

DAMON BAHR & THOMAS AARDEMA



# HISTORIC KIRTLAND

GUIDE FOR TRAVEL AND STUDY



© 2023 Damon Bahr & Thomas P. Aardema

All rights reserved.

No part of this book may be reproduced in any form whatsoever, whether by graphic, visual, electronic, film, microfilm, tape recording, or any other means, without prior written permission of the publisher, except in the case of brief passages embodied in critical reviews and articles.

This is not an official publication of The Church of Jesus Christ of Latter-day Saints. The opinions and views expressed herein belong solely to the author and do not necessarily represent the opinions or views of Cedar Fort, Inc. Permission for the use of sources, graphics, and photos is also solely the responsibility of the author.

ISBN 13: 978-1-4621-4389-4

Published by CFI, an imprint of Cedar Fort, Inc.

2373 W. 700 S., Suite 100, Springville, UT 84663

Distributed by Cedar Fort, Inc., [www.cedarfort.com](http://www.cedarfort.com)

Cover design by Courtney Proby

Cover design © 2023 Cedar Fort, Inc.

Edited by Casey Paul Griffiths & Mary Jane Woodger

Printed in the United States of America

10 9 8 7 6 5 4 3 2 1

Printed on acid-free paper

# CONTENTS

[Introduction](#)

[“The Ohio”: Successful Missionary Work  
in the Kirtland Area](#)

[Historic Kirtland: The Whitney Store](#)

[Historic Kirtland: The Newel K. and Elizabeth Ann Whitney Home](#)

[Historic Kirtland: Other Special Buildings](#)

[The Joseph and Emma Smith Home](#)

[The Kirtland Temple](#)

[The Isaac and Lucy Morley Farm](#)

[The John and Elsa Johnson Home](#)

[Other Sites of Historical](#)

[Significance in Ohio](#)

[Epilogue](#)

[“I, the Lord, Will Build Up Kirtland”](#)

[About the Authors](#)

# INTRODUCTION

## The First Gathering Place



If New England is the cradle of the restoration, Ohio is the place where the infant Church took its first steps and learned its most important childhood lessons. Just as a child rapidly grows and experiences its first words, first steps, and other milestones, the number of firsts experienced by the Church in Ohio illustrates what an important time of development the Ohio period was for the

Church. The first bishop was called in February 1831. The First Presidency was organized in January 1832. The Quorums of the Twelve and the Seventy were organized in February 1835. Perhaps crowning all of these achievements was the first temple being dedicated in Kirtland, Ohio in March 1836, and was visited personally by the firstborn Son of God along with a host of other angelic ministers.

The appearance of Jesus Christ in the Kirtland Temple was just one of several places where not only the Savior, but where the Father and the Son, appeared together to the early Saints. Diverse locations including the farms of Isaac Morley and John Johnson became sacred sites by the appearances of the Father and the Son. The most notable testimonies of these appearances to Joseph Smith and his close associates in the work were recorded in Ohio. On February 16, 1832, Joseph and Sidney Rigdon saw Jesus Christ and God side by side, writing, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (Doctrine and Covenants 76:22).

The amount of revelation received in Kirtland is staggering. Dozens of revelations, forming over half of the Doctrine and Covenants were received in Kirtland. Here Joseph Smith and his scribes completed their new translation of the Bible. These revelations illuminated concepts like consecration, the importance of education, the basics of Church government and the majesty of Jesus Christ and His redeeming mission. The work of the Church around the world today still rest on the foundation of the revelation received in Ohio. The Ohio period began with a commandment to the Saints to gather there in promise of a law and an endowment of power (Doctrine and Covenants 38:32). The endowment poured out in Ohio still blesses the lives of millions around the world today. A few days visiting the sacred sites of Ohio demonstrates to the observer the suffering of the early Saints, but also the blessings poured out upon them. Every promise of the gathering was fulfilled. Even as the Saints were forced to flee Ohio they acknowledged the rich blessings that had been poured out in this place.

## Why We Wrote This Book



This book is part of a series of guides designed to enhance your visit to Church History sites. This book focuses on Church history sites in Ohio, where the Prophet Joseph Smith and his family lived from 1831 to 1838. In Ohio Joseph Smith received many of his most important revelations and developed some of his most important friendships. Visiting the homes where the Prophet and these heroic early Saints lived is a wonderful way to make their stories come alive. Two wonderful historians, Thomas P. Aardema and Damon L. Bahr wrote the material used in this book. Both of them have years of experience with the sacred sites in Ohio, and we are deeply grateful for their contributions. They have written in even greater depth about the revelations received in Ohio in their book *The Voice of the Lord is Unto All Men: A Remarkable Year of Revelations in the John Johnson Home*.<sup>1</sup> They are among the finest guides available to the Ohio sites of the Restoration.

However, any site become just another stop on the road without a knowledge of the history that took place there. Many of the sites have visitor centers staffed by helpful missionaries who can assist you in knowing the story that makes the place sacred. Many pilgrims enlist the help of a guide during the travels through the lands of the Restoration. On occasion, during our visits to the sites we have often seen families pull up to site, wander a few moments, and then return to car without fully knowing what makes the place they visited so special.

In the past many site books were concerned with just helping you find the site. With the advent of new technology, finding most of the Church history sites is relatively simple. This has rapidly increased the number of people who seek out the sites on their own. Because of this, directions to the sites have been placed in this book only when they are absolutely necessary. Instead, these books are designed to provide you with the stories behind the sites. Whenever possible we have drawn from first-hand sources produced by the people who lived on these properties and played their vital roles in the work of the Restoration. The intent behind these books is to enhance your visits to the sites by putting primary sources into your grasp, arranged site by site.

Another notable departure in these books is the scope we have chosen. Many guidebooks have chosen to list every site possible within a given area. This can be very useful, but this usually limits the book to just a few paragraphs because

of the need to cover every site. Where other books have chosen breadth over depth, we have chosen instead to focus on the primary sites in each region and provide a thorough account of the events there from primary sources. That means that there might be many places worth visiting not in the book. Not far from Kirtland, for example, is a site where the first baptisms took place. This site is difficult to find but well worth visiting and you might want to consult with the local missionaries if you are interested in more out of the way sites like this one. For our purposes here, we have chosen to focus on the primary sites in each region.

## How to Use This Book

This book is arranged to give you the stories that took place at each of the sites, with special emphasis on the relationship of each location to the scriptures, particularly the Doctrine and Covenants. Chapters are arranged roughly chronologically, beginning with Kirtland, the first place Joseph Smith lived during his time in Ohio, and continuing with other places the Prophet made his own, including the first home he and his wife Emma Hale Smith built together. Other books in the series will cover the Church history sites and their stories in New England, Missouri, Illinois, and other locations.

Each chapter begins with a few bullet points which overview the most significant events at each site, and the revelations received at these locations. The story behind the site is organized around these events, with emphasis given to the times and places where revelations were received that became part of the scriptural canon. Many of the Ohio sites, such as the Kirtland Historic Site and the John Johnson Farm, are staffed by missionaries who can help guide you through the sites. These books are not intended to take the place of the missionaries, whose testimonies and teaching you will find to be an important part of each site visit. The missionaries at the sites will help you find the key locations and share brief stories with you. These books are designed to enhance the experience you will have with the missionaries by providing you with the primary sources and cutting edge scholarship for each of the locations.

Other sites, such as the Isaac Morley Farm or Fairport Harbor do not have missionaries and can be more difficult to find. Information at these sites can be

challenging to find, so we have included photographs and more specific directions to find these sites. At these locations the information in this book will help you act as your own tour guide, or a guide to others. Sites without visitor centers or missionaries are often overlooked but can provide an array of edifying experiences if visitors are provided with the right information.

*Casey Paul Griffiths*

*Mary Jane Woodger*

*General Editors*

- 
- [1](#) Damon L. Bahr and Thomas P. Aardema, *The Voice of the Lord is Unto All Men: A Remarkable Year of Revelations in the John Johnson Home*, (Springville, UT: Cedar Fort Publishing and Media, 2021).



## Significant events at this location:

- In 1798, Moses Cleveland, on behalf of the Connecticut Land Company, surveyed the Kirtland area with the intention of forming a township.
- In 1799, Turhand Kirtland was given a portion of acreage that became Kirtland Township.
- In 1826, Sidney Rigdon became the pastor of the Reformed Baptist congregation in Mentor, Ohio.
- In November 1830, the first missionaries of the Church in the Kirtland area converted over a hundred local settlers, including Sidney Rigdon.
- In December 1830, Lord commanded Joseph Smith and Sidney Rigdon to “go to the Ohio” (see Doctrine and Covenants 37).
- In February 1831, Joseph and Emma Smith moved to Kirtland. During their time in Ohio, they lived with the families of Newel K. and Elizabeth Ann Whitney, Isaac and Lucy Morley, and John and Elsa Johnson.
- In the winter of 1833–34, Joseph and Emma Smith moved to their own home near the site of the Kirtland Temple, which was then under construction.
- On March 27, 1836, the Kirtland Temple was dedicated.
- On April 3, 1836, Jesus Christ and the ancient prophets Moses, Elias, and Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple.
- In January 1838, Joseph Smith and his family fled Kirtland following a serious apostasy of Church members who were involved in a financial crisis. After this time, Kirtland ceased to function as a meaningful center for the Church.

# “THE OHIO”: SUCCESSFUL MISSIONARY WORK IN THE KIRTLAND AREA



*Sidney Rigdon preached at this chapel in Mantua, Ohio, one of the oldest Disciples Churches in the region.  
Photo by Acacia E. Griffiths.*

## The Land of Kirtland

In September 1830, the Lord issued a general call for the elect to “be gathered in unto one place” (Doctrine and Covenants 29:8). Three months later in December 1830, the Lord revealed a specific place: “They should

assemble together at the Ohio” (Doctrine and Covenants 37:3). This revelation was the “first commandment concerning a gathering in this dispensation” (Doctrine and Covenants 37, section heading). At that time, the two hundred or more members of the Church located in the Palmyra, Fayette, and Colesville branches in New York were experiencing intense opposition, while new converts were flocking to the gospel in Kirtland, Ohio, and the surrounding area.



*The Stoney Brook near the Historic Kirtland Visitor Center.*

The Lord had begun preparing northeast Ohio as a gathering place for his Saints many years before Joseph Smith and Sidney Rigdon received Doctrine and Covenants 37. Northeast Ohio is located on the northern edge of the Allegheny Plateau, which was included in the four million acres of land that King Charles II of England dedicated to the Connecticut Colony in 1630. Following the American Revolution, the State of Connecticut exchanged some

acreage on this land for federal assumption of its debt accrued during the war, and the remaining 3,366,921 acres on the northwest corner became known as the Western Reserve. The westernmost 500,000 acres was known as the Firelands, which the State of Connecticut set aside to compensate its citizens whose property had been destroyed by the British during the war. In 1796 the remaining 1.2 million acres on the eastern side were sold to a group of private speculators known as the Connecticut Land Company.<sup>2</sup>

By 1798, expeditions sponsored by the Connecticut Land Company and led by Moses Cleveland began surveying this densely forested frontier. Turhand Kirtland, one of the surveyors, received a portion of the land, later named Kirtland Township, as payment for his work. By the fall of 1799, Turhand began selling parcels of land to settlers in the area. Among these early settlers were Isaac and Lucy Morley and Newel K. and Elizabeth Ann Whitney, who would later join the Church and contribute significantly to its early history. While Kirtland's economy was based primarily on agriculture, there were also a number of waterwheel-powered mills and factories on the east branch of the Chagrin River, an area the locals referred to as "Kirtland Mills."<sup>3</sup>



## Conversions of Sidney Rigdon and Parley P. Pratt



*Sidney Rigdon preached at this chapel in Mantua, Ohio, one of the oldest Disciples Churches in the region.  
Photo by Acacia E. Griffiths.*

- 
- 2 “Connecticut Land Company,” Ohio History Central, Ohio History Connection, accessed August 10, 2022, [http://www.ohiohistorycentral.org/w/Connecticut\\_Land\\_Company](http://www.ohiohistorycentral.org/w/Connecticut_Land_Company).
  - 3 “Kirtland Mills” (geographical entry), JSP.



*The entrance to the Mantua Center Christian Church, a congregation Sidney Rigdon was affiliated with before his conversion. Photo by Acacia E. Griffiths.*



*This pulpit in the Mantua Christian Center was in use in the 1820s and may have been used by Sidney Rigdon in his preaching. Photo by Casey Paul Griffiths*





In the early 1800s, “an unusual excitement on the subject of religion” (Joseph Smith—History 1:5) swept through northern Ohio, along with western New York and northern Pennsylvania, led by Methodists, Presbyterians, and Baptists. Among those stirring up this “unusual excitement” was Sidney Rigdon,<sup>4</sup> a Baptist convert who associated himself with the Restorationist movement led by Walter Scott and Alexander Campbell, whose followers were known as Reform Baptists or Campbellites. He eventually qualified himself to become a licensed preacher with the Regular Baptists and began preaching in 1819 in Trumbull County, Ohio. There he married Phebe Brooks and then moved to Pennsylvania in 1821 where he was appointed pastor of the First Baptist Church in Pittsburgh and became well known for his dynamic preaching. However, because Sidney did not agree with the Baptist doctrine of infant damnation, he ceased preaching for the Baptists in 1824. He then worked as a tanner in Pennsylvania until 1826 when he moved his family to Ohio. Sidney began preaching as a Restorationist preacher in Mentor, Ohio, that same year, although he was no longer authorized by the Regular Baptists. In 1830, Sidney broke with the Reform Baptists and Campbellites because of differences over having “all things in common” (Acts 4:32) and receiving spiritual gifts, and he began to lead congregations designated as “Rigdonites.” One of Sidney’s proselytes was Parley P. Pratt.

While preaching of a future gospel restoration, Sidney Rigdon was unaware that the Lord had already begun restoring his Church to the earth in western New York and northern Pennsylvania. Nor was he aware that the Lord was directing him as an instrument to help prepare the way for the restored gospel to come to “the Ohio.” Through divine orchestration, Sidney’s and Parley’s friendship would be key in fulfilling that preparatory work.

In the summer of 1830, Parley P. Pratt felt impressed to sell his home in Amherst, Ohio, and travel to New York to preach the gospel. Having only \$10, Parley and his wife, Thankful, traveled by boat from Cleveland, Ohio, to Buffalo, New York, and on the Erie Canal toward Albany, New York.<sup>5</sup> Along the way, Parley felt prompted to leave the canal boat at Newark, New York, ten miles east of Palmyra, leaving Thankful to travel alone toward their final destination.

I informed my wife that, notwithstanding our passage being paid through the whole distance, yet I must leave the boat and her to pursue her passage to our friends; while I would stop awhile in the region. Why, I did not know; but so it was plainly manifest by the Spirit to me. I said to her, “we part for a season; go and visit our friends in our native place; I will come soon, but how soon I know not; for I have a work to do in this region of country, and what it is, or how long it will take to perform it, I know not; but I will come when it is performed.”<sup>6</sup>

After just a few days, Parley was introduced to the Book of Mormon by a Baptist deacon named Hamblin, which dramatically changed the course of his life. He later wrote, “I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep. . . . I knew and comprehended that the book was true. . . . My joy was now full.”<sup>7</sup>

Parley then traveled to Palmyra hoping to meet the Joseph Smith, but he instead found the Prophet’s brother Hyrum who taught him the gospel. He was baptized by Oliver Cowdery on September 1, 1830. Ultimately Parley’s conversion led to the conversion of Sidney Rigdon and also led to the subsequent gathering of the New York and Pennsylvania Saints to Kirtland.

## Missionary Success in Kirtland



*Historic records indicate that this spot in the Chagrin River is where the first baptisms in the Kirtland area took place. Photo by Acacia E. Griffiths.*

During the month of Parley's baptism, a conflict arose regarding revelation and Church governance. Hiram Page, an in-law of the Whitmer family, claimed to be receiving revelation for the Church through a seer stone. Despite the fact that on the day the Church was organized the Lord had directed the Saints to "give heed unto all [Joseph's] words and commandments which he shall give unto [them] as he receiveth them" (Doctrine and Covenants 21:4), Hiram influenced many Church members, including Oliver Cowdery.

The Page deception was no small matter for Joseph Smith. As he sought divine help just before a Church conference in September 1830, the Lord spoke through Joseph to Oliver Cowdery: "No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun." (Doctrine and Covenants 28:2). The Lord then directed Oliver to tell Hiram Page "that those things which he hath written from that

stone are not of [God]” (verses 11–12, 14). Perhaps expressing faith in Oliver despite his error, the Lord called Oliver on a mission to “go unto the Lamanites” (verse 8), to “the borders by the Lamanites” (verse 9), the area where the western border of the new state of Missouri met the unincorporated Indian Territory that later became the state of Kansas. In this same revelation, the Lord also revealed the general location of the city of Zion.

Three other brethren were called to serve as Oliver Cowdery’s companions (see Doctrine and Covenants 30, 32). The first to be called was Peter Whitmer Jr., a son of Peter Sr. and Mary Whitmer, the couple whose home was a refuge for the Prophet and Oliver while they completed the Book of Mormon translation. The Whitmer home was also the place where the Church was formally organized. Oliver and Peter were joined by Parley P. Pratt and Ziba Peterson, a convert who served two missions with Oliver but remained active in the Church for only two or three years. Feeling bolstered by the Lord’s promise “I myself will go with them” (Doctrine and Covenants 32:3), the four missionary companions carried carpet bags full of copies of the Book of Mormon. They left New York in early October 1830 and traveled about 1,500 miles, mostly on foot, to Missouri, preaching to various Native American tribes along the way. Their arrival in Missouri was an important event in Church history, but their stop in Ohio on the way became a pivotal moment that would change the course of Church development.

While traveling through northern Ohio, Parley P. Pratt suggested they visit his former religious mentor, Sidney Rigdon. Initially the missionaries had very little success in the Kirtland area, including limited response from Sidney and his congregation. However, Parley reported the following: “The people thronged us night and day, insomuch that we had no time for rest and retirement. . . . Thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.”<sup>8</sup> According to Parley, during the three weeks the missionaries were in the area, 127 people were baptized,<sup>2</sup> including Sidney and about one hundred members of his congregation in Mentor.

Sidney Rigdon’s conversion meant sacrificing a popular, influential, and lucrative position for a second time. “At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied,

and anticipated. . . . But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty.”<sup>10</sup> Sidney and his wife, Phoebe, weighed carefully the risk and the reason. “My Dear, you have once followed me into poverty, are you again willing to do the same?’ She then said—‘I have weighed the matter, I have contemplated the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death.’”<sup>11</sup>

The four missionaries then continued their journey west, leaving the new converts to the leadership of their fellow converts who had been called to preside over branches in the area: Isaac Morley (later replaced by John Whitmer) in Kirtland, Sidney Rigdon in Mentor, John Murdock in Warrensville, and an unknown leader in perhaps a fourth branch in Mayfield.<sup>12</sup> Missionary work also continued as the new converts preached the gospel in northern Ohio, some without formal mission calls. By February 2, 1831, a total of about four hundred people had joined the Church, and approximately seventy of them had been baptized by John Murdock.<sup>13</sup>

Desiring to meet Joseph Smith in person, Sidney Rigdon and an interested investigator and friend, Edward Partridge of nearby Painesville, traveled to New York in December 1830. After meeting the Prophet, Edward was baptized, and Joseph subsequently received two revelations, one for each new convert. Addressing Sidney, the Lord compared him to John the Baptist and honored the work he had done before his conversion. “Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not” (Doctrine and Covenants 35:11). Sidney was unaware of his fundamental role in the Restoration. Establishing his congregation in northeast Ohio had prepared the area for the gathering of the Saints to Ohio, where the Lord continued to restore the fullness of the gospel. Sidney had taught his congregation “restoration doctrine,” which prepared his followers to listen to the four missionaries when they stopped briefly in Ohio.

In December 1830, Joseph Smith struggled to deal with the constant and vicious persecution he and the Saints were facing in New York and northern



Pennsylvania. After hearing that the gospel was rapidly gaining strength in Ohio, he petitioned the Lord in prayer and received the revelation now found in Doctrine and Covenants 37 that the Saints “should assemble together at the Ohio.” On January 2, 1831, the Prophet read this revelation to the members who were participating in a conference of the Church in Fayette. Joseph then received two additional revelations wherein the Lord reiterated his command to “go to the Ohio” (Doctrine and Covenants 38:32). The Lord also promised, “Inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a blessing such as is not known among the children of men” (Doctrine and Covenants 39:15).

## Gathering



*The lighthouse at Fairport Harbor, Ohio. Many of the Saints gathering from New England first arrived in Ohio at this harbor. Photo by Casey Paul Griffiths.*

To assess the condition of the Ohio Saints, the Prophet directed John Whitmer to be the first to move Kirtland and instructed him to do what he could to strengthen them. John arrived in Kirtland mid-January 1831. Joseph and Emma Smith left for Kirtland by sleigh on January 24. Emma was pregnant with twins, so a young woman, whose name is unknown, traveled with the Smiths to assist Emma along the way. Sidney Rigdon, Edward Partridge, Ezra Thayre, and Joseph Knight Sr. also accompanied the Smiths, traveling in a wagon full of copies of the Book of Mormon. Since the wagon moved slowly, Sidney went on ahead of the group and arrived in Kirtland on January 30. The rest of the company arrived sometime between February 1 and 4.<sup>14</sup>

Most of the remaining New York and Pennsylvania Saints followed the Lord's command to gather to Ohio. However, as Newel Knight wrote, they "were obliged to make great sacrifices of [their] property."<sup>15</sup> They traveled with members of one of the three local branches: the Palmyra branch led by Martin Harris,<sup>16</sup> the Fayette branch by Thomas B. Marsh<sup>17</sup> and Lucy Mack Smith,<sup>18</sup> and the Colesville branch by Newel Knight.<sup>19</sup> These 200 Saints joined the 400 Ohio converts, and by the time the Missouri migrations began in June 1831, well over 1,000 members were living in Ohio.<sup>20</sup>

As the population of Saints in Kirtland continued to increase during the first three months following the Prophet's arrival, the Lord revealed that he would "retain a strong hold in the land of Kirtland, for the space of five years" (Doctrine and Covenants 64:21). In that five-year period, Joseph Smith received nearly half of the revelations found in the Doctrine and Covenants and completed most of the inspired translation of the Bible. Most of the priesthood offices and quorums were formalized and filled; missionaries were sent into the eastern United States, Canada, and England, bringing thousands into the kingdom; and a temple was built wherein priesthood keys were restored and the initiatory portion of the endowment was administered. Evidence suggests there may have been as many as sixty-one Church branches in the area surrounding Kirtland by the time the Saints left.<sup>21</sup>

During the Kirtland period, Joseph and Emma Smith lived in many places. They first stayed in the home of Newel K. and Elizabeth Ann Whitney in Kirtland, then they moved to a house on the Isaac and Lucy Morley farm in

Mentor, and then they resided in the home of John and Elsa Johnson in Hiram. After that first year, the Smiths moved back to Kirtland to live in the Whitney store before eventually moving into their own home just north of the Kirtland Temple site in 1833.

## Mini-Devotional – “Gather to the Ohio”

The command given to gather to Ohio (Doctrine and Covenants 37:1-3) is the first time the Saints were commanded to gather together. During the 19<sup>th</sup> century the doctrine of gathering was one of the most unique features of the religion of the Latter-day Saints. Coverts gathered from locations around the globe to places like Ohio, Missouri, Illinois, and the Western North America in obedience the Lord’s command to gather. Building centers of strength allowed the early Saints to accomplish goals they would have not been able to achieve without on their own. As part of the gathering the first temple was built in Kirtland Ohio. Later Church leaders instructed the Saints to gather to their own lands, opening the door to the construction of hundreds of temple around the globe. Take a moment to discuss or reflect on the following:

- Does the doctrine of gathering still apply in our day?
- What are some ways that the Saints still heed the Lord’s command to gather?
- Why is it important for the Saints gather together?

---

<sup>4</sup> “History of Joseph Smith,” *The Times and Seasons* 4, no. 12 (May 1, 1843): 177, <https://contentdm.lib.byu.edu/digital/collection/NCMP1820-1846/id/8500>.

<sup>5</sup> *The Autobiography of Parley Parker Pratt, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Embracing His Life, Ministry and Travels, With Extracts, in Prose and Verse, From His Miscellaneous Writings*, ed. Parley P. Pratt (Chicago: Law, King & Law, 1888), 36.

<sup>6</sup> *Autobiography of Parley Parker Pratt*, 36–37.

<sup>7</sup> *Autobiography of Parley Parker Pratt*, 38.

<sup>8</sup> *Autobiography of Parley Parker Pratt*, 50.

<sup>9</sup> *Autobiography of Parley Parker Pratt*, 50.

<sup>10</sup> “History of Joseph Smith,” *The Latter-day Saints’ Millennial Star* 5, no. 2 (July 1844): 17, <https://contentdm.lib.byu.edu/digital/collection/MStar/id/293>.

<sup>11</sup> History of Joseph Smith, *The Latter-day Saints’ Millennial Star*, 5 no. 2 (July 1844): 17, <https://contentdm.lib.byu.edu/digital/collection/MStar/id/293>.

- [12](#) “Mayfield Township, Ohio” (geographical entry), The Joseph Smith Papers, accessed August 27, 2022, <https://www.josephsmithpapers.org/place/mayfield-township-ohio>.
- [13](#) John Murdock, journal, 1792–1864, Harold B. Lee Library, Brigham Young University, accessed December 17, 2019, <http://boap.org/LDS/Early-Saints/JMurdock.html>.
- [14](#) Mark Lyman Staker, *Hearken O Ye People: The Historical Setting of Joseph Smith’s Ohio Revelations* (Salt Lake City: Greg Kofford Books, 2009), 96.
- [15](#) Newel Knight, autobiography and journal, circa 1846, MS 767, Church History Library, Salt Lake City.
- [16](#) “Martin Harris” (biographical entry), The Joseph Smith Papers, accessed August 27, 2022, [.https://www.josephsmithpapers.org/person/martin-harris](https://www.josephsmithpapers.org/person/martin-harris)
- [17](#) “Thomas Baldwin Marsh” (biographical entry), JSP.
- [18](#) “Lucy Mack Smith” (biographical entry), JSP.
- [19](#) “Newel Knight” (biographical entry), JSP.
- [20](#) *Autobiography of Parley Parker Pratt*, 64.
- [21](#) Karl Ricks Anderson, “The Western Reserve,” in *Mapping Mormonism*, ed. Brandon S. Plewe, S. Kent Brown, Donald Q. Cannon, and Richard H. Jackson (Provo, UT: BYU Press, 2012), 28–29.

## Significant events at this location:

- On September 12, 1832, Joseph and Emma Smith, and their first child, Julia Murdock Smith, moved from Hiram, Ohio, back to Kirtland, Ohio, where they lived in the Whitney Store.
- The first School of the Prophets began in the Whitney Store on January 24, 1833.
- The First Presidency was organized and empowered in the Whitney Store on March 18, 1833.
- Joseph Smith's new translation of the Bible was completed in the Whitney Store around July 2, 1833.
- Doctrine and Covenants 84–98 and 101 were all received in the Whitney Store.

**You've Just Finished your Free Sample**

**Enjoyed the preview?**

**Buy: <http://www.ebooks2go.com>**