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An Angel Visited This Home

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Abstract: This article is a photographic essay regarding the Joseph Smith Jr. home, where the angel Moroni visited. It includes details of activities outside the home as well as a discussion of the translation of the gold plates.



Three-room home of the Prophet after right wing was added later. Two small girls in picture are still living. (Fig. I.)

The center part of the house in Figure I was the first home owned by Joseph Smith the Prophet. This picture was taken in 1903 by Ralph B. Norton of the city of Susquehanna. The lean-to on the left and the six-room house on the right were not there when the Prophet at twenty-one years purchased the place. The deed shows that he secured 13½ acres of ground with the home from Isaac Hale, his wife's father, for \$200.

(Figures II and III are photographs of a model house drawn to the scale of one inch to one foot, representing Joseph Smith's home upon the Susquehanna River. This small home has been reconstructed by architect Ralph B. Norton of Susquehanna City, a few miles from Joseph's old home. Mr. Norton had been in the Prophet's home many times before it was destroyed by fire. He had also the help of the two girls [now women] in figure one. The author is greatly indebted to these three for their many letters and pictures.)

The Prophet, writing that he and his wife left

Father Smith's home and arrived in Harmony, Pennsylvania, in "December 1827," tells nothing about his midwinter journey in a wagon with his wife who was to give birth to her first child in the early summer. This four-day journey of 128 miles southeastward, carrying his belongings and the sacred records, is passed over without comment.

The mother, however, gives some details, telling that Emma had not seen her parents or brothers and sisters since her marriage, January 18, 1827, almost a year prior to this time. Accordingly, Mother and Father Hale sent their son Alva, Emma's older brother, with a team and wagon to bring Joseph and Emma and their necessities to the Hale ranch to live in one of Father Hale's homes.

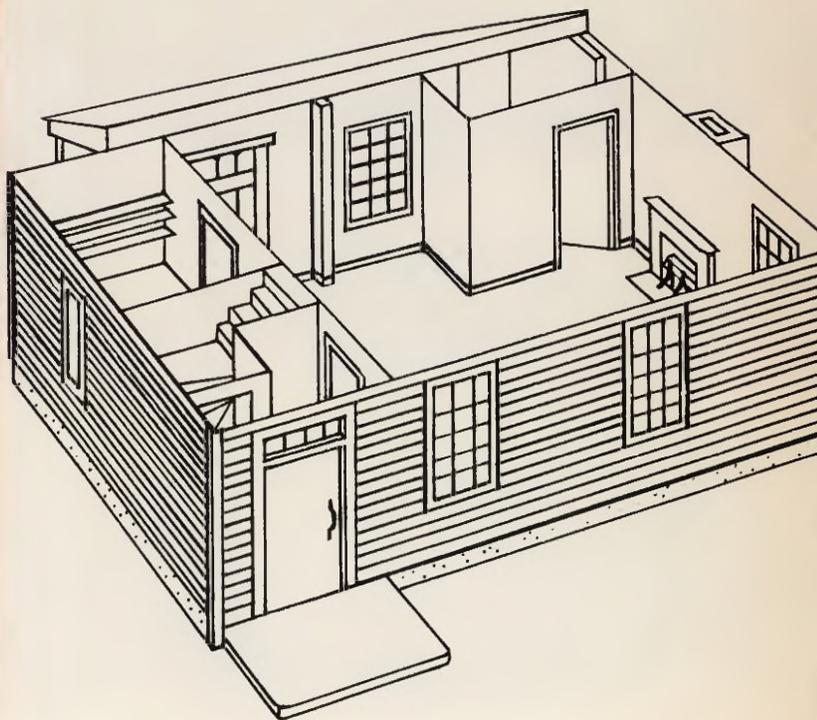
The reader likely is familiar with the mob actions around Father Smith's home in New York that made such a move necessary if the young Prophet was to succeed at applying himself to the huge task of translating the golden records.

Reporting certain events of the Prophet's life during

IMPORTANT HISTORICAL EVENTS AT THE
PROPHET'S THREE-ROOM HOME UPON THE
SUSQUEHANNA RIVER, HARMONY, PENNSYLVANIA

AN ANGEL VISITED THIS HOME

BY CARTER E. GRANT, EDITORIAL ASSOCIATE



Drawing shows first floor arrangement of home. Bedroom is upper right. Front door is lower left. (Fig. II.)

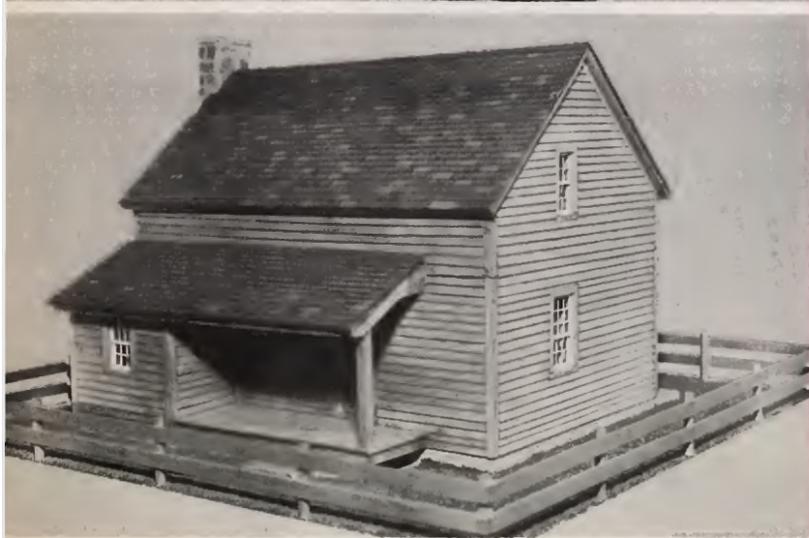
the months of October and November 1827 at the Smith home, the mother writes, "After bringing home the plates, Joseph commenced working with his father and brothers on the farm, in order to be as near as possible to the treasure which was confided to his care." She adds that often "as soon as night came, the mob came also and commenced ransacking the place. . . ." Such violence continued until Joseph was on the move southward with his treasures, and even then his wagon was searched a time or two by ruffians before he had traveled many miles. Feeling inspired beforehand that his wagon might be searched by mobbers, Joseph prepared for it by nailing the treasures in a small box (the plates were about 6 x 8 inches), which he placed at the bottom of a forty gallon barrel. He then filled the barrel with beans and nailed down the lid. (For these events see Lucy Smith, *History of Joseph Smith*, pp. 118-19; George Q. Cannon, *Life of Joseph Smith*, p. 25; Carter E. Grant, *The Kingdom of God Restored*, pp. 55-60.)

Reporting those days, the Prophet writes that the

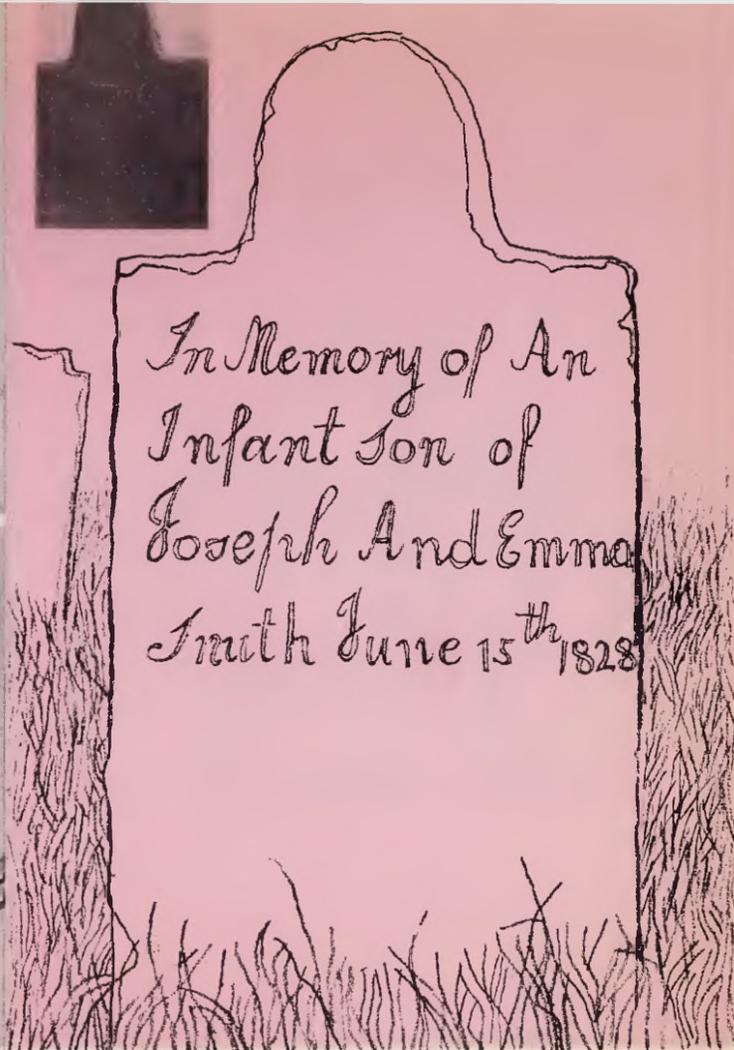
Lord aided him greatly, and that in the very midst of spreading "persecution . . . we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. . . . By this kindly aid was I enabled to reach the place of my destination in Pennsylvania," and also, very likely, to make a payment upon a small home that he purchased immediately, standing about 450 feet eastward from the pioneer home of Isaac Hale. (*DHC*, vol. 1, p. 19.)

Various sources declare that Jesse, the eldest son of Isaac Hale's five sons and four daughters, had occupied this home for some time with his large family. However, he had now moved out West to the state of Illinois where his family soon increased to twelve children. The history of the Hale family informs us that Jesse and all of his brothers and sisters were buried in the state of Illinois. (See Mary Audentia Smith Anderson, *Ancestry and Posterity of Joseph Smith and Emma Hale*.)

Although today no contract copy has been found



Scale model of Prophet's home by architect Ralph B. Norton who visited and photographed the home in 1903. Front view shows fireplace on west wall. Rear view shows bedroom that extended to edge of back porch. (Fig. III.)



Drawing of headstone of Joseph and Emma Smith's first child buried in the McKune Cemetery near the Smith home. Infant lived only a few hours.

that gives the terms of the sale of this Jesse Hale home and 13½ acres of ground to Joseph Smith, still the author has a copy of the deed of transfer, showing that the price Joseph paid for this farm was \$200.00. The contract was completed by the Prophet and the deed signed by Isaac Hale and Elizabeth Hale, August 25, 1830.

A very interesting signature on this deed, as a witness to the transaction, is that of John Whitmer, one of the eight witnesses to the Book of Mormon. The Prophet in his journal says that John at this time was living with Joseph and Emma.

History shows that various recorders of church history a quarter of a century ago, owing to the lack of proper surveys, etc., as to the exact location of some of the old buildings and foundations of historic value to the Church upon the Susquehanna River, were often somewhat confused as to what took place at each historic spot; for instance, as late as the publishing of *A Comprehensive History of the Church*, 1930, by B. H. Roberts, it seems that it was not under-

stood that two homes had stood upon the Isaac Hale property—the pioneer home of Isaac Hale and the Jesse Hale home. On page 100 of the first volume of this history, a picture of Joseph Smith's small home with two large wings added is shown. The caption reads "Isaac Hale Home." Then follows this explanation: "Harmony, Pennsylvania, temporary residence of Joseph Smith and Oliver Cowdery, while translating much of the Book of Mormon." Other writers have called this "seventeen-room home with its three halls," the home of the Prophet Joseph Smith, doing it without explanation, leaving the reader to believe that this large home was once owned by Joseph Smith.

The records show that after Joseph Smith moved to Kirtland, Ohio, he sold his three-room on the Susquehanna, June 23, 1833, to Joseph McKune, a Harmony neighbor, for \$300. (The author has a copy of this deed, signed by Joseph Smith, Jun., and Emma Hale Smith.) Mr. McKune then moved his large six-room home from the hill north of the cemetery



The Prophet's home after both wings were added. Right wing was moved there by Joseph McKune shortly after purchasing the house from Joseph in 1833. The left wing was added by Anliza Barnes in 1906. Entire structure burned June 23, 1919. (Fig. IV.)

and joined it to the west end of Joseph Smith's home. Later, another owner of this enlarged house, Anliza Barnes, in 1906, added an eight-room wing on the east, making a house of seventeen rooms and three halls, including Joseph Smith's original home.

Records today state that the home where Emma Hale, wife of the prophet and the first president of the Relief Society of the Church was born, stood down the road on the north side of the highway some 450 feet from Joseph Smith's home. Today the old foundation of the "burned-out Hale home" is still in place, although the original foundation was greatly enlarged by Miles Doolittle in the 1880's when he erected a ten or twelve-room home over the old Hale home. The author has a picture of the Doolittle farmhouse that stood upon the old farm at the time it was purchased, June 15, 1948, by the LDS Church. Since this old home later stood empty and was falling to pieces, the president of the Eastern States Mission, Elder George Q. Morris, had the house torn down in 1951-52. He then sold the old lumber to the highest

bidder. This information is given to correct a statement that has been published to the effect that this home purchased by the Mormons had been torn down by vandals and carted away.

There is a rather interesting statement about Emma Hale in *The History of Susquehanna County*, p. 254. It says that Emma Hale at the time of her marriage, January 18, 1827, at 22 years of age, was dark complexioned and attractive, was ". . . quite tall, of comely form and features, well educated, a fine singer, and very sociable."

Mr. Rex B. Haws, now deceased, a son of Mrs. Haws, the woman standing in the doorway with her daughter in Figure I, gives this authentic description of the Prophet's home: "The Joseph Smith home was built of lumber. . . . The floor downstairs was of beautiful hardwood maple. When entering this house [from outside the front door on the northeast corner] one came into a hallway." [Out of this hall were two doors—one leading into the kitchen, the other upstairs to an attic room] "the east end of

which," he says, "was boarded off into a room with a window looking towards the east. I was told that Joseph Smith did a lot of writing in this room.

"Another stairway underneath the attic stairway [out of the kitchen] led down to a cellar underneath the house. There was a nice fireplace at the west end of the house, but this fireplace was removed when McKune moved another house there and joined it to the Joseph Smith home. This house added to the original home was removed from the McKune property on the hillside north of the McKune cemetery.

"As a boy and young man living in that home, I have many pleasant memories. We milked ten to twelve cows and had three horses. We farmed the ground down around the Susquehanna River. This land was very fertile and free from rocks. We raised wheat, oats, corn, and potatoes, and I remember mowing clover that was as high as the horse's bridle. We farmed the land around the river which has since grown up to trees and brush.

"There is a spring of good cold water just under the brow of the hill south of the house, this spring is still there, running into a pipe just at the south of Erie Railroad grade. [It still runs southward to the river near the place where the Aaronic Priesthood was restored.]

"About thirty-five feet north of the house was a well of very cold water, and a dairy thermometer registered it as 34 degrees F. This well was thirty feet deep."

Mrs. Helen Haws Harvey, a distant relative of Emma Smith by marriage, writes in a recent letter that she is the girl standing by her mother in Figure I. She reports that she was born in the very same room as was Emma Smith's first child, who was buried in the McKune cemetery. "I do wish I could make you understand, Mr. Grant," she writes, "the old sweet memories I have of my birthplace and home for almost twelve years—the Joseph Smith home.' No other home can equal it." (Letter of August 20, 1962.)

In the same letter Mrs. Harvey states that from what her ancestors said, who lived near at hand as well as from others in the community, the Mormon Prophet used the secluded room upstairs for his "translation room." She adds that from ". . . the translation room upstairs I could see the small cemetery and the Smith baby's grave, buried in the next row from my great-grandmother, Rhoda Skinner, who was midwife at his birth," meaning the birth of Emma's first child, a boy who lived but a few hours. The original headstone still marking this little grave reads, "IN MEMORY OF AN INFANT SON OF JOSEPH AND EMMA SMITH, JUNE 15, 1828." (See page 170.) This midwife, Rhoda Skinner, a relative to Emma

Hale, was the wife of Jacob Skinner, who lived down the Susquehanna River about a mile from Emma's home. He moved into these parts with his wife about thirteen years before Emma's baby was born.

"I still had my play room in the translation room upstairs," writes Mrs. Harvey, "after it was made dark from the new house built on the east end of the Smith home in 1906. I had my little lantern on the table for light. It was such a nice room, and I loved to play there. After this east addition was finished," she adds, "we had the whole house, really three houses in one—seventeen rooms and three halls." She states that on "Monday night, June 23, 1919," the large house which was then "standing vacant, was destroyed by fire." She believed that the fire was started by sparks from "a hard-laboring engine puffing up the heavy grade" a little more than a hundred feet south of the house.

Mrs. Margaret Haws Lillie, August 19, 1962, wrote, "I am the girl by the wellcurb which first let me state was not where the well was, for the wellcurb had been picked up and moved over there so it would show in the picture. The well was behind the fence almost directly in front of the kitchen door where my mother and sister were standing." Mr. Rex B. Haws wrote that it is doubtful that the well was there in Joseph Smith's time, for the Smiths, he thought, got their water from the spring under the brow of the hill owned for many years by the Erie Railroad Company.

Mrs. Lillie writes interestingly about the large basement under their house, reached by a stairway from the kitchen. "It was used for the storage of potatoes, apples, cabbage, vegetables of all sorts, barrels of cider to make vinegar, canned fruit, pickles, cream stored waiting to be churned, large jars of home-made butter for home use and to sell, a barrel or two of pork, etc."

Mr. Ralph B. Norton, who reports that he had been in the basement of the Joseph Smith home many times before it was destroyed by fire, June 23, 1919, states that the sides of the basement or cellar were rocked-up with mortar, and that these walls are still in place although the basement is now filled with dirt. He adds that this room was eighteen by twenty-six feet, and that there were two windows on the north side of this large enclosure.

Referring to the birth of Emma Smith's first child, a boy, Mrs. Lillie confirms in these words the statement of her sister: "My great-grandmother Rhoda Skinner was the midwife who assisted at the birth of the infant son of Emma and Joseph Smith. My grandfather Nathan Skinner often told us this about his mother. . . . We (Continued on page 190)

An Angel Visited this Home

(Continued from page 172)

lived in the Joseph Smith home from February 12, 1898 to November 1909." (See Nathan Skinner's picture, Figure IV, taken 1907. He was the son of Rhoda and Jacob Skinner.)

Mrs. Harvey states that she "was born in the Joseph Smith home in the bedroom off the kitchen to the

south, and since I was born in the same room as Emma's first child, I always tended the little grave and placed flowers on it. It seemed part of my home duty." Then she adds, "My grandfather's sister married Isaac Hale's brother," which brought a relationship through marriage of several large families on the Susquehanna River. Mrs. Lillie writes interestingly about her childhood at the Joseph Smith home: "Behind the cow barn was a large apple orchard.

I can't tell you how many trees, but there was a number of varieties. Among them were my favorite luscious northern spies. There were also cherries, plums, and crab apple trees, and lots of wild raspberries on the hill. . . .

"Quite a way back was a large maple grove with a brook near it. As a child I enjoyed watching my grandfather [Nathan Skinner] tap the trees and cook the sap into syrup. My sister and I played many times in the shade of these stately and wide-spreading maples and by the cool brook." She also attended the village school, near the old schoolhouse where Emma used to go to school. The deed of the Joseph Smith farm of 13½ acres states that it was but twenty rods wide and ran north from the Susquehanna River, 111 rods on the west side, 119 on the east; the difference was due to the winding course of the river.

To this three-room home, with its large secluded upstairs room and full basement or cellar—as one has a mind to call it—seemingly constructed for the Lord's purposes, came Martin Harris shortly after the Prophet had, according to his own words, "copied a considerable number of" the "characters" from the sacred records, "and by the means of the Urim and Thummim I translated some of them." (*DHC*, vol. I, p. 19.)

It was some of these characters, writes the Prophet, who had just turned twenty-two years of age, that Martin Harris, forty-five years of age, carried to the learned professors. And being made satisfied, Martin became the Prophet's scribe from April 12 to June 14, 1828. Since the kitchen with its four large windows was upon the ground floor, Joseph and Martin for two months, working early and late must needs proceed without interference from sources incident to farmhouse kitchens. This home offered two solutions: a large basement, reached by a stairway from the kitchen; an equally large attic room with a window in the east gable end, approached by a stairway from the front hall.

Nathan Skinner, the owner of the large home shown in Figure IV, was four years old when Joseph and Emma lived in the original three rooms. Two of his grandchildren declare in writing that their grand-



TO "LIVE TOGETHER IN LOVE . . ."

RICHARD L. EVANS

We have talked in past weeks of truth and of love and of what each one lacks without the other. If a man loves the truth, he will live it, and to live the truth requires self-control. There is a quoted sentence that puts it thus: "No man has a right to do as he pleases, except when he pleases to do right."¹ "Men's hearts," said Carlyle, "ought not to be set against one another, but . . . against evil only."² "More hearts pine away in secret anguish for unkindness from those who should be their comforters, than for any other calamity in life."³ "Each one of us is bound to make the . . . circle in which he lives better and happier."⁴ "What do we live for," asked George Eliot, "if it is not to make life less difficult to each other?"⁵ ". . . if ye have known of . . . the goodness . . . of God," as is said in Mosiah, "and have tasted of his love, . . . ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children . . . that they transgress the laws of God, and fight and quarrel one with another. . . . But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another. And also, ye yourselves will succor those that stand in need . . . ; ye will administer of your substance unto him that standeth in need. . . ."⁶ We turn again to a sentence previously cited from William Penn, that "love is the hardest lesson in Christianity."⁷ It may be even the hardest lesson in life, but surely it is one of the most essential. "Love or perish"⁸ are the alternatives offered. And love must have truth if love is to last, and along with truth comes law, and the living of law requires self-control, and self-control requires character—without which there is nothing we could count on. In the spirit of him who offered his love, and who gave his life that men might live, let us "live together in love,"⁹ with truth and character and kindness, in the spirit of the Prince of Peace. "No man has a right to do as he pleases, except when he pleases to do right."¹

¹Charles Simmons (1798-1856), American clergy.

²Thomas Carlyle.

³Owen D. Young, American lawyer and financier.

⁴Arthur P. Stanley (1815-81), English clergy.

⁵George Eliot (1819-1880), English novelist.

⁶Mosiah 4:11-16.

⁷William Penn, *Some Fruits of Solitude: Religion*.

⁸Author unknown.

⁹D&C 42:45.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 16, 1962. Copyright 1962.

father Nathan Skinner told them many times that his mother Rhoda Skinner, the village midwife, who waited upon Emma at the birth of her first child, said that Joseph Smith and his friends claimed to be translating "golden records" in the upstairs room of this home. It seems that Joseph and Martin fairly "hid up" for two months while translating. This same process was followed by Joseph and Oliver Cowdery from April 7, 1829, to the first of June of that year while translating most of our present Book of Mormon. Joseph

McKune, who bought the Prophet's home in 1833, had lived neighbors to the Prophet during the time the work of translation had been in process at Joseph Smith's home. This McKune is the great-grandfather of the girls on page 168. *The History of Susquehanna County* tells in twisted narratives about Joseph Smith and his scribes secretly at work with their "peepstone" and "golden records" in their small home upon the Susquehanna.

Joseph Smith writes that he had been warned by Moroni that he must

seek seclusion and privacy while translating the golden records. The angel told him plainly that he "would be destroyed" if he showed the sacred things to anyone other than "those whom I should be commanded to show them." (Pearl of Great Price, Joseph Smith 2:52.)

It might be well to consider too that Emma's father and mother and her unmarried brothers and sister lived but a hundred and fifty steps down the road. Very likely they were in and out of Emma's home while the work of translation continued day after day and week after week—four months all told. Then, too, Emma during these days received a string of visitors besides her Harmony friends: the Smiths, Whitmers, Knights, Martin Harris, his wife, and others.

At this home, and surely not while sitting leisurely with inquiring friends in his kitchen, the Prophet received fifteen revelations, either in this house or in close proximity thereto. (Sections 3-13 inclusive; sections 24-27 inclusive.)

On one certain occasion it seems that Emma had been complaining to her husband because she had not been granted the privilege of seeing the sacred treasures. Upon which, the Lord gave her a most positive revelation through her husband, the Prophet. "Murmur not because of the things thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me. . . ." (D&C 25:4.) It was in this revelation also that Emma was called to "make a selection of sacred hymns" for the new Church.

Near this house in August 1830 while Joseph was on his way to purchase wine for a special Sacrament meeting he was to hold in this home, an angel appeared in magnificent glory, declaring, "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful." (*Ibid.*, 27:1.) The Prophet there received the instructions which eventually led to the use of water in the Sacrament. At the close of this vision, the Prophet held a meeting with four other believers and confirmed his wife Emma and Sally Knight, the wife of Newell Knight. He reports that when they administered the "Sacrament" using "wine of our own making. . ." the "Spirit of the Lord was poured out upon us, we praised



A TIME FOR REAFFIRMING FAITH

RICHARD L. EVANS

It is fitting that our series of comments on love and truth should continue this day and at this season. It takes much of both, both of love and truth, to carry the weight of the world; and blessed are those who seem somehow to bear their own burdens and to help with those of others also—those who enrich life by love, and by sharing themselves. Our Lord and Master, we are reminded, ministered to many. "He bore the failings of his disciples," as one observer said, "gave himself to enlighten their ignorance, to enlarge their vision, to increase their courage, and to make them . . . helpers of the helpless. . . ." He raised the widow's son, and made the blind to see and the lame to leap, and healed the lepers. But the record does not seem to show that many encouraged him when his soul was heavy. Yet, there is always surpassing satisfaction in helping, in comforting, in encouraging, in lifting lives, in sincere service. And as to troubles and problems, as to tensions and misunderstandings among men, few there are that could not be solved with love and truth and honest intent, with justice and mercy, with dignity and honor, and even without degrading humiliation for the sincerely repentant person. And we would plead that this season be a time tempered by the Spirit of the Son of God, our Savior—a time for faith, for thoughtfulness, for sympathy with those who sorrow, for those who seek and search, for those who must make serious and sobering decisions, for those who bear great burdens; a time for loving, for learning, for more thoughtful living; a time for repenting, for improving, for forgiving old offenses, for removing misunderstanding, for bringing loved ones nearer, for bringing families closer, and friends and even enemies, with a mellowing of the hearts of men; a time for teaching children, for reaffirming faith in the eternal truth that Jesus is the Christ, the divine Son whom God our Father sent, not to condemn but to save, and in his great love to lead all men to everlasting life. May the spirit of the Prince of Peace move among us, and against all trials and troubles and unsolved problems and heavy hearts, give its sweet assurance. With Job we would witness from the depths of our souls, "I know that my Redeemer liveth."²

¹Editorial, *The Independent*, July 1898.
²Job 19:25.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 23, 1962. Copyright 1962.

the Lord God, and rejoiced exceedingly." (DHC, vol. I, pp. 106-108.) These sacred meetings could have been held in the "translation room"—possibly upstairs where no person could enter uninvited.

Shortly after Martin Harris had lost the 116 pages of manuscript translated from Mormon's abridgment, Moroni came to this home and took the sacred treasures from the Prophet. A few days later, however, after continued prayers and earnest supplications for forgiveness of his errors, says Joseph Smith,

Moroni returned with the plates and the Urim and Thummim and told Joseph to look into the Urim and Thummim, whereupon he received a sharply-worded revelation. (D&C 3.) The plates were then taken away the second time. A few days later, writes Joseph Smith, at the third appearance of Moroni, the treasures were returned. (D&C 10; DHC, vol. I, pp. 21-28.)

Time and time again as Joseph and Oliver hurried the work of translation, they continued to find statements by the Book of Mormon

prophets that baptism was necessary to salvation. (See "Baptism" in the index of the Book of Mormon.)

On one of these days, in fact, the Prophet says it was May 15, 1829, the two men sat their translating aside and walked southward five or six hundred feet to the Susquehanna River. They had decided to make it a matter of earnest prayer.

A few minutes later while the two men knelt in supplication, the glory of God shone around about them, and John the Baptist laid his hands upon the two brethren and bestowed upon them the Aaronic Priesthood. He also gave them instructions regarding baptisms. (For a detailed account of this glorious event, see DHC, vol. I, pp. 42-43; D&C 13, *The Kingdom of God Restored*, Carter E. Grant, pp. 75-79.)

About a week later, while the translation was being rushed forward in the translation room, the Prophet's brother Samuel came to visit the Smiths. The Prophet and Oliver enthusiastically explained to Samuel their glorious experiences with John the Baptist and of their receiving the Aaronic Priesthood, also the revealed order of baptism, etc. The Prophet says that Samuel was not "easily persuaded," but after going into the woods and earnestly seeking the Lord in prayer, he received a divine testimony, and on May 25, 1829, Oliver Cowdery baptized him, the third baptism in this dispensation. (DHC, vol. I, p. 44.)

This account of the historic events at the home of Joseph Smith upon the Susquehanna would hardly be complete without the following narratives. It is recorded that as soon as Joseph and Emma arrived at the Hale home with Alva and unloaded their furniture and took from the barrel of beans the "treasure box," the Hale family, and especially the father, were extremely anxious to see the contents of the box. It seems that Joseph at once explained to Emma's family that the sacred golden records were in the box, for he earnestly believed that Emma's parents would accept his word on the matter. In this, however, he was to be greatly disappointed, for not one of the Hales believed his story.

Isaac Hale later wrote that when his son Alva "returned with Smith and his family . . . I was informed that they had brought a wonderful book of plates down with them. I



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2	(These columns opposite present age indicate the amount that will be accumulated with earnings by the time the missionary is 19 years of age.)*						\$2,138.62	1,833.11
3							1,963.23	1,682.76
4						\$2,051.96	1,795.46	1,538.97
5					\$2,102.14	1,868.57	1,635.00	1,401.43
6			\$2,116.46	1,904.81	1,693.17	1,481.52	1,269.87	
7			1,906.75	1,716.07	1,525.40	1,334.72	1,144.05	
8			1,706.16	1,535.55	1,364.93	1,194.31	1,023.70	
9			\$2,271.46	1,514.31	1,362.88	1,211.45	1,060.02	908.59
10			1,996.21	1,330.81	1,197.73	1,064.65	931.56	798.48
11		\$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17
12		1,974.83	1,481.12	987.41	888.67	789.93	691.19	592.45
13	\$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
16	964.67	771.73	578.80	385.87	347.28	308.69	270.11	231.52
17	628.70	502.96	377.22	251.48	226.33	201.18	176.04	150.89
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HONOLULU DIVISIONAL OFFICE: 915 Fort Street, Honolulu, Hawaii
KAIMUKI OFFICE: 1142 - 12th Avenue, Honolulu, Hawaii
HILO OFFICE: 120 Waiuanue Avenue, Hilo, Hawaii
KALIHI OFFICE: 1851 North King Street, Honolulu, Hawaii

"SAVE THE
AMERICAN
WAY"

4½%
PER ANNUM
CURRENT RATE



was shown a box in which it was said they were contained, which had to all appearance, been used as a glass box for common-sized window glass [possibly 10 x 12 inches]. I was allowed to feel the weight of the box, and he gave me to understand that the book of plates was then in the box, into which, however, I was not allowed to look. . . .

"After this I became dissatisfied, and informed him [Joseph] that if there was anything in my house of that description which I could not be allowed to see, he must take it away, if he did not, I was determined to see it. . . ." (*History of Susquehanna County, Pennsylvania*, p. 579.)

Father Hale adds that owing to the discord over Joseph's carefully guarded box that Joseph and his wife ". . . came to the conclusion that they would go and reside upon a place near my residence," which was the Jesse Hale home that then stood empty.

Years later when Emma was being questioned by her oldest living son, Joseph Smith, III, as to what she and Joseph did when her father became exasperated over not being allowed to see into the Prophet's box, she answered very positively: "Your father bought your Uncle Jesse's place off father's farm, and we moved there until the Book of Mormon was translated; and I think published." (*Reorganized Church History*, vol. 3, p. 354.)

In recent years the LDS Church has secured three historic sites along the north bank of the picturesque Susquehanna River: February 7, 1947, the Joseph McKune farm, which includes the site of the Prophet's home; on July 16, 1948, the Isaac Hale farm; and then on May 15, 1959, the "130th anniversary of the coming of John the Baptist," the Church bought the much sought after 6.16 acres of ground south of the railroad tracks, the "banks of the river" where it is believed the Aaronic Priesthood was restored. These purchases include some 200 acres of valuable property for the Church.

One of the paramount projects given the Aaronic Priesthood of the Church for the year 1960 was the erection at their expense of the beautiful John the Baptist monument, which now stands about 125 feet east from the site of the

Prophet's old home. It was dedicated June 18, 1960 by Joseph L. Wirthlin, then Presiding Bishop of the LDS Church, before a devoted audience of some 1,500 Saints and visitors.

Up the river north and eastward from the Prophet's Susquehanna home, and before Joseph and Oliver moved to the Whitmer residence about the 1st of June 1829, the two men received another glorious vision. Peter, James, and John appeared and, laying their hands upon the heads of the brethren, the messengers conferred the Melchizedek Priesthood, bestowing the necessary keys and authority to establish God's kingdom upon this earth.

Joseph Fielding Smith writes that the restoration of the Melchizedek Priesthood "was only a few days after the first ordination," May 15, 1829. (*Essentials of Church History*, p. 691. As to the time and place, see Carter E. Grant, *The Kingdom of God Restored*, pp. 75-79.)

About the 1st of June 1829, by invitation, David Whitmer arrived at the Joseph Smith home in a light two-seated wagon to carry Joseph and Oliver and the plates to the Whitmer home where the translation was to be completed.

The next day while David and Oliver waited for Joseph in the loaded wagon, ready to start northward, Joseph remained in his translation room for some time. He then came to the wagon without the plates, climbed in, and gave orders to start. David reports that he was greatly perturbed at this time, for he had made this long trip (one hundred miles) expressly to get Joseph Smith and the plates. Here is David's testimony as to how he was made satisfied: "When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon . . . when traveling along in a clear, open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning; it is very warm,' at the same time wiping his face and forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I'm going to Cumorah!' This name was somewhat new to me, and I did not know what Cumorah meant. We all gazed at

him and at each other, as I looked around inquiringly at Joseph, the old man instantly disappeared, so that I didn't see him again. . . . He was, I should think, about five feet eight or nine inches tall and heavy-set. . . . He was dressed in a suit of brown woolen clothes, his hair and beard were white. . . . He had on his back a sort of knapsack with something in it, shaped, like a book. He was the messenger who had the plates, who had taken them from Joseph just prior to our starting to Harmony." (Roberts, *Comp. Hist.*, vol. 1, pp. 126-27; see testimony of Apostles Orson Pratt and President Joseph F. Smith, Andrew Jenson, *Biographical Encyclopedia*, vol. I, pp. 266-267.)

A few days later Moroni delivered the sacred records to the Prophet in the Whitmer garden with a command to finish the translation speedily.

The Church Moves On

(Continued from page 150)

6 Following a brief, seasonal recess, stake conferences began again this week end. During the first six months, each stake will have two conferences, one-half of the stakes being visited during the first conference of the year by a member of the General Authorities, a representative of the genealogical association, and a representative of church welfare; the other half of the stakes being visited the first quarter by representatives of the Relief Society and the Primary. During the second quarter the stakes not being visited by General Authorities during the first quarter will have that representation, and the representatives of Relief Society and Primary will go to the other half of the stakes. The MIA and the Sunday School will replace the Relief Society and the Primary during the last two quarters of the year.

Returning full-time missionaries will no longer report at stake conferences beginning today.

Elder Seymour J. Godfrey succeeded President Wayne C. Player as president of Taylorsville (Utah) Stake. President Player is now serving as president of the Central States Mission. Counselors to President Godfrey are Elders Richard A. Barker and David R. Campbell.