

History of the Church, Vol. 1 Chapter 26 [June 1833- July 1833]

The Plat of the City of Zion—Its Temples—Correspondence on Affairs in Zion and Eugene.¹

[For an explanation of abbreviations used see vol. 1 chapter 1.]

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An explanation of the plat of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833.²

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The plat contains one mile square;³ all the squares in the plat contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches⁴ in front and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares, north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the others, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

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The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the squares, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples.

The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft.⁵ This temple is to be built in the square marked figure 1; and to be built where the circle is, which has a cross on it on the north end.

South of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied for these must be laid off according to wisdom. On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot;⁶ and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. All the streets are of one width, being eight perches wide.⁷ Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side. No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the

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builder; the rest of the lot for gardens; all the houses are to be built of brick and stone.⁸ The scale of the plot is forty perches to the inch.

The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek,⁹ which was after the order of the Son of God,¹⁰ upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron.¹¹ Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—¹²

HOLINESS TO THE LORD.¹³

*A description of the House of the Lord, which is to be built first in Zion.*¹⁴

The house of the Lord for the Presidency, is eighty-seven feet long and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz: the two aisles

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four feet wide each; the middle block of pews are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long, and three feet

wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces between the corner and side pews are for fireplaces; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimneys carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the High Priesthood, as follows:—Number 1, is for the President and his council; number 2, for the Bishop and his council; number 3, for the High Priests; and number 4 for the Elders:¹⁵ each of these is eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two. The corner seats are to be occupied by singers, and elevated—the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two inches. The pulpit in the east end of the house is to be occupied by the Lesser Priesthood. Number 1, is for the Presidency of the Lesser Priesthood; number 2, for the Priests; number 3, for the Teachers; and number 4, for the Deacons; and the seats by their sides, are also to be occupied by visiting officers; each one

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opposite his respective grade. The pulpits are to be finished with panel work, in the best workmanlike manner; and the building to be constructed of stone and brick of the best quality. Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this the house must have pews instead of slips, and in the pews let the seats be loose, that they may slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone, and on the top of the lintel is to be a Gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with Gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, arched overhead with an elliptic arch. Let the foundation of the house be of stone; let it be raised sufficiently high to allow of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of the foundation, above the embankment, let there be two rows of hewn stone, and then commence the brick-work on the hewn stone. The entire height of the house is to be twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this

size. The end view represents five windows of the same size as those at the side, the middle window excepted, which is to be the same, with the addition of side lights. This middle window is designed to light the rooms both above and below, as the upper floor is to be laid off in the same way as the lower one, and arched overhead;

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with the same arrangement of curtains, or veils, as before mentioned.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects is to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house is to have one-fourth pitch, the door to have Gothic top, the same as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetian blinds. A belfry is to be in the east end, and a bell of very large size.¹⁶

You will be careful to have hooks and rings to suspend your veils on, so that they can be let down or raised at any time, at pleasure. Also, as you see, the pulpits are to have four seats, rising one above another; for instance, the Elder's seat is the lowest, next comes the High Priest's, next the Bishop's; so each of these must have a veil that is suspended from the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.¹⁷

The same day [June 25th], we wrote to Brother W. W. Phelps, and others in Zion, from Kirtland, as follows:¹⁸

Brethren;¹⁹—We have received your last, containing a number of questions which you desire us to answer; this we do the more readily as we desire with all our hearts the prosperity of Zion, and the peace of her inhabitants; for we have as great an interest in the welfare of Zion, as you can have.

First, as respects getting the Book of Commandments bound, we think it is not necessary. They will be sold well without binding, and there is no bookbinder to be had that we know of, nor are there materials to be had for binding, without keeping the books too long from circulation.²⁰

With regard to the copies of the Book of Mormon, which are in the hands of Brother Burkett, we say to you, get them from Brother

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Burkett, and give him a receipt for them in the name of the Literary Firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any other of the lost books mentioned in the Bible as yet; nor will we obtain them at present.²¹ Respecting the

Apocrypha, the Lord said to us that there were many things in it which were true, and there were many things in it which were not true, and to those who desire it, should be given by the Spirit to know the true from the false.

We have received some revelations within a short time back, which you will obtain in due season. As soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly of your choosing a teacher to instruct the High Priests, that they may be able to silence gainsayers. Concerning Bishops, we recommend the following: Let Brother Isaac Morley be ordained second Bishop in Zion, and let Brother John Corrill be ordained third.²²

Let Brother Edward Partridge choose as counselors in their place, Brother Parley P. Pratt and Brother Titus Billings, ordaining Brother Billings to the High Priesthood.

Let Brother Morley choose for his counselors, Brother Christian Whitmer, whom ordain to the High Priesthood, and Brother Newel Knight. Let Brother Corrill choose Brother Daniel Stanton and Brother Hezekiah Peck, for his counselors; let Brother Hezekiah also, be ordained to the High Priesthood.

Zombre [John Johnson] has been received as a member of the firm, by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam [Edward Partridge] we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah [Newel K. Whitney], signed in the same manner. We would again say to Alam [Edward Partridge], be sure to get a form according to law for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east; multitudes are embracing it. I, Sidney, who write this letter in behalf of the Presidency, had the privilege of seeing my aged mother baptized into the faith of the Gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as for all purposes of religion and instruction.

Kirtland, the stake of Zion, is strengthening continually. When the

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enemies look at her they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us.

You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined in the matter separate and apart

from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power of attorney will be of none effect.²³

Should you not understand the explanations sent with the drafts, you will inform us, so that you may have a proper understanding, for it is meet that all things should be done according to the pattern.

We have found the following errors in the Commandments, as printed: fortieth chapter, tenth verse, third line, instead of "corruptable," put corrupted. Fourteenth verse of the same chapter, fifth line, instead of "respector to persons," put respector of persons. Twenty-first verse, second line of the same chapter, instead of "respector to," put respector of. Forty-fourth chapter, twelfth verse, last line, instead of "hands," put heads.

ITEMS OF INSTRUCTION CONCERNING THE CONSECRATION OF PROPERTY.²⁴

Brother Edward Partridge:

Sir:—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.

Therefore, those persons consecrating property to the Bishop in

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Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.²⁵

Say to Brother Gilbert that we have no means in our power to assist him in a pecuniary way, as we know not the hour when we shall be sued for debts which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We were not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the Bishops. This is conduct which we highly disapprove.

ANSWERS TO QUERIES TO BROTHER PHELPS' LETTER OF JUNE 4TH.²⁶

First, in relation to the poor: When the Bishops are appointed according to our recommendation,²⁷ it will devolve upon them to see to the poor, according to the laws of the Church.

In regard to the printing of the New Translation: It cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, [F. G. Williams], all members of the United Firm are considered one. The order of the Literary Firm is a matter

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of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression unto judgment.²⁸

Say to the brothers Hulet and to all others, that the Lord never authorized them to say that the devil, his angels or the sons of perdition, should ever be restored; for their fate of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine, have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We therefore command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar to communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the laborers is often saluting our ears. It is a general time of health

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among us; families all well, and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson over to the buffetings of Satan, in the name of the Lord, that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to close, because the mail is just going.

Joseph Smith, Jun.,

Sidney Rigdon,

F. G. Williams.

P. S.—We feel gratified with the way in which Brother William W.

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Phelps is conducting the Star at present, we hope he will seek to render it more and more interesting. In relation to the size of Bishoprics: When Zion is once properly regulated there will be a Bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart, and of one mind, in doing the will of the Lord.

There should exist the greatest freedom and familiarity among the rulers in Zion.

We were exceedingly sorry to hear the complaint that was made in Brother Edward Partridge's letter, that the letters attending the Olive Leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like occurrence will not take place again. When we direct letters to Zion to any of the High Priests, which pertain to the regulation of her affairs, we always design that they should be laid before the Bishop, so as to enable him to perform his duty. We say so much, hoping it will be received in kindness, and our brethren will be careful of one another's feelings, and walk in love, honoring one another more than themselves, as is required by the Lord. Yours as ever,

J. S.,

S. R.,

F. G. W.

A SECOND COMMUNICATION TO THE BRETHREN IN ZION.²⁹

Kirtland, July 2nd, 1833.

To the Brethren in Zion:

We received your letters of June 7th: one from Brothers William W. Phelps and Oliver Cowdery; one from Brother David Whitmer; and one from Brother Sidney Gilbert, for which we are thankful to our Heavenly Father, as also to hear of your welfare, and the prosperity of Zion. Having received your letters in the mail of today, we hasten to answer, in order that our reply may go with tomorrow's mail.

We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna Jaques and Brother William Hobert, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present; no case of sickness known to us. Brother Joseph C. Kings-

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bury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene³⁰ respecting the two Smiths, as we have received two letters from them; one from John Smith, the other from the Elder of the Church.³¹ As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful lest in this you be deceived. Guard against evils which may arise from any accounts given by women, or otherwise; be careful in all things lest any root of bitterness spring up among you, and thereby many be defiled.³² Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too closely, nor pray too much. May the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Book of Commandments to N. K. Whitney & Co., Kirtland, Geauga, county, Ohio, care of Kelly and Walworth, Cleveland, Cuyahoga county, Ohio.

I, Sidney, write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick to proclaim the Gospel; we think of starting tomorrow. Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of one way we can spend our time more to divine acceptance than in endeavoring to build up His Zion in these last days, as we are not willing to idle any time away which can be spent to useful purposes. Doors are opening continually for proclaiming the Gospel. The spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I preached last Sunday at Chardon, our county seat; I had the court house; there was a general turn-out, good attention, and a pressing invitation for more meetings, which will be granted, if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the Bishop, not withholding from one another any information from us, but communicating with the greatest freedom, lest you should produce evils of a serious character, and the Lord become offended: for know assuredly, if we, by our wickedness, bring

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evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burke, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but Brother Burke can get them of the same man's make, in St. Louis.

We conclude by giving our heartiest approbation to every measure calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits for their welfare, temporal, spiritual, and eternal. As ever, we salute you in the name of the Lord Jesus. Amen.

Sidney Rigdon,

Joseph Smith, Jun.,

F. G. Williams.

CORRESPONDENCE OVER TROUBLES IN THE EUGENE BRANCH OF THE
CHURCH.³³

Kirtland, July 2nd, 1833.

Brother John Smith

We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the Bishop's court, which found you guilty of misdemeanor, and decided that you should no longer retain your authority in the Church; all of which we, as Presidents of the High Priesthood, sanction. You name something in your letter, that took place at Brother Olney's in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such confession as you were required to, at Chippeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren that was required, but remained obstinate; for that reason God withdrew His Spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially against Father Joseph Smith, Brother Reynolds Cahoon, and Bishop Whitney, all of which we highly disapprove. It seems also that your son Eden is confederate with you, and needs to be reproved, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the Church. We say you are no more than a private member in the Church.

Joseph Smith, Jun.,

F. G. Williams, Presidents.

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Kirtland, July 2nd, 1833.

To the Church at Eugene:

Dear Brethren:—It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith, his son. We have just received a letter from you concerning their standing in the Church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the Church: and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the Elders of that branch of the Church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued. We commend you to God and His grace, ever praying He will keep and preserve you blameless till He come.

Joseph Smith, Jun.,

Sidney Rigdon,

F. G. Williams.³⁴

*Postscript by Bishop Whitney, same date.*³⁵

Dear Brethren:—Yours of the 3rd of June came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two brothers Smith to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the Church, but also to this branch, they must be cut off from the body; for under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the Church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you. As to the two sisters you spoke of in your last, if there is no testimony on either side, all you can do is to forbid them to partake of the Sacrament unworthily; and pray much, and God will bring all things to light.

N. K. Whitney, Bishop.

Chapter 26 - Notes

¹ The portion of the ms history which Roberts used here was penned by Willard Richards sometime between December 1842 and March 1844. Richards' source material was the KCMB, and the Joseph Smith letterbooks.

² The plat explanation is taken from Joseph Smith letterbook 1, p. 39f. The word "plat" is capitalized in the ms history.

³ In the fall of 1832, Joseph and Newel K. Whitney had visited major eastern cities including Boston and New York. In an October letter to his wife Smith noted some of his observations about the city streets and infrastructure: praising some, condemning others. His experience there no doubt played into his ideas about the plat for Zion. When Brigham Young came to Utah, many of the principles for the city of Zion were put into practice in Salt Lake City. [C. Mark Hamilton, *Nineteenth-Century Mormon Architecture & City Planning*, (New York: Oxford Univ. Press, 1995).]

⁴ A perch is a unit of measurement equal to 16.5 feet. City lots were 66 ft. by 330 ft. City blocks were 660 ft. long meaning 8 block lengths to a mile.

⁵ That is, the Kirtland Temple plans.

⁶ Plot is the actual word used for the document, in the ms history, not "plat," a name apparently due to Roberts' editing.

⁷ Streets were therefore to be 132 ft. wide. This amounts to 11 standard US interstate highway lanes.

⁸ The uniformity of dwelling space suggests the economic plan of the time, the “law of consecration” found in LDS D&C 42.

⁹ Joseph’s usage here shows a gradual shift in terminology. See note 4 chapter 15 this volume.

¹⁰ Note the terminology suggestive of the future revelation now found in LDS D&C 107:1-58.

¹¹ The highest priesthood after the order of Aaron is the office of “priest.” The presidency of the high priesthood after the order of Aaron was to become the bishopric. At this point however, priests had their own presidency. The November 1831 revelation authorizing “quorums” assigned elders to the presidency of the priest’s quorum (see note 37, chapter 17 this volume).

¹² This paragraph was extracted from the KCMB (p. 22).

¹³ At this point in the ms history Willard Richards drew a representation of the city plat. His drawing differs from the one sent to Zion and mentioned in the text here. The first plat of the city was drawn by Frederick G. Williams with notes surrounding the edge of the plat:



Two (center and right center) rectangles contain notations regarding the location of “temples.” The different priesthood quorums were to have a temple for their use, while other “temples” were to function as houses of Sunday worship, and primary/secondary schools. As noted in the instructions, the center left rectangle was a block reserved for the bishop’s storehouses. The plat did not allow for stores, shops or businesses. Agricultural institutions were to be outside the city plat, but farmers did not live on their farms, they were to reside within the boundaries of the city.

Richards’ drawing (below) was made after a revised city plat done by Williams and Oliver Cowdery (who had come from Zion to Kirtland, August 9, 1833). Note that the storehouse square is no longer present. Horizontal named streets are “Zion Street” and “Jerusalem Street.” Vertical named streets are “Bethlehem,” “Chapel,” and “Kirtland,” with an increase in the number city blocks allowed.

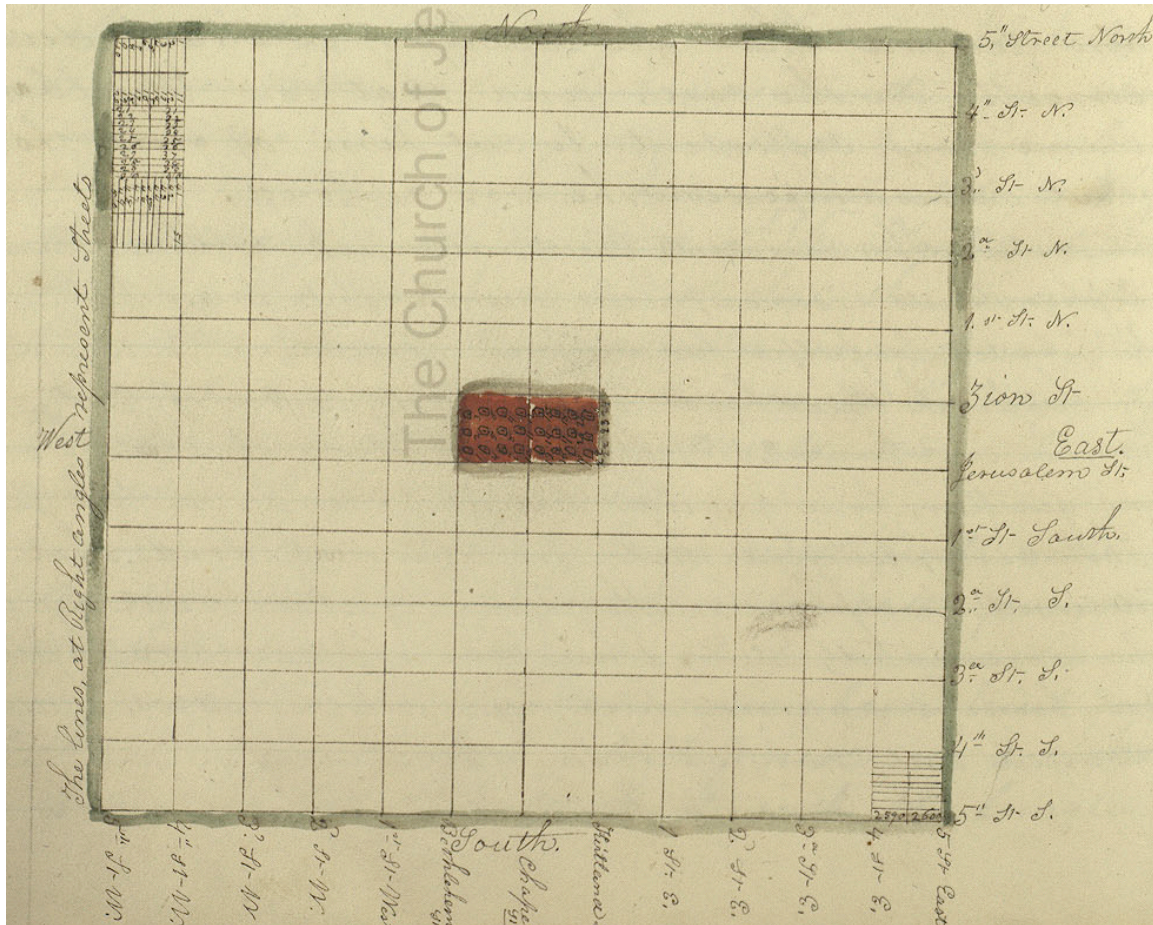


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¹⁴ The following description appears in Joseph Smith letterbook 1, p. 41f.

¹⁵ Recall that the office of elder was at this time an “appendage” to the high priesthood (i.e. office of high priest) whence they were included with the high priests. Likewise, the

bishopric were high priests and as the subsequent letter indicates, it was policy for the bishop's counselors to be high priests.

¹⁶ The date "June 25th 1833" appears here in the ms history.

¹⁷ The previous two paragraphs are in reverse order in the ms history.

¹⁸ This sentence was the work of Willard Richards.

¹⁹ The letterbook reads "Bretheren. [^] To W. W. Phelps [^] and others.

²⁰ Leaving the books unbound is an unusual idea, and would have contributed to their rapid deterioration. Apparently the Kirtland leadership felt it was so imperative to get the revelations to the people that a later republication effort would be worth it. Church policy was determined by the revelations and the letters from Kirtland. Moreover the revelations were a growing canon and would necessitate eventual reprinting in any case.

²¹ It would be June 1835 before the Book of Abraham would come to Kirtland with Michael Chandler.

²² The numbering of the bishops suggests a presiding order, Partridge would be the bishop to supervise the other bishoprics. Before any of the letter's instructions could be carried out, events moved past these plans, the Latter-day Saints were forced to leave the area.

²³ At this point in the following is written:

~~Clarriss Bachelor, of Boston, wants her paper discontinued because She has gone from the place and she has turned from the faith. Lend a paper to Joshua Bailey, of Andover, Vermont.~~ This sentence appears in the *Times and Seasons* printing of the ms history, of Feb. 15, 1845. The 1790 census of the town of Andover (p. 54) lists a Joshua Bailey Windsor County, VT. birth records list a Joshua Bayley, b. 25 Jan 1795, son of Samuel Bayley. The variation in spelling was common.

²⁴ This portion of the letter is in the handwriting of Frederick G. Williams. The initial part of the letter (letterbook copy) is in the hand of Orson Hyde.

²⁵ The first of the following deed-forms was used in consecrating property to the Church; the second, in securing the stewardship to those entering into the law of consecration and stewardship, sometimes called the order of Enoch, because it was the law under which the Patriarch Enoch and his people lived. These deed forms were found in the private papers of Bishop Edward Partridge:

I.

Be It Known, That I, Titus Billings of Jackson county, and the state of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson county, and state of Missouri, Bishop of said Church, the following described property, viz.:—sundry articles of furniture valued fifty-five dollars twenty-seven cents; also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents; also farming utensils valued forty-one dollars; also one horse, two wagons, two cows and two calves, valued one hundred forty-seven dollars.

For the purpose of purchasing lands in Jackson county, Mo., and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him, the said Edward Partridge, Bishop of said Church.

And I, the said Edward Partridge, Bishop of said Church, having received the above described property, of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above mentioned purposes of the said Titus Billings to the satisfaction of said Church, and in case I should be removed from the office of Bishop of said Church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said Church, all the above described property, which may then be in my possession.

In Testimony Whereof, we have hereunto set our hands and seals this..... day of....., in the year of our Lord, one thousand, eight hundred and thirty In the presence of — — — — — ..

Titus Billings.

Edward Partridge
II.

Be It Known That I, Edward Partridge, of Jackson county, state of Missouri, Bishop of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased and by these presents do lease unto Titus Billings of Jackson county, and state of Missouri, a member of said Church the following described piece or parcel of land, being a part of section No. three, township No. forty-nine, range No. thirty-two, situated in Jackson county, and state of Missouri, and is bounded as follows, viz:—Beginning eighty rods E. from the S.W. corner of said section; thence N. one hundred and sixty rods; thence E. twenty-seven rods; twenty-five links; thence S. one hundred and sixty rods; thence W. seventy-seven rods; twenty-five links, to the place of beginning, containing twenty-seven and one-half acres, be the same more or less, subject to roads and highways. And also have loaned the following described property, viz:—Sundry articles of furniture: valued fifty-five dollars twenty-five cents; also two beds, bedding and clothing, valued seventy-three dollars twenty-seven cents; also sundry farming utensils, valued forty-one dollars; also one horse, two cows, two calves, and two wagons, valued one hundred forty-seven dollars, to have and to hold the above described property, by him the said Titus Billings, to be used and occupied as to him shall seem meet and proper.

And as a consideration for the use of the above described property I, the said Titus Billings, do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge, Bishop of said Church, or his successor in office, for the benefit of said Church, all that I shall make or accumulate more than is needful for the support and

comfort of myself and family. And it is agreed by the parties that this lease and loan shall be binding during the life of the said Titus Billings, unless he transgresses and is not deemed worthy by the authority of the Church, according to its laws, to belong to the Church. And in that case I, the said Titus Billings, do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent, for the loaned [articles] for the benefit of said Church, unto the said Edward Partridge, Bishop of said Church, or his successor in office. And further, in case of said Titus Billings' or family's inability in consequence of infirmity or old age to provide for themselves while members of this Church, I, the said Edward Partridge Bishop of said Church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the Church. And further, in case of the death of the said Titus Billings, his wife or widow, being at the time a member of said Church, has claim upon the above described leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings, in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were; provided, however, should the parents not be members of said Church, and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

In Testimony Whereof we have hereunto set our hands and seals this..... day of....., in the year of our Lord, one thousand eight hundred and thirty. In presence of — — — — —
— — — — —

Signed
Edward Partridge
Titus Billings
(BHR)

[Note that Partridge had provided that apostasy resulted in stripping the stewardship property from the dissenter. Experience showed this to be untenable and the deed forms were rewritten so that the reverse deed was permanent. See Cook, *Law of Consecration*.]

²⁶ This phrase was part of the letter as copied by Willard Richards.

²⁷ The reference is to the previous instruction to ordain more bishops (Isaac Morley, John Correll) in Zion.

²⁸ The difference in status for members of the Literary Firm and the United Firm is interesting. Members of the United Firm were to be considered as one person. Essentially, they operated as a single steward. The members of the firm had somewhat confusing responsibilities at times, where it was difficult to separate their personal assets from Church assets. This relationship has been misconstrued into the belief that the firm administered the “law of consecration” [D&C 42] for the Church. The misconception is encouraged with the rewording of some of the revelations [to conceal the identity and purpose of firm members]. See Cook, *Law of Consecration*, chapter 5; also notes 29-31 of chapter 18, this volume.

²⁹ Joseph Smith letterbook 1, pp. 51-3.

³⁰ This was a settlement in Ohio where a branch of the Church had been organized. (BHR)

³¹ This was Eden Smith, son of the John Smith previously named, and president of the branch of the Church at Eugene. He is mentioned in a revelation given in March, 1832.— (See p. 257) where he is appointed to travel as a missionary companion to Stephen Burnett. (BHR) [See biographical notes there.]

³² See note 6, chapter 23 this volume.

³³ The following letter appears on pp. 50-51 of Joseph Smith letterbook 1. It precedes the previous letter in this chapter there.

³⁴ “Prest of H P Hood” [Presidency of the High Priesthood] appears next to the signatures in the letterbook. The following year this group would begin to be called the “First Presidency” to distinguish it from other presidencies, particularly the one in northern Missouri, which would be an evolution of the council leadership (of seven high priests) operative at this time in Missouri.

³⁵ Letterbook reads, “Postscript by Bro Newel – Kirtland 2d July 1833”