sources

AD:Appendix, "Danites in 1838: A Partial List," in this study.

BLL:Book of the Law of the Lord, in Dean C. Jessee, ea., The Papers of Joseph Smith, vol. 2:Journal 1832-1842 (Salt Lake City: Deseret Book Co., 1992), 334-506.

BWS-R:Bathsheba W. Smith, "Recollections of the Prophet Joseph Smith," Juvenile Instructor 27 (June 1892): 345.

BWS-T:Bathsheba W. Smith testimony, 16 Mar. 1892, in Complainant's Abstract of Pleading and Evidence, In the Circuit Court of the United States, Western District of Missouri, Western Division at Kansas City. The Reorganized Church of Jesus Christ of Latter Day Saints, Complainant, vs. The Church of Christ at Independence, Missouri . . . (Lamoni, IA: Herald Publishing House, 1893), commonly cited as "The Temple Lot Case," 360.

BY:Brigham Young diary, Donald Moorman papers, Archives, Weber State University, Ogden, Utah.

DBH:Dimick B. Huntington statement, 12 Dec. 1878, Zina Y. Card papers, Special Collections and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah.

DMQ:D. Michael Quinn, interpretation of sources.

EHAT:Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question," M.A. thesis, Brigham Young University, 1982.

GWR:George W. Robinson letter to John C. Bennett, 8 Aug. 1842, in John C. Bennett, *The History of the Saints; or, An Expose of Joe Smith and Mormonism* (Boston: Leland & Whiting, 1842), 24748.

H.C: Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, Period I: History of Joseph Smith the Prophet, and . . . Period II: From the Manuscript History of Brigham Young and Other Original Documents, ed. B. H. Roberts, 7 vols. (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1902-32; 2d ed. rev. [Salt Lake City: Deseret Book Co., 1978]).

HCK:Stanley B. Kimball, ea., *On the Potter's Wheel: The Diaries of Heber C. Kimball* (Salt Lake City: Signature Books/Smith Research Associates, 1987).

HCK-L:Heber C. Kimball to Parley P. Pratt, 17 June 1842, LDS archives--quoted in Stanley B. Kimball, *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of Illinois Press, 1981), 85.

HCK-MS:Heber C. Kimball manuscript diary, microfilm, Manuscripts Division, J. Willard Marriott Library, University of Utah, Salt Lake City, Utah. Cited here only if entry is not in HCK.

HJS:"History of Joseph Smith," published in *Deseret News* and *Latter day Saints' Millennial Star* with information that was sometimes deleted from the *History of the Church*.

HMW:Helen Mar Whitney, *Plural Marriage as Taught By the Prophet Joseph* (Salt Lake City: Juvenile Instructor Office, 1882), 14.

HS:Hyrum Smith statement about William Law's adultery, in *Nauvoo Neighbor Extra*, 19 June 1844, [2].

JCK:Joseph C. Kingsbury *Journal* (1846-64), Marriott Library.

JS-F:Scott H. Faulring, ea., *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books/Smith Research Associates, 1989).

JS-SH:Joseph Smith diary, short-hand entry in original manuscript, Joseph Smith papers, microfilm, at Lee Library, at Library and Archives, Church of Jesus Christ of Latter Day Saints, Independence, Missouri (hereafter RLDS archives), and at Marriott Library, transcribed in EHAT and in JS-F.

JS-1857:Statement of Heber C. Kimball and George A. Smith, 4 Jan. 1857, added to JS-F entry of 14 Jan. 1844

JT:Dean C. Jessee, ea., "The John Taylor Nauvoo Journal, January 1 845-September 1845," *Brigham Young University Studies* 23 (Summer 1983): 1-96.

LNS:Lucius N. Scovil to Editor of *Deseret News*, 2 Jan. 1884, in "The Higher Ordinances," *Deseret Evening News*, 11 Feb. 1884, [2].

MAQ:Document titled "Meetings of anointed Quorum [-] Journalizings," for 26

May 1843 to 28 Feb. 1844, retitled "Journal kept for Joseph Smith the Prophet," Smith papers, microfilm, Lee Library, RLDS archives, and Marriott Library.

MEL:Mary E. Lightner to Emmeline B. Wells, [summer] 1905, Lee Library.

MHBY:Elden Jay Watson, ea., Manuscript History of Brigham Young, 1801-1844 (Salt Lake City: Smith Secretarial Service, 1968).

MRFT:Mercy R. Fielding Thompson reminiscence in Carol Cornwall Madsen, In Their Own Words: Women and the Story of Nauvoo (Salt Lake City: Deseret Book Co., 1994), 195.

MRT:Mercy R. Thompson, "Recollections of the Prophet Joseph Smith," Juvenile Instructor 27 (July 1892): 400.

MWH:Michael W. Homer, "'Similarity of Priesthood in Masonry': The Relationship between Freemasonry and Mormonism," Dialogue: A Journal of Mormon Thought 27 (Fall 1994): 29.

NKW:Newel K. Whitney list of anointed Quorum members [28 Sept. 1843-20 Mar. 1845], diary-account book (183346), Lee Library.

MNL:The Official Minutes of Nauvoo Lodge U.D. (Des Moines, IA: Research Lodge No. 2, 1974), ed. by Mervin B. Hogan

NRS:Nauvoo Relief Society Minutes, original manuscript, microfilm, Lee Library, and typescript, Linda King Newell papers, Marriott Library.

WC-MS:William Clayton manuscript diary, Archives, Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (hereafter LDS archives). Cited here only if entry does not appear fully in WC-S or WC-T.

WC-S:George D. Smith, ea., An Intimate Chronicle: The Journals of William Clayton (Salt Lake City: Signature Books/Smith Research Associates, 1991).

WC-T:Jerald and Sandra Tanner, eds., Clayton's Secret Writings Uncovered: Extracts From The Diaries Of Joseph Smith's Secretary Clayton (Salt Lake City: Modern Microfilm Co., 1982), 38. Cited here only if entry does not appear fully in WC-S.

WL:William Law diary, in Lyndon W. Cook, ea., William Law: Biographical Essay, Nauvoo Diary, Correspondence, Interview (Orem, UT:Grandin Book Co., 1994).

WR:Willard Richards diary, LDS archives.

WW:Scott G. Kenney, ea., Wilford Woodruff's Journal 1833-1898 Typescript, 9 vols. (Murray, UT: Signature Books, 1983-85).

WW-HPJ:Wilford Woodruff, "Historian's Private Journal" (1858-78), LDS archives, an unpublished manuscript different from the personal diary journal published by Kenney.

ZHJ:Zina D. Huntington Jacobs diary in Maureen Ursenbach Beecher, ea., "'All Things Move in Order in the City': The Nauvoo Diary of Zina Diantha Huntington Jacobs," Brigham Young University Studies 19 (Spring 1979): 285-320. (D. Michael Quinn, The Mormon Hierarchy-Origins of Power. p. 491-519)

