

“The Spirit of God Like a Fire Is Burning”¹: The Harris Brothers and the Kirtland Temple

Remarks given at the Harris Family Devotional at the Visitors Center of the Kirtland Temple, 21 June 2026

Corrected and expanded, 4 July 2026

Yesterday, I shared some words about how the three oldest sons of Nathan and Rhoda—Emer, Martin, and Preserved—came to live in Kirtland. Today, I’ll focus in more detail on their lives in Kirtland, especially in relationship to the events surrounding the dedication of the temple.

Challenges in Painting Personal Portraits of the Harris Brothers

In trying to paint personal portraits of Preserved, Martin, and Emer, we are limited in our sources. With respect to Preserved, apart from a short statements made in 1836,² I’ve been unable to find any written or spoken words from him, whether firsthand or secondhand. We do have a description by someone who knew Preserved and said:³

He lived over by Mentor and was a big farmer. He was very active and I remember him as a butcher who was very skillful. He was a little snappy man. When he was through sharpening his butcher knife he would throw it over his head and it would stick up every time.

We fare a little better in trying to paint a portrait of Martin. After his move to Utah, he wrote two personal letters about his early experiences and testimony of the Book of Mormon.⁴ In addition, several acquaintances and journalists have reported his words—though varying in their accuracy and impartiality.⁵

Emer, who was perhaps more inclined to writing because he sometimes taught school,⁶ has left us with a priceless collection of personally revealing documents, including a daily almanac and journal,⁷ some valuable letters from 1833 and 1845 to family and Church leaders,⁸ a book of poetry,⁹ a recipe for a poultice,¹⁰ and a book of debt and credits¹¹—besides secondhand reports of an 1848 general conference talk he gave in Iowa¹² and a transcription of an 1856 talk he gave in a Provo stake conference.¹³ Moreover, Emer’s son Martin Henderson Harris, who also taught school,¹⁴ kept a valuable journal of his life experiences.¹⁵

Consecrated Service of the Harrises in Kirtland

The testimonies of Emer and Martin at the 25–26 October 1831 general conference of the Church affirmed their willingness to consecrate their lives and their all to God’s work.¹⁶ Emer, the first of the brothers to speak after Joseph Smith finished his remarks at the meeting, “said that he was determined to be for God & none else & with his assistance to do his will.”¹⁷ Martin “said that he was anxious that all should be saved &c. also read two verses in the book of Revelations, also covenanted to give all for Christ’s sake.”¹⁸ At the conference, Martin and Emer were ordained high priests by Oliver Cowdery.¹⁹

The following January, Emer and Martin left on a very fruitful mission. Emer wrote a letter to members of the Brownhelm branch where he presided, saying: “eighty two have been baptized and many have believed we find no end to the call for our labours.”²⁰ The Church periodical, *The Evening and Morning Star*, reported that “brothers Martin and Emer Harris have baptized 100 persons at Chenango point, New York, within a few weeks.”²¹ Emer and Martin also organized a branch of the Church with seventy members in Springville, Pennsylvania.²²

Among those baptized by the Harris brothers was the Oaks family, which included the great-great-grandfather of Dallin H. Oaks, currently the president of the Church of Jesus Christ of Latter-day Saints. As it turns out, Emer Harris is also the great-great grandfather of President Oaks on his mother’s side. “Thus,” said President Oaks, “my middle name [Harris] and my last name [Oaks] come from the grandfathers who met in that missionary encounter in Susquehanna County in 1832–1833.”²³

Martin was imprisoned in Montrose, Susquehanna County, Pennsylvania on “a fals[e] charge of slander”²⁴ from January through April 1833. Concerned that his whereabouts were unknown, Joseph Smith sent three brothers to locate him.²⁵ Separately, Elder George Albert Smith recalled hearing that Emer was once “brought before a magistrate in the State of New York and charged with having cast out devils; the magistrate, after hearing the witnesses, decided that he was guilty, but as the statutes of New York did not provide a punishment for casting out devils, he was acquitted.”²⁶

After their arrival in Kirtland, Preserved and Nancy were occupied in caring for their large family of seven children—plus a married daughter, her husband, and at least one grandchild.²⁷ The Harris brothers’ parents, Nathan and Rhoda, also lived with Preserved and Nancy²⁸—leaving them all-in-all much more tied down than Emer and Martin. Yesterday some of us saw the home of Preserved which, in its much smaller original state, in which all these family members were crowded into just a few rooms.

We should neither forget nor underestimate the faithfulness of the wives of Emer, Martin, and Preserved—Parna, Caroline, and Nancy—whose quiet, largely unheralded daily service to their families and neighbors equaled—and sometimes exceeded—the significant contributions of their husbands.

On November 17, 1835, father Nathan Harris passed away. The next day, Joseph Smith—accompanied by his wife, his mother, and his scribe—traveled to Preserved and Nancy’s home to preach a funeral sermon on the subject of resurrection.²⁹ Preserved and Nancy continued to care for Rhoda at their home in Mentor, Ohio until her death at age 90 in 1849.³⁰ Preserved remained true to his promise to Nancy, who had left a large group of family and friends in Palmyra behind, “that if she would come to [Kirtland], he would settle down and not remove again.”³¹

Plans for the Kirtland Temple Revealed and Implemented

A few months after Emer and Martin returned from their mission a council meeting was held where the Lord's plan for the Kirtland Temple was discussed in detail. According to Lucy Mack Smith, "the subject of building a new meeting-house" was discussed, "as the first [meeting house] was now too small to accommodate the increased congregation".³²

Joseph requested that each of the brethren should give his views with regard to the house; and when they had all got through, he would then give his opinion concerning the matter. ... Some were in favour of building a frame house, but the majority were of a mind to put up another log house.

Joseph reminded them that they were not building a house for man, but for God; "and shall we, brethren," said he, "build a house for our God, of logs? No, I have a better plan than that. I have a plan of the house of the Lord, given by Himself; and you will soon see by this, the difference between our calculations and His idea of things."

He then gave them a full pattern of the house of the Lord at Kirtland, with which the brethren were highly delighted.

Brigham Young memorably summarized the revelatory design and consecrated construction of the temple as follows:³³

Without revelation, Joseph could not know what was wanted, any more than any other man, and, without commandment, the Church were too few in number, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of [the confidence inspired by divine revelation], a mere handful of men, living on air,³⁴ and a little hominy and milk, and [water and salt] when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland temple ... was so far completed as to be dedicated.³⁵ And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The more complete set of temple ordinances would be given to the Saints later in Nauvoo.³⁶

Involvement of the Harrises in Temple Construction, Ordinances, and Dedicatory Services

Family tradition records that Emer labored on the Kirtland Temple.³⁷ Though his financial means were very limited, beginning in fall 1835, he freed himself from the farm whenever he could to travel to Kirtland to work as a carpenter and a joiner. Emer is credited with making window

sashes and other intricate details within the sacred building.³⁸ Shortly before the temple dedication, Emer was able to move closer to town³⁹ not only enabling him to contribute to temple construction, but also to participate more intimately in the life of the Church in Kirtland.⁴⁰ He was endowed and sealed to his wife Parna in 1846 in the Nauvoo Temple.⁴¹ Despite his poverty, he was also sealed to two plural wives, Polly Chamberlain⁴² and Martha Allen.⁴³ Later in Utah, he accepted a final, difficult mission to help colonize the hot and desolate area of St. George. He left as an 81-year-old man, returning at age 87. Upon his return, Emer would be invited to the Salt Lake Temple to receive its crowning ordinance, with his daughter Harriet serving as proxy for his wife Deborah, who had died before temple blessings were available.⁴⁴

As to Martin, biographers Susan Easton Black and Larry Porter report:⁴⁵

Martin was closely involved in ceremonial preparations for receipt of the promised “endowment.” On Saturday, January 16[1836], he received his washings at the home of Joseph Smith, Jr. in conjunction with other brethren as a purification rite. Oliver explained, “This we did that we might be clean before the Lord for the Sabbath, confessing our sins and covenanting to be faithful to God.”⁴⁶ [Before they went out to preach repentance to others, they themselves would need to be “clean from the blood of this generation.”⁴⁷] The endowment⁴⁸ was administered to selected brethren in the west room on the third story of the newly erected temple on January 21, 1836. The high council of Kirtland (which included Martin Harris) was among those receiving the ordinance.

In 1870, after Martin’s return to Utah, he was endowed in the Salt Lake City endowment house.⁴⁹ He was later sealed posthumously to his wives Lucy and Caroline.⁵⁰

Having accepted the principle of baptism for the dead by proxy, Martin’s heart was turned to his ancestors. “He had seen his father [Nathan Harris] seeking his aid. He described his father at the foot of a ladder, striving to get up to him, and he went down to him taking him by the hand and helped him up.”⁵¹ Martin was baptized for both his father Nathan and his father’s brother Solomon.⁵² Martin’s sister Naomi Harris Bent was baptized on behalf of her sisters Sophia and Lydia, and for Harriet Fox Kellogg, the first wife of Naomi’s former husband Ezekiel Kellogg.⁵³

Harris biographers believe that all three brothers—Martin, Emer, and Preserved—as well as other family members “surely must have attended the dedication of the Kirtland Temple.”⁵⁴ During the dedication, Martin, as a member of the high council, “was with the twelve high priests who composed that body and were seated ‘on the left in the three first seats.’”⁵⁵ Ever after, Martin revered the temple, expressing his love through his decades of service in showing it to visitors while bearing a powerful testimony of the Restoration and of the Book of Mormon: Another Testament of Jesus Christ. Within the bell tower of this beautiful temple, on a supporting beam, is resolutely carved the initials “M.H.”⁵⁶ It is easy to suppose that Martin Harris left his physical mark on the temple to witness the spiritual mark that the temple had made on him.

Inspirational and Pedagogical Value of “The Spirit of God Like a Fire Is Burning”

Now, while we have the privilege of worshiping together so near to this sacred House of the Lord, let’s move on from our discussion of the *history* of the Harris brothers to the *teachings* of the temple—what it was meant to teach them then and what it is meant to teach us today.

It is fitting that at the close of our meeting we will sing the last of the six hymns⁵⁷ that were sung at the dedication of the Kirtland Temple: “The Spirit of God Like a Fire Is Burning.” Picture, if you will, the setting of its singing on that day, as described by Michael Hicks:⁵⁸

The [well-practiced⁵⁹] choir [was] astonishingly large—numbering perhaps two hundred—since it appears to have filled the temple’s singers’ galleries. (There were probably fewer than 250 families living in Kirtland at the time.) According to Joseph Smith’s description of the event, the choir needed at least three music leaders to direct it, no doubt to cope with the spatial arrangement of the group. Its singing profoundly stirred the congregation and, according to some accounts, brought down angels. So accustomed was the church to singing “with the spirit” that some of the congregation believed that Phelps’ new hymn “The Spirit of God” was given by God on the spot. . . . It seemed a kind of interpretation without tongues.⁶⁰

As with the dedication of the temple of Solomon, “the singers [in the Kirtland Temple] were as one . . . and when they lifted up their voice . . . the house was filled with [the glory of] the Lord.”⁶¹

About this hymn, one early member of the Church wrote:⁶²

I have often heard in magnificent cathedrals, hoary with the dust of time, and in vast places of amusement dedicated specially to music and to song, the outpouring of that glorious vocal flood, which a chorus of a thousand well-trained singers can alone send forth. . . . but . . . never did I experience so rapt a feeling of communion with ‘the armies of heaven’—as I felt in that unadorned meeting-room surrounded by those plain but earnest and united people.

Describing the hymn’s effect on her as a child, another early Saint said:⁶³

This hymn always stirred the Saints to the very depths of their natures. It was as appealing and sonorous as a battle-cry, as exultant as a trumpet-note of victory. . . . The sublime exaltation of the Saints, as they sung this, was felt by me, child as I was, though I could not comprehend it.

Though something of the majesty of this hymn can be felt merely in hearing it sung uncomprehendingly like a faith-filled child, in my final few minutes today I would like to “follow the admonition of Paul”⁶⁴ when he exhorted us to “sing with the spirit, and [to] sing with the understanding *also*.”⁶⁵ For, with the passage of time, the clear language of the hymn has become “cryptic” to us, though it “was clear to its first singers.”⁶⁶

“All as at First”: The Restoration and Revelation of Knowledge, Keys, and Ordinances

We all remember the second verse of the hymn, which begins:

The Lord is extending the Saints’ understanding,
Restoring their judges and all as at first.

The phrase “all as at first” reminds us that—like other of the most significant aspects of the doctrine, worship, and ordinances of the Church of Jesus Christ given through the Prophet Joseph Smith—the temple ordinances were not seen as creating something entirely new, but rather in great measure as a restoration and an emulation of the original church and commission of Jesus Christ to His apostles and disciples as they understood it from scripture and modern revelation.⁶⁷ The restoration of these ancient blessings would be complemented with new revelations about the fulness of priesthood and temple blessings, “things which [had] been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.”⁶⁸

The motif of restoring old secrets while bringing forth new ones has an ancient precedent in Jesus’ parable of the wise and benevolent father. As both an “expert scribe” and a “good householder who [made] suitable and varied provision for his household,”⁶⁹ Joseph Smith fit the profile of this parable to a “t.” Having first been provisioned through divine revelation, he brought “out of his treasur[y] things new and old”⁷⁰—better translated as “things that are new and yet old.”⁷¹ In other words, as one New Testament scholar observed, the “secrets themselves are not really ‘new’; they are ‘things hidden since the foundation of the world,’⁷² and it is only their revelation which is new.”⁷³

Happily, the old and new treasures of truth that have come to light since the beginning of the Restoration have been accompanied by the necessary conferral of priesthood keys. This restoration continued in the Kirtland Temple, as Joseph Smith and Oliver Cowdery were given additional keys of knowledge and authority by Moses, Elias, Elijah, and Jesus Christ Himself.⁷⁴

Among other things, priesthood keys authorize the performance of the ordinances of spiritual rebirth. Latter-day Saints know that being born again does not come merely through intellectual assent or lived experience; it also requires participation in priesthood ordinances wherein we make and keep associated covenants. What is the primary purpose of these ordinances? Joseph Smith taught that it is to endow us with experiential knowledge about our mortal condition and our relationship to the Father and the Son. He said: “Reading the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience in these things, through the ordinance of God set forth for that purpose.”⁷⁵ The knowledge and experience we gain through receiving and respecting the ordinances and covenants prepare us to be born again. As the Prophet taught, “Being born again⁷⁶ comes by the Spirit of God through ordinances.”⁷⁷

As mentioned earlier, the Saints in Kirtland received only “some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.”⁷⁸ Thus, the rich sequence of temple ordinances later administered to the Saints in Nauvoo should not be regarded as a surprising development but rather as the full-fledged blossoming of ideas and priesthood authority that had already begun to bud in Kirtland⁷⁹—or even, arguably, when Joseph Smith experienced his First Vision.⁸⁰ As Don Bradley perceptively observed:⁸¹

The faith [Joseph Smith] preached at the close of his career undeniably differed from the faith he preached at its opening. Yet eminent Yale literary critic Harold Bloom has asserted that Smith’s “religion-making imagination” was of the *unfolding* rather than the *evolving* type,⁸² that his religious system did not transform so much by the incorporation of others’ ideas but by the progressive outworking of his original vision[—inspired by God].

The remarkable coherence of the priesthood and temple ordinances that were revealed to the Prophet is a witness “that temple rites were not opportunistically appropriated by [him] from his surroundings in hodgepodge fashion. Rather, modern scripture avers that the ordinances were divinely conceived ... as elements of a beautiful whole, happily destined to be unfolded anew in the fulness of times.”⁸³ Having the best view of anyone then on earth of the bounteous panoply of celestial gifts that have been poured out on the Latter-day Saints led the Prophet Joseph Smith to exclaim, “How glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!”⁸⁴

“To Spread Forth the Kingdom of Heaven Abroad”: Ancient and Modern Preparatory Events

Because the meetings and ordinances surrounding the solemn assembly for the dedication of the Kirtland Temple were meant, in part, to restore “all as at first,”⁸⁵ it is important to understand that these events symbolically reenacted the priestly initiation of the sons of Aaron as well as some significant events of the Passion Week and the Day of Pentecost. David J. Howlett relates.⁸⁶

Before entering the [Kirtland] temple, priesthood members gathered together for bodily washings [and anointings⁸⁷] ..., reminiscent of the ... [washing and] anointing [of Aaron and his sons] described in Exodus [40:12–15]. Within the temple, they practiced foot washings⁸⁸ (just as Jesus had done to his disciples before the Last Supper⁸⁹). They ... engaged in a ... ritual [Hosanna] shout.⁹⁰ ... This latter practice imitated the shouts by the crowd in Jerusalem as Jesus entered.⁹¹ ... And finally, the men in the priesthood resisted sleep and conducted an all-night prayer meeting on the temple’s third floor⁹² (in imitation of the Garden of Gethsemane⁹³). At the conclusion of [the] prayer meeting [that night], the [assembled members of the] priesthood partook of bread and wine in the “upper room” of the [Kirtland] temple⁹⁴ (imitating the Last Supper⁹⁵) and began to speak in tongues ([recalling the gifts given to the early apostles on the day of] Pentecost⁹⁶).

All these events—as well as all the instruction and experience some of the brethren had received earlier within the School of the Prophets—were meant to bless and prepare the Saints, and more especially those who would be called to preach the Gospel abroad. “Go ye into all the world,”⁹⁷ Jesus had said to His earlier apostles. Now modern apostles were about to “go and do likewise.”⁹⁸ The restoration of the keys that would occur on Easter Sunday in 1836 would enable them to “spread forth the kingdom of heaven abroad,”⁹⁹ just as the hymn had promised them.

“We’ll Call in Our Solemn Assemblies in Spirit”

The third verse of our hymn describes the gathering of the Saints as a “solemn assembly”¹⁰⁰—“We’ll call in our solemn assemblies in Spirit.”¹⁰¹ A solemn assembly is a sacred gathering of God’s people for prayer, fasting, worship, and covenant-renewal, potentially over a period of days. Although Wilford Woodruff originally anticipated that the solemn assemblies in Kirtland would be repeated as annual events,¹⁰² this did not occur. However, solemn assemblies are still held today in connection with three types of events: the sustaining of a new president of the Church—as we recently witnessed, temple dedications, and other special sessions of dedication or instruction.¹⁰³

“We’ll Sing and We’ll Shout with the Armies of Heaven”: “Hosanna” as a Plea for Salvation

Three different ordinances are referenced in our hymn: washing, anointing, and shouting. Most of us are already familiar with washing and anointing. Today, I have felt impressed to say something about the “shout,” the concluding “sealing,”¹⁰⁴ as it were, of the Kirtland Temple dedication.

Just before “The Spirit of God” was sung at that dedication, Joseph Smith’s had given his dedicatory prayer which, near its ending, included a plea to God that the Saints would be helped “by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb!”¹⁰⁵ His words recall the words of the chorus of our hymn:

We’ll sing & we’ll shout with the armies of heaven:¹⁰⁶
Hosanna, hosanna to God and the Lamb!

These words also prefigured the Hosanna Shout that would be led at the close of the meeting by Sidney Rigdon: “Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen!” repeated three times.

Shouting “hosanna” is not just an “acclamation of praise”¹⁰⁷ but, more specifically, a plea for salvation (Hebrew, *hosha* ‘na’ = “save us please/now!”). That is why, fittingly, the final words of Joseph Smith’s dedicatory prayer—which immediately preceded the singing of our hymn at the Kirtland Temple dedication, makes this request of the Lord: “let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.”¹⁰⁸

As more temples are built, this cry for the Lord to “save us now!” is being raised more frequently and urgently. Each of us prays fervently in the temple, in our chapels, in our homes for the hand of the Lord to be made manifest in our personal lives so that we may cope with the fragile, fractious world in which we now live—and to prepare for the better world that will surely replace it when “the purposes of God shall be accomplished and the great Jehovah shall say the work is done.”¹⁰⁹ “Therefore,” exhorted the Prophet, “let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed.”¹¹⁰

“Anticipation of Joyful Reunions”

I close with the words of President Dallin H. Oaks, our prophet and beloved Harris cousin:¹¹¹

We are living in a glorious season of temple building. . . . Our temples are living, working testimonies to our faith in the reality of the resurrection. They provide the sacred settings where living proxies can perform all of the necessary ordinances of mortal life in behalf of those who live in the world of spirits. . . .

The assurance that the resurrection will include an opportunity to be with our family members—husband, wife, parents, brothers and sisters, children, and grandchildren—is a powerful encouragement for us to fulfill our family responsibilities in mortality. It helps us live together in love in this life in anticipation of joyful reunions and associations in the next.

Each of us here anticipate with great joy our happy reunion someday with our Harris progenitors that we honor during the events of this weekend. Let us praise God, our loving Father, and Jesus Christ, our atoning Savior for making it possible.

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Notes

1 Emma Smith's hymnal, which contained these words as the first line of the hymn 90 (E. Smith, Collection, Hymn 90, pp. 120–121)), was probably published in late December 1835 or January 1836 (B. Nelson, The Spirit of God (23 April 2022)). Two months later, it was prominently featured at the dedication of the Kirtland Temple (J. Smith, Jr. *et al.*, Minutes, 27 March 1836, pp. 206, 208) and has been sung frequently at dedicatory services ever since.

2 Minutes, 16 June 1836, Minutes, 16 June 1836. Cf. J. Smith, Jr. *et al.*, Documents 5: October 1835–January 1838, p. 250.

3 M. W. Poulson, Interview of George Levi Booth, as quoted in S. E. Black *et al.*, Martin Harris, p. 283n73.

4 Testimony of Marin Harris [to Mr. Emerson], Testimony of Marin Harris [to Mr. Emerson]. A third letter, purportedly to Walter Conrad (B. Ashworth, Martin Harris's 1873 Letter [forgery]) was later discovered to be a forgery (R. E. Turley, Jr., Victims, p. 70).

5 Representative interviews with journalists include, e.g., M. Harris *et al.*, *Mormonism—No. II*; J. A. Clark, *Martin Harris Interviews*; MERIN Heeia, *MERIN Heeia*. For a collection of his statements as a Book of Mormon witness, see *Martin Harris Statements*, *Martin Harris Statements*.

6 An item in a book of Emer's poetry, sandwiched between two similar entries where he gives the dates of 21 February 1844 and 12 May 1844, contains the following dedication: "Acrostick for one of my puples at school" (E. Harris, *Emer Harris Notebook*, page scan 15). See also two entries for school fees that were paid to him nearly a decade earlier in Florence, Illinois in May 1835 (E. Harris, *Book of Debt and Credit*, page scan 88).

7 E. Harris, 'Almanack for AD 1823' *Harris Family Papers*, 1818–1969. MSS P 340, Box 3, Folder 5.

8 E. Harris, *To All the Brothers and Sisters*; E. Harris, 'Dear Wife' (May 7th 1833). *Harris Family Papers*, 1818–1969. MSS 340, Box 3, Folder 4; E. Harris, *Emer Harris Letter to Brigham Young*

9 E. Harris, *Emer Harris Notebook*.

10 E. Harris, 'Almanack for AD 1823' *Harris Family Papers*, 1818–1969. MSS P 340, Box 3, Folder 5.

11 E. Harris, *Book of Debt and Credit*.

12 E. Harris, *Discourse by Emer Harris* (1848).

13 E. Harris, *Discourse of Emer Harris*, 6 April 1856.

14 See, e.g., L. A. Harris *et al.*, *Martin Henderson Harris*, pp. 6, 29.

15 *Ibid.*.

16 See J. Smith, Jr. *et al.*, *Documents 2*, July 1831-January 1833, p. 79. See also J. M. Bradshaw, *Emer Harris and Dennison Lott Harris*, pp. 15–21.

17 E. Robinson *et al.*, *Minutes*, 25–26 October 1831, p. 82; <https://www.josephsmithpapers.org/paper-summary/minute-book-2/13> (page 11; accessed June 19, 2026); D. Q. Cannon *et al.*, *Far West*, p. 21.

18 E. Robinson *et al.*, *Minutes*, 25–26 October 1831, p. 82; <https://www.josephsmithpapers.org/paper-summary/minute-book-2/14> (page 12; accessed June 20, 2026); D. Q. Cannon *et al.*, *Far West*, p. 21.

19 E. Robinson *et al.*, *Minutes*, 25–26 October 1831, p. 80. <https://www.josephsmithpapers.org/paper-summary/minute-book-2/12> (page 10; accessed June 19, 2026). See also M. H. Tuckett *et al.*, *Harris*, p. 120; S. E. Black *et al.*, *Martin Harris*, p. 223.

20 E. Harris, *To All the Brothers and Sisters*.

21 E & MS, E & MS, 1:9 (February 1833), p. 139. <https://contentdm.lib.byu.edu/digital/collection/NCMP1820-1846/id/27949> (accessed February 5, 2022). An extensive report on missionary activities in Pennsylvania in the first decade of the Church has been written by V. Alan Curtis, but unfortunately it contains no record of the activity of Emer and Martin's mission (V. A. Curtis, *Missionary Activities*).

22 M. H. Tuckett *et al.*, *Harris*, p. 121.

23 D. H. Oaks, *Witness*, p. 37. The full statement reads:

In 1832 Martin Harris's older brother, Emer, who is my great-great-grandfather, was called on a mission from Ohio (see *Doctrine and Covenants* 75:30). Emer spent a year preaching the gospel near his former home in northeastern Pennsylvania. During most of this time Emer's companion was his brother Martin, whose zeal in preaching even caused him to be jailed for a few days. The Harris brothers baptized about 100 persons. Among those baptized [in the Springville Township] was a family named Oaks, which included my great-great-grandfather [Hyrum Oaks]. Thus, my middle name [Harris] and my last name [Oaks] come from the grandfathers who met in that missionary encounter in Susquehanna County in 1832–33.

Another prominent convert of the Harris brothers was John E. Page, who later became an apostle. He was baptized by Emer at Brownhelm, Lorain Co., Ohio on 18 August 1833 (J. Quist, *John E. Page*, p. 53; <https://www.josephsmithpapers.org/person/john-edward-page> [accessed February 24, 2022]).

24 E. Harris, *To All the Brothers and Sisters*.

25 The editors of the *Joseph Smith Papers* give the following summary of Martin's experiences during this period (J. Smith, Jr., *Letter to Church Leaders*, 25 June 1833, note 50):

Martin Harris had been imprisoned in Susquehanna County, Pennsylvania, and was in the Springville area of Susquehanna County as late as May 1833. Consequently, he had been in Kirtland only a short time when he

signed this letter. According to a letter from his brother Emer Harris, Martin had been incarcerated at Montrose, Susquehanna County, for a few days in January 1833 on “a fals charge of slander” until “we got Bail to answer to Cort the Last Monday in Apriel” (E. Harris, To All the Brothers and Sisters). The court postponed Harris’s trial date from 30 April to 3 September; though he was not present at the later trial, the court judged in his favor. Apparently neither JS nor any other church member in Kirtland was aware of Harris’s whereabouts or imprisonment. In late March, Sylvester Smith and Harpin Riggs were tasked to “Journey eastward” to find Martin Harris “and make known to him what the Lord is doing in this place” (Minutes, 23 March 1833–B, Minutes, 23 March 1833–B and n8. Published in J. Smith, Jr. *et al.*, Documents 3: February 1833–March 1834, p. 52). Emer and Martin were still in the Springville area on 7 May 1833, though they probably left for Kirtland shortly thereafter. Why Martin Harris signed [the] letter [of 25 June 1833] along with the three men who constituted the presidency of the high priesthood is not known. He may have signed it because it discussed matters pertaining to the United Firm, of which Harris was a member, and the publishing activities of the Literary Firm, in which he had an interest [see Doctrine and Covenants 82, 92, 104].

For more on this subject, see M. B. Nelson *et al.*, Imprisonment.

26 G. A. Smith, 18 March 1855, p. 213.

27 Though no record of the names of the individuals in the company Martin led to Kirtland exists, Black and Porter have reconstructed a list of the family members that are almost certain to have come with him. See S. E. Black *et al.*, Martin Harris, pp. 210–211.

28 Preserved Harris, 1840 US Census; Harris, Rhoda Lapham.

29 J. Smith, Jr. *et al.*, Journals, 1832–1839, 18 November 1835, p. 106; J. Smith, Jr., Documentary History, 18 November 1835, 2:316–17; S. E. Black *et al.*, Martin Harris, p. 266 and 266n28.

30 Rhoda Lapham Harris Death Record, 1840 U.S. Census, Mentor, Lake Co., OH; Harris, Rhoda Lapham.

31 Minutes, 16 June 1836, Minutes, 16 June 1836. Cf. J. Smith, Jr. *et al.*, Documents 5: October 1835–January 1838, p. 250.

32 L. M. Smith, Lucy's Book, Coray/Pratt 1853, chapter 44, pp. 580–581. Cf. L. M. Smith, Lucy Mack Smith, History, 1845, p. 226. <https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845/234> (accessed June 14, 2026). Cf. Minutes, ca. 1 June 1833, Minutes, ca. 1 June 1833. The meeting was almost certainly held on 1 June 1833 (*ibid.*, Historical Introduction; L. M. Smith, Lucy's Book, p. 580n147).

33 B. Young, 6 April 1853 - B, p. 31.

34 Cf. W. Shakespeare, Hamlet, Act 3, scene 2, line 94, p. 1162: “I eat the air.” Hamlet, feigning madness, was referring to the purported diet of chameleons. “Hamlet says that he subsists on an equally nourishing diet, the promise of succession [‘promise-cramm’d’]. There is probably a pun on *air/heir*” (*ibid.*, p. 1162n93).

35 George D. Pyper summarized Sidney Rigdon’s description of the Saints’ work on the temple as follows (G. D. Pyper, Stories, p. 89. Cf. J. S. Cornwall, Stories, p. 221):

During the dedicatory service, Sidney Rigdon, of the First Presidency, referred to the sacrifices made by those who had labored on the building and had wet the walls with their tears while praying to God to stay the hands of the ruthless spoilers who vowed that the walls would never be completed.

36 See J. M. Bradshaw, Revelatory Origins, especially pp. 362–369.

37 Note that Emer’s name is not mentioned in the list of temple construction laborers mentioned in the official church history (J. Smith, Jr., Documentary History, 2:205–207).

38 Leander S. Harris (grandson of Emer) wrote to Franklin S. Harris, saying (L. S. Harris, Two letters from Leander S. Harris (a cousin) to Franklin S. Harris describing collection (21 April 1932 and 18 April 1933). Harris Family Papers, 1818–1969. MSS P 340, Box 3, Folder 1, 18 April 1933, p. 2): “Of course we all know he [Emer] assisted in building the Kirtland and Nauvoo temples in making the window sash in the former and on the winding stairway in the latter temple. My father said he got some pay for his work but being a poor man with a large family to keep he had to have some compensation for his work.”

Harris family histories, perhaps relying on a letter written by Leander S. Harris, invariably use the term “the window sash” to describe one of Emer’s contributions to the Kirtland Temple (e.g., *ibid.*). Here I have rendered the term in the plural. “A window sash is the part of a window that moves and holds the glass panes together. The sash fits inside the window frame, which is attached to the house” (What in the World?, What in the World?). Although Emer is given

credit for creating “the window sash,” brothers Brigham and Joseph Young are noted as having “built the frames” and having “installed and glazed” the windows in November 1835 (E. C. Robison, *Kirtland*, p. 78; J. Young, Joseph Young Letter). This time frame is consistent with Martin Henderson Harris’ report of Emer’s beginning his work on the temple in the “fall” (L. A. Harris *et al.*, Martin Henderson Harris, p. 12, brief entry for 1835). For a discussion of the style of the windows, see E. C. Robison, *Kirtland*, pp. 17–19.

39 S. E. Black *et al.*, Martin Harris, pp. 270–271.

40 See, e.g., the license to preach given to Emer Harris on 6 March 1837 (J. Smith, Jr. *et al.*, License to Preach). On one occasion after the move, Emer was asked to be a “temporary replacement for a brother who was absent from the high council” (S. E. Black *et al.*, Martin Harris, p. 271. Cf. Minutes, 23 May 1836, Minutes, 23 May 1836). On the move to Kirtland, see L. A. Harris *et al.*, Martin Henderson Harris, p. 12; S. E. Black *et al.*, Martin Harris, pp. 270–271.

41 Nauvoo Temple Endowment Register, Nauvoo Temple Endowment Register, 20 January 1846, p. 238 [image 247]. See also L. G. Brown, *Nauvoo Sealings*, p. 130. Emer and Parna had been married on 29 March 1826.

42 11 January 1848, <https://www.familysearch.org/en/tree/person/ordinances/KWJB-J7Q> (accessed June 28, 2026). For additional details, see J. M. Bradshaw, *Emer Harris and Dennison Lott Harris*, pp. 34, 35, 184n185; M. H. Tuckett *et al.*, Harris, p. 185. Emer and Polly were married on the same day as their sealing.

43 10 September 1855, <https://www.familysearch.org/en/tree/person/ordinances/KWJB-J7Q> (accessed June 28, 2026). See R. H. T. Tracy, *Biography of Rebecca Harris*, pp. 2–4; J. M. Bradshaw, *Emer Harris and Dennison Lott Harris*, p. 185n195. Emer and Martha had been married on 14 February 1851 in Pottawatomie, Iowa (Emer Harris, *Iowa, County Marriages*).

Emer was also sealed posthumously to Roxanna Peas, 12 April 1901, <https://www.familysearch.org/en/tree/person/ordinances/KWJB-J7Q> (accessed June 28, 2026).

44 Emer had married Deborah on 16 January 1819, and was sealed on For additional details, see J. M. Bradshaw, *Emer Harris and Dennison Lott Harris*, p. 39.

45 S. E. Black *et al.*, Martin Harris, pp. 271–272.

46 Oliver Cowdery Diary, 1836 January–March, 16 January 1836, p. 5. Cf. L. J. Arrington, *Oliver Cowdery's Sketch Book*, 16 January 1836, p. 416; J. Smith, Jr. *et al.*, *Documents 5: October 1835–January 1838*, p. 154n253.

47 Doctrine and Covenants 88:84–85. See also Doctrine and Covenants 88:75, 138; J. Smith, Jr., *Documentary History*, 1:323.

48 S. E. Black *et al.*, Martin Harris, p. 271n44 cites Milton V. Backman, Jr.’s description of the Kirtland endowment (M. V. Backman, Jr., *Heavens*, p. 285):

Joseph Smith taught that the endowment was a gift of knowledge derived from revelation, a gift of power emitting from God. This gift consisted of instructions relating to the laws of God, including the principle of obedience, and was partially designed to help missionaries to serve with greater power and to give them greater protection. The Prophet said that many would not comprehend the endowment, but that bearers of the priesthood should prepare for this gift by purifying themselves, by cleansing their hearts and their physical bodies. “You need an endowment, brethren,” he said, “in order that you may be prepared and able to overcome all things.” After instructing the Saints for about three months, the Prophet concluded that the brethren of the priesthood had received “all the necessary ceremonies” relating to that endowment. He then challenged those who had received the gift to “go forth and build up the kingdom of God” (J. Smith, Jr., *Documentary History*, 2:309, 432; J. Smith, Jr. *et al.*, *Journals, 1832–1839*, 12 November 1835, p. 98; 30 March 1836, p. 215).

For a comparison of Kirtland Temple ordinances to Nauvoo Temple ordinances, see J. M. Bradshaw, *Revelatory Origins*, p. 369.

49 Salt Lake Temple and Endowment House Record, *Endowments Record Living*, October 31, 1868–November 11, 1872, Book G (Film 183406, Image Group Number (DGS) 5270329), Salt Lake Temple and Endowment House Record, *Endowments Record Living*, October 31, 1868–November 11, 1872, Book G (Film 183406, Image Group Number (DGS) 5270329), October 11, 1870, p. 208. For more details, see S. E. Black *et al.*, Martin Harris, p. 443.

50 See <https://www.familysearch.org/en/tree/person/ordinances/KWJY-S1F> (accessed June 28, 2026); S. E. Black *et al.*, Martin Harris, pp. 563–565.

51 E. Stevenson, *Three Witnesses*, No. II, p. 367. See also S. E. Black *et al.*, Martin Harris, p. 436.

52 S. E. Black *et al.*, Martin Harris, pp. 439.

53 *Ibid.*, p. 439.

54 M. H. Tuckett *et al.*, Harris, p. 125. Cf. S. E. Black *et al.*, Martin Harris, p. 273n46.

55 S. E. Black *et al.*, Martin Harris, p. 273.

56 R. E. Romig, *Behind the Scenes*, p. 64.

57 The six hymns sung at the temple dedication were (J. Smith, Jr. *et al.*, Minutes, 27 March 1836):

- Ere long the vail will rend in twain
- O happy souls who pray
- Now let us rejoice in the day of salvation
- This earth was once a garden place
- How pleasd and blest was I
- The Spirit of God like a fire is burning

58 M. Hicks, *Music*, p. 40.

59 See *ibid.*, pp. 39–40.

60 In support of this idea, Hicks cites Benjamin Brown, who wrote: “It was during this assembly that the Saints’ favourite hymn was given by inspiration” (B. Brown, Testimonies, p. 11). Although the words of this hymn were composed well prior to the Kirtland Temple dedication and its attribution to William W. Phelps “has never seriously been questioned,” and “the possibility that this hymn may have been first sung in tongues and later translated into the hymn we know today is never mentioned in any official Latter-day Saint source,” Brett Nelson (B. Nelson, *The Spirit of God* (23 April 2022)) goes on to note that: “other early Latter-day Saint hymns were claimed to have been composed in this manner, notably ‘I have no home, where shall I go’ (attributed to Lucy Mack Smith, mother of the prophet Joseph Smith), which was included in the official church hymnal until 1948.” For more on this subject, see M. Hicks, *Music*, pp. 35–38; J. M. Bradshaw *et al.*, *God’s Image 2*, pp. 449–457.

61 2 Chronicles 5:13.

62 M. T. B. H. F. Stenhouse, ‘Tell It All’, p. 59. Thanks to B. Nelson, *The Spirit of God* (23 April 2022) for suggesting the Stenhouse and Young descriptions.

63 A. E. Young, *Wife No. 19*, p. 119.

64 Articles of Faith 1:13.

65 1 Corinthians 14:15. Cf. Proverbs 4:7: “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.”

66 D. J. Howlett, *Kirtland Temple*, p. 23. See also B. Nelson, *The Spirit of God* (23 April 2022). For scriptures related to phrases in the hymn, see S. H. Bradshaw, *The Spirit of God* (22 April 2023).

67 In Doctrine and Covenants 124:28, the Lord described one of the principal reasons for the building of the Nauvoo Temple being that “there is not a place found on the earth that [He] may come to and restore again that which was lost unto, or which he hath taken away, even the fulness of the priesthood.”

68 Doctrine and Covenants 124:41. Cf. v. 33. See also Doctrine and Covenants 124:38, which specifies that in the time of Moses these hidden “things” included “*ordinances* . . . which had been hid from before the world was.” For a discussion of evidence in scripture and the teachings of modern prophets on the primordial and eternal nature of temple ordinances, see J. M. Bradshaw, *Abrahamic Covenant* (TMZ 2024), pp. 144–179. Cf. J. M. Bradshaw *et al.*, *God’s Image 3*, pp. 420–452; J. M. Bradshaw, *Look unto Abraham and Sarah*, pp. 180–214.

69 R. T. France, *Gospel of Matthew*, p. 546.

70 *Matthew 13:52*.

71 W. D. Davies *et al.*, *Gospel According to Matthew*, 2:447n63. The translation recalls a similar paradox in the name and idea of the “New and Everlasting Covenant.” This comprehensive covenant includes the baptismal covenant, the covenant made during the sacrament, temple covenants, and covenants made at other times (*The Church of Jesus Christ of Latter-day Saints, Gospel Principles* (2009), p. 85). The designation of this covenant as “new” is usually explained in terms of it having been revealed “anew” in each dispensation.

72 Matthew 13:35. This means that the origins of this covenant were prior to creation itself. According to Joseph Smith (J. Smith, Jr., Teachings, p. 190. Cf. J. Smith, Jr., Discourse, ca. May 1841; J. Smith, Jr., Discourse, [Nauvoo, Hancock Co., IL, ca. May 1841]. Version from William Clayton report copied [1880] in L. John Nuttall, Notebook, pp. 10–11; handwriting of L. John Nuttall; L. John Nuttall, Papers, BYU):

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator, God the second, the Redeemer, and God the third, the witness or Testator.

J. Smith, Jr. *et al.*, Words, Deluxe Study Edition, 9 March 1841, n12, Kindle Version, Location 5635 notes: "The Book of Abraham does not contain such wording. Apparently, the Prophet Joseph Smith was referring to a part of his translation of that record that he never prepared for publication."

73 R. T. France, Gospel of Matthew, p. 546. Fittingly, as applications of this saying, Joseph Smith gave "the Book of Mormon," "the covenants given to the Latter-day Saints," and "the translation of the Bible—thus bringing forth out of the heart things new and old" (Latter Day Saints Messenger and Advocate, December 1835, 2:225–230. Republished in J. Smith, Jr., Teachings, p. 102; J. Smith, Jr. *et al.*, Documents 5: October 1835–January 1838, p. 100).

74 See Doctrine and Covenants 110.

75 J. Smith, Jr. *et al.*, Documents, Volume 13: August–December 1843, pp. 165–166; J. Smith, Jr. *et al.*, Words, 9 October 1843, p. 253, as published in E. Robinson *et al.*, Times and Seasons, 4 (15 September 1843), p. 331.

76 1 Peter 1:23.

77 J. Smith, Jr., Discourse, between circa 26 June and circa 4 August 1839—A, p. 550, <https://www.josephsmithpapers.org/paper-summary/discourse-between-circa-26-june-and-circa-4-august-1839-a-as-reported-by-willard-richards/10> (accessed July 4, 2026). Cf. J. Smith, Jr. *et al.*, Words, p. 12. See also Doctrine and Covenants 52:14–20; 84:19–25; Moses 6:57–58; JST Exodus 34:1–2.

78 B. Young, 6 April 1853 - B, p. 31.

79 See J. M. Bradshaw, Revelatory Origins, pp. 350–370.

80 See *ibid.*, pp. 344–345.

81 D. Bradley, Acquiring an All-Seeing Eye: Joseph Smith's First Vision as Seer Initiation and Ritual Apotheosis, 19 July 2010, cited with permission, cited with permission in J. M. Bradshaw, Revelatory Origins, p. 371. For an updated version of Bradley's essay, see D. P. Bradley, Sr., Proleptic Exaltation.

82 Bloom's exact words were that Joseph Smith's "imagination was of the unfolding rather than of the developing kind" (H. Bloom, David P. Gardner Lecture", November 15, 1990, Brigham D. Madsen papers (MS 0671), Box: 119, Folder: 10).

83 J. M. Bradshaw, Revelatory Origins, p. 343. For a more detailed perspective of the coherence of the ordinances, see *ibid.*, pp. 371–378.

84 Doctrine and Covenants 128:23.

85 E. Smith, Collection, stanza 2, line 2, p. 120.

86 D. J. Howlett, Kirtland Temple, p. 22.

87 For example, in J. Smith, Jr. *et al.*, Journals, 1832–1839, 21 January 1836, pp. 166–167, <https://www.josephsmithpapers.org/paper-summary/journal-1835-1836/136> (accessed July 3, 2026) we read that Joseph Smith and others "attended to the ordinance of washing our bodies in pure water, we also perfumed our bodies and our heads, in the name of the Lord at early candlelight, I meet with the presidency, at the west school room in the Chapel to attend to the ordinance of anointing [sic] our heads with holy oil"

88 *Ibid.*, 29 March 1836, p. 212: "we proceeded and cleansed our faces and our feet, and then proceeded to wash each others feet."

89 John 13:1–17.

90 J. Smith, Jr. *et al.*, Journals, 1832–1839, 27 March 1836, p. 211: "We then sealed the proceedings of the day by a shouting hosannah to God and the Lamb 3 times sealing it each time with Amen, Amen, and Amen."

91 Matthew 21:9, John 12:13.

92 J. Smith, Jr. *et al.*, Journals, 1832–1839, 29 March 2026, p. 212: "Soon after this, the word of the Lord came to us through Presdt. J. Smith jun that those who had entered the holy place must not leave the house untill morning but

send for such things as were necessary, and also, that during our stay we must cleans our feet and partake of the sacrament that we may be made holy before him, and thereby be qualified to officiate in our calling upon the morrow in washing the feet of the Elders.” The “holy place” that is mentioned probably referred to “the lower court, or ground level, of the House of the Lord, where foot washing occurred the following day as well” (ibid., 29 March 2026, p. 212n446, citing Partridge, Journal, 30 March 1836).

93 Matthew 26:36–46; Mark 14:32–42.

94 J. Smith, Jr. *et al.*, Journals, 1832-1839, 29 March 2026, p. 213 records that after the feet the bishops and the councils were washed, “we partook of the bread and wine.”

95 John 13–17.

96 See Acts 2:1–18. Following the partaking of the sacrament, it is recorded that “the Holy S[p]irit rested down upon us and we continued in the Lords house all night prophesying and giving glory to God” (J. Smith, Jr. *et al.*, Journals, 1832-1839, 29 March 2026, p. 213). Edward Partridge said that “the meeting lasted till day light” (ibid., 29 March 2026, p. 213n 449. See Partridge, Journal, 29 March 1836; William W. Phelps to S. Phelps, April 1836).

The Joseph Smith historical introduction to the minutes of the dedication also gives relevant examples of parallels to the New Testament day of Pentecost from the Kirtland Temple dedication (J. Smith, Jr. *et al.*, Minutes, 27 March 1836):

According to participants, the events following the dedicatory meeting included an outpouring of spiritual gifts similar to that experienced by the apostles in the New Testament on the day of Pentecost. JS requested that “all official members,” meaning men who had been ordained to the priesthood, meet again in the House of the Lord that evening for instruction “respecting the ordinance of washing of feet.” That evening meeting “was designed as a continuation of our pentecost,” wrote participant Stephen Post, and according to his journal, “Angels of God came into the room, cloven tongues rested upon some of the servants of the Lord like unto fire, & they spake with tongues and prophesied.” In another description of the evening meeting, Oliver Cowdery wrote, “The spirit was poured out—I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a mighty rushing wind. I also saw cloven tongues, like as of fire rest upon many, (for there were 316 present,) while they spake with other tongues and prophesied.” Levi Jackman similarly declared, “I believe that as great things were heard and felt and seen as there was on the day of Pentecost with the apostles.”

See also J. Smith, Jr., Documentary History, 2:428; Addenda, Note J, 27 March 1837, Addenda, Note J, 27 March 1837. Cf., e.g., G. A. Smith, 15 November 1864, p. 9; Oliver Cowdery Diary, 1836 January-March, pp. 21–22; E. W. Tullidge, Women, p. 207; Historical Introduction of J. Smith, Jr. *et al.*, Minutes, 27 March 1836.

97 Mark 16:15.

98 Luke 10:37.

99 E. Smith, Collection, stanza 3, line 2, p. 120.

100 Latter-day Saint Bible Resources, Topical Guide

(<https://www.churchofjesuschrist.org/study/scriptures/tg/solemn-assembly?lang=eng>). See Leviticus 23:36; Numbers 29:35 (2 Chronicles 7:9; Nehemiah 8:18); Deuteronomy 16:8; 2 Kings 10:20; Isaiah 1:13 (1:10–14); Ezekiel 45:17, 46:11; Joel 1:14 (2:14); Amos 5:21; Zephaniah 3:18; Doctrine and Covenants 88:70, 95:7, 108:4, 109:6, 124:39, 133:6.

101 Third stanza, first line.

102 W. Woodruff, Journal, 1833–1838, 6 April 1837. <https://wilfordwoodruffpapers.org/day-in-church-history/1837-04-06> (accessed June 13, 2026). Cf. <https://catalog.churchofjesuschrist.org/assets/14079217-b2a7-4eff-8b53-1be6c1e9bea5/0/139> (accessed June 13, 2026): “Henceforth the solumn assembly of the Elders of Israel & all official members that can, will meet in the LORDS house annually to attend to the most solumn ordinances of the house of GOD & of receiving the visions & great things of heavens.” After the first solemn assembly in Kirtland on 27 March 1836, additional solemn assemblies were held three more times in 1836 and twice in 1837 (D. J. Howlett, Kirtland Temple, p. 23).

103 Solemn Assemblies.

104 Describing the closing rite of the dedicatory services, it is recorded (J. Smith, Jr. *et al.*, Journals, 1832-1839, 27 March 1836, p. 211): “We then sealed the proceedings of the day by a shouting hosannah to God and the Lamb 3 times sealing it each time with Amen, Amen, and Amen.” See also, e.g., ibid., 30 March 1836, p. 215, where Joseph

Smith gave a prophecy and “sealed [it] with a Hosanna & amen.” Later in the same meeting, a covenant “was sealed unanimously by a hosanna and Amen” (ibid., 30 March 1836, p. 215).

105 Doctrine and Covenants 109:79.

106 In the last verse of this hymn in its original printing, this line reads: “We’ll sing and we’ll shout with *His* armies of heaven” (E. Smith, Collection, p. 121, emphasis in original).

107 Doctrine and Covenants 109:79: “with acclamations of praise.”

108 Doctrine and Covenants 109:80.

109 J. Smith, Jr., *Church History*, 1 March 1842, p. 188.

110 Doctrine and Covenants 123:17.

111 D. H. Oaks, Resurrection, pp. 59, 58.