

# EPISODE 44

Dr. Susan Easton Black



*D&C 124*

*“A House Unto My Name”*

## Show Notes & Transcripts

### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Sunday.

### Podcast Episode Descriptions:

#### Part 1:

If temple work is the soul of the Restoration, the Nauvoo Temple may be its heart. Dr. Susan Easton Black returns to share her love of the city of Nauvoo as well as the joy the Saints felt to not only have a temple but have a gathering place for the Saints and world visitors in order to not only redeem the dead but to share the gospel with the entire world.

## Part 2:

Dr. Susan Easton Black continues to share how the divinely developed temple ordinances are shared with the Lord's people in Nauvoo, even how people sang as the temple stones were driven through town. We can rejoice with the early Saints as they build Nauvoo, and establish temple worship that endures today.

## Timecodes:

### Part 1

- 00:00 Welcome to followHIM with Hank Smith and John Bytheway
- 01:22 Introduction of Dr. Susan Easton Black
- 03:24 Background to Section 124 and the founding of Nauvoo
- 07:24 Nauvoo's problems with swamps and malaria
- 11:22 The Seventy are in charge of digging ditches
- 14:26 Dr. Black's love of Nauvoo, experiencing writing missionary scripts, and serving four missions there
- 19:36 Joseph Smith states people in the future will take an unusual interest in his time and the people with him
- 22:26 President Hinckley and the rebuilding of the Nauvoo Temple
- 26:57 Governor Thomas Ford's wishes to not be remembered
- 31:58 What the original Nauvoo Temple looked like
- 38:49 The Nauvoo House
- 46:14 The original Book of Mormon Manuscript and its placement in the cornerstone of the Nauvoo House
- 50:32 End of Part I

### Part 2:

- 00:00 Welcome to Part II
- 00:07 Baptisms for the dead were very common in Nauvoo
- 02:02 The Lord wants a House in Nauvoo
- 05:27 Temple stone transport inspired songs
- 07:43 The Nauvoo Temple is a sign that the Church would continue after Joseph's death
- 09:03 Brigham Young instructs to have people go West after being endowed
- 10:42 The Saints complete their homes and businesses to Joseph's memory
- 14:17 Joseph and Brigham have unique and eternal bond
- 15:19 The baptismal font was called a Wonder of the World
- 17:36 The Saints finish the Nauvoo temple by firelight and temple baptisms are being recorded
- 20:28 The Lord blesses and warns in Section 124

- 24:32 The Church membership in Nauvoo is very young
- 30:21 Orson Hyde is assigned to stay behind in Nauvoo when Brigham Young leaves and then the destruction of the Nauvoo Temple occurs
- 33:15 The Nauvoo Temple plot is discovered and purchased in the 1950s
- 38:38 The Nauvoo burial grounds and burials mirror Israelite tradition
- 40:24 Mary Fielding Smith's courage in getting mobster to leave
- 43:42 Dr. Susan Easton Black shares her thoughts about Joseph Smith as translator, seer, revelator, and prophet.
- 46:05 End of Part II

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## Biographical Information:



Dr. Susan Easton Black joined the faculty of Brigham Young University in 1978, where she is currently a professor of Church history and doctrine. She is also past associate dean of General Education and Honors and director of Church History in the Religious Studies Center.

The recipient of numerous academic awards, she received the Karl G. Maeser Distinguished Faculty Lecturer Award in 2000, the highest award given a professor on the BYU Provo campus. Dr. Black has authored, edited, and compiled more than 100 books and 250 articles.

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## EPISODE 44 • PART I



Dr. Susan Easton Black

*D&C 124*



Hank Smith:	00:01	Welcome to followHIM. A weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway. We love to learn. We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we followHIM.
Hank Smith:	00:20	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my pure in heart co-host, John Bytheway. Hello, John. You are pure in heart.
John Bytheway:	00:32	My kids have a better adjective for me, it is ordinary. That would be...
Hank Smith:	00:36	Okay, yeah. Yeah. I'm here with my ordinary cohost, John Bytheway. The kids are all, yes, finally.
John Bytheway:	00:44	That would be dad, yeah.
Hank Smith:	00:46	We want to remind everybody that you can find the podcast on social media. We have an Instagram page. We have a Facebook page, our wonderful Jamie Neilson runs those. So come on over and check out all the extras that we have there. If you want to watch the podcast, rather than listen to it, you can find it on YouTube. And if you want to go to our website, followhim.co, followhim.co, and please take time to rate and review the podcast, that really helps us out. Hey John, we have a guest here that is renowned for her knowledge of church history. Tell us who we have with us.
John Bytheway:	01:22	Oh, I'm so excited. I told Kim, my wife, this morning, Hey, we've got Susan Easton Black this morning. She said, "Oh my favorite church history teacher. But don't tell her that because I had others too." But so glad to have her back. She taught church history and doctrine at BYU for 32 years. First woman hired as a

full-time faculty member in the college of Religious Education. I think they just call it Religious Education now. Received the Carl G. Maeser Distinguished Faculty Award in 2000, was the first woman to be honored with that. She is a popular speaker, a prolific writer. She's one of those that can speak without notes for days and days. I think she has a photographic memory. She's the mother of three, she's currently married to George Durrant. They've served several missions together, including a season as writers for the Church Curriculum Department.

- John Bytheway: 02:14 I don't know who wrote this, but that sounds very Coctrine and Covenants. Including a season as writers for Church Curriculum Department. She's been part of the Doctrine and Covenants Central team. I hope people know about [bookofMormoncentral.org](http://bookofMormoncentral.org), and Doctrine and Covenants Central as well. These great websites. She's authored more than 130 concise biographies, as well as a series of insights from each section. And recently was honored with a lifetime achievement award by the Latter-day Saint Publishers Association. And I don't know, have you counted all the books that you've written? I mean, I think they have an entire wing at Library of Congress for you don't they?
- Dr. Susan Black: 02:57 I don't think so. I think, John, as a professor, we were always told you had to publish or perish. And I was the one professor that took it heart.
- John Bytheway: 03:10 I have a wing at Goodwill, but not at... Yeah. Oh, that's wonderful. But we're so glad to have you. I know that our listeners will be excited that you're back as well. And thank you for being with us again.
- Dr. Susan Black: 03:23 You're welcome. It's a treat.
- Hank Smith: 03:24 Oh, Susan. I am so excited because at the heading we only have one section to study today. It's Section 124, and it's the first section given in a place called Nauvoo, Illinois. And when I saw this, I thought, "We've got to get Susan on the show," because I've been to Nauvoo with you. I've seen your love for it. I'm hoping our listeners can feel some of that as well. Tell us... Back up. Section 123 is 1839. Section 124 is 1841. That is two years between sections. Yeah, let's back up and tell us how, and when, and what happened to get us to Nauvoo, Illinois.
- Dr. Susan Black: 04:16 Oh, thanks a lot, Hank. Anyways, just great to see you again and John too. So if we back up to 1839, we know that many of the Saints who had fled from the extermination order in Missouri went to a place called Quincy, Illinois. And there they were



assisted. Joseph Smith describes it, he said, "He could have gone toe-to-toe with Abraham, Isaac and Jacob, if it had not been for the charity, the goodwill kindness, of the people at Quincy." But once we were there in '39 for a few months, in May of 1839, a conference will be held. And the decision at the conference is that the saints would now go up to an area that Isaac Galland and others owned called Commerce.

- Dr. Susan Black: 05:15 So the very first Latter-day Saints to leave, then, from Quincy to come all the way up to Commerce, you're 40-plus miles, depending on which road you take, right, was Joseph Smith and his family. And they arrived on May 10th, 1839. So once they're in Commerce, you start to see many of the Saints that had gone to Quincy moving up. Others had gone to Iowa moving up. We can find them as far away as St. Louis moving up, some still in Kirtland make the decision to also move up. So between '39 and this revelation in January of '41, you have thousands of Saints now head up to a place called Commerce, that Joseph will eventually rename Nauvoo, which means a "beautiful situation." And truly it was for a while.
- Hank Smith: 06:14 And when they got there, what made them choose that piece of land versus somewhere else?
- Dr. Susan Black: 06:22 Well, somewhere else, I think might've been expensive. For Isaac Galland, he was willing to trade properties that we'd had in Far West and other places in Nauvoo that we'd been, or other places in Missouri that we had been forced to abandon. And so basically for no money down, they're able to move up there. And with signing land contracts, land properties, Sidney Rigdon was a big signer. Joseph Smith also, we moved to that area. But it was not desirable. And part of the reason is part of the land is a swamp. And so this land, if we were to look at it historically, we'd say it was once, of course, what they called Indian Territory. We'd say Native Americans. And then you start to get settlers moving in, our first being James White and his family who named it Venus. And you realize that's a great name, and it attracted a lot of men.
- Dr. Susan Black: 07:27 If a man's going to go west to a new land, he typically goes alone. And then if he likes what he sees, then he goes back and gets his wife and sweetheart. And sometimes they're actually one and the same. And so James White goes, he calls it, Venus, men moved there, but the swamp made it very difficult. And when they were there, they built two-storey houses thinking they could get above the smells of the swamp. And the problem was they suffered from swamp fever, and we know it was malaria. And you take the word apart, *mal air*, and easy, to get

above the bad air, you build a second storey house, like the homestead.

Hank Smith: 08:17

Okay, just build up.

Dr. Susan Black: 08:19

You just build up. But pretty soon they're sick. They leave. And then come these entrepreneurs like Isaac Galland, that... Well, they created what you would call a paper town. They actually drew their town out where they had four parts, they had a big canal coming down the middle, and their plan was they would take these pieces of paper, go East. And at that time, and probably still today, some of the really rich people in the United States lived in Connecticut. With the idea they'd sell their land to the people in Connecticut, who wouldn't know it was a swamp land, right?

Dr. Susan Black: 09:03

And such a deal, buy something out here on the Mississippi. Well, it doesn't work because there's, remember the run on the bank in '37 that so effected the Kirtland Safety Society, and then the state of Illinois had a run on the bank in '39. And suddenly entrepreneurs like Isaac Galland and others are looking for, where can we dump this land, and who are people desperate enough? That Joseph says, "No better place presenting itself, I now go to Commerce to build up a city that will be a light into the world."

John Bytheway: 09:42

The first time I visited Nauvoo I thought... I assumed swamp means it's at the same level of the river, and you're going up a hill. I thought, "How is this swampy?" And the swamp evidently didn't come from the river, right? It came from springs?

Dr. Susan Black: 10:00

Right. There's a lot of springs under Nauvoo. Nauvoo's built on limestone, and water runs down from the bluff onto the flatter portion. You do get floodwater. I mean, you see Nauvoo now, and to get there, many of us cross the dam down by a place called Keokuk, right? And then right outside, as we come up to Nauvoo, we can see that Nauvoo is a peninsula that juts out into the Mississippi river. But that by forming that dam, they created out of the Mississippi River a lake, called Lake Cooper. And so a lot more water than the Saints would have seen. I mean, I think with spy glasses, you could actually see across to Montrose at the time, and see two islands that are now submerged due to the lake effect.

Hank Smith: 10:56

Oh, okay. So the river would have been a lot smaller.

John Bytheway:	11:00	Yeah. And the swamp wasn't the river being high. The swamp was runoff from the bluff and springs or whatever, and so they had to dig these ditches to drain everything. Was that job one?
Dr. Susan Black:	11:13	Right. And so, yeah, job one. You go, "Boy, I'd like to be one of the first to arrive in Nauvoo."
John Bytheway:	11:19	So I can dig a ditch.
Dr. Susan Black:	11:22	And definitely the assignment was dig ditches. And almost like you're digging ditches so you can have a little tributary, so you can control the water now as it heads to the Mississippi. And leading that effort will be the Seventy, and eventually Nauvoo will have 35 Quorum of Seventies. I mean, it just, but it was dig those ditches and eventually they'll move to public works like the Nauvoo House and Nauvoo Temple, a music hall, that kind of thing.
John Bytheway:	11:53	And I think, isn't it true that by the side of the road, you still see the ditches on the north south road there?
Dr. Susan Black:	11:59	Right. If you're coming down Durfee Street, the main street that will lead up towards the temple today, right next to the Nauvoo State Park, you can still see remnants of the ditches. And having been there last week, they need to mow. Otherwise ditches fill in and pretty soon you're really back to that swamp.
John Bytheway:	12:21	Yeah.
Hank Smith:	12:22	You were just there last week, Susan?
Dr. Susan Black:	12:24	I was.
John Bytheway:	12:25	So the elders quorum is for moving people and the Seventy are for digging ditches. Okay.
Dr. Susan Black:	12:31	The Seventy, yep. That's how it was at first.
Hank Smith:	12:35	So Susan it's January of 1841 when we get this revelation, what's happened that even spurs this? This certain revelation here?
Dr. Susan Black:	12:48	Well, as they come into town, you realize you've got to drain the ditches, put in your houses, put in your gardens, your shop next to your house, your barn. And basically everybody's a farmer. And so some people say, well, Joseph Smith orchestrates and is the architect of Nauvoo. And I go, well,

when they're all farmers, they can't all live together. So if you looked at any given map between 1839 and '41, you can see Joseph Smith has 23 communities on one side of the Mississippi. And then on the Iowa side of the Mississippi, you've got 15. So between all that, you have all this going on, but then the question comes, we're now to January 19th of 1841. When can you count that the Saints and Joseph Smith would actually be living in Nauvoo and not out on his farm? You'd say the winter months. And so January 19th, Joseph Smith... and we don't know the location that he was at... but Joseph Smith at Nauvoo received a very long revelation from the Lord, which takes 145 verses. And that's our Section 124.

- John Bytheway: 14:13 And it's the longest section, isn't it?
- Dr. Susan Black: 14:16 Well, I think you could look at Section 76, there are a few that could kind of rival it.
- Hank Smith: 14:20 That could compete, yeah.
- Dr. Susan Black: 14:21 But for this time period, for sure it's the longest.
- Hank Smith: 14:26 Susan, I know we're going to talk more about the revelation itself, but I just want to hear a little bit about your experience in Nauvoo. I know that you have a home there, or had a home there, which you donated, but what do you think about Nauvoo? Why do you love it so much? I've been there with you, and you can almost feel it coming off you. It radiates off you, a love of this place. Why do you love it so much?
- Dr. Susan Black: 15:00 Well, okay. I love Nauvoo, I've served four missions now in Nauvoo. I've written scripts. I've tried to find all the people that lived in the different communities. So, that was a mission. I've served a mission for a year in the temple there, I've done the song and dance on the stage, helped set up their lands and records office. So you could say all of that. And had a house there since 2005. How do I feel about Nauvoo? I actually think it started for me, I took a Church History trip with my favorite professor at BYU, Milton V. Backman, Jr. And I went through Missouri with him, and we got to Nauvoo and he just lit up. And the crazy thing, so did I, and I'll always be grateful for that. And I found myself doing so much research in Nauvoo, and got tired of the hotels and the rent something for a week.
- Dr. Susan Black: 16:05 And I go, that's it, I'm going to make this a more permanent. And you'd say, I love the people in the past. I've written about, I think every person that walked the streets of Old Nauvoo, from

their land properties, did they do baptisms for the dead? Were they a member of the Church? Do they join the reorganized church? Anyway, I just have loved it. And if you were to say, how do I feel about the current people in Nauvoo? I mean, just to give you one example from yesterday, I had a moving van company going to stop by my home and bring some things to Utah, right? And they were late, and a friend sat in my home for over an hour waiting for them. And then when they arrived, she asked if they'd eaten and they hadn't. And she went home and got food and brought it back to them.

Dr. Susan Black:	17:01	Those kinds of neighbors are hard to come by, right? And I love the people at Nauvoo. This last week, I gave a couple of talks, and one night we went over to Annie's Custard and found it was closed. And I slammed on the door, "Let me in." And Helen opened up and I go, "I need to eat this, this, this," and she would not allow me to pay. Now, that's when you know you've got... I have some just amazing friends there. And I think in Joseph's time, the Lord picked up and took the best of the best, and I think it's still the same today. So I love the current people in Nauvoo as much as I have the ones in the past.
Hank Smith:	17:47	All right. I can't imagine how Annie's Custard is going to get bombarded by people saying, "Susan says we don't have to pay."
Dr. Susan Black:	17:57	Well, I hope they tip really well.
John Bytheway:	18:01	Can I have the Susan Discount? Yeah.
Dr. Susan Black:	18:03	Yes, yes.
John Bytheway:	18:04	Hey, I wanted to ask you, I think I remember once just throwing out the name of my fifth great grandfather, and that you knew exactly who it was, that I think was endowed in Nauvoo his name was Samuel Alexander Pagan Kelsey.
Dr. Susan Black:	18:22	Yep.
John Bytheway:	18:22	Does that ring a bell?
Dr. Susan Black:	18:23	So ,I know you can see behind me.
John Bytheway:	18:25	His name is in there.
Dr. Susan Black:	18:27	And that's actually a better sight, but you're seeing that I'm sitting in my library, which I think is actually the biggest room in

the house. And where you see those blue books, they still just keep going, and there are... Well, it's 48,000 pages. And it's of the people that had known the Prophet Joseph with a real emphasis on those in Nauvoo. And you know, I've said, "Why would I do all this?" And I've said, "If I thought my husband was funnier, I probably wouldn't have done it." I just had some free time, okay.

- John Bytheway: 19:08 48,000 pages because I had some free time. Okay.
- Dr. Susan Black: 19:11 Yeah. Yeah.
- Hank Smith: 19:13 And John, that brings up a great point. If people will open up their Family Search App, you can actually go to a thing called Map My Ancestors, and you can see if you had relatives in Nauvoo.
- John Bytheway: 19:24 In Nauvoo, yeah.
- Hank Smith: 19:25 When I go there, I had two relatives that lived in Nauvoo, George Washington Clyde and John Wooton, both in Nauvoo. Buried there.
- Dr. Susan Black: 19:36 Yeah. The pPophet Joseph Smith said that there would be people that would come along after him that would take unusual interest in his generation, and time, and his people. And I think obviously you two have, I don't know if you'd call it just a passion, but the love for the people. It doesn't mean that they all stayed faithful, but when they were on the scene, they all made a contribution. And I think sometimes, we get after people that don't hang in every minute of their lives, but I think they were there, and their contribution needs to be remembered.
- Hank Smith: 20:19 Yeah. And there's just, there is something about that place. I love going there. I love taking groups there. John, I know you do too. You come around that bend and up towards the temple, and oh, you're just... There's nowhere like it.
- Dr. Susan Black: 20:34 Yeah. It's a sight. I think we all say, sorry John, that we go to different sites and I'll ask, do you feel the Spirit of the Lord? In Nauvoo even on their missionary vans, it says, "Spirit of Joseph." So you want to ask, did you feel the Spirit of Joseph? And I've had an occasion to read all the dedicatory prayers from the little bakery to the Jonathan Browning Gun Shop to the Wainwright. I mean, it just goes on and on and on. And it's so interesting, even though you can read, say in the Bakery, read

about Lucia Scoville and his bearing children and the wedding cakes and the cost of all that.

- Dr. Susan Black: 21:16 But before they're all said and done, they're dedicated to the memory of Joseph Smith. So whether you're looking at the Women's Garden by the Nauvoo Visitor Center, or you're way down the street at the Boot and Shoe Place, memory of Joseph Smith. And it's interesting, it's not just the memory of Joseph Smith. If you began to look at dedication dates, your most consistent dedication date is always in June, and it's around the martyrdom. So Nauvoo is a Restoration place in memory of Joseph Smith. And what's it a memory of? The martyrdom that he sealed his life with his testimony of the Book of Mormon, Doctrine and Covenants, and Doctrine and Covenants we're studying this year. Isn't that great?
- Hank Smith: 22:11 Yeah. Yeah, that's beautiful. John, you were going to say something about Nauvoo, coming around that bend?
- John Bytheway: 22:16 Oh, I just, the first time I ever went there, Hank, you were probably in Third Grade or something. I don't know. But there was-
- Hank Smith: 22:24 The Saints had just left, right? When I came there.
- John Bytheway: 22:26 Yeah that's right. I was like, "Bye!" No, the temple was just grass, but there were four stones marking where the corners would have been. And so for me seeing that and having it affect me that it was gone and then coming back later and seeing the temple fully finished was just really a wow moment to see it back there again. And I'm sure Susan will remember, when exactly, when did President Hinckley make that announcement? I remember an audible gasp when he announced it, and when did we finish it?
- Dr. Susan Black: 23:06 Okay. All right. So in April 1999, I'm sitting at home, I'm watching [General] Conference and wearing sweats. I'm no dummy. I know my name's not being called off. So I'm sitting home, and it's at the very end. And President Hinckley is thanking everyone for their talks. And then he starts coughing. And I'm saying to myself, and before he coughs, he goes, "I have an announcement to make." And then he coughs. And I'm saying to myself, "Somebody get him a drink of water. I mean, if there's anybody's announcement, I'd like to hear, I'd like to hear his," right. And then he says, "I'd like to announce we're going to rebuild the Nauvoo Temple." And suddenly for me, just tears. Anyway, you might enjoy this. When Conference was over, I got a call from a friend at the Nauvoo Stake Center that said their

Stake President, Darrell Nelson, who now owns the fudge shop in Nauvoo, that he wanted her to call me and ask what went on the rest of Conference.

Dr. Susan Black: 24:18 And I said, "I'll tell, but you got to tell me what happened when the announcement was made in Nauvoo." And she said, "Some started whistling, clapping, others got down on their knees, they're praying." And I go, "Well, what are you doing afterwards?" And she said, "We're all going to that depression that John talked about, where you had the stones and you had the circle in the middle, the circular staircase and where the baptismal font had been." And she said, "We're going to hold hands around that lot," which is on four acres. And she said, "We're going to sing 'The Spirit of God Like a Fire is Burning.'" And after that, it will take almost six months to get approval from the Nauvoo City Council for there to be the construction to go forward. But then construction goes forward, and Nauvoo had never seen the like. Nauvoo struggles now to be a town of 1,000 people.

Dr. Susan Black: 25:18 And suddenly you've got Jacobson and Layton Construction. They're just rolling in with big trucks. And eventually you get a, oh, you get the open house. And over 330,000 people toured that open house. And then you get, it's now coming time for, when will it be dedicated? And I can remember friends in the Joseph Smith Building, we'd run through and we'd say, "April 6th, it's going to be dedicated April 6th." And we go, no, no. And others are saying, "No, May 15th, the priesthood." And you'd say, when was it dedicated? June 27th, martyrdom, 2002. And to get a seat in the building for the dedication, well, I would have done anything. So in this case, I took General Authority wives back there, showed them the sites and guaranteed a seat for the June 27th, 2002. And I had said, "Hey, even if I'm sitting on the horns of the oxen, I just got to get in."

Dr. Susan Black: 26:23 And I ended up pretty much nosebleed upstairs, but got to be in a sealing room. And President Hinckley, it was just so amazing to me. You've got men singing from the choir, the Tabernacle Choir, singing "Praise to the Man," which was the funeral eulogy given by W.W. Phelps, there in the corners. And then President Hinckley, when he stands up, before he dedicates that building, he says, "I want to tell you about a man named Thomas Ford."

John Bytheway: 26:56 I remember this.

Dr. Susan Black: 26:57 And okay. I don't know if I was the only one that just practically jumped out of my seat, but I have read a lot of boring books in my life and I've written even more, right? But Thomas Ford



wrote a book called *The History of Illinois*. And in *The History of Illinois*, you read and read, and then you read he has three fears. And his three big fears were that there would be someone who would keep alive the name of Joseph Smith. So thank you, Hank and John, you're telling the world. I love that. And all of those missionaries out there return. And then his second fear was that place names, like Nauvoo, a little tiny town out in the middle of nowhere. I mean, your closest airport is St. Louis. I mean, it's going to take you three, four, who knows how long, depending how many times you stop. And that place names like Nauvoo, Palmyra, would be as familiar to people around the world, such as Bethlehem and Gethsemane. I can say this.

Dr. Susan Black: 28:07 And then his third fear, he was fearful that there would be a great speaker who would one day link his name to Herod and Pontius Pilot. And who was that great speaker? I mean, you could tune in all over the world, do the Hosannah Shout in stake centers everywhere. And here is this just wonderful man that's about my size, right? Gordon B. Hinckley now stands up and says, "I want to tell you about Thomas Ford." And the whole world learned that he literally turned his back. It's not like he shot the gun that killed Joseph, but he made it possible by his total inept... I mean, he just didn't fulfill his assignment. So wow, to be there and then to listen to President Hinckley dedicate that building. And then to ask people afterwards, walk Parley Street and change it to the Trail of Hope. In other words, to Trail of Hope, we're heading West, was just one of the most spectacular days of my life.

Hank Smith: 29:18 I got to read this to you, Susan, I have it on my phone here. He says, "It is to be feared." This is Governor Ford. "It is to be feared that in the course of a century, some gifted man like Paul, some splendid orator, who will be able to, by his eloquence, to attract crowds of thousands who are ready to hear and be carried away. He may command a hearing and may command in succeeding, breathing new life and make the name of the martyr Joseph ring is loud and stir the souls of men as much as the mighty name of Christ himself." And then he lists off these names, "Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-ondi-Ahman, Nauvoo, and Carthage may become holy and venerable names. Places of clastic interest, in another age like Jerusalem, the Garden of Gethsemane, the Mount of Olives, Calvary."

Hank Smith: 30:11 And he says, "This author feels degraded by that reflection." You think? He says, "He will be hitched on the memory of Joseph Smith," meaning himself. I don't want to be hitched to

the memory of Joseph Smith. So I mean Governor Ford became a bit of a prophet there in saying, yeah. Yeah. Those names are important to us. Every one of them. Yeah. And I remember you told me a story about President Hinckley at Governor Ford's grave. Do you remember telling that story, Susan, that he would pace in front of that grave and get...

- Dr. Susan Black: 30:53 Yes. I think for President Hinckley, his love of history, of Church History sites, I mean, you just start to look and you just can find him at dedications, rededications all over the place. And he had strong feelings about Governor Ford.
- Hank Smith: 31:15 Yep he did.
- Dr. Susan Black: 31:17 Yeah. You want to be on the good side of a prophet, you know all of us, John and Hank, we got to make good choices here.
- John Bytheway: 31:25 I just remember when I came back there, I couldn't... I think my family commented on it. I couldn't stop shaking my head just that there was this temple. We were back. I mean, I couldn't... All my seminary, all... That we'd got kicked out of Nauvoo and that they were painting it and they had to leave and it was back and it was gorgeous. And I just couldn't... I can't look, we're in Nauvoo. So that was, I'm so glad you relived some of that force, that dedication and everything.
- Dr. Susan Black: 31:58 And we only had one picture of the old Nauvoo Temple, right? And so suddenly architects and those that are designing it are desperate. What should be included on the inside, outside, colors? And we know that Joseph Smith's Red Brick Store, where they had the first endowment, that the inside of the store was painted with buttermilk and ox blood. And so it was red. And so as I'm talking with the architect, trying to give ideas, I said, "Well, of course the inside is red." And if you've been in the temple, you quickly notice I have no power or influence. And having served in there a year as a missionary temple worker, that I can assure you, I haven't found one red building, or one red room in the entire building. Yes. Well, the other thing is that when they had the wooden font, and that's the one that was really used for baptisms, right?
- Dr. Susan Black: 33:04 When they had the wooden font, the oxen were all wood. And then the bowl that they hold up was all wood. And so everything was wood, except the ears of the oxen were tin, T-I-N. And so I said to the architect, even though you're doing stone, I want those tin, T-I-N ears, on the oxygen so it gives it this bling. Bling was big, it would kind of really pop out, but once

again, no power or influence and obviously it didn't happen, but I still think it would look great.

Hank Smith:	33:38	A little chrome on those oxen.
Dr. Susan Black:	33:41	Yes.
John Bytheway:	33:41	Yeah. It reminds me of, I was reading in the <i>Saints</i> book about the Kirtland Temple. Did I recall that the roof was red, and the sides were blue or something?
Dr. Susan Black:	33:53	Right. The roof's red, and then the window casings blue and the doors all were green.
John Bytheway:	33:58	And the doors green? And it's just, I think that clothes go through fashions, and so does architecture and colors, but.
Dr. Susan Black:	34:08	Right. So how it used to be back then, you'd build a log cabin, and then you got money coming in, you built a clapboard house and then... But how you knew somebody was well to do is that they would splash their buildings with color. And nowhere do you see it better than that John Johnson Farmhouse back in Hiram, Ohio. The floor in Joseph Smith's bedroom, the blue, red, green, kind of looks like a checkerboard.
John Bytheway:	34:33	Yeah. And the revelation room, is it orange trim? I mean, there's trim around the fireplaces that are-
Dr. Susan Black:	34:41	Right.
John Bytheway:	34:41	The way the wood is varnished or painted is kind of swirly.
Dr. Susan Black:	34:45	And you have all the turquoise.
John Bytheway:	34:45	And you're like, oh, that's very interesting when you see it.
Hank Smith:	34:48	The Whitney home is bright yellow. Yeah. That's it.
Dr. Susan Black:	34:51	Yeah. So you can tell, we need to... We're now all, what? Gray or beige, and you're like, what?
Hank Smith:	34:56	Yeah, where did we lose it?
Dr. Susan Black:	34:57	We need to splash our homes.
John Bytheway:	34:58	If we can afford some paint, let's...

Hank Smith:	35:00	Yeah, let's go bright green. I'm sure my wife will be really excited about that.
John Bytheway:	35:07	Well, let's go into some of these verses. I love how this starts with this idea of a proclamation. You want to lead us through how this revelation begins?
Dr. Susan Black:	35:20	For me, I love Joseph Smith, and I love the boldness as the revelation begins. And especially as he is saying to do a proclamation to all the kings of the world. And then as he goes forward, he tells them to awake. You're like, okay, kings. What are they to awake to? And they're to awake to the needs of the daughters of Zion, and to bring their gold and silver, and basically to help build up what is known as the corner stake of the Church, then Nauvoo, Illinois. And wouldn't that be great if they had, and if they would do it today. Nauvoo could sure use it.
Hank Smith:	36:11	We'll just let you take the show here, Susan, walk us through the revelation verse by verse, what you want us to see.
Dr. Susan Black:	36:18	All right. So looking at the revelation, you've got the first 14 verses is Joseph Smith and a great desire to send a proclamation to all the kings of the earth, to the presidents of the United States, to governors, to all rulers, to let them know we're in Nauvoo. And then it switches from there to talk about men that Joseph had known who had a great integrity, and of them only one was alive at that time. So you get Hyrum Smith, his brother, a man of great integrity, but then Joseph... The Lord refers to two others. David W. Patten, who died at the Battle of Crooked River, and Joseph Smith, Sr., who had died in 1840. But all three of the men having integrity. Could you imagine anything better said about any of us, that you could count on us no matter the situation? And I like that. From there on out, you get there's much talk about two buildings, and when I come on with you, it seems like I always get to do buildings. And I like that.
Dr. Susan Black:	37:42	So the Nauvoo House and the Nauvoo Temple, and then Hyrum Smith becoming officially ordained patriarch. And I like his being a patriarch. Hyrum was so serious about being a patriarch that he set aside three days a week that you could receive your blessings from him. So every Monday, Wednesday, and Friday, I think of Hyrum Smith. I think of the literally dozens and dozens of patriarchal blessings he gave from 1841 to '44. And then at the end of the revelation, it goes through the leadership of the Church, starting with the First Presidency down to the deacons quorums, and that's where you get so many names in Section 124. But I think for us, the part that would perhaps be the most

interesting and long lasting, I know you want to hear about the presidency of the deacons, right?

- Dr. Susan Black: 38:49 Okay. All right. But I think probably if we talked about the Nauvoo House and a little bit more about the beginning part of the Nauvoo Temple, it might serve our listeners well. So on this Nauvoo House, so interesting. You can walk around the outside and see it today, but it isn't a place that the typical tourist goes. But you'd say, let's say you wanted to do a family reunion, had a youth group, some kind of friends all getting together, it would be a wonderful place to rent. And you're right down there by the Mississippi River, you're right across the street from the Homestead. But this Nauvoo House looking at it anciently, we know that Joseph Smith will call, then, four men, and the Lord names them. You get George Miller, Lyman White, John Snyder, and you also get Peter Haas. And their job is, and they're all mentioned in Section 124.
- John Bytheway: 40:02 Verse 22, George-
- Hank Smith: 40:04 George Miller's verse 20.
- Dr. Susan Black: 40:07 Okay. And then keep going. You'll find Lyman White, John Snyder, and Peter Haas. And they're trustees for the building of this Nauvoo house. And what I think is so interesting, sometimes when you get the people at the top, they then assign out and they continue sitting at the top, right? And are not actively involved in, say, the building or the getting. But if you were to look at each one of these men, you can find them going out on missions to be able to get money, to get lumber, whatever's needed for this Nauvoo House. So I like them a lot actually.
- Dr. Susan Black: 40:53 So they form a organization and they form it one month after the revelation, in February 1841. And it's the Nauvoo House Association between these four men, they estimate that what is going to be the Nauvoo house has a possibility of being worth, and to be able to build, \$150,000, which is big money at the time. You get John Snyder, he goes all the way to England to collect money for this, and he comes back with over \$900, I think it's pretty impressive, from the English Saints that are trying to save up their money, to be able to come to the United States, to be able to help with the building of this building.
- Hank Smith: 41:49 And Susan, for those of us who've never heard of the Nauvoo House, what is it exactly?

Dr. Susan Black:	41:54	Well, it was supposed to be an L-shaped kind of like a hotel, where there would be a resting place for kings and queens, people like us, to come and to sit and to play the great things of the world. What I think is so interesting, as they try to raise the money, they did subscriptions like stocks, and you could put in \$50 up to 15,000, but no more. And it's interesting, the only people that could buy stock in this, you think of, "Hey, you could buy stock," but the only people that could buy stock were those who believed the Book of Mormon to be the word of God, and those who believe Joseph's prophecies. And I don't know of any other stock company that would have this caveat that says, "To buy stock in our organization, you've got to know the Book of Mormon is true, and Joseph Smith a prophet of God."
Dr. Susan Black:	42:59	Now they will actually begin building. And it's quite a large facade. The first floor... it was ultimately to be three floors... but the first floor would be rock. And then the other two floors brick. But as time went on, we know at the death of Joseph Smith, we know they were up to almost the window line, but then things stopped. And the Nauvoo House goes into the ownership of Emma Smith. For Emma, they continued building in 1845, and it's going up even higher with the bricks. But then Brigham Young is, he's very concerned about we need a temple. He's concerned he's going to take the people West, and he wants the Nauvoo Temple finished. So he takes everybody off Public Work projects. Even those drainage ditches we talked about, everybody's off. You're not working on the music hall, you're not working on what we call the Cultural Hall.
Dr. Susan Black:	44:08	You're not working on the Nauvoo House, that temple needs to be completed. So as a result, the Nauvoo House is a shell of a building. It's L-shaped, and when the Saints go West, there's no building on it. And okay. But I think one thing I should say that, backing up when they put the cornerstone, the southwest cornerstone in the ground, and they're about to dedicate this site, Joseph stops the whole thing. And it's at the October Conference in 1841. And he stops the whole thing and he goes, "Wait, I have something to put inside the cornerstone." And he runs across the street, back to his house, the homestead, he comes back after he's kind of checked to make sure, he thought it was all there. And he puts in the Book of Mormon Manuscript and they then seal it up. The build.
Dr. Susan Black:	45:10	But the problem was, years later, Emma's second husband Louis Bidemon has made the decision, he will pick up all the stones and the brick, and he will then build what we call today the Nauvoo house, Riverside Mansion, the Bidemon House. We have a lot of different names for it, but in doing so, he unearths

this cornerstone, and he finds that the documents, including this Book of Mormon Manuscript that had been placed in that stone, there's mold, much is disintegrated. And so if you were to look today, since... Well, it's since, I think it's 1909, that this house has been owned by what was first known as the Reorganized Church, now the Community of Christ. But we know in the cellar of that house, that's one of the places, well, Joseph was first buried, as well as Hyrum.

- Dr. Susan Black: 46:14 So significant things on the Nauvoo House. Let's see if I can summarize this. One, it's a revelation from God. Two, there was a huge effort to build it. There was a huge effort to acquire the needed money. And you could buy stock, but only if you believed in the Book of Mormon and Joseph's revelations. We know that Joseph was buried there for a short time, until September, then, of '44. And we know that workers were taken off because in Brigham's mind, it was more important to finish the Nauvoo Temple.
- John Bytheway: 46:53 Can you finish your thought about that Book of Mormon Manuscript, and where it ended up?
- Dr. Susan Black: 47:01 For Louis Bidemon, he started giving away parts of it to different people.
- John Bytheway: 47:05 Ugh.
- Dr. Susan Black: 47:06 And you're like, "Wait a minute. You want to see a treasure I've found? Take part," right? And then eventually you get Franklin D. Richards is back there, acquires, and eventually you get much of it then acquired by our church, and then trying to pull it apart to see what's in there. I think the great work of Royal Skousen is to just be cheered. His ability to look and find, and the Church's History Department Archives, trying to preserve what there was left of it. And too bad on that occasion, Joseph goes, "Wait a minute," and runs back and gets it. Because obviously we would like to have seen it all kept intact.
- Hank Smith: 47:54 Yeah. This is the original manuscript. The one that Oliver Cowdery penned in-
- John Bytheway: 48:01 It was his handwriting.
- Hank Smith: 48:02 In Harmony. The printer's manuscript, which is the second manuscript, it's fully intact, right Susan?
- Dr. Susan Black: 48:07 Right.

Hank Smith:	48:07	It's this original that only about a third remains, which you're, "Oh, you put it inside a rock," right?
John Bytheway:	48:13	Did you put it inside a bag or did you...
Dr. Susan Black:	48:17	Right. And especially down by the Mississippi, I've gone back there several times where it's flooding and we're all sandbagging. And you're like, "No." So yeah.
Hank Smith:	48:30	Yeah. I've thought that several times, like, "Oh, don't put it in there." Susan, say what you will, I guess, about Joseph Smith thinking that nations and people all over the earth we're going to go visit the Nauvoo House, but 100 and how long now, years later, there are people from all over the world that go visit Nauvoo. It just took a little bit of time.
Dr. Susan Black:	48:55	Okay. From literally all over the world. And there's now hotels and bed and breakfasts, and other places that you can stay, but it's been... Serving back there, I've been amazed how many times I've met people from Japan, Russia, and Orient. I mean, they're just, they're coming from all over to see a little town that, wow. Since the Saints left, since the 1860s, we're... Well, okay. Just as an example, just that whole Hancock County in 2010, they did a census. And in the whole county, which includes Carthage, there was only one town named Elvaston you see on the way to Carthage and it was the only town that gained in population, and they went from 150 to 151 because a woman had a baby. And so, you look at this area and yet because Nauvoo is talked about all over the world, people will come and they see that beautiful temple and the spirit.
Hank Smith:	50:02	Yeah. Yeah. So yeah, the nations of the earth are coming to Nauvoo. Maybe not as early as Joseph thought they would, but they are coming right now.
Dr. Susan Black:	50:11	But they definitely coming. And in my mind, it continues to be a light into the world.
Hank Smith:	50:15	Yeah, me too.
Dr. Susan Black:	50:17	Because of what you get there. I mean, you get baptisms for the dead, families can be together forever, the endowment, ceilings. We trace all that to Nauvoo.
John Bytheway:	50:32	Please join us for Part II of this podcast.



## EPISODE 44 • PART II



Dr. Susan Easton Black

*D&C 124*



John Bytheway:	00:03	Welcome to Part II of this week's podcast.
Dr. Susan Black:	00:07	So, we know that the Lord is telling Joseph Smith that there's been baptisms done in the river, right? But it's now time to have a house where the ordinances could be performed. And the baptisms in the river, it was not, if you were to look at Nauvoo, from 1841, when they really into the baptisms for the dead to Joseph's death, if you were to say, "What was the most consistent, almost daily experience of the Saints?" And it's baptisms for the dead. And what I've been, I found so fascinating putting together six volumes of these baptisms for the dead is that people knew the names of their ancestors. I found one man, he did the names for 32 generations out there in the Mississippi River. Whereas we looked today and I'm not sure that my grandchildren could give the full name of my mother.
Dr. Susan Black:	01:15	Do you see that? In other words, they've got other things going for them. But they also did baptisms work for their friends as well as family. So Hyrum Smith goes into the Mississippi and does the work for Alvin Smith, his brother that had died back there in Palmyra. Don Carlos Smith did the work for his friend, George Washington, who obviously they aren't peers, but the women of Nauvoo when they wrote of Don Carlos Smith said, "He was the most handsome man in Nauvoo, as long as he was wearing his Nauvoo Legion uniform." So obviously Don Carlos Smith, like George Washington.
Dr. Susan Black:	02:02	But by Section 24 the Lord is saying, "I need a house." And I think that it's pretty interesting. There were four different architects in the town of Nauvoo, including Truman O. Angell, who was the architect of the Salt Lake Temple. But Joseph didn't call on him, he called on William Weeks. And what I like about William Weeks, William Weeks would go down by the Mississippi River. He would see these baptisms going on and he didn't see a recorder. And he's one of the ones that made note of that and started writing who were out there doing baptisms for the dead.

Dr. Susan Black:	02:47	And so I think when Joseph asked him to be the architect, he already has a spirit of the work. It isn't just, "I'm constructing another building in town." In fact, he was the architect of the Nauvoo House. It's not just another building where you're going to welcome people so they can contemplate great things, but a building for ordinances. And so, but this building was going to be the most unusual building that William Weeks had ever built. And by the way, I lived four months in his house, he truly was an architect. I mean, he had four fireplaces and I'm not a decorator, I struggled decorating one, let alone four, but okay. So William Weeks, he is told by Joseph, "I want you to design it, but basically according to my vision. And I wanted round windows." And you're like, "Round windows, can we do that at that time?" And he wanted sunstones, star stones, moonstones. He wanted a gold weather vane on top.
Dr. Susan Black:	03:52	I mean, Joseph had very, very definite ideas, but while Weeks is work and men are being called to be temple workers and it's not to help with ordinances inside, but to cut the limestone, then from one of four quarries, we now have one quarry we call the Temple Quarry, but to cut the limestone and then bring it to Temple Square. But what they did, the people were so anxious to continue baptisms for the dead that they had a wooden font built. And it was brought to the main center of which would be the Nauvoo Temple, right? And they did, they built a house over it with a pitched roof.
Dr. Susan Black:	04:43	And then you start getting stones coming to Temple Square, but try and imagine, it's the most unusual building I've ever thought of, because they're building a building around a building. And so you've got land that was donated by Daniel H. Wells, who was not a member of the Church, he gave Joseph four acres, and Daniel H. Wells would go on to be in our First Presidency. But you've got in the middle of what's going to be your stone building going around the outside, you've got a building with a pitched roof and people lining up to get in to continue doing their baptisms for the dead and others working on the walls to go up.
Dr. Susan Black:	05:27	And what I think is so interesting that you would, they would take the stones from the quarries. They would wrap rope around them and then bring these huge, huge boulder-like stones towards Temple Square. And as they would do so, each stone became a, it was like a parade. There was nothing more exciting in Nauvoo than parades. And as the stone would come up, the farmer would come to the side of his field, put his plow down and sing, "The Spirit of God Like a fire is burning." The young kids they'd come out of their schoolhouse. They'd come,

they'd sing. And you get to the business district. And suddenly they're still singing, people coming out of their shops. And then the stones would be given to stone cutters. And many of them from the British Isles. And a stone cutter is different than a stone mason. I mean, a stone mason can take stones and then, here's some kind of cement, another stone, but a stone cutter has to carve. And they were the ones that carved the tombstones you see in the old cemeteries in Nauvoo.

- Dr. Susan Black: 06:36 So as they would carve these stones, each stone was like an artistic experience. And if we had been kids back then, wouldn't that have been fun? But we'd be able to go to the walls of the Nauvoo Temple, and we'd be able to say, "My father had been a stone cutter, "My dad did that stone," and then look way up, "He did that stone. And he did that stone." I mean, you look at the temple today and all the stones looked the same. I mean, we got such great tools, right? But back then it was huge personality. And the sacrifice was amazing. At one point, oh, you get Brother Maeser looking at Temple Square, he says, "It was like the blackbirds were everywhere. People were everywhere." They came from every state in the union because they wanted to build. It was the biggest building since New Orleans up and down the Mississippi River. And people without tools were never turned away. You just needed a willing heart and go for it."
- Dr. Susan Black: 07:43 And as they began to build, they got it up a story and a half high, almost the same size as the Nauvoo House with a building in the middle, still the pitched roof, right? And so it's after the death of Joseph, the question was, "Would the Church survive?" And people out in Philadelphia, they're wearing black arm bands. In England, they're putting black cloths on their sacrament tables in memory of Joseph. I mean, it's just, there's the question is, "Will we survive?" And continuing to build that Nauvoo Temple was a symbol, "Yes, we are surviving, and the work goes forward."
- Dr. Susan Black: 08:25 And when Brigham Young's now home and leading the Church, he knows, as he looks over the town, he can see that Joseph wanted to have, "A city built on a hill." But he looks and a lot of people still living in log cabins and clapboard houses and he can see the temple is not done. So he calls the men of public works and it's build, build, build. He takes out the wooden font and the people literally run back to the river and keep going. They've got deceased, they want to be with their families forever.
- Dr. Susan Black: 09:03 And finally you don't get till May of 1845 the last stone goes on, but now you got to do the inside. And they only had the third

floor finished when Brigham says, "We're opening it up for endowments." Because he wants to go West, but he's not going to take the people West unless they've been endowed. So literally from December to February, less than 10 weeks, you get about 5,500 Latter-day Saints receive their endowments. And suddenly it's flee Babylon. At that time, United States, 26 states, and it's time to head West and fulfill the prophecy of Joseph Smith. The Saints are moving out.

John Bytheway: 09:50

Wow. That's so interesting to hear. I love that idea that stone would go by and the farmers would stop and sing. And that is, I've never heard that before. That's-

Dr. Susan Black: 10:01

Hey, you can even see that, John carrying on with the Salt Lake Temple as they're coming from Little Cottonwood, longer distance as they're coming down into the Salt Lake Valley. But that Spirit of God, I mean, from the Kirtland Temple dedication, all the way through to dedications now of literally hundreds of temples around the world. Spirit of God, like a fire is burning, and truly Nauvoo was such the case.

John Bytheway: 10:28

I like what you've added to about Brigham Young. So, tell us again, the temple is about how far along when Brigham Young takes over and, "Okay, we got to finish." Was it-

Dr. Susan Black: 10:42

All right. So the temple is about what they called a storey and a half high. It's kind of up to the window line that you see. And for Brigham, he wanted that temple built. He wanted the Saints to in essence build their memories of Joseph Smith. I mean, you can look at, well, my favorite story goes, well, two stories to Wilford Woodruff. At one point he's riding in a carriage and he's a little bit outside of Nauvoo and he sees the John Benbow Farm, obviously a more famous farm in England, but he see his Brother Benbow and he walks out into his field and he goes, "Brother Benbow," he goes, "I don't even think the Garden of Eden could be as beautiful as I now see your farm." And Brother Benbow says, "Oh thank you, Wilford," he says, "I've just dedicated it to my memory of Joseph Smith."

Dr. Susan Black: 11:38

So shop, barn and for Wilford Woodruff, people have said, "Oh, he only lived in his house less than a month, and what was he thinking? He must have known they were going west." As he was walking down the stairs he was carrying a table. There was a dent in the floor. He pulled it back. He said to his wife, "You have to wait." He fixed it. Put the small rag rug right back over, gets in his wagon. And she goes, "What are you doing?" And he goes, "We're going." And she goes, "But it's been so long." In other words, everybody else is lining up to go. And he goes,

"Someday," as he left the front door open, he goes, "someone may know that Wilford Woodruff lived in this house." And he said, "It's my memory of Joseph." He goes, "I have to leave it perfect."

- Dr. Susan Black: 12:28 And so what you've got, you not only get the building of the Nauvoo Temple, but when not building, well, Heber C. Kimball is in his home 40 some odd days. And I go, "Did he ever plan to really live in it?" And I go, "Oh no, it's his memory of Joseph." Much like, I've had people, well testimony meeting. I go, "If we were told to do that, I mean, I have to buy my entire block. There would be Hearst Castle and then there would be Black's memory over here." Because they just wanted to show the Lord their devotion, their so appreciation to live at a time with a prophet of God. And imagine, we live at the same time with a prophet of God today. I mean, how lucky couldn't we be?
- John Bytheway: 13:15 Yeah. And someday someone might know, someone might want to know that Wilford Woodruff lived here. That's amazing. When do you think that Brigham sensed that, "We're not going to be staying here. We're going West."
- Dr. Susan Black: 13:31 Well, we know that Joseph Smith, when he's over at Montrose in August of 1842, will be leaning against a building, say to Anson Call that, "The saints will be driven from here to the Rocky Mountains. And in the Rockies we will become a mighty people." So we know that Brigham Young, he serves mission, mission, and then England. And then when he's back, you see him kind of coming back and you see him side by side with Joseph really once he's back and told, as we get into later sections, that he doesn't have to leave his family anymore. And I would assume then that there are various meetings that they're talking at great length about what's coming up.
- John Bytheway: 14:17 Don't you have an upcoming book about Joseph and Brigham and their friendship?
- Dr. Susan Black: 14:24 I do. In fact, it's already out, by a company called-
- John Bytheway: 14:28 Oh, wonderful.
- Dr. Susan Black: 14:30 Aspen, Aspen Book. So it's *Joseph & Brigham: An Eternal Bond*. And their relationship from day one is pretty interesting. I guess what I like about it is Joseph chastised Brigham on not just one occasion, but Brigham never overstepped his bounce. I mean, Joseph was always his prophet.

John Bytheway:	14:56	And how much older was Brigham than Joseph?
Dr. Susan Black:	14:59	Well, Brigham's born on June, June 1 1801. And Joseph then in 1805 in December.
John Bytheway:	15:08	A few years older.
Hank Smith:	15:09	I've noticed here, Susan, that they might think, "Well, we can just use the river," and the Lord saying, "We need a house."
Dr. Susan Black:	15:19	Right. Well, some people would come and they would watch the Saints, and they found it very curious. And at one point down in St. Louis we can find a newspaper article saying that there are seven wonders of the world, but we've now seen the eighth, and it's the baptismal font. They weren't allowed to go in the clapboard house. And I think sometimes, well, it seems to me the Lord, when you're doing something sacred, you don't want people that can heckle mock and find it just a mere curiosity. Because I know when I've done the work in the temples for my loved ones. Wow, it's so sacred to me.
Hank Smith:	16:05	Yeah. He says in verse 37, "How can these things be acceptable unto me, except you perform them in a house which you have built in my name?" He says, "This is the same reason I had Moses build a tabernacle," in verse 38. "I want to give you these things." John, you've brought this up over and over. "I want to reveal to my church," he says in verse 41, "the things which have been kept hid before the foundation of the world." He says, "I will show Joseph how to build this house. Let's labor with your might," he says in verse 44. And it sounds like they did. From everything you've told us, it sounds like they did labor with all their might to get this done.
Dr. Susan Black:	16:44	I think they did. I think they started out one day in 10, where you could choose which public work you worked on. But by 1845, and there had been, we always think of Joseph and Hyrum as the martyrs. But then you get another man being killed out. And remember, we talked about these little communities. And when Edmund Durfee was shot, Brigham said, "Everybody come in." And so you have these 23 communities in Nauvoo, like spokes of a wagon wheel, they collapse. And they all come in to Nauvoo and then the same on the Iowa side. They all come in, and that's where you get a real big population in Nauvoo. And that's when Brigham says, "Work on the temple, we're going West, get it done."

Dr. Susan Black:	17:36	And you actually, because of the enemies, you have the great quote where Brigham's saying, "He's going to build the temple, even as the Jews of old, with a sword in one hand and a trowel in the other." And they're pretty much at 24 hours with little fires kind of buckets going on all four corners of the temple so people can see as they continue to build.
John Bytheway:	18:00	I think people probably know, Kirtland Temple restored certain things, Nauvoo Temple were going to get more things.
Dr. Susan Black:	18:09	So in the Kirtland Temple we know that there was washing and anointings for men, and this was on the night of dedication. And then you look at Nauvoo. Nauvoo is what you'd say, "The fullness begins to be revealed," as you get Joseph Smith and the little Red Brick Store there on Water Street with giving endowment sealing to couples. And then that obviously carried over into the Nauvoo Temple.
Hank Smith:	18:39	Yeah, that's mentioned in verse 39. Anointings and washings and baptisms.
John Bytheway:	18:44	Am I correct in thinking, this is the first section that mentions baptism for the dead?
Dr. Susan Black:	18:50	Right, you'll eventually get other sections talking about there's a need of recorder. "Somebody, write all this down, make sure we've got it." And then you see our great organized system. I think one thing I liked, maybe it might be worth saying is that when the temple is finally opened December 10th, and it's for endowments, you'd say, "Who's in charge of the temple?" In other words, Brigham passes it on and he passes it on to the Seventies. So as they went to the temple, they've got these 35 Quorums of the Seventies and you'd say, "Quorum one had this day." And they would take themselves and family members old enough to receive the endowment. And then once temple one had finished, next day, here's Quorum Two. And once you get out to 35 you're in February, and then that's when Brigham says, "It's time to go." The first Temple Recorder was John D. Lee, a man of Mountain Meadows, infamous fame. And it's interesting. He actually built the largest house in Nauvoo in memory of Joseph. It had 23 rooms. So there he was. So different phases of our lives, right?
Hank Smith:	20:13	Susan, what's the rest of the section? So it seems like the first half is about the Nauvoo Temple and the Nauvoo House. Then we're kind of going person by person here. Are we talking about mission calls?

Dr. Susan Black:	20:28	Once you get the person by person is you start with, you are to buy stock in the Nauvoo House, right? And you begin to name it, but then you get this kind of person by person. And the one you'd probably find the most interesting is Almon W. Babbitt. And Almon W. Babbitt, the Lord is not pleased with him. And the crazy thing is, Almon W. Babbitt asked Joseph, "Take that part about me out of the section." And Joseph said no. But the part I think is so fascinating, Almon W. Babbitt, he's an attorney in five different states. So you'd say, "Wow, he's got a lot going for him." And he's was stake president in Kirtland. And so, he's told in that section to be aware of the golden calf. Do you see it?
John Bytheway:	21:25	Yeah.
Dr. Susan Black:	21:26	And-
John Bytheway:	21:26	Verse 84.
Dr. Susan Black:	21:28	84, but the part I think is so fascinating is on June 26th, 1844, Joseph and Hyrum are in Carthage Jail. And Uncle John Smith, their uncle that's been a stake president in Zarahemla. He now goes to visit his nephews in the jail. And he asks, "What can I do to help?" And Joseph says, "Go tell Almon W. Babbitt," who at the time was a branch president of a little community close to Carthage called Ramus. "And to go tell Babbitt that we want to hire him to defend us when we go to the court." And so here goes Uncle John Smith, writing like crazy, over to this little town of Ramus. He finds Babbitt and he says to Babbitt, "I've just come from Carthage. Did you know Joseph and Hyrum are in jail?" And Babbitt says, "I do." And uncle John goes, "Oh, good. Joseph needs you to defend him when his case will come up."
Dr. Susan Black:	22:40	And Babbitt's comment was, "Uncle John, you're too late. I've already been hired by the other side." And you're like, "Oh." Good thing it still appears in the Doctrine and Covenants. It says, "Beware of the golden calf." So good message to all of us, make sure we're turned to Christ, we're facing the Lord. We're in the center of the Church and don't let that golden calf knock you out.
Hank Smith:	23:08	Oh wow.
John Bytheway:	23:11	Can you believe that? "I'm already employed by the other side. Tell him sorry about that." There's a nice little comment in the <i>Come, Follow Me Manual</i> about the different golden calves that we might be tempted to go after. Good thing to talk with your



kids about, "What's that golden calf and how can certain things or loyalties become a golden calf for us?"

Hank Smith: 23:36 Yeah.

Dr. Susan Black: 23:37 Right.

Hank Smith: 23:37 Anything that gets in the way, right?

Dr. Susan Black: 23:39 Right. Gets in the way. And then the rest of the section, it's like the reading off of the names of the leadership from the Church all the way down to the leadership of the deacons. And it's interesting, at that time you had four quorums of high priests, but we've only found one quorum of deacons. So by this, and there was not an age kind of thing where we think deacons [are] now 11-year-old and so forth, they were grown men.

Hank Smith: 24:12 Yeah, you have a lot of names in this section. I think of reading this with my kids. They're going to say, "Who are all these people?" I'm going to say-

Dr. Susan Black: 24:21 Well, they all have fascinating stories, right?

Hank Smith: 24:23 Yeah. We'll get Susan's book, *Who's Who and the Doctrine and Covenants* and see if we can go through and find out who all these people are, learn a little bit about them.

John Bytheway: 24:32 Do you know, that might be a good question to ask is, "What is the membership of the Church at about right now?" Are we at about 15,000, 16,000?

Dr. Susan Black: 24:41 Okay. Well, I actually came up with a pretty solid number, but we're about 20,000. But what you're looking at when you look at Nauvoo, Nauvoo is a Young Adult church, and there's a reason they call Lucy Mack Smith, Mother Smith, she's atypical. And Father Smith, he's atypical. So you're looking a fairly young church, and you're about about 20,000. But some, there's some accounts, there could be many more, because those are the ones we can name. But those we can't name that are far flung that never made it to Nauvoo are difficult to find.

John Bytheway: 25:26 Such an interesting, I love hearing that. I remember as we talked about forming the first Quorum of the Twelve, that it might have looked like a Young Adult activity, except for a couple of them. And just that they're doing this for the first, they're young. I love that.

Dr. Susan Black:	25:43	And what I've found, and if you were to say statistics, there were more men in the Church than women. Where you couldn't see that in a typical ward today, but-
John Bytheway:	25:55	Not today.
Dr. Susan Black:	25:55	But you got to, yeah, not today, but remember, Joseph and his followers are always pushing against the West and the man goes West first. And so you'd see that. You'd see in Joseph's Church basically coming from the British Isles ancestry as you look at the group. Pretty homogenous, actually. Not a lot of ethnic in that original Church.
John Bytheway:	26:25	Yeah. Can you tell us what's going on in Kirtland? I see something about in verse 83 about William. Weren't there some that were trying to go back to Kirtland for business reasons or whatever, or trying to get others to go back to Kirtland?
Dr. Susan Black:	26:43	Right. Well, the same Almon W. Babbitt we talked about that very excited, the golden calf. He will be one that will head back to Kirtland and try and stop some of these Saints that were heading up to Nauvoo so they could build up another stake in Kirtland, Ohio. And for Kirtland, many of the people loved Kirtland and there was an advantage, and a lot of the old saints were still there, like Martin Harris. And the temple was finished, but the Lord and Joseph wants him to keep moving on, come to Nauvoo.
John Bytheway:	27:24	I think sometimes we talk about the Kirtland period and the Nauvoo period of church history. Is that a designation we use? And I've always thought, "Where do we fit Jackson County into there? Is it kind of in between? Or is it simultaneous?"
Dr. Susan Black:	27:43	So simultaneous. I think at one point we know everyone's called to Kirtland. And then those that were called and elected to go went to Jackson County, and then by '37 and going '38 Kirtland clears out of the always faithful right. And then they joined them in far west. That's where you go. And then finally you've got a real substantial group in far west that moves to Quincy and then up to Nauvoo.
Hank Smith:	28:13	I was looking at this section, Susan and I see the name William Law, and there's such great blessings that could be coming to William Law, verse 97. It says, "If he may ask and receive blessings, let him be humble before me and be without guile. He'll receive the spirit." And that's verse 97. It goes on to say all these wonderful things to William. And there's something to be

said of, these blessings are available, but William Law is one of those who turns on Joseph Smith and all of those blessings get kind of wiped away, at least for a time being. And I think something I'm going to bring up with my children is the idea of staying true through difficulty and being humble. "Let him be humble before me and without guile."

- Dr. Susan Black: 29:05 Great. I think you bring up a wonderful point. I think you look at, William Law is mentioned, John C. Bennett blessings. And then I think the ultimate is where Hyrum Smith, as he's being told he's going to be the patriarch, in essence, of the Church and that he will take the place of Oliver Cowdery. And then you think, "I don't mind being released from callings and someone else go in. But I don't want anyone to take my place in standing before the Lord." And I think what we're looking at is, people that had talents, they were on the scene, they were making a great difference, but they fail to keep their eyes single to the glory of God. And along the way found a reason to fall away. And then what happens is literally you wonder if their place, their blessings go to someone else. And you do see that in the case of Oliver Cowdery and Hyrum Smith and being told he'll in essence stand next to Joseph.
- John Bytheway: 30:15 Isn't it true that Brigham Young was in a place that might have been occupied by John C. Bennett?
- Dr. Susan Black: 30:21 I think maybe I could say something about the Nauvoo Temple. So, you realize that the saints will begin heading out in February. And I think it's always interesting that the man that Brigham leaves behind is Orson Hyde. And by this point he's dedicated Jerusalem for the return of the Jews, right? And his job is to finish the temple, not just the third floor, but all of it. And so, and it's interesting when the saints go to Iowa and they're told to get out of there in '52, who does Brigham leave behind? It's always Orson Hyde. But I think the part that's interesting is that as the Saints left Nauvoo, there was some question in town, "Would they return?" And that was probably a good question, because several of the Saints as they went over to Iowa would find someone who had received their endowment. They would cross the river so they could get their endowment in the Nauvoo Temple and then quickly run back.
- Dr. Susan Black: 31:28 And so in 1848 an arsonist then set fire to the inside of the temple and will weaken the walls. And then in 1850, there was what was called the great wind. And we might call it tornado, but great wind comes. And three of the walls of the temple because of the weakened inside of the temple will literally fall to the ground. And then you get, in 1865 you get the Nauvoo

City Council is saying, "Boy, we got people going up there on Temple Square and worried about the one wall that's still standing. Could people get hurt?" Well, the result will be is they will, people will come to the square, they will take any of the stones, and you can find Nauvoo's Temple stones all over the town of Nauvoo. Go down alleyways or everywhere, foundations, wine cellars.

Dr. Susan Black: 32:35 And before long, you'd say, "Where the temple had once stood they extended Mulholland Street," which is our main street in town. And so, you extend the block where the temple once stood, and by the time Wilford Wood is going to purchase much of that property, you got two apartment houses, you've got a match factory, a shoe factory, an meeting hall. And people had literally forgotten where the temple once stood. In other words, generations pass, and it's just part of the business district.

Dr. Susan Black: 33:15 But the man I think that should be featured is Bryant S. Hinckley. He was a school teacher by trade, a principal. And he was called to be a mission president. And while a mission president, he went to Nauvoo, and he was curious, where did that temple stand? And he went to Carthage, the county seat, and did some research and found out where the temple stood and concluded he wanted to buy that block. But obviously his occupation indicated that he couldn't possibly do it. But lucky for him he has a rich friend, and that's perhaps a message to all of us. But his rich friend was this Wilford Wood that Woods Cross, Utah named for. He was a furrier by trade. And it was a time when women could wear mink coats and not get sprayed with paint. And it was the American dream, the big car, the mink coat, the house.

Dr. Susan Black: 34:19 And so he came back and then purchased that site in the 1930s. And the site was given to the Church, but with no plans to build a temple at that point. And it's not until the 1950s you get J. LeRoy Kimball comes out to Nauvoo. And J. LeRoy was a famous doctor in the Salt Lake area and came. But what he really liked was reading the journals of Heber C. Kimball. He's a direct relative. And he read of this beautiful house he built in memory of Joseph, and came back to Nauvoo, found some walls still standing, not much. And he goes, "My in essence great-grandfather would be embarrassed and I'm embarrassed. I'm going to rebuild it."

Dr. Susan Black: 35:15 And then finally you get him inviting his cousin, Spencer W. Kimball to come back, and you have two great men talking about, "What could we do to restore Nauvoo?" And much of what you see is literally the brainchild of what they were able to

accomplish. But it's interesting. Spencer had the idea since they had the Nauvoo Temple site, that they build a tall elevator shaft and that it would show that the elevator shaft was higher than the water tower. And you'd have some kind of widow's perch on the outside where you could cross the river and everybody could do [inaudible]. But obviously that didn't happen. And I'm so grateful for President Hinkley saying, "We're going to rebuild the temple." And it's just magnificent, and what a privilege for me to have served in it. How great is that?

John Bytheway: 36:10

Yeah, I think that, you might mention too. I think that when I saw it and only it was grass and some markers where the corners were, there was a Catholic school across the street to the west. And they were very gracious about it.

Dr. Susan Black: 36:27

Oh, the Catholic school, just amazing women that served there. I always thought you could eat food off any floor. I didn't care what floor, they just, they kept their lands immaculate and if you go out to the Catholic cemetery in Nauvoo, you can just see cross after cross. At one point I counted 131 of these women that had cared for their property across from where the Nauvoo Temple once stood.

John Bytheway: 36:55

And there was a school there or something, and it's been torn down.

Dr. Susan Black: 36:58

It was a school for ... It's since been torn down. So the Church eventually acquired it. We used to hold a Joseph Smith Academy. Kind of a semester abroad for students there. It's since been torn down so that from the temple you just see this grassy knoll, and there's some trees now planted, and then you can look out over the river.

John Bytheway: 37:21

Is Seventies Hall original, and the Browning Store? Which ones are original down there?

Dr. Susan Black: 37:28

Most of it is actually rebuilt, John. The most, the building that was in best order was the Wilford Woodruff house. And it's because he wanted to have the biggest memory of Joseph Smith. So you got John D. Lee, his 23-room house spreads out, but Wilford stuffed his walls so that the walls inside were eight bricks thick. And he counted every brick and put the nicest ones in the front. But one of the ones that we like to visit is Joseph Smith's Red Brick Store. That's a rebuilt from ground up. And as we in 1980, we rebuilt the Whitmer Cabin there in Fayette, New York. And at the very same time the Reorganized Church, then called that, rebuilt the Red Brick Store. So, much of Nauvoo is a rebuilt as opposed to it still standing.

Hank Smith:	38:34	Yeah. And let's get a bottle of cold root beer at that Red Brick Store.
Dr. Susan Black:	38:38	For sure. But if I were to say, let's say you go to Nauvoo and someone pretty famous said, "Nauvoo is like a gigantic cake. Most of it's frosting. So you could maybe, if you didn't see the bakery, you'd probably be okay." But the sites to see you want to, the temple. You want the temple for sure. And then any burial ground, and you couldn't always count in Nauvoo that Joseph would speak on Sundays, but invariably he would show up at the burial grounds. And it's interesting. They would bury on Thursday and Monday. And Thursday is a traditional day when Moses climbed Mount Sinai. And Monday is a traditional day when he came down with the tablets. And you see Joseph in Nauvoo becoming very Israelite in his thinking. And why you want to visit those cemeteries is because in the cemeteries he introduces much of what today we know of as temple work. Baptisms for the dead, families can be together. That kind of thing.
John Bytheway:	39:53	I noticed reading this section kind of, where was it, Hank, a restatement of the Abrahamic Covenant in verse 58. "And as I said unto Abraham concerning the kindreds of the earth, even so I say into my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed." So yeah, there's the evidence of that thinking of going way to the fathers. Was Robert D. Foster also somebody who turned against the prophet in verse 150?
Dr. Susan Black:	40:24	Robert D. Foster, he's someone that owned the Mammoth Hotel, which is a 50-room hotel during Joseph's lifetime. There were 11 hotels at the time and his was the largest. But Robert Foster was one of those that turned their heel against the prophet Joseph. I guess, my favorite story about him was after Joseph was martyred. Many of the Saints knew of his affiliation with conspirators and actually thought he had been in the mob that had killed Joseph Smith and they wanted him to leave town. And several of the men came to see him, but he refused to leave. But then there's a great story of Mary Fielding Smith getting an entourage of women coming to see him and telling that if he didn't get out of town right away, they would waste him. And suddenly you see him just packing up and he's gone, never to return. Although, he was one of the big landowners, had money in town, had been successful.
Dr. Susan Black:	41:36	So, all these men, you just wonder, they were there on the scene at the time, but how many forfeited their blessings? And that's never good. If you see me doing it, I helped bring in the

Church a guy that was a bouncer in the bar and he'd wear wife beater shirts, even with the temple clothes. And I've said to him, "Hey, if you hear I'm messing up, find me." And he's indicated he will. And you guys join that team, right? That we got to help each other. The blessings are in the center.

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| John Bytheway:   | 42:13 | Yeah, it's a sobering section to go through so many names and to think what happened to these folks. And it's inspiring, when you look at like verse 129, Heber C. Kimball, Parley Pratt, Orson Pratt and Wilford Wood are some of those that were faithful to the end as well.   |
| Dr. Susan Black: | 42:30 | Just great.   |
| Hank Smith:      | 42:31 | Yeah.   |
| John Bytheway:   | 42:31 | Yeah.   |
| Hank Smith:      | 42:32 | Susan, to finish, I want to look at Section 124, of course. That's our only section today, verse 125. So [Section] 124:125. And it says, "Joseph is a presiding elder over all my church, translator, a revelator, a seer and prophet." You've studied his life as much as anyone alive today. Joseph, his name is known for both good and evil all over the planet. And we all know what side we're on when it comes to that argument. So I think our listeners would love to hear from someone who studied him so much, what you think of Joseph, the presiding elder, the translator, revelator, seer and prophet.   |
| Dr. Susan Black: | 43:16 | Thanks so much for asking, Hank. I know that Joseph Smith was a translator. I mean, we have such evidence, just look at the Book of Mormon, right? Prophet, seer, revelator, all of the above. I've studied the life of Joseph, well, for, well, as old as you can possibly get, here I am. And I'm not bored in the process. I am very concerned of the day in which we live. In which people who have done sloppy scholarship are getting so much time on the internet and space. Truth has to edify, and what I'm seeing in their work. I'm not immune from that. There's hardly a day I don't get something that goes, "Really, how do you know that, lady?" I'm so grateful that I can turn to documents, pages. I mean, it's just obvious that Joseph has been attacked. I'm grateful that I can stand on the side to still say that he is a prophet of God. And the blessings that that has brought to me and to my family and to my loved ones, I will be forever grateful. |

Hank Smith:	44:39	Yeah. I think one day, Susan, you're going to meet Joseph Smith and Emma Smith.
Dr. Susan Black:	44:43	Oh, I hope so.
Hank Smith:	44:44	And they are going to be grateful for you-
Dr. Susan Black:	44:45	I hope so.
Hank Smith:	44:46	... for your work. You have touched thousands, thousands of lives and holding up there-
Dr. Susan Black:	44:51	Look what you guys are doing. I'm a punk, you're big players.
Hank Smith:	44:59	We feel so blessed to have had you with us a third time. This was just a treat for us.
Dr. Susan Black:	45:05	Oh, that's a treat. Choose me again, it's my favorite.
Hank Smith:	45:08	Yeah, we love having you with us.
Dr. Susan Black:	45:12	Tell everybody to go to Nauvoo. Don't miss it.
Hank Smith:	45:15	We want thank Dr. Susan Easton Black for her time with us today. We want to thank all of you for listening. Thank you so much for being with us. We have an incredible production team and executive producers that we need to thank. Steven, Shannon Sorensen, and then our production crew with David Perry and Lisa Spice and Jamie Neilson and Will Stoughton. We want to thank you so much for your work and effort, our wonderful team. And we hope you'll join us on our next episode of followHIM.





Hank Smith:	00:00	Hello, everyone. Welcome to followHIM favorites. My name is Hank Smith. I'm here with the incredible John, Bytheway, and the amazing Dr. Susan Easton Black. We're here with followHIM favorites: Doctrine and Covenants section 124. John, you know how this works. You get to pick one thing from our lesson this week to share.
John Bytheway:	00:21	Well, thanks Hank. This is a long section, but right towards the beginning, verse 15, the Lord says something to Hyrum Smith. He says something similar to George Miller in verse 20, but I just think, wow, how would it feel to be Hyrum and have the Lord say this? "Verily I say unto you. Blessed it is my servant, Hyrum Smith, for I, the Lord love him because of the integrity of his heart, and because he loveth that which is right before me,' sayeth the Lord."
John Bytheway:	00:46	And I just want to talk about the word "integrity" because it's related to the word "integrated." And I heard somebody say it like this once. For those of you who can see me, I'm holding my hand up here, my left hand, saying this is what we know is right. This is where we're living, right?
John Bytheway:	01:04	And integrity, one definition, is to get your actions to come up to the level of your understanding, and then what you know, and what you do, we might say are integrated and that's integrity. We are actually not only talking the talk, but walking the walk, and the Lord sees that in Hyrum. And I think what a compliment to say the integrity of his heart. Now, I want to be there where Hyrum is someday, so I got to work on getting my actions up to the level of my understanding. That's why I like that verse.
Hank Smith:	01:39	Yeah, I think it was Gandhi who said, "Happiness is when, what you believe and what you live are the same."
John Bytheway:	01:45	Happiness and integrity.

Hank Smith:	01:47	Yeah. My followHim favorite is in verse 60. This building is mentioned many times. Everyone knows... Most people know what the Nauvoo Temple is, but if you read the name Nauvoo House in verse 60, you might not know what this is. And it's a resting place, "like a hotel," the Lord says, "for the weary traveler" in verse 60, that he may contemplate the glory of Zion and the glory of this, the cornerstone thereof, right? And that they're going to build the temple, but they need to build a hotel, and they get started building this hotel, but it never is completely finished.
Hank Smith:	02:24	Joseph is killed and the saints move west. And you might think, well, that was a prophecy that didn't come true. There was no weary travelers that came to Nauvoo, and there were some during Joseph's life, but now there are plenty of weary travelers who go to Nauvoo. I've been one of them. Many times. So sometimes we might think, oh, the Lord's prophecy here, what he said wasn't fulfilled, but it absolutely is.
Hank Smith:	02:50	Nauvoo is a place for many, many travelers. I think in our full podcast, Susan told us 330,000 visitors came to the re dedication, the open house of the Nauvoo temple. That is a fulfillment of the nations of the earth, coming to Nauvoo, a place for the weary traveler. All right, Susan. Dr. Susan Easton Black is here and she's going to share with us her followHim favorite.
Dr. Susan Black:	03:18	Well, my followHim favorite is, basically, the opposite of John's. I like your idea of integrity, but sometimes when you get the contrast, it's pretty interesting. My favorite today is verse 84 and it's about a man named Almon W. Babbit, and he is told by the Lord, "There are many things with which I am not pleased." And then the Lord tells one of them, he said, "He setteth up a golden calf for the worship of the people," meaning he's choosing money over the Lord.
Dr. Susan Black:	03:55	And my favorite story of him illustrating this is that on June 26th, 1844, Joseph and Hyrum were in Carthage Jail, and visiting them is their uncle, John Smith. Joseph asked uncle John Smith to go find WW... This Almon W. Babbit who is an attorney by trade, and tell him that they would like him to defend them in a court of law, which they think this will be a court at that point.
Dr. Susan Black:	04:27	And when uncle John Smith comes to see Almon W. Babbit, he says to him, "Do you know, Joseph and Hyrum are in Carthage Jail?" And Babbit indicated he did, but then uncle John Smith says, "Oh, good." He said, "I've come because they want you to defend them in a court of law." At which point Almon W. Babbit

says, "I'm sorry, uncle John. You're too late. I've already been hired by the other side."

Dr. Susan Black:	04:56	So the message to me is there are blessings, there are warnings, and just watch what you're doing. Stay close to the center of the church. If you got the Achilles heel out there, if it is a golden calf or whatever it might be, choose the Lord. Don't choose a false substitute that actually won't bring you happiness. Choose integrity that John talked about. Go visit Nauvoo. We've all been weary travelers there, but would go back again in a heartbeat, right?
Hank Smith:	05:35	Absolutely. And feel the spirit of Joseph. I love that, Susan. I love the contrast between both of your followHim Favorites.
John Bytheway:	05:42	Susan, did I get that date right? June 26th, a day before the martyrdom, that happened?
Dr. Susan Black:	05:48	A day before the martyrdom. I mean, can you imagine? And you go, it was his time to rise up and be great and-
John Bytheway:	05:56	Right. Oh.
Hank Smith:	05:57	Ugh.
Dr. Susan Black:	05:59	-just didn't.
Hank Smith:	06:00	I remember Elder Holland saying once, "Beware the scars of any battle of which you've been fighting on the wrong side."
John Bytheway:	06:07	On the wrong side, yes.
Dr. Susan Black:	06:10	Great, great statement.
Hank Smith:	06:11	Well, we are grateful for Dr. Susan Easton Black being with us, and we hope you'll join us on our full podcast. You can get it wherever you get your podcasts. Come on over and you'll be able to learn so much from her, but if not, please join us next week for followHim favorites.