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Documents of the Priesthood Restoration

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Documents of the Priesthood Restoration

The following collection of historical sources seeks to display all known statements directly concerning the restoration of the Aaronic or Melchizedek Priesthoods that were made during the lifetimes of Joseph Smith (who died in 1844) and Oliver Cowdery (who died in 1850). About half of these documents are firsthand declarations by Joseph or Oliver or secondhand reports of their words. In most other cases, Joseph or Oliver could have known of the statement. The documents are arranged by author (or speaker) in chronological order. The authors appear in the order of their earliest priesthood restoration statement. The statements by that author are then grouped in chronological order. A few later or additional statements appear in the footnotes. Dates indicate the time the document was first recorded. In a few documents, punctuation has been added for clarity. Underlining is reproduced from the original document. Editorial marks include angle brackets < > to indicate insertions above the line. Strikeouts are shown by ~~strikeouts~~. Brackets [] indicate editorial comments. In most cases, the entries are an excerpt of the document.

1. ARTICLES OF THE CHURCH OF CHRIST (JUNE 1829)

A commandment from God unto Oliver how he should build up his church & the manner thereof. . . . I command all men every where to repent & I speak unto you even as unto Paul mine apostle for ye are called even with that same calling with which he was called Now therefore whosoever repenteth & humbleth himself before me & desireth to be baptized in my name shall ye baptize them And after this manner did he command me that I should baptize them Behold ye shall go down & stand in the water & in my name shall ye baptize them And now behold these are the words which ye shall say calling them by name saying Having authority given me of Jesus Christ I baptize you.¹

1. Oliver Cowdery's 1829 manuscript, "A Commandment from God" (or "Articles of the Church of Christ"), Church History Library, The Church of Jesus

2. DOCTRINE AND COVENANTS 20 ([1830]/APRIL 1831)

The rise of the Church of Christ in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the 4th month, and on the 6th day of the same, which commandments were given to Joseph Smith, jun. who was called of God and ordained an apostle of Jesus Christ, an elder of the church, and also to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, an elder of the church, and ordained under his hand, and this according to the grace of God the Father, and our Lord Jesus Christ, to whom be all glory both now and ever—amen.²

3. DOCTRINE AND COVENANTS 18 ([JUNE 1829]/1833)

And now Oliver, I speak unto you, and also unto David, by way of commandment: For behold I command all men every where to repent, and I

Christ of Latter-day Saints, Salt Lake City, available as “Appendix 3: ‘Articles of the Church of Christ,’ June 1829,” on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/appendix-3-articles-of-the-church-of-christ-june-1829/1>. This document ends with the declaration, “Behold I am Oliver I am an Apostle of Jesus Christ by the will of God the Father & the Lord Jesus Christ.” See p. 112n97 above.

2. “The Mormon Creed,” *Painesville (Ohio) Telegraph*, April 19, 1831, 4, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/articles-and-covenants-circa-april-1830-dc-20/1>. The same text with minor changes is also found in “Revelation Book 1,” 53, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/revelation-book-1/37>; Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations, Volume 1: Manuscript Revelation Books*, vol. 1 of the Revelations and Translations series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian’s Press, 2011), 60; it was also published with minor changes in *Evening and the Morning Star*, June 1832, 1, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/5646>; and Book of Commandments (1833), ch. 24, pp. 47–48, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/book-of-commandments-1833/51>.

speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.³

4. DOCTRINE AND COVENANTS 27 ([SEPTEMBER 1830]/1835)

John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron. . . . And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times.⁴

3. *A Book of Commandments* (Zion [Independence], Mo.: W. W. Phelps, 1833), ch. 15, p. 35, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/book-of-commandments-1833/39>.

4. "Doctrine and Covenants, 1835," section 50, p. 180, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/doctrine-and-covenants-1835/188>; see also *Evening and the Morning Star*, March 1833, 78; May 1836, 155; *Times and Seasons* 4 (March 1, 1843): 122, available on "Mormon Publications: 19th and 20th Centuries," *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/8453>; and *Millennial Star* 4 (February 1844): 151, available on "Mormon Publications: 19th and 20th Centuries," *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/MStar/id/244>. These verses did not appear in the earlier text of the revelation printed in the Book of Commandments, 1833. Joseph Smith recalled in 1839 that all of section 27 was received as a revelation in August 1830 but that most of the revelation, including these verses, was not recorded until September 1830. "Early in the month of August Newel Knights [Knight] and his wife paid us a visit at our place in Harmony. Neither his wife nor mine had been as yet confirmed, and it was proposed that we should <have sacrament together &> confirm them; before he & his wife should leave us. and that we In order to prepare for these things I set out—to go to procure some wine for our the occasion. I had however gone but a short distance when I was met by a heavenly messenger, and had the following revelation. the first paragraph of which was written at this time, & the remainder in Sept[emb]er following." "History, circa June–October 1839 [Draft 1]," 23, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-june-october-1839-draft-1/23>; Karen Lynn Davidson and others, eds.,

5. DOCTRINE AND COVENANTS 112 (JULY 23, 1837)

PUBLISHED 1844

For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fulness of times . . . for verily I say unto you the keys of the dispensation which ye have received have come down from the fathers; and last of all being sent down from heaven unto you.⁵

6. JOSEPH SMITH (1832)

A History of the life of Joseph Smith J^r: an account of his marvilous experience and of all the mighty acts which he doeth in the name of Jesus Chist the son of the living God of whom he beareth record and also an account of the rise of the church of Christ in the eve of time according as the Lord brought forth and established by his hand <firstly> he receiving the testimony from on high secondly the ministering of Angels thirdly the reception of the holy Priesthood by the ministring of— Aangels [*sic*] to adminster the letter of the Law <Gospel—> <—the Law and commandments as they were given unto him—> and in <the> ordinencs, forthly a confirmation and

Histories, Volume 1: Joseph Smith Histories, 1832–1844, vol. 1 of the Histories series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2012), 426, 428. No manuscript copy of these verses dating from before the publication of the Doctrine and Covenants in 1835 has been identified.

5. "Journal, March–September 1838," 74, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-march-september-1838/60>; Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2008), 308; Doctrine and Covenants (1844) 104:12 version of current D&C 112:30–32, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/doctrine-and-covenants-1844/419>. The 1844 text is the same as Vilate Kimball's copy sent to Heber C. Kimball in her September 6, 1837, letter from Kirtland, in which she says, "I copyed it from Elder Marshs book as he wrote it from Joseph's mouth." The entire letter is found in Robert J. Woodford, "The Historical Development of the Doctrine and Covenants," 3 vols. (Ph.D. diss., Brigham Young University, 1974), 3:1477, 1480, 1490–94.

reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of the spirit the Keys of the Kingdom of God conferred upon him and the continuation of the blessings of God to him &c.⁶

7. JOSEPH SMITH (MARCH 2, 1833)

The following Curious occurrence occurred last week in Newburg about 6 miles from this Place [Cleveland, Ohio]. Joe Smith the great Mormonosity was there and held forth, and among other things he told them he had seen Jesus Christ and the Apostles and conversed with them, and that he could perform Miracles.⁷

8. JOSEPH SMITH ([DECEMBER 18, 1833]/1835)

These blessings shall come upon him according to the blessings of the prophecy of Joseph, in ancient days, which he said should come upon the Seer of the last days and the Scribe that should sit with him, and that should be ordained with him, by the hand of the angel in the bush, unto the lesser priesthood, and after receive the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hand of the Messiah, while he should dwell in the flesh, upon the earth, and should receive the blessings with him, even the Seer of the God of Abraham, Isaac and Jacob, saith he, even Joseph of old, by his hand, even God. And he shall inherit a crown of eternal life, at the end; and while in the flesh shall stand up in Zion and assist to crown the tribes of Jacob; even so. Amen.⁸

6. "History, circa Summer 1832," 1, Joseph Smith Collection, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-summer-1832/1>; Davidson and others, *Histories, Volume 1*, 10.

7. Reported by Reverend Richmond Taggart to Reverend Jonathon Goings, Cleveland, Ohio, March 2, 1833, in Jonathon Goings Collection, American Baptist Historical Society, Rochester, New York.

8. Patriarchal Blessing Book 1 (1835), 12, Church History Library, available as "Blessing to Oliver Cowdery, 2 October 1835," on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/blessing-to-oliver-cowdery-2-october-1835/1>. The end of this blessing contains this information about its origin: "Oliver Cowdery, Clerk and Recorder. Given December 18th, 1833, and recorded in this book October 2, 1835." This particular

9. JOSEPH SMITH (FEBRUARY 12, 1834)

Thursday Evening, February 12. 1834. This evening the high priests and Elders of the Church in Kirtland at the house of bro. Joseph Smith Jun. in Council for church business. The council was organized, and opened by bro. Joseph Smith Jun in prayer. Bro. Joseph then rose and said: I shall now endeavour to set forth before this council, the dignity of the office which has been conferred upon me by the ministring of the Angel of God, by his own voice and by the voice of this church.⁹

blessing was evidently given for Oliver Cowdery, but the name specifying the recipient has been erased. This passage comes from the last sixth of the blessing.

9. "Minute Book 1" [Kirtland High Council Minutes], 27, February 12, 1834, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/minute-book-1/31>; Gerrit J. Dirkmaat and others, eds., *Documents, Volume 3: February 1833–March 1834*, vol. 3 of the Documents series of *The Joseph Smith Papers*, ed. Ronald K. Esplin and Matthew J. Grow (Salt Lake City: Church Historian's Press, 2016), 428–29. Compare the further report by Orson Hyde of the following testimony by Joseph Smith: "Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. An angel, said Joseph, may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the priesthood by ordaining me thereunto; and the priesthood being once established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more. He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Ananias for instruction and to be administered to by him; but if there had been no Ananias with power and authority on the earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this priesthood shall never be taken away from this church. This testimony was delivered in an upper room, in the south-west corner of the White Store and dwelling-house, formerly occupied by Whitney and Gilbert, situate on Kirtland Flats." "Although Dead, Yet He Speaketh," *Millennial Star* 8 (November 20, 1846): 139.

10. JOSEPH SMITH (APRIL 21, 1834)

Norton Medina Co. Ohio April 21, 1834. . . . Bro. Joseph Smith Jun^r. . . then gave a relation of obtaining and translating the Book of Mormon, the revelation of the priesthood of Aaron, the organization of the Church in the year 1830, the revelation of the high priesthood, and the gift of the Holy Spirit poured out upon the church, &c. Take away the book of Mormon, and the revelations, and where is our religion? We have none.¹⁰

11. JOSEPH SMITH (MARCH 27, 1836)

Joseph Smith Jun. testified of the Angel of the Lord's appearing unto him to call him to the work of the Lord, & also of being ordained under the hands of the Angel of of [*sic*] the covenant.¹¹

12. JOSEPH SMITH (1839)

While we were thus employed praying and calling upon the Lord, a Messenger from heaven, descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us; "Upon you my fellow servants in the name of Messiah I confer the priesthood of Aaron, which holds the keys of the ministring of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, untill the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on <us> hereafter and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterward that he should baptize me. ~~and that I should be called the first elder of the Church and he the second.~~

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and

10. "Minute Book 1," 43, 44, April 21, 1834; Matthew C. Godfrey and others, eds., *Documents, Volume 4: April 1834–September 1835*, vol. 4 of the Documents series of *The Joseph Smith Papers*, ed. Ronald K. Esplin, Matthew J. Grow, and Matthew C. Godfrey (Salt Lake City: Church Historian's Press, 2016), 14, 15.

11. Stephen Post, Journal, Stephen Post Papers, March 27, 1836, microfilm, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE2336708, image 15.

ordained him to the Aaronick priesthood, and afterward he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist in the new Testament, and that he acted under the direction <of> Peter, James, and John, who held the keys of the priesthood of Melchisedeck, whi[c]h priesthood he said should in due time be conferred on us. <And that I should be called the first Elder of the Church and he the second.> . . .

. . . we were forced to keep secret the circumstances of our having been baptized, and having received this priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood.¹²

13. JOSEPH SMITH (1839)

We now became anxious to have that promise ~~which conferred upon~~ <realized to> us, which the angel ~~had~~ that conferred upon us the Aaronick Priesthood ~~upon us~~. had given us, viz, that provided we continued faithful, ~~the~~ we should also have the Melchesidec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost we had for some time made this a subject of humble prayer, and at length we got together in the Chamber of M^r Whitmer [Peter Whitmer Sr.]’s house in order more particularly to seek of the Lord information, and if possible obtain what we now so earnestly desired. ~~We had not been long~~ After some time spent in solemn and fervent prayer, the Word of the Lord came unto us, in the Chamber, commanding us, that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and that after having been thus ordained, we should proceed to ordain others to the same office, according as it should be made known to us, from time to time, ~~We~~ also commanding us, that as soon as practicable we should call together all those who had already been baptized by us, to bless bread, and break it with them, also to take wine, bless it, and drink it with them doing all these things in the name of the Lord, but to defer our own

12. “History, circa June 1839–circa 1841 [Draft 2],” 17–18, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-june-1839-circa-1841-draft-2/23>; Davidson and others, *Histories, Volume 1*, 292–96; also published with minor changes in spelling, punctuation, and capitalization in “History of Joseph Smith,” *Times and Seasons* 3 (August 1, 1842): 865–66.

ordination untill we had called ~~the Chur~~ together our brethren and had their sanction, and been accepted by them as their teachers, after which we were commanded to proceed to ordain each other and ~~then~~ call out such men as the spirit should dictate unto us, and ordain them, and then attend to the laying on of hands for the Gift of the Holy Ghost,

The following commandment [Doctrine and Covenants 18] will further illustrate the nature of our calling to this Priesthood as well as others who were yet to be sought after.¹³

14. JOSEPH SMITH (1839)

We now became anxious to have that promise realized to us, which the Angel that conferred upon us the Aaronick Priesthood had given us, viz: that provided we continued faithful; we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the Chamber of M^r Whitmer [Peter Whitmer Sr.]’s house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Saviour’s promise; “Ask, and you shall recieve, seek, and you shall find, knock and it shall be opened unto you;” for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the Chamber, commanding us; that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, ~~accordin~~ and then <to> ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination untill, such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands

13. “History, circa June–October 1839 [Draft 1],” 7–8; Davidson and others, *Histories, Volume 1*, 326–28.

for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord.

The following commandment [Doctrine and Covenants 18] will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.¹⁴

15. JOSEPH SMITH (1839)

The Priesthood is everlasting. The Savior. Moses. & Elias— gave the Keys to Peter, James & John on the Mount when they were transfigured before him. The Priesthood is everlasting. without beginning of days or end of years, without Father. Mother &c.—

If there is no change of ordinances there is no change of Priesthood. Wherever the ordinances of the Gospel are administered there is the priesthood. How have we come at the Priesthood in the last days? They <It> came down, down in regular succession— Peter James & John had it given to them & they gave it up.¹⁵

14. “History, circa June 1839–circa 1841 [Draft 2],” 26–27; Davidson and others, *Histories, Volume 1*, 326–28; also published with only slight changes in spelling, capitalization, and punctuation in “History of Joseph Smith,” *Times and Seasons* 3 (September 15, 1842): 915.

15. “Discourse, between circa 26 June and circa 4 August 1839–A, as Reported by Willard Richards,” from Willard Richards Pocket Companion, 65, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/discourse-between-circa-26-june-and-circa-4-august-1839-a-as-reported-by-willard-richards/>. See also “Discourse, between circa 26 June and circa 4 August 1839–A, as Reported by Unknown Scribe,” 3, Joseph Smith Collection, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/discourse-between-circa-26-june-and-circa-4-august-1839-a-as-reported-by-unknown-scribe/2>. James Burgess apparently had access to and copied this passage into his own journal around 1841. James Burgess, *Journals, 1841–48*, Church History Library. See also *History of the Church*, 3:387. On March 22, 1839, Joseph Smith had affirmed in a letter from Liberty Jail to Isaac Galland the following related general principle: “We believe that no man can administer salvation through the gospel, to the souls of men, in the name of Jesus Christ, except he is authorized from God, by revelation, or by being ordained by some one whom God hath sent by revelation.” Joseph Smith Jr. to Isaac Galland, March 22, 1839, printed in *Times and Seasons* 1 (February 1840): 54.

16. JOSEPH SMITH (SEPTEMBER 6, 1842)

What do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be reveal'd. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the Book, The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broom County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times, And again, the voice of God in the chamber of old father Whitmer in Fayette, Seneca County, and at sundry times, and in divers places through all the travels and tribulations, of this Church of Jesus Christ of Latter Day Saints! And the voice of Michael the archangel— the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time; all declaring, each one their dispensation, their rights, their keys, their honors, their majesty & glory, and the power of their Priesthood.¹⁶

17. JOSEPH SMITH (MARCH 10, 1844)

Showing the difference between the Spirit of Elias, Elijah and the messiah. J Smith P[rophet]. of the spirit of Elias I must go back to the time at Susquehannah river when I retired in the woods pouring out my soul in prayer to Almighty God. An Angel came down from heaven and laid his hands upon me and ordained me to the power of Elias and that authorised me to bap-tise with water unto repentance. It is a power or a preparatory work for something greater. you have not power to lay on hands for the gift of the holy ghost but you shall have power given you hereafter, that is the power of the Aronick preisthood.¹⁷

16. Joseph Smith to The Church of Jesus Christ of Latter Day Saints, September 6, 1842, in “Journal, December 1841–December 1842,” 200, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-december-1841-december-1842/77>; Andrew H. Hedges, Alex D. Smith, and Richard Lloyd Anderson, eds., *Journals, Volume 2: December 1841–April 1843*, vol. 2 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian’s Press, 2011), 149; published in *Times and Seasons* 3 (October 1, 1842): 935–36; Doctrine and Covenants 128:20–21.

17. Joseph Smith, Sermon, March 10, 1844, recorded by James Burgess in his notebook, in Andrew F. Ehat and Lyndon W. Cook, comps. and eds., *The Words*

18. JOSEPH SMITH (MARCH 10, 1844)

On Sunday March 10 Joseph the Priest delivered the following concerning the Spirits & Powers of Elias Elijah & of Messiah

The power of Elias is not the power of Elijah related the vision of his ordination to the priesthood of Aaron on the Susquehannah river to preach the preparatory gospel. This said the Angel is the Spirit of Elias.¹⁸

19. JOSEPH SMITH (MARCH 10, 1844)

I went into the woods to in[q]uire of the Lord by prayer his will concerning me, & I saw an angel & he laid his hands upon my head & ordained me to be a priest after the order of Aaron & to hold the keys of this priesthood which office was to preach repentance & Baptism for the remission of sins & also to baptise. But [I] was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost that that office was a greater work & was to be given afterwards. But that my ordination was a preparatory work or a going before which was the spirit of Elias for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist.¹⁹

of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph (Orem, Utah: Grandin Book, 1991), 332–33. For an 1870 recollection of these words of Joseph Smith, see “Biography of David Osborne, Senior,” typescript, 63–64, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah: “He spoke of Adam, Enoch, Noah, Moses, The patriarchs and some of the Prophets, telling what keys each one held, and the work he accomplished in his day, down to Jesus and the apostles. Now, says he, having told you so much about these ancient men of God, I will proceed to tell you something of myself. . . . He told us that Peter, James, and John, having held the Keys of the Kingdom in their day had come and conferred the same upon him and his brethren.”

18. Joseph Smith, Sermon, March 10, 1844, in Franklin D. Richards, “Scriptural Items,” Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE2059319, image 40; transcription in Ehat and Cook, *Words of Joseph Smith*, 334.

19. Joseph Smith, Sermon, March 10, 1844, recorded by Wilford Woodruff in his journal, in Wilford Woodruff, *Wilford Woodruff’s Journal, 1833–1898, Typescript*, ed. Scott G. Kenney, 9 vols. (Midvale, Utah: Signature Books, 1983–84), 2:360.

20. OLIVER COWDERY (SEPTEMBER 7, 1834)

From *his* [Joseph Smith's] hand I received baptism, by the direction of the angel of God—the first received into this church, in this day. . . .

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the q[ue]stion might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were grouping [groping] as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood as he said, "upon you my fellow servants, in the name of

Messiah I confer this priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!" . . . The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description.²⁰

21. OLIVER COWDERY (DECEMBER 5, 1834)

The reader may further understand, that **Presidents** <the> reason why **President** <High Counsellor> Cowdery was not previously ordained <to the Presidency,> was, in consequence of his necessary attendance in Zion, to assist Wm W. Phelps in conducting the printing business; but that this promise was made by the angel while in company with President Smith, at the time they recieved the office of the lesser priesthood.²¹

22. OLIVER COWDERY (FEBRUARY 1835)

Brethren you have your duty presented in this revelation. You have been ordained to the Holy Priesthood, You have received it from those who had their power and authority from an angel.— You are to preach the gospel to every nation.²²

23. OLIVER COWDERY (OCTOBER 2, 1835)

The following blessings by the spirit of prophecy, were pronounced by Joseph Smith, jr. the first elder, and first patriarch of the church: for although his father laid hands upon, and blessed the fatherless, thereby securing the blessings of the Lord unto them and their posterity, he was not the first elder, because God called upon his son Joseph and ordained him to this power and delivered to him the keys of the kingdom, that is, of authority and spiritual

20. O. Cowdery to W. W. Phelps, September 7, 1834 [Letter 1], published in *Messenger and Advocate* 1 (October 1834): 14, 15–16, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/7012>; italics in original.

21. “History, 1834–1836,” 17, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1834-1836/19>; Davidson and others, *Histories, Volume 1*, 34.

22. “Minute Book 1,” 159, February 21, 1835; Godfrey and others, *Documents, Volume 4*, 243. The occasion was the blessing of several new members of the Twelve Apostles. Following their blessings, Oliver Cowdery gave them this charge.

blessings upon the Church, and through him the Lord revealed his will to the Church: he [Joseph Smith] was ministered unto by the angel, and by his direction he obtained the Records of the Nephites, and translated by the gift and power of God: he was ordained by the angel John, unto the lesser or Aaronic priesthood, in company with myself, in the town of Harmony, Susquehannah County, Pennsylvania, on Fryday, the 15th day of May, 1829, after which we repaired to the water, even to the Susquehannah River, and were baptized, he first ministering unto me and after I to him. But before baptism, our souls were drawn out in mighty prayer to know how we might obtain the blessings of baptism and of the Holy Spirit, according to the order of God, and we diligently sought for the right of the fathers and the authority of the holy priesthood, and the power to admin[ister] in the same: for we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the kingdom of God. Therefore, we repaired to the woods, even as our father Joseph said we should, that is to the bush, and called upon the name of the Lord, and he answered us out of the heavens, and while we were in the heavenly vision the angel came down and bestowed upon us this priesthood: and then, as I have said, we repaired to the water and were baptized. After this we received the high and holy priesthood: but an account of this will be given elsewhere, or in another place. Let it suffice, that others had authority to bless, but after these blessings were given, of which I am about to write, Joseph Smith, Sen. was ordained a president and patriarch, under the hands of his son Joseph, myself, Sidney Rigdon, and Frederick G. Williams, presidents of the Church. These blessings were given by vision and the spirit of prophecy, on the 18th of December, 1833, and written by my own hand at the time; and I know them to be correct and according to the mind of the Lord.²³

24. OLIVER COWDERY (OCTOBER 1835)

When they [the golden plates] are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands.²⁴

23. Patriarchal Blessing Book 1 (1835), 8–9, Church History Library; transcription published in H. Michael Marquardt, *Early Patriarchal Blessings of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Smith-Pettit, 2007), 3. The end of this blessing contains this information about its origin: “Oliver Cowdery, Clerk and Recorder. Given in Kirtland, December 18, 1833, and recorded September 1835.”

24. Oliver Cowdery, “Letter VIII,” *Messenger and Advocate* 2 (October 1835): 199.

25. OLIVER COWDERY (APRIL 1836)

The least among us values more highly his profession, and holds too sacredly that heavenly communication bestowed by the laying on of the hands of those who were clothed with authority, than all that frail, worse than thread-bare hypocritical pretention, which came down through the mother of abominations, of which himself [a reverend] and all others of his profession can boast.²⁵

26. OLIVER COWDERY (MARCH 23, 1846)

I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I shall be called hence, might do so, not only for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit; but I ought to be so—you would be, under the circumstances, had you stood in the presence of John, with our departed brother Joseph, to receive the Lesser Priesthood—and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce.²⁶

27. OLIVER COWDERY (OCTOBER 21, 1848)

The priesthood is here. I was present with Joseph when an holy angle from god came down from heaven and conferred or restored the Aronic priesthood. And said at the same time that it should remain upon the earth while the earth stands. I was also present with Joseph when the Melchisedeck priesthood was conferred by the holy angles of god—this was the more necessary in order that by which we then confirmed on each other by the will and commandment of god. This priesthood is also to remain upon the earth until, the Last remnant of time.²⁷

25. [Oliver Cowdery], “The ‘Atlas’ Article,” *Messenger and Advocate* 2 (April 1836): 303.

26. Oliver Cowdery to Phineas Young, March 23, 1846, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1165079, quoted in Stanley R. Gunn, *Oliver Cowdery: Second Elder and Scribe* (Salt Lake City: Bookcraft, 1962), 161.

27. Reuben Miller, Journal, October 21, 1848, microfilm of holograph, 14, Church History Library, available on *Church History Library*, <https://dcms>

28. OLIVER COWDERY, (OCTOBER 31, 1848)

Oliver Cowdery, who had just arrived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon—the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream—where the body of the Church goes, there is the authority; and all these lo here’s and lo there’s, have no authority; but this people have the true and holy priesthood; “for the angel said unto Joseph Smith Jr., in my hearing, that this priesthood shall remain on earth unto the end.” His [Oliver Cowdery’s] testimony produced quite a sensation among the gentlemen present who did not belong to the Church, and it was gratefully received by all the saints.²⁸

29. OLIVER COWDERY (JANUARY 13, 1849)

While darkness covered the earth and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth his word for the salvation of Israel. In fulfilment of the sacred Scripture the everlasting Gospel was proclaimed by the mighty angel, (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the “stone taken from the mountain without hands.” John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchisedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these ministrations ordained men to the same Priesthoods. These Priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter-day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end. Accept assurances, dear Brother, of the unfeigned prayer of him, who, in connection with Joseph the Seer, was blessed with the above

.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1899363, images 17–18; Report of “Conference held on Misqueto Creek Council Bluffs October 21st [21st may have been added later, as it was written in a different color ink] 1848.”

28. George A. Smith to Orson Pratt, October 20 and 31, 1848, photocopy of typescript, Church History Library; copied, with a few minor differences, in Manuscript History of Brigham Young, October 31, 1848, 78, Church History Library; published in *Millennial Star* 11 (January 1, 1849): 14.

ministrations, and who earnestly and devoutly hopes to meet you in the celestial glory.²⁹

30. *PAINESVILLE (OHIO) TELEGRAPH* (NOVEMBER 16, 1830)

About two weeks since some persons came along here with the book, one of whom pretends to have seen Angels, and assisted in translating the plates. He proclaims destruction upon the world within a few years,—holds forth that the ordinances of the gospel, have not been regularly administered since the days of the Apostles, till the said Smith and himself commenced the work. . . . The name of the person here, who pretends to have a divine mission, and to have seen and conversed with Angels, is Cowdray.³⁰

31. *PAINESVILLE TELEGRAPH* (DECEMBER 7, 1830)

Those who are the friends and advocates of this wonderful book [Book of Mormon], state that Mr. Oliver Cowdry has his commission directly from the God of Heaven, and that he has credentials, written and signed by the hand of Jesus Christ, with whom he has personally conversed, and as such, said Cowdry claims that he and his associates are the only persons on earth who are qualified to administer in his name. By this authority, they proclaim to the world, that all who do not believe *their* testimony, and be baptised by them for the remission of sins, and come under the imposition of *their* hands for the gift of the Holy Ghost . . . must be forever miserable.³¹

32. *REFLECTOR* (PALMYRA, N.Y.) (1831)

They [missionaries] then proclaimed that there had been no religion in the world for 1500 years,—that no one had been authorized to preach &c. for that period—that Jo Smith had now received a commission from God for that

29. Oliver Cowdery to Elder Samuel W. Richards, January 13, 1849, in *Deseret Evening News*, March 22, 1884, 2. The location of the original letter is unknown, but scholars find little reason to doubt the authenticity of this piece and its 1849 date.

30. “The Golden Bible,” *Painesville (Ohio) Telegraph*, November 16, 1830, 3, available on “19th-Century Publications about the Book of Mormon,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/BOMP/id/258>.

31. “The Book of Mormon,” *Painesville Telegraph*, December 7, 1830.

purpose. . . . Smith (they affirmed) had seen God frequently and personally—Cowdery and his friends had frequent interviews with angels.³²

33. WILLIAM W. PHELPS (DECEMBER 25, 1834)

The next item I shall notice, is, (a glorious one,) when the angel conferred the “priesthood upon you, his fellow servants.” That was an august meeting of men and angels, and brought again, upon earth, the keys of the mysteries of the kingdom of God.³³

34. LDS HYMNAL (1835)

Hymn 26. P.M.

And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient purity.³⁴

32. *Palmyra (N.Y.) Reflector*, February 14, 1831, 102, available on “19th-Century Publications about the Book of Mormon,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/BOMP/id/544>.

33. William W. Phelps, “Letter No. 4,” *Messenger and Advocate* 1 (February 1835): 66.

34. Emma Smith, *A Collection of Sacred Hymns for The Church of the Latter Day Saints* (Kirtland, Ohio: F. G. Williams, 1835), 33, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/623>; also published in *A Collection of Sacred Hymns for the Church of the Latter Day Saints*, selected and published by David W. Rogers (New York: C. Vinton, 1838), 12; and in Benjamin C. Elsworth, *A Collection of Sacred Hymns for the Church of Christ of the Latter Day Saints* (n.p.: Benjamin C. Elsworth, 1839), 13. See also LDS Hymnal (1835), hymn no. 72: “The keys which Peter did receive, / To rear a kingdom God to please. / Have once more been confer’d to man, / To bring about Jehovah’s plan”; and LDS Hymnal (1835), hymn no. 76: “Such blessings to the human race, / Once more are tender’d by God’s grace; / The Priesthood is again restor’d, / For this let God be long ador’d.” See further *A Collection of Sacred Hymns, for the Use of All Saints, Selected by a Committee in a Branch of The Church of Jesus Christ of Latter Day Saints* (Austin: New Era Office, 1847), 77, hymn no. 55: “The chosen of God and the friend of men, / He [Joseph Smith] brought the priesthood back again.”

35. PARLEY P. PRATT (1835)

Song III. Long Metre.

The Opening of the Dispensation
of the Fulness of Times.
A voice commissioned from on high,
Hark, hark, it is the angel's cry,
Descending from the throne of light,
His garments shining clear and white.
He comes the gospel to reveal
In fulness, to the sons of men;
Lo! from Cumorah's lonely hill,
There comes a record of God's will!
Translated by the power of God,
His voice bears record to his word;
Again an angel did appear,
As witnesses do record bear.
Restored the priesthood, long since lost,
In truth and power, as at the first;
Thus men commissioned from on high,
Came forth and did repentance cry.³⁵

36. PARLEY P. PRATT (1840)

The Church of Jesus Christ of Latter day Saints was first organized in the State of New York, in the year of our Lord one thousand eight hundred and thirty, on the sixth day of April. At its first organization, it consisted of six members. The first instruments of its organization were Joseph Smith, jun., and Oliver Cowdery, who profess to have received their authority and priesthood, or apostleship, by direct revelation from God—by the voice of God—by the ministering of angels—and by the Holy Ghost.³⁶

35. Parley P. Pratt, *The Millennium, a Poem* (Boston: Parley P. Pratt, 1835), 38, available on “19th-Century Publications about the Book of Mormon,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/BOMP/id/4630>. Also published without the title and with several minor punctuation changes in Rogers, *Collection of Sacred Hymns*, 104; and in Elsworth, *Collection of Sacred Hymns*, 105–6.

36. Parley P. Pratt, *Late Persecution of The Church of Jesus Christ of Latter Day Saints* (New York: J. W. Harrison, 1840), iii, available on Church Historian's

37. PARLEY P. PRATT (JANUARY 1842)

Some of those who held the holy priesthood in ancient times, the priesthood which is after the power of an endless life, without beginning of days or end of years—some of those, I say, being raised from the dead, and others translated, still hold the apostleship and priesthood; and it has pleased God to send them as holy angels to earth to reintroduce the pure gospel, and to commission and ordain the first instruments of the Latter-day Saints.³⁷

38. ORSON PRATT (JUNE 26, 1836)

the 26th [June 1836]. Being the Sabbath preached in Antwerp village in the forenoon and also in the afternoon upon the faith once delivered to the saints the falling away of the church the losing of the authority of the priest-hood the restoration of the church by Ministering of an Angel Rev. [1]4th chap. in the afternoon at 5 o'clock the members of the church with several others that were favorable met together the sacrament was administered & also confirmation was administered to three.³⁸

39. ORSON PRATT (1840)

Also, in the year 1829, Mr Smith and Mr Cowdery, having learned the correct mode of baptism, from the teachings of the Saviour to the ancient Nephites, as recorded in the “Book of Mormon,” had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored, and while calling upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them, and commanded them to baptize each other, which they accordingly did. . . . In the foregoing, we have related the

Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/parley-p-pratt-late-persecution-of-the-church-1840/7>.

37. Parley P. Pratt, “Dialogue between a Saint and an Enquirer after Truth,” *Millennial Star* 2 (January 1842): 131; also published as a pamphlet by the author in Manchester, England (1842).

38. Orson Pratt, Journal, vol. 2, June 26, 1836, Orson Pratt Autobiography and Journal 1833–47 Collection, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE44901, image 105; published in Elden Jay Watson, comp., *The Orson Pratt Journals* (Salt Lake City: Watson, 1975), 84–85.

most important facts concerning the visions and the ministry of the angel to Mr Smith; the discovery of the records; their translation into the English language, and the witnesses raised up to bear testimony of the same. . . . We have also given an account of the restoration of the authority in these days, to administer in the ordinances of the gospel; and of the time of the organization of the church; and of the blessings poured out upon [t]he same [while yet] in its infancy.³⁹

40. ORSON PRATT (SEPTEMBER 30, 1848)

A revelation and restoration to the earth of the “everlasting gospel” through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. . . . But why not confer authority by ordination, as well as reveal the everlasting gospel [referring to Moroni]? Because in all probability he had not the right so to do. . . . How then did Mr. Smith obtain the office of an apostle, if Moroni had no authority to ordain him to such office? Mr. Smith testifies that Peter, James, and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the gospel as they themselves did in ancient days. . . . If Mr. Smith had pretended that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. . . . Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith’s system. . . . Can any man show that the gospel will not be restored by an angel?⁴⁰

39. Orson Pratt, *A[n] Interesting Account of Several Remarkable Visions, and the Late Discovery of Ancient American Records* (Edinburgh: Ballantyne and Hughes, 1840), 23–24, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/303>.

40. Orson Pratt, *Divine Authority; or, The Question Was Joseph Sent of God?* (Liverpool: R. James, 1848, 1851), 4–5, 7, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/18021>; an almost exact duplicate of this is in the *Frontier Guardian* 1 (February 7, 1849): 1.

41. DAVID W. PATTEN (JULY 1838)

[Referring to Revelation 14:6–7, previously mentioned in the text.] The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials, and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. . . .

. . . And they who sin against this authority given to him—(the before mentioned man of God,)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also with Elias, who holds the keys of bringing to pass the restitution of all things, or the restoration of all things. And also John, the son of Zacharias which Zacharias Elias visited, and give promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants Joseph Smith Jr. and Oliver Cowdery, to ordain you to this first priesthood, even as Aaron. . . .

. . . And also, Peter, and James and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time, and for the fullness of times.⁴¹

42. OLIVER GRANGER (SEPTEMBER 10, 1839)

Br. [Oliver] Granger occupied the fore part of the day, and gave a very interesting account of his life; of the administration of angels, who testified of the work of God in the world; a vision of the Book of Mormon, the means by which he was brought into the church, and then bore testimony to the restoration of the Priesthood.⁴²

41. David W. Patten, “To the Saints Scattered Abroad,” *Elders’ Journal of the Church of Christ of Latter Day Saints* 1 (July 1838): 41–42, available on “19th-Century Publications about the Book of Mormon,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/BOMP/id/1719>, This passage includes a quotation from what was at that time section 50 in the Doctrine and Covenants.

42. John P. Green[e] to D. C. Smith and E. Robinson, September 10, 1839, published in *Times and Seasons* 1 (December 1839): 28.

43. JOHN TAYLOR (FEBRUARY 11, 1840)

11 [February 1840] Tuesday. . . . Mr Bradshaw said he could tell if [a] man had the Holy Ghost—yet could not tell how. We shewd him a Man might have the Gift of Wisdom, etc. and he not see it—told him he did not know what the H[oly]. G[host]. was. Mr. M[atthews] asked Bro. [John] Taylor where he got his Authority. Ans: By Prophecy and laying on of hands of those who had Authority, etc. This came by the Ministration of an holy Angel. Bro. T[aylor]. then asked where he got his. Ans: from the Bishop of Lincoln, and that was as good as his Angel, “and you have no more Power than I have and if you have, let us see it. I say if you have any Power shew it, either from Heaven or Hell. I don’t fear you. I say if you have any Power from Heaven or Hell shew it.” We said we were sent not [to] shew Signs but to call on all to repent, Priests & People.⁴³

44. ERASTUS SNOW (DECEMBER 1840)

(Erastus Snow to Benjamin Winchester, Letter, December 1840, Philadelphia.) Little more than ten years has passed since the organization of the church of Christ in these last days; since the angel of the Lord said to our much esteemed brother J. Smith, and his faithful companion, O. Cowdery, “To you my fellow servants am I sent to confer this priesthood, that through you it may be conferred upon others.” The morning that heavenly messenger executed this important mission, is one long to be remembered by all the saints.⁴⁴

45. ERASTUS SNOW AND BENJAMIN WINCHESTER (1841)

We also believe and testify, that the Lord has renewed the gospel dispensation and in fulfilment of numerous predictions of the prophets and apostles, sent his holy angel to commission men to preach the fulness of the everlasting gospel to all nations.⁴⁵

43. “Diary of Joseph Fielding,” typescript, 55, Perry Special Collections, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE951346.

44. E. Snow to B. Winchester, December 1840, published in *The (Philadelphia) Gospel Reflector* 1 (January 1, 1841): 22, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/5985>.

45. Erastus Snow and Benjamin Winchester, *An Address to the Citizens of Salem and Vicinity*, photocopy of original (n.p., [1841]), 5, Perry Special Collections.

46. BENJAMIN WINCHESTER (FEBRUARY 15, 1841)

God does not send his angels to act as priests on earth, but to bear his messages to men; also to make known his covenants to them. It is not said that this angel in person should preach the gospel to all nations [referring to the angel prophesied of in Revelation 14:6–7]; but that he should come with it, or have it to preach to all nations. It is the work of the servants of God, to preach the gospel to all nations. Indeed, in consequence of apostacy, the Lord has taken the priesthood, or authority from the church; therefore, this angel was to be sent to restore this authority, or commission men to preach the gospel to all nations.⁴⁶

47. BENJAMIN WINCHESTER (APRIL 1, 1841)

As soon as the Book of Mormon was translated, the Lord sent his holy angel with the holy priesthood, which was conferred upon men; thus fulfilling the saying of John: “I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, &c.”⁴⁷

48. BENJAMIN WINCHESTER (APRIL 1, 1841)

Indeed, the Book of Mormon has come forth on this land, and the Lord has sent his angel to confer the holy priesthood upon his servants once more, or renewed the gospel dispensation, and organized his kingdom, &c. . . .

. . . Indeed, the Lord has sent forth the Book of Mormon, also his angel to confer the holy priesthood and organized his church.⁴⁸

49. BENJAMIN WINCHESTER (1843)

Soon after this Book was discovered, the Lord sent His angel with the Holy priesthood, which was conferred upon Mr. Smith, and O. Cowdery who as a scribe assisted in the work of translation: they immediately baptized each other, and also others that believed the work.⁴⁹

46. [Benjamin Winchester], “The Object of a Continuation of Revelation,” *Gospel Reflector* 1 (February 15, 1841): 89.

47. [Benjamin Winchester], “The Faith Once Delivered to the Saints Restored,” *Gospel Reflector* 1 (April 1, 1841): 177.

48. [Benjamin Winchester], “The Lord’s Ensign and the Restoration of the House of Israel,” *Gospel Reflector* 1 (April 1, 1841): 183, 187.

49. B. Winchester, *A History of the Priesthood from the Beginning of the World to the Present Time* (Philadelphia: Brown, Bicking, and Guilbert, 1843),

50. ORSON HYDE (JUNE 15, 1841)

I began with the Priesthood, and showed that the saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority, neither were they compelled to seek for it among the floating and transient notions of Protestant reformers; but God has sent his holy angel directly from heaven with this seal and authority, and conferred it upon men with his own hands: quoting the letter and testimony of O. Cowdery.⁵⁰

51. ORSON HYDE (1842)

While calling upon the Lord with a desire to be informed on the subject, a holy angel appeared, stood before them, and laid his hands upon their heads and ordained them. Then he commanded these two men to baptize each other, which they did accordingly. [Hyde then gives Oliver Cowdery's 1834 *Messenger and Advocate* account, document 23.]⁵¹

52. HEBER C. KIMBALL AND WILFORD WOODRUFF
(SEPTEMBER 15, 1841)

[The Lord] sent a holy angel, who hath committed the everlasting Gospel, and restored the priesthood.⁵²

147, available on "Mormon Publications: 19th and 20th Centuries," *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/13542>.

50. Orson Hyde to President [Joseph] Smith, June 15, 1841, printed in *Times and Seasons* 2 (October 1, 1841): 551.

51. Orson Hyde, *Ein Ruf aus der Wüste, eine Stimme aus dem Schoose der Erde* (A Cry from the Wilderness, a Voice from the Dust of the Earth) (Frankfurt: n.p., 1842), available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/orson-hyde-ein-ruf-aus-der-wste-1842-extract/1>, English translation: <http://www.josephsmithpapers.org/paper-summary/orson-hyde-ein-ruf-aus-der-wste-a-cry-out-of-the-wilderness-1842-extract-english-translation/1>.

52. Heber C. Kimball and Wilford Woodruff, "The Word of the Lord to the Citizens of London of Every Sect and Denomination: And to Every Individual into Whose Hands It May Fall," *Times and Seasons* 2 (September 15, 1841): 538.

53. CHARLES THOMPSON (1841)

Immediately after it was translated God sent an holy angel from the midst of heaven, with the Priesthood and authority of Jesus Christ, to preach the everlasting Gospel unto them who dwell on the earth, and to every nation, kindred, tongue and people, saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water. And this Priesthood and authority has been conferred upon many men, (and will be conferred upon many more,) who have escaped the corruptions that are in the world through lust.⁵³

54. GEORGE J. ADAMS (1841)

The Church of Jesus Christ of Latter Day Saints was first organized in the State of New York, in the year of our Lord one thousand eight hundred and thirty, on the sixth day of April. At its first organization, it consisted of six members. The first instruments of its organization were Joseph Smith, Jun. and Oliver Cowdery, who received their authority and priesthood, or apostleship, by direct revelation from God—by the voice of God—by the ministering of angels—and by the Holy Ghost.⁵⁴

55. GEORGE J. ADAMS (1849)

[Joseph Smith and Oliver Cowdery] were at a loss to know how the authority was to be restored, and while calling upon the Lord with a desire to be informed upon the subject, a holy angel appeared—stood before them—laid

53. Charles Thompson, *Evidence in Proof of the Book of Mormon Being a Divinely Inspired Record* (Batavia, N.Y.: D. D. Waite, 1841), 144–45, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/10850>. Similarly, Benjamin Winchester held that Revelation 14:7 “relates to the renewal of the gospel covenant, the restoration of the priesthood.” “The Renewal of the Gospel Dispensation,” *Gospel Reflector* 1 (February 15, 1841): 86.

54. George J. Adams, *A Few Plain Facts, Shewing the Folly, Wickedness, and Imposition of the Rev. Timothy R. Matthews; also a Short Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter Day Saints* (Bedford, Eng.: C. B. Merry, 1841), 12, available on “19th-Century Publications about the Book of Mormon,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/BOMP/id/2485>; reprinted in “What Do the Mormons Believe,” *Times and Seasons* 4 (March 15, 1843): 141.

his hands upon their heads—ordained them—and commanded them to baptize each other, which they accordingly did.⁵⁵

56. EBENEZER ROBINSON (JANUARY 1, 1842)

These preachers profess no authority from antiquity to administer gospel ordinances, but say that an angel has come down from the midst of heaven, and conferred on them the priesthood and authority to preach and administer the everlasting gospel unto them that dwell on the earth.⁵⁶

57. ALFRED CORDON (APRIL 18, 1842)

Monday 18th [April 1842] I returned to Burslem. as soon as I got home I discovered that Mr Brabazon Ellis, Incumbent of St Pauls Church Burslem, had sent desiring to hold a little conversation with one or more of the Latter Day Saints, immediately I went Elder Wm Lloyd accompanied me we found another Minister with him, and after the usual compliments he said let us pray we kneeled down and he prayed that the Lord would enlighten both our hearts that we might be blessd with wisdom and Intelligence, and I felt in my heart to say—Amen—After Prayer He asked me who Ordained me in the Church of Latter Day Saints I told him Wm Clayton, I then said and Sir, Who ordained you He answered The Bishop, He then asked me who Ordained Wm Clayton I answered Heber C. Kimball, I then asked him who Ordained the Bishop; He answered; Another Bishop; He then asked me who Ordained Heber C. Kimball; I answered, Joseph Smith and said I; Joseph Smith was Ordained by Holy Angels that were sent by commandment from the Most High God.⁵⁷

58. WARREN FOOTE (AUGUST 29, 1842)

29th [August 1842] We returned home, satisfied with sectarian nonsense, and feeling thankful to the Lord for the revelation of His gospel through His servant Joseph Smith, on whom he bestowed his Holy Priesthood through the

55. George J. Adams, *A True History of the Rise of The Church of Jesus Christ of Latter Day Saints—of the Restoration of the Holy Priesthood, and of the Late Discovery of Ancient American Records* (Baltimore: Hoffman, [1849]), 27.

56. [Ebenezer Robinson], “Evidences in the Proof of the Book of Mormon,” *Times and Seasons* 3 (January 1, 1842): 644.

57. Alfred Cordon, *Reminiscences and Journals*, April 18, 1842, microfilm, 77–79, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=FL9398635.

laying on of hands of the ancient Apostles' Peter James and John thereby opening up the way whereby mankind can be saved and exalted in His Celestial Kingdom, through repentance and baptism and the laying on of hands for the reception of the Holy Ghost, by those ordained into this Holy Priesthood.⁵⁸

59. MOSES MARTIN (1842)

I, now, as a living witness of God, feel it my indispensable duty, to declare to all men, who may chance to peruse this little work, that the Angel of God has committed the everlasting gospel, with the Holy Priesthood, unto man, in fulfilment of John's prediction: that God has now a church on earth, organized after the apostolic order, with all the gifts and graces which belong to it.⁵⁹

60. JAMES HENRY FLANIGAN (APRIL 14, 1844)

Sunday 14 [April 1844] Mr Fishers ____ 21, & 22 verses of 28 cptr of Isa _____ Book of Mormon, Gathering of Israel, 2nd coming of Christ, restoration of _____, Reserection of _____, Milenium, & the manner & means ____ will make use of bringing _____ about, for _____ by giving _____, sending his Angel with _____ Priesthood, ___ up a Prophet, sending Fishers & hunters to gather sons of Irael & build up Zion &c &c.⁶⁰

61. LORENZO SNOW (1844)

I now bear testimony, having the highest assurance, by revelation from God, that this prophecy [Revelation 14:6] has already been fulfilled, that an Angel from God has visited man in these last days, and restored that which has long been lost, even the priesthood,—the keys of the kingdom,—the fulness of the everlasting Gospel.⁶¹

58. Warren Foote, *Autobiography and Journals*, August 29, 1842, typescript, 53, Perry Special Collections. Because this diary appears to be a combination of reminiscences and other texts copied from a journal that was kept earlier, it is difficult to ascertain whether this is a reflection or a contemporary observation.

59. Moses Martin, *A Treatise on the Fulness of the Everlasting Gospel* (New York: J. W. Harrison, 1842), 54–55.

60. James Henry Flanigan, *Diaries*, April 14, 1844, 105, Church History Library. Much of this section is in a form of shorthand and undecipherable to this writer. Blank lines have been inserted in those areas that cannot be read.

61. Lorenzo Snow, *The Only Way to Be Saved* (London: F. Shephard, 1844), 11–12, available on “Mormon Publications: 19th and 20th Centuries,” *BYU*

62. WILLIAM I. APPLEBY (1844)

In the year 1830, after the Book was translated and published, the Angel of God according to promise conferred the Holy priesthood upon Mr. Smith, and gave unto him commandments to Baptize with water in the name of Jesus, and build up the Church of Christ; which accordingly was organized April 6th, A.D. 1830, with six members.⁶²

63. WILLIAM I. APPLEBY (DECEMBER 30, 1848)

He [Oliver Cowdery] was one of the first Apostles in this Church, and baptised Br. Joseph the Prophet at first, and then Br. Joseph administered to him the same ordinance, after they had both received the Holy Priesthood from under the hands of the angel of God!⁶³

64. JEDEDIAH M. GRANT (1844)

After he had obtained and translated the ancient American Records, (commonly called the Book of Mormon,) and had received authority from the Legates of Heaven, delegated and sent unto him by the Lord to ordain him to the Holy Priesthood, giving him the right to ordain others, that the Gospel might be preached in all the world for a witness unto all nations.⁶⁴

65. QUORUM OF THE TWELVE (APRIL 6, 1845)

The great Eloheem Jehovah had been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of Holy Messengers.

Harold B. Lee Library Digital Collections, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/13805>.

62. William I. Appleby, *A Dissertation on Nebuchadnezzar's Dream . . . Together with a Synopsis of the Origin and Faith of the Church of "Latter-day Saints"* (Philadelphia: Brown, Bicking, and Guilbert, 1844), 23, available on "Mormon Publications: 19th and 20th Centuries," *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/4969>.

63. William I. Appleby, *Biography and Journal*, December 30, 1848, microfilm, 247, Church History Library.

64. Jedediah M. Grant, *Collection of Facts Relative to the Course Taken by Elder Sidney Rigdon* (Philadelphia: Brown, Bicking, and Guilbert, 1844), 1, available on "Mormon Publications: 19th and 20th Centuries," *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/26224>.

By this means the great and eternal High Priesthood, after the order of his Son, even the Apostleship, has been restored; or, returned to the earth.

This High Priesthood, or Apostleship, holds the keys of the kingdom of God, and power to bind on earth that which shall be bound in heaven; and to loose on earth that which shall be loosed in heaven. And, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.⁶⁵

66. REUBEN MILLER (SEPTEMBER 1846)

Who was Joseph Smith? A man appointed of God to lay the foundation of this, “The Dispensation of the fullness of Times.” He was ordained to the Aaronic Priesthood by John the Baptist, and received the keys of the kingdom and the keys of “the Dispensation of the fulness of Times” from Peter, James and John: and the restoring power of the Melchisedek Priesthood from Elias, and the sealing and binding powers of the same from Elijah.⁶⁶

67. REUBEN MILLER (1847)

[Miller briefly retells Joseph Smith’s account of the Aaronic Priesthood restoration as given in the *Times and Seasons*.] Now when I speak of the Melchisedek priesthood, I wish so to be understood. And when I speak of the Aaronic, I do not wish the reader to understand that I hold its jurisdiction or authority as being over that of the greater, or Melchisedek. They are two priesthoods and when restored to earth through Joseph, by different angels, and at different times. . . . He [Joseph Smith] received from John the baptist, according to promise, the priesthood after the order of Aaron, on the 15th day of May, 1829, in the manner and form as I have already shown.

65. Parley P. Pratt, *Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. To all the Kings of the World, to the President of the United States of America; to the Governors of the Several States, and to the Rulers and People of all Nations* (Liverpool: Wilford Woodruff, 1845), 1–2 (written from New York), available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/289>.

66. Reuben Miller, *James J. Strang, Weighed in the Balance of Truth, and Found Wanting. His Claims as First President of the Melchisedek Priesthood Refuted* (Burlington, Wis.: n.p., 1846), 12–13, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/3889>.

And a short time after, the Melchisedek priesthood from Peter, James, and John, the ancient Apostles.⁶⁷

68. WILLIAM E. McLELLIN (MARCH AND APRIL 1847)

[The Church] very soon increased in numbers, and branches of it were organized and established in various places, by the labors, and through the instrumentality of its first Ministers, who had received their authority direct from Heaven—from the great Head of the Church—even Christ the Lord; as did men in days of old—by the ministrations of holy Angels, and by the direct commandments of God from heaven. . . . Joseph was first called by an holy angel, Strang was first called by Joseph—not a like here Again, when the holy angel visited and ordained Joseph, Oliver was with him, that it might be as the Lord had said: “In the mouth of TWO or three witnesses shall every word be established.” 2 Cor. 13:1. Who was with Strang, when he was ordained? No person. Not alike here. “And also with Peter and James and John, whom I have sent unto you [Joseph and Oliver,] by whom I have ordained you, and confirmed you to be Apostles, and especial witnesses of my name.”⁶⁸

69. WILLIAM E. McLELLIN (MARCH 1848)

We hold that Joseph Smith and Oliver Cowdery, in May 1829, received the authority of the lesser priesthood, and the keys of it, by the visitation and the administration of the angel John, the Baptist: and that on the 6th day of April, 1830, the day on which the church was organized, they by a revelation from Jesus Christ by the unanimous consent and vote of those whom they had baptised, and by the laying on of hands Oliver Cowdery and Joseph Smith were ordained to the office of Elder, in the high priesthood: And that on the same day Joseph Smith was ordained under the hands of O. Cowdery, to the offices in the Melchisedek priesthood.⁶⁹

67. Reuben Miller, *Truth Shall Prevail: A Short Reply to an Article Published in the Voree Herald (Reveille), by J. C. Bennett; and the Willful Falsehoods of J. J. Strang* (Burlington, Wis.: n.p., 1847), 7, 9, available on *Internet Archive*, <https://archive.org/stream/truthshallprevai00mill#page/6/mode/2up>.

68. [William E. McLellin], *The Ensign of Liberty of the Church of Christ* 1 (March and April 1847): 2, 31.

69. [William E. McLellin], *The Ensign of Liberty of the Church of Christ* 1 (March 1848): 67.

70. BRIGHAM YOUNG (AUGUST 15, 1847)

When Brother Joseph received the Priesthood He did not receive all at once, but He was A prophet Seer & Revelator before He received the fulness of the Priesthood & keys of the kingdom.

He first received the Aronick Priesthood and Keys from under the hands of John the Baptist. He then had not power to lay on hands to confirm the Church but afterwards He received the Patriarchal or Melchisedick Priesthood from under the Hands of Peter James & John who were of the Twelve Apostles & were the Presidency when the other Apostles were Absent. From those Apostles Joseph Smith received every key power, Blessing, & Privilege of the Highest Authority of the Melchizedick Priesthood ever committed to man on the earth which they held.⁷⁰

71. HIRAM PAGE (MARCH 4, 1848)

In the beginning we find the first ordinations were by Peter James and John they ordained Joseph and Oliver; to what priesthood were they ordained; the answer must be to the Holy priesthood on the office of an elder or an apostle which is an additional grace added to the office of an elder these offices Oliver received from those holy messengers before the 6th of april 1830.⁷¹

70. Brigham Young, quoted in Woodruff, *Journal*, 1833–1898, 3:257.

71. Hiram Page to William, March 4, 1848, photocopy of original, Library-Archives, Community of Christ, Independence, Missouri.