



“His Sacrifice Shall Be More Sacred unto Me Than His Increase”

Show Notes & Transcripts

Podcast General Description:

followHIM: 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 Wednesday.

Podcast Episode Descriptions

Part 1:

How did the Saints’ brief time in Far West shape the future of the Restoration and the present? Dr. Alexander Baugh explores the founding of Far West, the official naming of the Church, and the significance of Adam-ondi-Aham amid the trials of 1838 Missouri.

Part 2:

Dr. Alexander Baugh illuminates the revelations in D&C 115-120, correcting myths about Adam-ondi-Ahman, tracing the faith and leadership behind the 1838 Far West revelations, and showing how the law of tithing and stories of disciples like Amanda Barnes Smith reveal enduring lessons of faith and accuracy in Church history.

Timecodes:

Part 1 -

- 00:00 Part 1 - Dr. Alex Baugh
- 01:56 Episode Teaser
- 06:46 Alex Baugh Bio
- 08:52 Shortest section in the D&C
- 12:57 *Come, Follow Me Manual*
- 16:40 Additional counselors in the First Presidency
- 20:09 First Presidency requirements
- 24:31 The name of the Church
- 30:19 Historical names vs. name of the Church
- 34:02 Church will rise
- 36:51 Why is Far West significant?
- 40:54 The Far West cornerstones
- 48:24 Far West Temple design
- 51:23 Numbers of Saints
- 56:24 Adam-ondi-Ahman
- 1:00:16 W. W. Phelps poem at Adam-ondi-Ahman
- 1:04:21 Great Council Meeting
- 1:06:05 End of Part 1 - Dr. Alex Baugh

Part 2 -

- 00:00 Part 2 - Dr. Alex Baugh
- 00:44 Misunderstanding about Adam's altar
- 05:43 Recap of Nephitish altar
- 09:12 Adam-ondi-Ahman
- 12:10 Tick infestation
- 15:17 Newell K Whitney doesn't make it to Missouri
- 18:47 A call to go to England
- 22:39 "The will is the deed"
- 24:32 Far West midnight cornerstone dedication
- 30:40 Cornerstone photos required
- 35:41 Consecration, tithing, and stewardship
- 38:35 President Oaks's story about tithing
- 43:41 Converted by the Law of Tithing
- 46:13 Sacred fund disbursement
- 49:19 Dr. Baugh in 2021
- 50:33 Dr. Baugh's appreciation for Amanda Barnes Smith
- 59:31:08 End of Part 2 - Dr. Alex Baugh

References:

“Adam-Ondi-Ahman – Ensign Peak Foundation.” Ensign Peak Foundation - Dedicated to helping preserve our rich LDS heritage. Accessed October 6, 2025. <https://ensignpeakfoundation.org/adam-ondi-ahman-3/#:~:text=The%20area%20known%20as%20Adam,4> .

“Adam-Ondi-Ahman.” History - Historical Sites and Museums - Missouri - Locations. Accessed October 6, 2025. <https://www.churchofjesuschrist.org/learn/locations/adam-ondi-ahman?lang=eng> .

“Amanda Barnes Smith.” Church History Topics - The Church of Jesus Christ of Latter-day Saints, January 1, 2018. <https://www.churchofjesuschrist.org/study/history/topics/amanda-barnes-smith?lang=eng> .

Atwood, Ryan. “Spiritual Gifts: A Manifestation of God’s Love.” Spiritual Gifts: A Manifestation of God’s Love | Religious Studies Center of Brigham Young University. Accessed October 7, 2025. <https://rsc.byu.edu/doctrine-covenants-insights/spiritual-gifts-manifestation-gods-love> .

Baugh, Alexander L. “A Call to Arms: The 1838 Mormon Defense of Northern Missouri.” Amazon, n.d.

Baugh, Alexander L. “Days Never to Be Forgotten.” Amazon: Days Never to be Forgotten - Alexander Baugh. Accessed October 6, 2025. <https://www.amazon.com/Days-Never-Forgotten-Oliver-Cowdery-ebook/dp/B0742NS15B> .

Baugh, Alexander L. “Reflections on the Mormon Experience in Clay County, Missouri, and the Liberty Jail.” Reflections on the Mormon Experience in Clay County, Missouri, and the Liberty Jail | Religious Studies Center of Brigham Young University. Accessed October 6, 2025. <https://rsc.byu.edu/winter-2014/reflections-mormon-experience-clay-county-missouri-liberty-jail> .

Baugh, Alexander L. “The History and Doctrine of the Adam-Ondi-Ahman Revelation.” The History and Doctrine of the Adam-ondi-Ahman Revelation | Religious Studies Center. Accessed October 7, 2025. <https://rsc.byu.edu/voice-lord/history-doctrine-adam-ondi-ahman-revelation> .

Baugh, Alexander L. “The Voice of the Lord: Exploring the Doctrine and Covenants.” Amazon: The Voice of the Lord: Exploring the Doctrine and Covenants - Alexander Baugh. Accessed October 6, 2025. <https://www.amazon.com/Voice-Lord-Exploring-Doctrine-Covenants/dp/1950304604> .

Baugh, Alexander. “Joseph Smith in Northern Missouri, 1838.” Joseph Smith in Northern Missouri, 1838 | Religious Studies Center of Brigham Young University. Accessed October 7, 2025. <https://rsc.byu.edu/joseph-smith-prophet-seer/joseph-smith-northern-missouri-1838> .

“Black, Adam.” josephsmithpapers.org. Accessed October 6, 2025. <https://www.josephsmithpapers.org/person/adam-black> .

“Doctrine and Covenants 115–120.” Come, Follow Me Manual - October 13–19: “His Sacrifice Shall Be More Sacred unto Me Than His Increase,” January 1, 2025.

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-home-and-church-doctrine-and-covenants-2025/42-doctrine-and-covenants-115-120?lang=eng> .

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. “Tithing.” General Conference April 1994 - The Church of Jesus Christ of Latter-day Saints, April 2, 1994.

<https://www.churchofjesuschrist.org/study/general-conference/1994/04/tithing?lang=eng> .

Elder David A. Bednar of the Quorum of the Twelve Apostles. “The Windows of Heaven.” General Conference October 2013 - The Church of Jesus Christ of Latter-day Saints, October 2, 2013.

<https://www.churchofjesuschrist.org/study/general-conference/2013/10/the-windows-of-heaven?lang=eng> .

Esplin, Scott C. “Buildings in Kirtland, Far West, Nauvoo, and Miller’s Hollow.” Buildings in Kirtland, Far West, Nauvoo, and Miller’s Hollow | Religious Studies Center of Brigham Young University. Accessed October 7, 2025. <https://rsc.byu.edu/tabernacle-old-wonderful-friend/buildings-kirtland-far-west-nauvoo-millers-hollow> .

“Far West.” Church History Topics - The Church of Jesus Christ of Latter-day Saints, January 1, 2018. <https://www.churchofjesuschrist.org/study/history/topics/far-west?lang=eng> .

“The First Presidency: An Introduction: Religious Studies Center.” The First Presidency: An Introduction | Religious Studies Center. Accessed October 6, 2025. https://rsc.byu.edu/prophets-apostles-last-dispensation/first-presidency-introduction?utm_source=chatgpt.com .

Flake, Lawrence R. “David Wyman Patten.” David Wyman Patten | Religious Studies Center of Brigham Young University. Accessed October 6, 2025. <https://rsc.byu.edu/prophets-apostles-last-dispensation/david-wyman-patten> .

Flake, Lawrence R. “The First Presidency: An Introduction.” The First Presidency: An Introduction | Religious Studies Center of Brigham Young University. Accessed October 6, 2025.

<https://rsc.byu.edu/prophets-apostles-last-dispensation/first-presidency-introduction> .

Garr, Arnold K. “George A. Smith’s Mission with the Twelve in England, 1839–41.” George A. Smith’s Mission with the Twelve in England, 1839–41 | Religious Studies Center of Brigham Young University. Accessed October 7, 2025. <https://rsc.byu.edu/regional-studies-latter-day-saint-church-history-british-isles/george-smiths-mission-twelve-england-1839-41> .

“The History and Doctrine of the Adam-Oni-Ahman Revelation (D&C 116).” The History and Doctrine of the Adam-Oni-Ahman Revelation (D&C 116) | Religious Studies Center of Brigham Young University. Accessed October 6, 2025. <https://rsc.byu.edu/foundations-restoration/history-doctrine-adam-ondi-ahman-revelation-dc-116> .

“The History of Caldwell County - Caldwell County, Missouri.” CALDWELL COUNTY, MISSOURI - Missouri Government, September 12, 2023.
<https://www.caldwellco.missouri.org/about-and-history-of-caldwell-county/> .

Manscill, Craig K. “Joseph F. Smith on Priesthood and Church Government.” Joseph F. Smith on Priesthood and Church Government | Religious Studies Center of Brigham Young University. Accessed October 6, 2025. <https://rsc.byu.edu/joseph-f-smith-reflections-man-his-times/joseph-f-smith-priesthood-church-government> .

Passantino, Brian C. “A Revelation to Oliver Granger.” Edited by Stephen O. Smoot. A Revelation to Oliver Granger | Religious Studies Center of Brigham Young University. Accessed October 7, 2025. <https://rsc.byu.edu/joseph-smiths-uncanonized-revelations/revelation-oliver-granger> .

“Peck, Reed.” josephsmithpapers.org. Accessed October 6, 2025.
<https://www.josephsmithpapers.org/person/reed-peck> .

President Gordon B. Hinckley First Counselor in the First Presidency. “The Sacred Law of Tithing.” December 1989 - The Church of Jesus Christ of Latter-day Saints , December 1, 1989.
<https://www.churchofjesuschrist.org/study/ensign/1989/12/the-sacred-law-of-tithing?lang=eng> .

President Gordon B. Hinckley of the First Presidency. “The Widow’s Mite.” BYU Speeches of Brigham Young University, December 1, 2021. <https://speeches.byu.edu/talks/gordon-b-hinckley/widows-mite/> .

President Harold B. Lee President of the Church. “Strengthen the Stakes of Zion.” General Conference April 1973 - The Church of Jesus Christ of Latter-day Saints, April 2, 1973.
<https://www.churchofjesuschrist.org/study/general-conference/1973/04/strengthen-the-stakes-of-zion?lang=eng> .

President Russell M. Nelson President of the Church. “The Correct Name of the Church.” General Conference October 2018 - The Church of Jesus Christ of Latter-day Saints, October 7, 2018.
<https://www.churchofjesuschrist.org/study/general-conference/2018/10/the-correct-name-of-the-church?lang=eng> .

Ray, Brian K. “Heber C. Kimball-Man of Faith and Integrity.” Heber C. Kimball-Man of Faith and Integrity | Religious Studies Center of Brigham Young University. Accessed October 7, 2025.
<https://rsc.byu.edu/vol-3-no-2-2002/heber-c-kimball-man-faith-integrity> .

Roland, James. “What to Do About a Tick Nest.” Healthline, July 3, 2023.
<https://www.healthline.com/health/tick-nest> .

Van Orden, Bruce A. “Hell to Pay in Missouri.” Hell To Pay In Missouri | Religious Studies Center of Brigham Young University. Accessed October 6, 2025. <https://rsc.byu.edu/well-sing-well-shout/hell-pay-missouri> .

Wiki. “Far West.” Joseph Smith Foundation, July 25, 2025. <https://josephsmithfoundation.org/far-west/> .

Biographical Information:



Alexander L. Baugh is a professor and former chair of the Department of Church History and Doctrine at Brigham Young University, where he has been a full-time faculty member since 1995. He received his BS from Utah State University and his MA and PhD degrees from Brigham Young University. He specializes in researching and writing about the Missouri period of early Church history (1831–39). He is the author, editor, or coeditor of twelve books, including three volumes of the Document series of *The Joseph Smith Papers* (Documents, volumes 4, 5, and 6). In addition, he has published more than eighty historical journal articles, essays, and book chapters. He is a member of the Mormon History Association and the John Whitmer Historical Association, having served as president of the latter organization in 2006–7. He is also the past editor of *Mormon Historical Studies* and past codirector of research for the BYU Religious Studies Center. He is married to the former Susan Johnson, and they are the parents of five children. He and his wife reside in Highland, Utah.

Fair Use Notice:

The Follow Him Podcast with Hank Smith and John Bytheway may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for “fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

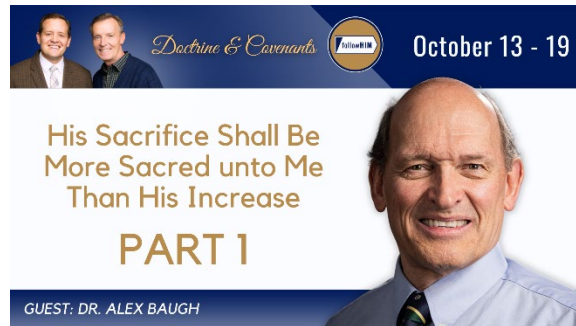
No copyright(s) is/are claimed.

The content is broadcast for study, research, and educational purposes.

This falls under “Fair Use” guidelines: www.copyright.gov/fls/fl102.html.

Note:

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Alex Baugh:	00:00:03	Who comes and joins him, but none other than the Son of Man, meaning Son of Man of Holiness, Jesus Christ. This is the great Council meeting, I guess you might say at Adam-ondi-Ahman before the Lord's final and last great appearing in the future. This was highly motivating to the Latter-Day Saints to think Missouri is a land of promise and this is where the final events of this dispensation will take place.
Hank Smith:	00:00:36	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my co-host John Bytheway, who is a member of the Church of Jesus Christ of Latter-day Saints.
John Bytheway:	00:00:51	Yes, I am. I know who I am. I know God's plan. I could hear the music when you said that Hank.
Hank Smith:	00:00:57	Yeah. That's so great. John. I'm sure you know this, but section 115 of the Doctrine & Covenants, the Lord says, for thus shall my church be called in the last days, the Church of Jesus Christ of Latter-Day Saints. I love it. John we are joined today by our good friend, Dr. Alex Baugh . Alex , welcome back to followHIM.
Dr. Alex Baugh:	00:01:20	Thank you so much. I've been waiting four years to come back.
Hank Smith:	00:01:24	We have been waiting four years for you.
Dr. Alex Baugh:	00:01:29	This is wonderful. Everyone appreciates what you do. It's wonderful.
Hank Smith:	00:01:33	Well, we love you Alex . In fact, Alex's name, how many times do you think it's been brought up? Just this year, John? I think maybe almost every episode.
John Bytheway:	00:01:44	Good point. Yeah.

Hank Smith:	00:01:45	Whenever we're making a point, you know, Alex says, that makes it authoritative. If Alex told us. Yeah.
John Bytheway:	00:01:52	In fact, we don't even need the last name. We just say Alex and everybody knows.
Hank Smith:	00:01:56	Everybody knows who we're talking about. Yeah. For those of you who are new this year and you're thinking, I've heard this name many times, yes, he is finally here. The man, the myth, the legend. We are in sections 115 through 120, Far West Missouri. Tell me what comes to mind.
John Bytheway:	00:02:13	So many things when you go to Far West now and you hear that it was once thriving, then you look at it now, that's sobering. You're like, where did everybody go? One of the reasons I was excited to have Alex on today was we have somebody that is a trusted scholar who probably knows more than anybody on the planet about Adam-ondi-Ahman. I'm really excited to have Alex here today to maybe help us understand that place a little bit. That's one of the things I'm looking forward to, but I just know we have the Missouri expert here today.
Hank Smith:	00:02:50	Yeah.
Dr. Alex Baugh:	00:02:52	Well thank you.
John Bytheway:	00:02:53	This last summer I was at Adam-ondi-Ahman and I met a service missionary who takes care of the grounds there that does such a beautiful job and and he said to me, that their area authority told them, listen, if you haven't heard a new rumor by 10:00 AM start one. So I know there's just a lot of rumors about that place, and so I am glad we get to address some of those.
Hank Smith:	00:03:16	Yeah, that's great. When you talk about no one on the planet, I wonder if it's even off the planet if there's anyone who knows more, right. I think if the Lord gets a question about Adam-ondi-Ahman, he might be like, where's Alex? Go ask Alex. Even Adam himself might say, Alex, what are we supposed to do here? Alex, what are we looking forward to today? We had you on four years ago, for sections 121 through 123. We're basically getting a prequel for what you did for us then.
Dr. Alex Baugh:	00:03:54	Yeah, today there's seven revelations that came from Far West. You've covered the first two. We also have as you've mentioned, an Adam-ondi-Ahman revelation, the shortest revelation in the Doctrine & Covenants, but there's a lot behind it, and there's the Liberty jail revelation, so there's seven Far

West, one Adam-ondi-Ahman, three Liberty Jail. This is kind of the [Northern Missouri](#) period. We've been in Missouri for a long time in the sense that the first missionaries get there in 1831, Joseph goes down, dedicates the land of Zion. We have a gathering of about 1200 saints by 1833 to Jackson County. Then unfortunately, the antagonists there in Jackson County said, you're not welcome, and there was a, what we call the forced expulsion from Jackson County. Most of them went into Clay County, which will be the headquarters of the church in the west in Missouri for again, about another three years, basically 1834, 35, 36. But in the meantime, we've hired some pretty good attorneys to help us. One of them is my hero, Alexander Doniphan. I'd like to think my parents named me after him but I don't think they knew who he was.

Hank Smith: 00:05:16 Unknowningly, unknowingly.

Dr. Alex Baugh: 00:05:18 Unknowningly. There is good evidence by the way that Joseph named one of his sons, Alexander Hale Smith after Doniphan. He's born in Far West on June 2nd, 1838. Doniphan is the man who is going to secure through the legislature the creation of Caldwell County for the Mormons because by 1836, even the Clay County citizens are getting a little bit anxious going, we allowed you to come here, but we didn't want you here forever. Doniphan will, he gets elected to the state legislature. He is one of our four attorneys who we hired in problems associated with the expulsion. Let's see if we can get a county for you. He's quite helpful. In the end, of course, it didn't work out. He ends up having to create two counties, one to the north called Davies and we'll briefly talk about that in connection with Adam-ondi-Ahman. But this Caldwell County was supposed to be for the Latter-day Saints, reserved for them. So those who do come will stay there. But you, you understand this is a free country. You can go anywhere you want. Some of the Latter-day Saints are gonna go up into Davies County and other places that cause some angst among the locals. It will result in eventually the expulsion order by Boggs in 1838. Just a quick overview there, but meanwhile we'll focus on these Far West revelations.

Hank Smith: 00:06:46 I think John, you know this well, how much I admire Alex Baugh in multiple ways, not just as a scholar, but as a friend. As a disciple. He'll be the first to say that I'm wrong about this, but I don't know if they come any more dedicated to the church, to the Lord than Alex. Do you have any information on him John? Did you uncover anything that we all need to know?

John Bytheway: 00:07:13 We have a bio. I think what you just said, Hank is probably better than what I could read. As I was getting ready to record I

remember you telling our audience about a personal trial in your life and in your family and how Alex came out of his way to come and see you, which just says volumes about

Hank Smith:	00:07:33	Multiple times, John. Multiple times.
John Bytheway:	00:07:35	Yeah, but let me tell you about Dr. Alexander Baugh is a professor, former chair of church history, and doctrine at BYU. He's been full-time on the faculty since 95, so that's 30 years. I got married in 95, so we're having our 30 year anniversary pretty soon here. Received a bachelor's from Utah State, Master's and PhD from BYU. He specializes this is what we've been saying in researching and writing about the Missouri period of early church history. He's been an author, editor, co-editor of 12 books, including three volumes of the document series of the Joseph Smith Papers. That's volumes four, five, and six.
	00:08:14	Published more than 80 historical journal articles, essays and book chapters. It's a few every month it sounds like. We wanted to mention Hank, there's a chapter he wrote recently called The History and Doctrine of Adam-ondi-Ahman. The Religious Study Center, you'll hear us refer to the RSC sometimes, has a new book called Hear the Voice of the Lord, Essays on the Doctrine and Covenants, and I love it when this happens 'cause it is current scholarship. We have some great scholars. I'm really anxious to read that because as I said before, Adam-ondi-Ahman, there's very few written about it. What'd you say, Alex? It was the shortest section in the Doctrine & Covenants that
Dr. Alex Baugh:	00:08:59	30 words
John Bytheway:	00:09:00	brings up the name.
Dr. Alex Baugh:	00:09:02	But there's a lot behind it. Yeah.
John Bytheway:	00:09:05	Yeah. Alex is gonna fill us in on that. We're glad to have you. Welcome.
Hank Smith:	00:09:11	John, before I jump into the Come, Follow Me manual here, I have to say there are people that you cross paths with and it changes you as a person. Alex is one of those for me. I've spent time with him at work. I've spent time with him on the road. I've been with him at some of these sacred sites. I've heard from his academic side where he knows so much, but he cares about these people in history. Even those who were fighting against the Saints, to him, they were real people. They're not

characters. They're not look at these evil mobsters. They have their own feelings that they're dealing with. He's not gonna excuse their behavior, but he's not gonna treat them as if they're like a movie character, all bad. I've appreciated that and then also, he loves the Saints. Sometimes I think Alex lives in the 1830s. I want him to come and join us here in in 2025, but he... Alex, when did you first get interested in Latter-day Saint History, specifically Missouri?

Dr. Alex Baugh: 00:10:20 Well, that's a great question. I was up at Utah State University. I was actively involved in the institute program, wanted to be a seminary teacher, which came to fruition. I was in a musical group called Sounds of Zion. My wife Susan was the accompanist, so that's where we met.

Hank Smith: 00:10:41 Wow.

Dr. Alex Baugh: 00:10:42 Our director, this Brother Bradley, took us to Romania, Bulgaria for a tour group representing the church in an indirect way. But on the way back, Brother Bradley, he taught LDS church history. We stopped at all the sites from New York to Missouri and the last place we stopped, we were in a bus, was the temple site right there in Independence and there's a plaque or a marker there. It's a historic marker placed there by the City of Independence actually, not us. They've moved it since, but it's still there I think in another location, if I remember right, a couple months ago. But it said on April 3rd, 1831 Joseph Smith and eight other people dedicated this spot for the temple in Zion where this church believes the Savior will come in the last days, boy that hit me. I'd heard about Zion, we talked about it, but to stand at that site and go the latter day Zion will be here someday.

00:11:51 It will, the Savior is coming and Zion will be established. This great millennial city will be part of the final wrapping up scenes. That's what got me. I took as many church history courses as I could from Ken Godfrey and Brother Bradley and others. I ended up majoring in Family and Human Development. But just to make a long story short, my first couple of weeks at Beaumont Seminary I got a letter saying they were gonna have a master's program in history at BYU and invited some of the seminary teachers to come and apply. I essentially was able to get in the program, got a master's and then went on for a PhD. But it was that experience right there at the temple site that something happened, which was really special. Since then, I've felt like I needed to do something to kind of bring to light what happened there so we can have a better understanding of what will take place in the future.

Hank Smith:	00:12:57	Wow. It's wonderful. It's wonderful for me personally, my association with you has been nothing short of life changing. A beautiful, beautiful thing. Let's jump in. Got the Come, Follow Me Manual in front of me. The title this week, the title of the lesson is His Sacrifice Shall Be More Sacred Unto Me Than His Increase. And here's how it begins. There was a reason for the saints to be optimistic about their newest gathering place Far West, Missouri, the city was growing rapidly. The land seemed abundant and nearby was Adam-ondi-Ahman, a place of great spiritual significance in the past and in the future. Still, it must have been hard for the saints not to think about what they had lost besides being driven from Independence, the center place of Zion. The Saints also had to flee Kirtland, leaving their beloved temple after only two years.
	00:13:50	And this time it wasn't just enemies outside the church causing trouble. Many prominent members had turned against Joseph Smith, including four members of the Quorum of the Twelve Apostles. Instead of focusing on what they lost, the faithful just kept building Zion. This time in Far West they made plans for a new temple. Four new apostles were called. They understood that doing God's work doesn't mean you never fall, it means you rise again, though you'll have to make sacrifices. Those sacrifices are sacred to God, even more sacred than your increase. That's Section 117. A beautiful way to start, Alex, do we wanna jump in? It's April of 1838.
Dr. Alex Baugh:	00:14:33	That's probably one of the most outstanding introductions to these sections, I think it's the longest one in the entire manual to try to set the stage for this. Joseph had experienced apostasy, the church had tremendous apostasy in Kirtland. It was time to move on. Fortunately there was one place he could go and that is to the Saints in Far West and he left with Sidney Rigdon on January 12th, 1838. He got the revelation, it's not canonized, but it's in the Joseph Smith papers. It says leave. Leave right now. It's dead of winter. He and his family arrive in Far West on March 14th. It's a two month journey in the dead of winter. But he gets there and fortunately they have a place for him. I won't go into all that, but he's going to board with a family named George, George M. Hinkle for a little bit. But the saints in Missouri are happy as can be that okay, Joseph has come here.
	00:15:38	Church headquarters now is here in Far West. When we talk about the significance of Far West, we have to say it is the church headquarters for 11 months from March until, March 1838 till February 1839 when the evacuation has basically finished. And again it's a temple site which has been dedicated and consecrated for a future temple. Joseph F. Smith is born

here, Hyrum's son. By that time, Hyrum is in prison and he doesn't get to see the birth, but little Joseph F. will be brought to Liberty Jail. It's just a tremendous place in church history because at least there is a place Joseph and the church could gather. But little did they know that the storm winds were going to hit even harder. Unfortunately there are those who are gonna cause some problems. Like the introduction said, we're gonna lose some, some of the key apostles, but the ones who replace them take the torch. They are stalwart stalwart men. You already discussed the fact that Joseph Smith gets there and they want to have a little discussion of some Isaiah chapters.

Hank Smith: 00:16:53 Who doesn't?

Dr. Alex Baugh: 00:16:55 Yeah, who doesn't? But it's a nice little Q and A that helps us understand a few passages, very important ones in Isaiah. And then [David Patten](#) needs to know what's gonna, he wants to have a personal revelation given to him and unfortunately he's going to pass away during the Missouri period in a few months from the wounds of the Crooked River Battle. But section 115 is monumental. This is given as you can see on April 26th. So Joseph's been there a little bit over a month. Wow. I really am moved by this. The revelation opens by Joseph and the Lord explaining to Joseph and the church, here's my leadership. I do need to make a note of the change. If you'll notice here it's Joseph Smith Jr. Sidney Rigdon and Hyrum Smith. Just a few months earlier in November of 1837, Frederick G. Williams fell into, I guess you'd say he just wasn't sustained.

00:18:00 He had had some of his own personal problems. Hyrum is now in the First Presidency and as you know, he'll remain in that presidency until his martyrdom there. He's the replacement for Frederick G. The great thing about Frederick G. is he comes back, we gotta give him credit there. It's an interesting verse also because it says Hyrum, it says Sidney Rigdon, Hyrum Smith and your counselors who or shall be appointed hereafter. I think most Latter-day Saints probably don't know that Joseph and the First Presidency at this time consisted of not only Joseph, Sidney and Hyrum, but two additional counselors. They were none other than his father, Joseph Smith senior and also his uncle John Smith, the First Presidency and his counselors were not only first and second counselors, but additional counselors in the First Presidency. So I'm gonna quiz you just a little bit here. Hank and John, can you ever recall another presidency, First Presidency in which there was additional counselors?

John Bytheway: 00:19:16 I remember that was it President Kimball that had an extra counselor?

Dr. Alex Baugh:	00:19:24	That's correct. Do you remember who it was?
John Bytheway:	00:19:27	And it was President Hinckley.
Dr. Alex Baugh:	00:19:29	It was. It was President Kimball, President Tanner and President Romney, President Tanner died and then President Hinckley was called in as the second counselors. That's the most recent one. Interestingly enough, David O. McKay had three additional counselors, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer. When that presidency was dissolved by the death of President McKay, those counselors were obviously moved back into their other quorums and then I think Joseph Fielding Smith became President of the Church.
Hank Smith:	00:20:09	Just on a side note, do you have to be a member of the Twelve to be a counselor in the First Presidency?
Dr. Alex Baugh:	00:20:17	And the answer is no. Both Thorpe B. Isaacson and Alvin R. Dyer were not. I'm just giving them as an example. Dyer was a member of what they called the assistant to the Quorum of the Twelve. Thorpe B. Isaacson was in the Presiding Bishopric. I believe it's kind of unusual, but it could happen. I think Joseph set the precedence here and he actually called John Smith and Joseph's father, Joseph Smith Sr. back in Kirtland. I just wanted to make a clarification that First Presidency doesn't always consist of three singular high priests as outlined in section 107. But anyway, the revelation is addressed to them, this presidency. Then it says, and also unto my servant Edward Partridge and his counselors, well everybody knows Edward Partridge is the bishop in Zion. His first counselor at that point in time is Isaac Morley and his previous counselor was a man by the name of John Coral, but he's been released from that and now it's a guy by the name of Titus Billings and some of our Latter-day Saints might be familiar with his name. He's addressing this Presiding Bishopric or the, I shouldn't say the Presiding Bishopric, he was addressing this to the Missouri Bishopric. Then it also says about the high counselors, this would've been the 12 counselors who operated in the high council in Missouri. I won't go through their names, but anyway, it's an introduction to basically the leadership of the churches that existed at that point in time. I failed to mention Brigham Young at one time had six additional counselors.
John Bytheway:	00:21:54	Let's go find that.
Dr. Alex Baugh:	00:21:57	That's in his later years, beginning in 1873, Albert Carrington was one of, the point again I'm trying to make is there could be a time when additional counselors are called outside the first

and second counselor there. You mention Alvin R. Dyer. David O. McKay loved Alvin R. Dyer and one of the reasons was he was the mission president of the Central State's mission there in Missouri. From 1954 to 58, he fell in love with early LDS history and wrote a book called The Refiner Fire. That's one reason why David O. McKay loved him. He brought David O. McKay back to see Far West and Adam-ondi-Ahman and said, we've gotta do something here. This is where it's, we all wrap up. He takes him back there and after that they decide to actually develop the Far West temple property. So what we have today is because of Alvin R. Dyer.

- | | | |
|-----------------|----------|---|
| Hank Smith: | 00:22:55 | Alex verses one through three. A quick question. You've got the First Presidency, as we would call it, a Bishopric, and then you've got a basically a stake high council. I noticed there's not a stake presidency. Is that something we have at this point or has that not happened? |
| Dr. Alex Baugh: | 00:23:14 | Great question. Actually, I didn't talk about this, but what ends up happening is we lose the presidency of the church in Missouri. That is David Whitmer, John Whitmer and WW Phelps. Those are the two counselors. They've been all excommunicated Phelps is coming back. We get again another revelation for him that is not canonized but he's coming back, because of that Thomas B. Marsh, the Quorum of the Twelve, David Patten, and I think we can include Brigham Young. The three senior members of the Quorum of the Twelve are called president's pro tem or pro tempore. We could probably include them in that group, but they're not specifically mentioned as the presidency because they're apostles. But they've taken an additional role as kind of the temporary stake presidency. |
| Hank Smith: | 00:24:13 | They are working through a lot of complications during this. |
| Dr. Alex Baugh: | 00:24:17 | There's very numerous changes in the leadership of the church as we move into this period. It is complicated, but it gets all sorted out. It works out okay. |
| Hank Smith: | 00:24:29 | Let's keep going. What's next? |
| Dr. Alex Baugh: | 00:24:31 | Well, in the latter part of verse three, the Lord is giving us a little prelude by saying, I'm gonna tell you the name of the church. He does. So then he says, more adamantly, for thus shall my church be called in the last days even the Church of Jesus Christ of Latter-day Saints. I think our hearers and listeners and viewers need to understand that the name of the church when it first was organized on April 6th, 1830 was called the Church of Christ. Now, that's an appropriate name in every |

sense of the word, but there's another group out there called The Cambellites who are known as the Disciples of Christ. That's causing some confusion, particularly in Ohio, interestingly enough, on May 3rd, 1834 in the Evening and the Morning Star is a pronouncement that the name of the church will now be the Church of the Latter-day Saints.

00:25:34 That's the second [name of the church](#). We're not sure why the change, but you can see what's happening here. We've got the Church of Christ. Then they alter the name enough to say, well, we're distinguishing ourselves by calling ourselves the Church of the Latter-day Saints. But now the Lord says, it's about time you use my name again. I guess you could say the full reference to Jesus Christ for verily thus shall my church be called the church. The is definitive article. I love that. Not a church of Jesus Christ or just the church, The Church of Jesus Christ of Latter-day Saints. That to me is so significant. I'm just so grateful for President Nelson and his recognizing we need to come to full grips with the name. We've always been proud of our heritage, our Mormon heritage, and I'm almost using that in vain by saying that, but we've got to change it.

00:26:41 I think we need to talk about, just for a minute, President Nelson was sustained on January 14th, 2018. 2018. This is what six, seven months later he calls a press conference and he emphasized the importance of using the correct name of the church and clarified the matter. Two days later on August 18th during a visit to Montreal, Canada stating that it was a course correction, not a name change. The name has been there, it's a course correction in the fact we're going to use the authorized most important name and that's the name of the church is given by revelation. Not surprising, on October 7th, 2018, the Sunday morning broadcast, he explained why it was important that we use the proper name and I'd like to read that. He said, so this is starting to get everybody's attention and now he's going to tell us like it is and does so wonderfully.

00:27:51 I did this because the Lord impressed upon my mind the importance of the name He decreed for his church. Even the Church of Jesus Christ of Latter-day Saints, the name of the church is not negotiable. When the Savior clearly states what the name of his church should be and even precedes his declaration with, thus shall my church be called, He is serious and if we allow nicknames to be used or adopt or even sponsor those nicknames ourselves, he is offended. What's in a name or in this case a nickname? When it comes to the nicknames of the church such as LDS Church, the Mormon Church, or the Church of the Latter-day Saints, the most important thing in those

names is the absence of the Savior's name. To remove the Lord's name from the Lord's Church is a major victory for Satan. When we discard the Savior's name, we are subtly disregarding all that Jesus Christ did for us, even his Atonement.

00:28:53 It doesn't get any plainer than that. What happens, we change the logo. The Tabernacle choir's name is changed to reflect again what it really is and that's a choir that's on Tabernacle Square. It's not a Mormon choir. I think this is one of the most electrifying moments in our most recent church history. We even got the Church of Jesus christ.org. This is a terrific contribution from the President of the Church when he sees we need to re-identify ourselves the way we're supposed to be identified and it's made a world of difference in this world of the internet and in every aspect of our lives. They even asked the press, please use the full name of the church. Be respectful. This is our name. That was an earth shaker.

Hank Smith: 00:29:49 One important part of this is to see that President Nelson wasn't saying, look, everything we've done before this, President Monson, President Hinkley was some sort of mistake. He says, I realize with profound regret that we, including him, have unwittingly acquiesced in the Lord's restored church being called by other names. We did it unknowingly. This wasn't something we did intentionally, that it was a course correction. I like the way he put that.

Dr. Alex Baugh: 00:30:19 Now we can't go back and say Trail from Nauvoo to Salt Lake is the Latter-day Saint Pioneer Trail. He's not saying that. That's in the history books. We identified ourselves because of our religious affiliation with the Book of Mormon, as Mormons. People knew us by that name, but there's time for a change. The emphasis, like I say, it's the past is the past. That's the way it was, but now we can make a difference by using the proper name. I have even in my writings, I have to use the name Mormon when we're talking about some of the problems because that's historically the way we were referred to. Well, if I can get away with it, I'll always use the proper name of the church there. I belong to the Mormon History Association. Well, they still have to use that name. I wish they could be a better one, but that's just the way we have to refer to it sometimes, but not the church.

Hank Smith: 00:31:21 Yeah.

John Bytheway: 00:31:21 Shout out to Mormon. Boy, if we had to be nicknamed after anybody, but I think he too would point us to Christ. It's a mouthful to say the full name of the church. It's one of the

longer names of any church I can think of but I love the ownership implied. It's the Church of Jesus Christ, but then it's his church, but then it's my church too of Latter-day Saints. I love that idea. It's his, it's mine. It's ours. I think it's beautiful.

Dr. Alex Baugh: 00:31:55 Of course we get a Book of Mormon, the early church after Christ brought his gospel to the Nephites, how be it my church save it be called in my name. We have scriptural justification for always calling it after him and it's just been a wonderful change. The mindset is well ingrained now in the Latter-day Saints. Wherever you can, use the name.

John Bytheway: 00:32:23 Hank a few weeks ago we told the story of Gladys Knight who was singing at Disney World and somebody said they'd noticed a new light about her. She gave a very general answer and then they asked again and Gladys Knight announced at Disney World, I've become a member of the Church of Jesus Christ of Latter-day Saints. When I think about that, I love that she used the full name of the church there. It just wouldn't have been the same had she said, I've become a Mormon. I'm a member of the Church of Jesus Christ of Latter-day Saints. I love it. Thank you Sister Knight.

Hank Smith: 00:32:58 In this situation, I see a very merciful teacher in the Lord. April 6th, 1830, we're gonna call this the Church of Christ. I can see him saying, okay, that's good. 1834, well it is our church too. We're gonna call it the Church of the Latter-day Saints. I can see the Lord going, oh, okay, and then I can see him saying, well how about it's mine and yours, the Church of Jesus Christ of Latter-day Saints. Then I can see him letting time pass and watching us drift into nicknames. Then he comes around, you know it's a true and living church. So I like to see him saying, all right, we're far enough along. Let's get back to that name that I gave you. I don't know, I see him very merciful through this whole process, but also have accountability.

Dr. Alex Baugh: 00:33:46 Yeah, that was very profound. Lord lets us grow into things. Sometimes it takes a little longer time than probably he would want, but His Church is guided by living prophets and we'll make the necessary changes when the time's right. The time was right. The reason it's right is really because of the next verse. Look at these struggling saints in Missouri. Look at verse five and six. Maybe John you could read that.

John Bytheway: 00:34:18 I would love to. Verse five verily I say unto you all arise and shine forth that thy light may be a standard for the nations and that the gathering together upon the land of Zion and upon her stakes may be for a defense and for a refuge from the storm

and from wrath when it shall be poured out without mixture upon the whole earth.

- Dr. Alex Baugh: 00:34:42 The great statement, this church is gonna arise and shine forth. We are born in a day and age when the church is highly visible, it's well respected. Sure we have our antagonists, but quite frankly we ain't seen nothing yet. The best is yet to come, the hardships as well, but this church will arise and shine forth. I have a statement here by Harold B. Lee. This people must increase in beauty before the world, have an inward loveliness which may be observed by mankind as a reflection in holiness and in those inherent qualities of sanctity. The borders of Zion where the righteous and pure in heart may dwell must now begin to be enlarged. The [stakes of Zion](#) must be strengthened. All this so that Zion may arise and shine by becoming increasingly diligent in carrying out the Plan of Salvation throughout the world. The missionaries, the temples we're on the maps in a lot of places, more is yet to come.
- 00:35:46 It's shining forth, but the bright light will get brighter and brighter until the Savior comes. Every Latter-day Saint ought to have such optimism for where this church is headed. It is a marvelous work and wonder. It will only grow in strength and power and influence. In verse seven, the Lord says, Far West is a pretty holy place. Probably the reason it's a holy place is because we're gonna put a temple here. He announces the need for them to gather, to unite and begin laying the foundation of the church and building up the church in Far West. Now this is a pronouncement of a temple to be built here. As anyone who knows who's been back to Missouri, there is a temple site there that you can visit that was dedicated as a place for a temple but it never got built. But I think there might be another reason that Far West is a holy place.
- 00:36:51 There's a man by the name of [Reed Peck](#), very faithful early Latter-day Saint. He's part of the Colesville branch. He comes to Jackson County, he's faithful, he's pushed with the rest of the saints into Clay County. He comes to [Far West](#), and after the expulsion order. He decides to return to New York. He's been hammered. He writes a letter to his friends back East. He describes some of the things he has been through and it's sad that he decides to leave the church, but in part of his letter he talks about these sacred sites, Adam-ondi-Ahman and so on, but then he says that Far West was the place where Cain killed Abel. Now it's only one account and as a historian you kind of have to go, that's one person. There's no other collaborating evidence, but where did he get that information? I think we can safely say Joseph Smith, but there's not a lot of other evidence for it. But if

that's the case that Adam-ondi-Ahman is where Adam lived and Cain slew Abel at Far West, perhaps that's why he's saying the blood of the first martyr was shed right here where you've settled. Now that's highly speculative, I admit, but it is part of the historical record that somewhere he learned that and I have to think that Joseph Smith may have been teaching it, but not necessarily didn't capture a lot of attention.

Hank Smith: 00:38:27 Wow. Yeah, that's cool.

John Bytheway: 00:38:30 That verse five, arise and shine forth that thy light. That was a theme for the youth. There's so many things that I love about that, thy light. I remember reading it and thinking, wait a minute, I thought Jesus is the light of the world. But then Jesus himself comes and says, ye are the light of the world. It's one of the only nicknames I can think of that we get to share with the Savior, which is a wonderful thought. And then in third Nephi is it 18 Hank and Alex where he says, I am the light which ye shall hold up. Our light is his light type of a thing. But what I wanted to share with you that I think is such a parallel verse is in Isaiah, listen how closely this sounds like the same verse. 115 verse five.

00:39:19 This is Isaiah 60, verse one and two, arise, shine; for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people: but the Lord shall arise upon thee and his glory shall be seen upon thee. The Gentiles shall come to thy light and kings to the brightness of thy rising. Isn't that impressive? It sounds like the same thought. It is footnoted there. I thought about Gladys Knight. People saw a light on her and look what it says in verse two. His glory is seen upon thee. Hey, what is that? What happened to you Sister Knight? I just had to throw in that that Isaiah verse. That sounds like same thought almost.

Dr. Alex Baugh: 00:40:07 That's terrific. It shows you Joseph had to be inspired and would've come across that maybe at some point in time in his maybe his translation or other kind of things that it's really good.

Hank Smith: 00:40:21 Alex, I have been with you I think twice in my life, to Far West, Missouri, a holy consecrated land that says in verse seven, it shall be called most holy for the ground upon which thou standest is holy. There you have this temple site, a beautiful memorial there. How do you feel about it? I think our listeners would be interested. When you walk around places like this, what goes through your mind? As John said earlier, this was a huge city and you go out there now and there's, it's just fields.

Dr. Alex Baugh:	00:40:54	Yeah. Far West became quite the gathering place, but was short-lived as you know. The thing that always comes to me is the disappointment that must have happened when there was so much optimism. Here's Joseph Smith, this is where we can probably at least stay in Missouri and build up the kingdom. And then within less than a year, the enemies came against us. I think the Latter-day Saints were very, very disappointed that Zion was not established in Jackson County or temporarily in Clay or in Far West. I can just imagine their disappointment and unfortunately for many Latter-day Saints, they gave up. Some Latter-day Saints anyway, but the the ones who stuck with it, stuck with Joseph Smith, stuck with the church, they will move forward and build that beautiful city with a temple on the hill in Nauvoo. They put Missouri behind them and move on.
	00:41:51	I admire those Latter-day Saints who tried with all their heart to build Zion to establish something in Missouri. It didn't happen, but they continued to be faithful. I think of those who suffered so much in terms of privation and hardship and persecution. I tell you one time I was sitting at the temple site and a bus came with a whole bunch of teenagers on one of these tours. They were coming and came off the bus. Finally one teenager, he says, gosh, there's nothing here. Let's just go. We're on our way to Nauvoo. We need to get to Nauvoo. And I just sat there and I go, well, we only knew the backstory of these people. It is a sacred place where the Latter-day Saints lived for a time trying to do what they were commanded. We figure there was over 200 people who died during the short time. They're in Caldwell County in the Far West area. Of course some of the most tragic being at the Haun's Mill, but that's what runs through my mind when I see this emptiness, this place. To them it was sacred and hoped to be where they could live out their lives in peace. Had to move on, but they did.
John Bytheway:	00:43:06	Yeah, there's the four cornerstones now there and the church has a nice little monument with some of the sections that we're looking at today, some of those verses, a really well air conditioned restroom that the church built there. My bus wanted to stay in the restroom because it can be pretty hot there. I'm intrigued by the name of the place Far West and it's just a reminder. Well for them, that was pretty far to the west, right? That was frontier-ish. I would love to know what's the future? It's a question I got there and I probably didn't give as good of an answer as you can give us right now. What's gonna happen to that site?
Dr. Alex Baugh:	00:43:48	Well, again, we just don't go around dedicating temple sites and not have something there. Again, there is a glorious future for

Missouri. We all know that the church is very strong in Missouri. We have a temple down the road in Kansas City, but it's almost Liberty. We have a temple going up in Springfield, Missouri. We have a temple in St. Louis. We're establishing Zion in a different way in Missouri and like I say, wonderful Latter-day Saint, Church is very well respected there, has a really strong presence. We'll have to wait and see. We'll probably have to catch it from Spirit World camera, but the Lord has His plan for the Saints in Missouri, for those sacred places in Zion. We'll let him fulfill his purposes in his own way, in his own time.

- | | | |
|-----------------|----------|---|
| John Bytheway: | 00:44:41 | Tell me time-wise, how long has the Independence Temple site been abandoned until they start the one in Far West? |
| Dr. Alex Baugh: | 00:44:50 | It was dedicated August 3rd, 1831. By this time it's what, 1838? So it's been seven years. |
| John Bytheway: | 00:44:57 | A long time. Giving temple sites that we haven't built temples on. There's a couple in a row there. |
| Dr. Alex Baugh: | 00:45:03 | The Clay County citizens got a little bit anxious that we were continuing to come there. Now there was only about 1500, 300 more than what we had in Jackson County, but they said we didn't really plan on you staying forever, but let's see if we can find you a place. And Doniphan says, okay, I think I can help them. And he does. When he's elected to the legislature, he creates actually two counties. One Davies County, which we're gonna be talking about, but also Caldwell. Again, the expectation was they have a right to be here. Let's see if we can at least give them their own territory. He does and creates this county and they immediately begin moving in there. By the end of 1836 the county is created on December 26th, 1836 but most of the saints had already left Clay County . They had their crops and things they had to survive. |
| | 00:45:57 | So they move in the winter, come spring, on April 7th, celebrating another year of the church. There's a decision by the church leaders in Missouri, we're gonna build a temple. They think, well, why not? We need a place to worship. I can tell you it would've been a temple, much like Kirtland. They say, let's get a committee together and form a committee to superintend the building of a temple. Well, what better time to do it than in July they decide to actually have a groundbreaking. |
| Hank Smith: | 00:46:33 | And Joseph doesn't know this. |

Dr. Alex Baugh:	00:46:37	We're still going, well, let's do this. They did it prematurely. But I have that account. Phelps decides to write Joseph Smith and say, well by the way, we're gonna build a temple. And here it is, Monday the 3rd of July, 1837 now was a great and glorious day at Far West, more than 1500 Saints assembled at this place and at half past eight in the morning, after prayer, singing, and an address, they proceeded to break ground for the Lord's house.
	00:47:15	The day was beautiful. The Spirit of the Lord was with us. Listen to this, an excavation for this great edifice. 110 feet long by 80 feet broad was nearly finished. There was a non-member there a non Latter-day Saint and he said, I couldn't believe it, using scrapers and shovels and pickaxes, in one day. I mean they didn't have any backhoes or, I mean. But now I have to say the ground is very pliable. It's deep rich soil, not rocks. It's 10 12 feet deep, but rich top soil. But the point is they're going, this is a good thing. I think we're doing the right thing. Joseph doesn't condemn them at all or say anything. Now he does come out real quickly for a short visit in November of 1837. He does say, maybe we ought to hold on this until we get a revelation on the subject. That's this revelation. So he goes back and by the time he gets back, this is when he almost turns around immediately and comes back to Far West.
Hank Smith:	00:48:22	That's gonna be his permanent move.
Dr. Alex Baugh:	00:48:24	Yeah. He's no longer, Kirtland's gone. He's not upset with it. I guess he was pleased with their ambition to have something there. This is the revelation confirming this is okay. In fact, he says, therefore I command you to build a house unto me. This is the formal injunction. So he says, we've got the general outline of the building, we gotta have some time, but let's next July 4th to have a actual formal construction beginning. Now, unfortunately we're going to have the problems that we'll encounter with the northern Missouri , but then he says, but labor diligently and see if we can finish that. Don't go in debt like we did in Kirtland, but I'll show a pattern to you about this temple. But John Wickliffe Rigdon son of Sidney Rigdon said that this building was to be patterned much like after the Kirtland temple with two auditoriums, upper hall, upper lower halls, so on.
	00:49:26	They were basically planning on an additional structure much like the Kirtland temple. That probably gave them some real hope. But the interesting thing is these latter verses, and this is what's going to cause problems, Joseph is told, and the church, this is verse 17, and again, verily I say unto you. It is my will that the city of Far West be built up speedily by the gathering of my

saints. And then look at verse 18, and also at other places should be appointed for stakes in the regions roundabout as they shall be manifest unto my servant Joseph. From time to time, Joseph's thinking big time here, Far West will be the center place for a gathering. But there will be other places. Now that plays into the very next section, which is the revelation regarding Adam-ondi-Ahman.

- John Bytheway: 00:50:21 I'm so glad you answered that question. Well, are we coming back or did we do something wrong? And so the Lord is saying, well, we're gonna build up Zion someplace else. But I like the way you answered that. Look, you don't dedicate a temple site and then undedicate it I guess. I'm just curious about the future of that place 'cause there's nothing there right now. There's a Community of Christ Church across the street.
- Dr. Alex Baugh: 00:50:47 Yeah.
- John Bytheway: 00:50:48 It's hilly and the busses get lost half the time.
- Hank Smith: 00:50:52 Yeah, if you're ever there with Alex, he will tell you about the dedication of the memorial and how Joseph F. Smith looked like he had a bad burrito for breakfast.
- Dr. Alex Baugh: 00:51:04 You remember that?
- Hank Smith: 00:51:06 He looks grumpy.
- Dr. Alex Baugh: 00:51:08 It was August 3rd, 1968 and they had a bunch of apostles there. Yeah, he was not a happy boy.
- John Bytheway: 00:51:15 Can you tell us, Alex, at its height, what was the population of Far West of members of the church at its peak there.
- Dr. Alex Baugh: 00:51:23 It's hard to determine and partially because we're only there a short time relatively, they start coming in, latter part of 36, get the county created, but then we are expelled. My estimates are that we probably had between five to 6,000 latter-day saints gather to Northern Missouri. How do I get that? Unfortunately, they're right in the middle of a census period. There's no census during this period of time. But one thing I have to go by is what I call Mormon defenders. When the Latter-day Saints are going against these Missourians are coming against them, we have about a thousand Mormon defenders, 900 to a thousand in Far West and a couple of hundred in Adam-ondi-Ahman. The average Mormon household is about five people per adult male. You times a thousand by five, you've got 5,000 plus you have

the saints up in Adam-ondi-Ahman probably about between five, maybe six, maybe at the high point, 7,000. Now that correlates with when we go over to Quincy, there's about 5,000 Mormons in Adams County. When the survey is taken in 1839, 40, we're gonna move up. Quincy grows by about 5,000 people. Well those, most of those are Latter-day Saints. Low end five, maybe high end six to seven, but it's not 15,000 or 12,000 that every now this is the whole county. This is Haun's Mill, this is Guymon's horse mill. This is all over, but Adam-ondi-Ahman adds a little bit more to that.

Hank Smith: 00:53:11 Yeah, it doesn't sound like much today, but then four to 5,000 in the general area. That's a lot of people.

Dr. Alex Baugh: 00:53:19 [Section 116](#) is the shortest section in the Doctrine and Covenants as we've mentioned. To understand that we have to realize that Joseph is now in Far West, the leadership of the church is in Far West. It's time to clear out Kirtland, Joseph is encouraging anyone who's not followed some of those apostates in Kirtland now come, we've got a place established come to Missouri. Well, we have a problem and that is that a lot of these saints coming from Ohio are poor. Well, in creating Davies County and Caldwell County, Caldwell County had been surveyed by the government since it was surveyed. You had to have the money up front to buy acreage. So it was a dollar and a quarter per acre in Davies County. The government had not surveyed Davies County. Anyone could go up to Davies County stake a claim of up to 160 acres.

00:54:22 You don't have to pay anything until the survey is taken place. This is why Joseph goes on an expedition in May. He's gonna go up there and see what the possibilities are and we have one rogue Latter-day Saint. Most people have heard his name and that's Lyman White. He's going to be an apostle, but he got the idea. I'm gonna go up there. I like it up there. He actually purchases a preemption claim, meaning someone had already staked out the property, but if I guarantee that I will buy it from him, I'll get the property. That was none other than [Adam Black](#). I won't go into that, but Adam Black is gonna be a leading antagonist out there. Lyman White is up in Davies County. He moves up there in February of 1838. So he's the first Latter-day Saint. But if Latter-day Saints are coming from Kirtland, Joseph's gonna say, well hey, if you don't have any money, go right up to Davies County.

00:55:26 There you can settle, you can improve your farm, build structures, but then you can file a preemption claim and then when that comes due, you'll need to pay. That was favorable for

many people who didn't have any means to actually buy property in Caldwell County. The problem is there, there are some people up there who've already settled. In fact, that's one reason why there was a division between Davies and Caldwell is because Doniphan felt like he needed to create two counties, one exclusively for the Mormons because there was some others up there that would not want to be attached to the Latter-day Saint County. There's some people up there that did not want to be part of that. He created two counties to see that the bill would pass, but that doesn't mean it's a free country, you can go anywhere you want. Lyman White's one of the first ones to go up there and establish this small home, and he operated a ferry on the Grand River.

00:56:24 What does Joseph do? Well, the Saints are gonna come from the East and from Kirtland. We need to scout out and see if there's land up here that we can see as a possibility for occupation. So on the 19th of May, he heads up with a small party. This is where he learns about this sacred place called [Adam-ondi-Ahman](#). To help us understand Adam-ondi-Ahman we have to understand how this understanding of a place where Adam lived actually came about. That begins in 1831. Joseph Smith is doing a revision of the Bible, which we call the JST, and you've talked about that on your podcast many times. Moses five and six in the Pearl of Great Price corresponds with Genesis four and it talks about Adam and Eve and their posterity in the lone and dreary world, which surely took place at Adam-ondi-Ahman after they were expelled from the Garden of Eden, they went to [Adam-ondi-Ahman](#).

00:57:24 I think it's important to mention that Brigham Young and Orson Hyde and some others mentioned that Jackson County was the place where the Garden of Eden was. And after their expulsion, Adam-ondi-Ahman is where they lived. Moses seven, for example, is a record of Enoch and his people and his creation of the city of Enoch. Was the city of Enoch close to Adam-ondi-Ahman? Well, we don't know, but we do know based upon this revelation that this is the place where Adam and Eve went to following the expulsion from the Garden of Eden. Well, in 1835, Joseph Smith asked WW Phelps, Phelps, I want you to come back to Kirtland. We need you to print the Doctrine and Covenants that didn't get printed in Jackson County and Independence, which was again the Evening and the Morning Star trying to publish the Book of Commandments. We're gonna try again.

00:58:21 We need you back here for your printing expertise. Phelps takes his son Waterman. Don't you love that name? Waterman. Guess

who he lives with? Well, none other than Joseph and Emma in that home that's now been rebuilt, reconstructed in 1835, that's where he would've lived with Joseph Smith. He's sitting there a couple of months into it. Lo and behold, Joseph Smith and Oliver Cowdery craft what is today, section 107 of the Doctrine & Covenants on priesthood and church government. What is mentioned in there section 107 is this outline of ancient priesthood government, the patriarchs and all of this. It's a fantastic section on priesthood. Then we read now in section 107, verse 53 through 57. One of you read that.

John Bytheway: 00:59:19 107 starting in verse 53, 3 years previous to the death of Adam. He called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests with the residue of his posterity who were righteous into the valley of Adam-ondi-Ahman and there bestowed upon them his last blessing. And the Lord appeared unto them and they rose up and blessed Adam and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam and said unto him, I have set thee to be at the head. A multitude of nations shall come of thee and thou art a prince over them forever. And Adam stood up in the midst of the congregation and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch and are to be testified of in due time.

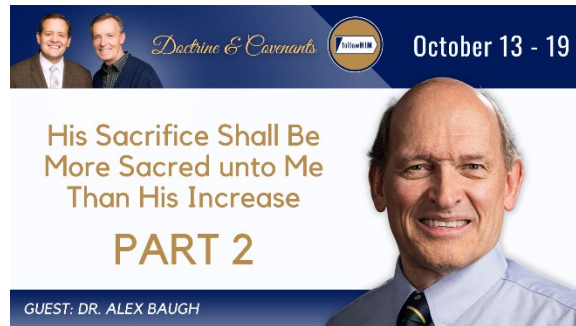
Dr. Alex Baugh: 01:00:16 Now, can you imagine there is no manuscript for this revelation. It's the actual printed document is all we have. Can you imagine Phelps coming home every night from the printing office and talking with Joseph and going, this is incredible. What is this Adam-ondi-Ahman? This is fantastic. He's so enamored by that. He creates a poem and puts it in the newspaper, the Messenger and Advocate, which is what it was called at the time. He puts this poem and it's fantastic. The world was once a garden place with all her glories common, and men did live a holy race and worship Jesus face to face at Adam-ondi-Ahman, that's hymn number 49 in our hymnal. I hope it's still there in the new one. He's enamored by that and he's so enamored he probably had to get permission from Emma to put it in the her 1835, 36 hymnal, but he puts it in there, makes just a couple of minor changes. Well, what happens on May 19th, Joseph Smith of 1838 he goes up there, he's with George W. Robinson who's keeping his scriptory book and what does he say? The Lord revealed to him that the place which is now called, well, how does it read? Let's just read that section, Hank. It's really short. You could almost memorize it.

Hank Smith:	01:01:42	Right. That makes a lot of sense, Alex, so this had been mentioned way back in 107. When you see this short section, you're going, well, how, where's the context? It's back there. Section 116 verse one, only verse, Spring Hill is named by the Lord Adam-ondi-Ahman because said he, it is the place where Adam shall come to visit his people, or the ancient of days shall sit as spoken of by Daniel the prophet.
Dr. Alex Baugh:	01:02:12	Okay, this gets people excited. The entry is written by George W. Robinson. I can only imagine that when Joseph went back and mentions to people, we found the place where we learned in section, it was their section three of the 1835 edition, but our section 107 that we know where Adam lived. Boy, that gets people excited. There's two reasons now people can go up there or want to go up there. It's where Adam lived and it's land is temporarily, we don't have to pay for it. It's pretty motivating. He mentions about the ancient of days. Now we're gonna go jump back to your Old Testament. I don't know if you discussed this in Daniel chapter seven, but here's verses nine through 10 and 13 through 14. Notice again the key phrase here is who is the ancient of days? We clearly know from Joseph Smith's this revelation, it's Adam. Now I think a lot of people, a lot of biblical scholars wonder who the ancient of days is. Well, we know. The Latter-day Saints know because of this revelation, but go ahead.
Hank Smith:	01:03:23	Daniel 7:9 I beheld till the thrones were cast down and the ancient of days did sit, whose garment was white as snow and the hair of his head, like the pure wool. His throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him and 10,000 times 10,000 stood before him. The judgment was set and the books were opened. John, you wanna take the other two? 13 & 14.
John Bytheway:	01:03:55	I saw in the night visions and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days and they brought him near before him and there was given him dominion and glory and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away in his kingdom, that which shall not be destroyed.
Dr. Alex Baugh:	01:04:21	You read that we understand who the Ancient of days was, was Adam who comes and joins him, but none other than the Son of man, meaning Son of man of holiness, Jesus Christ. This is the great council meeting, I guess you might say at Adam-ondi-Ahman before the Lord's final and last great appearing in the future. This was highly motivating to the Latter-day Saints to

think Missouri is a land of promise and this is where the final events of this dispensation will take place. Elder McConkie has written a lot on this in his book, the Millennial Messiah. He even says, what's 10,000 times 10,000? That's 100 million. This is maybe figurative, but a lot of people. When I tell my students there's gonna be a lot, they go, well, it's really a hundred million. I said, well, it'd kind of be hard to fit, but you remember who's gonna be there. Well, mortals and spirit world people and resurrected beings and that resurrected beings can hover and so, I don't know.

Hank Smith: 01:05:28 Like balcony seating.

Dr. Alex Baugh: 01:05:30 Yeah, yeah. It's descriptive. But at the same time, I think we have no idea how this is gonna play out other than the fact that this will be a grand council in which the final keys are delivered back to Adam, who will deliver them to the Son of man himself. As part of that great final wrapping up scene of this Earth's history. I wish we knew more about how that was to take place, but it got the Latter-day Saints excited and I think we can understand that this was very important to them and this was their hope and expectation.



- John Bytheway: 00:01 And now onto part two with Dr. Alex Baugh, Doctrine and Covenants 115 to 120. One of the things I was excited to ask you today was, I don't know if these are myths or hearsay or secondhand, thirdhand, accounts, people mention Adams altar. It's hard to imagine there were people there that you can't find a trace of, but Adam's stuff is still there. Also a Nephite altar, but when I researched it, I found, oh, actually what George W. Robinson wrote was a Nephite-ish altar, which changes the meaning dramatically.
- Dr. Alex Baugh: 00:39 You're spot on. Yeah.
- John Bytheway: 00:40 What can you tell us about those?
- Dr. Alex Baugh: 00:42 Well, I'm just gonna read to you what I wrote.
- Hank Smith: 00:46 What you're gonna read is that's from this new book, the Voice of the Lord, exploring the Doctrine & Covenants that you edited.
- Dr. Alex Baugh: 00:53 On this same occasion we get the following report. I'm gonna summarize just a little bit. When he identified this Spring Hill, it's so named by the brethren at that point in time as being Adam-ondi-Ahman, [George W. Robinson](#), who's keeping Joseph Smith's book, this is his journal, wrote that they discovered the remains quote of an old Nephite-ish altar and tower. This location soon became known by the saints that come here and soon thereafter who settled in the area as Tower Hill and significantly, however, there was considerable speculation regarding what it was that the company actually came across in early 1844. Willard Richards, the general church recorder, began making a transcription of Joseph Smith's journal, the scriptory book for inclusion in Joseph Smith's official history, generally referred to as the manuscript history of the church. When Richards came across the May 19th, 1838 entry made by [Robinson](#) about the location of Adam-ondi-Ahman and the ruins the prophet's company discovered on that occasion, Richards incorrectly altered the text to read that the remains located

there were part of an old Nephite altar or tower, replacing the word Nephite-ish, written by Robinson with Nephite.

02:23 This error by Richards was later perpetuated by BH Roberts when he added the manuscript history for publication in what became known as the history of the church. The mistake by both Richards and Roberts is significant since it has led to the erroneous conclusion by some that the stone work or rubble discovered on Tower Hill was actually a remnant from the Nephite civilization in the Book of Mormon, which would've been about 600 BC to 400 AD as we know, when in fact the term Robinson used was Nephite-ish. So what did Robinson mean when he reported that stone ruins were Nephite-ish? It's important to note that in the 1830s, many Latter-day Saints considered the North American Indian tribes or the indigenous people were descendants of earlier Nephite Lamanite civilization in the Book of Mormon. With that understanding, Robinson may have simply been trying to convey the idea that the prophets company, what they discovered on this occasion were the remains of what appeared to be a sacred ancient, meaning old, stone structure of some kind erected by the Native Americans, meaning Nephite-ish, not Book of Mormon.

03:36 It's significant to note that George Robinson's description of what Joseph Smith's company discovered on this occasion aligns with the findings from an archeological excavation conducted in 1979 and 80 by Ray Metheny, a former professor of anthropology at Brigham Young University. Metheny and his team concluded that what Joseph Smith and his company discovered on this occasion were the remains of a stone structure that was part of an ancient Native American burial ground dating to the early part of the late woodland period, which is 500 to 1000AD I share that with you. Number one, it's not Adamic altar. Number two, it's not Nephite, it's Native American. That bears out. Why did people say they saw Adam's altar? Well, when they come up there and they go to this site and they see this remains, those who are there say, well, yeah, this is where Adam offered sacrifices.

04:38 This was his altar. They're naturally assuming, oh, this is Adam's altar. It's not Adamic and it's not Nephite, it's Nephite-ish meaning ancient Native American. We've got to eliminate some of the speculation on this, but again, to the Latter-day Saints, if they came up there, they'd go, this must be Adam's altar. Eliza Snow comes up and says, I saw Adam's altar. Well, you thought you did, but it's not that that should not be a demeaning of faith by any means. It's just that they did not know and understand that this is where it happened, where Adam did offer sacrifices

according to Joseph Smith, but what remains there was not from Adam or Nephite the Nephite civilization.

- John Bytheway: 05:26 I'm so grateful for good scholars and scholarship like that. I tried to hunt it down myself and that's when I found, well, actually it was Nephite-ish and I thought, well, that changes the meaning dramatically. I appreciate that restatement. This is a special place from what we're reading right here.
- Hank Smith: 05:43 Yeah. Alex, for those listening, let me make sure I have it right. Maybe those listening, it'll benefit them because I wanna make sure I get this right. This is why we have great scholarship like that. We don't have to perpetuate things that aren't true. Alex has done incredible work here to find out, okay, what happened? Joseph Smith goes up to Spring Hill, which is outside of Caldwell County. It's north in Davies County where Lyman White lives. So while there he received section 116 saying, this is the place [Adam-ondi-Ahman](#), which was referenced earlier in earlier sections of the Doctrine & Covenants. They also find an altar there, and according to George Robinson, while there they find the remains of some stone structure. Joseph calls it Nephite-ish, which George Robinson, his clerk, writes Joseph called it Nephite-ish, ISH. Later on Willard Richards is basically copying that into another history changes Nephite-ish to Nephite. B.H. Roberts using Willard Richards history perpetuates that same idea. I know this is getting complicated, Alex, but I think I got it so far.
- Dr. Alex Baugh: 07:01 You got it. You're right on.
- Hank Smith: 07:03 Your research has shown that the word Nephite-ish is not Nephite. Nephite-ish. Those are two different words, like the Nephites versus Nephite. Then in 1979, there's some archeological work done there from Dr. what'd you say his name was?
- Dr. Alex Baugh: 07:21 It was Ray Metheny.
- Hank Smith: 07:22 Metheny. He says, yes, what they found was probably between 500 to 1000AD, which you would say is Nephite-ish, like Nephite makes sense, Native American. But the reason a lot of Latter-day Saints and even today, Latter-day Saints go there and say, oh, Joseph Smith found Adam's altar is conflating two different ideas that Joseph would talk about Adam there, and Adam offered sacrifice here. Oh, and here's this pile of rubble. They conflate those two. Those statements get perpetuated. How did I do?

Dr. Alex Baugh:	08:01	That's well done. In summary, you can just basically say it wasn't Adamic, it doesn't come from Adam. It's thousands and thousands of years later. B, it's not Nephite, it's of Native American origin. This would be the Woodland period that's all up and down the Mississippi Valley. It's prevalent. We can date that with great accuracy. But again, if you were a saint living in Missouri and you go up there and they say, well, this is where Adam offered sacrifices, you immediately associate what ruins you see there as being, oh, that must be his altar. Well, no.
Hank Smith:	08:41	And Joseph Smith didn't say that.
Dr. Alex Baugh:	08:45	He didn't say that.
Hank Smith:	08:46	Yeah.
John Bytheway:	08:47	My understanding is for years, tourists would grab stones and take them home.
Hank Smith:	08:53	Well, if you're gonna find...
John Bytheway:	08:53	I got a piece of Adam's altar here. Right over there by the dresser and you're like ah.
Hank Smith:	08:58	Alex that is so helpful. John I liked what you said, good scholarship. That takes 1. training, 2. time and effort to comb through all of that Alex.
John Bytheway:	09:14	And the importance of finding the original source. Where's the first time this was written down and that was your George Robinson statement.
Dr. Alex Baugh:	09:23	I was not the major player in that, but there was intentional purpose to try to help Latter-day Saints who loved to go there, have a good experience and know what it really is. The signage there at Adam-ondi-Ahman today is so good and it will explain some of these things that they're fables. It does not fit with the documentation. Let me just add something there to the Adam-ondi-Ahman settlement. Fortunately, because of LaMar Berrett and I got to work with him on a few things before he retired and passed away, but he did extensive research on the settlement side of Adam-ondi-Ahman. There were no brick homes, but they have found some remnants of the LDS occupation. LaMar Berrett was able to find Lyman White's cabin. I think we can safely say that while they were on their horses, they did not have George Robinson write this information.

	10:27	They probably went to Lyman White's where they were staying and recorded what they had experienced that day. That cabin has been found. It has been marked. It's a little bit hard to find, but it is there and we're absolutely certain that's where it was. He was also building a larger cabin up on the hill for those who have been there. If you walk off the hill, what we call Tower Hill, there's a marker there where that stone structure was located. But if you walk off the hill there, off the hill a little bit is where another cabin was being built. At the time that was unfinished, that Lyman White before the Latter-day Saints had to leave Adam-ondi-Ahman. But it's just a wonderful historic place. Much misunderstood but certainly sacred in terms of a sacred past. But also I want to emphasize a sacred future.
	11:23	We probably can't even envision what's going to be there, other than something super grand and glorious. We'll let the gospel play out and see where and how that all happens in the end, but I believe the revelation with all my heart to know that this is part of the Lord's glorious Second Coming where he will come to his Saints and at the place where Earth's history began. It will also be a place where it will end in some marvelous fashion. It's worth going to it, feeling the idea of the spirit of what might have happened and what will happen.
John Bytheway:	12:04	Hank, from now on I'm gonna call it Towerish Hill. When we go there.
Hank Smith:	12:07	Towerish. Now everyone listening, be careful. If you go to Adam-ondi-Ahman and just start walking around, I had a good friend, his name's Dave Norton, lives up in northern Utah County who was tramping around in there. We actually were sent out to read our scriptures. We were there as EFY counselors. He sat down in a ticks nest and we spent the rest... We spent the rest of the day picking ticks out of Dave. So Dave, if you're listening, when I go to Adam-ondi-Ahman these days, I do not go and sit down in the grass.
John Bytheway:	12:49	So a memorable moment for a different reason.
Dr. Alex Baugh:	12:52	Also called chiggers.
Hank Smith:	12:54	Yes. Oh man.
Dr. Alex Baugh:	12:57	Yeah. If you tramp through a little bit, you gotta be careful.
Hank Smith:	13:00	Yeah, be careful.

John Bytheway:	13:01	Just stay on the air con bus and have somebody go read the plaque.
Hank Smith:	13:07	That's a great idea, Alex. Let's keep going. Section 117.
Dr. Alex Baugh:	13:14	Okay. The saints are encouraged to leave Kirtland. There's land here available. Every aspect of encouragement was given, but we have a couple of our church leaders staying behind. I can understand. I'm sympathetic to them, both of whom had every reason to actually do that. But this revelation, again is part of those four that are canonized on July 8th. Joseph was trying to find out what counsel I need to give and what Lord would give for all these different things going on in Far West, but nonetheless, we are all familiar with the name of Newel K. Whitney. What a stalwart, stalwart person. He's tried to, of course, keep the church together in Kirtland for eight years, seven, eight years. Now everybody's leaving. Well, he needs to wrap up his business affairs and come to Missouri as well. That the first part of section 117 is a calling both William Marks.
	14:10	Now, William Marks is the temporary or the, how do I say it? The replacement stake president. He's the stake president in Kirtland. Now, as Joseph's saying, let's all gather to Missouri, to Far West, to Adam-ondi-Ahman and Davies County. Let's do it before the snowfalls okay? It's easier to travel in better weather. That's why they say before the next snows, please come here and take up your residence for William Marks, take up your residence in Far West where he would be the stake president. Because he's transferring as being this short-lived stake president in Kirtland, become the stake president in Far West, not surprising. Guess who was called to be the first stake president in Nauvoo, but William Marks. But he never gets to get to Missouri because by the time he's gonna try to come en route, they're expelled and of course they'll be settling up in Commerce and then Nauvoo, he won't make it there in time to fulfill that hoped for recommendation to be the stake president.
	15:17	Same thing with Newel K. Whitney. He never made it to Missouri. He was trying to do his best to close up shop and come west. Sadly, there is a reproof there that I think we can take too firmly maybe, but notice again verse 11, let my servant Newel K. Whitney be ashamed of the Nicolaitane band and all their secret abominations and all of the littleness of soul before me. This is a reproof. Obviously that was probably having reference to, your New Testament scholars would probably know more about this than I would, but to the Nicolaitanes in Revelations chapter two of the New Testament Bible commentaries believe they were a heretical set who followed

the teachings of a man by the name of Nicholas, who was one of the deacons of the early Christian Church who became an apostate, denied the true faith and began leading people to commit sexual immorality.

16:19 That's not a condemnation in the sense that he's associating with them, but I think he's trying to resolve the debts and the problems associated with the bank failure and other things. These people are bad people, some of them back there. Leave things behind, come west. It's not that he's adjoining them or anything else. He's trying to resolve these issues now to replace that effort of Newel K. Whitney, Joseph sends Oliver Granger back there. [Oliver Granger](#) is meant to settle Joseph Smith's debts and the other problems associated with the failure of the bank. He goes back there and unfortunately he actually leads the church there for, because we're gonna keep a group. They never come or they come really late to Nauvoo, but he's gonna preside over the saints there for a short time. Unfortunately, he dies in 1841 and his gravestone, you can see in the Kirtland North cemetery there, his daughter is Sarah Melissa Granger Kimball, who becomes a very influential woman's leader in the Relief Society and a terrific person. And of course it's her little sewing group that gets the Relief Society started. That's just a little postscript. But anyway, section 117, I wouldn't read too harsh a condemnation on both these men, just Lord and Joseph saying, we need to close up shop, come where the saints are.

Hank Smith: 17:57 Yeah, I like that. Newel K. Whitney has done some incredible things. This should not be the verse that you go, okay, that's what he's all about. He's not part of this apostate group. He is associating with them and the Lord's like leave it and come and get outta there, and he is probably outta the goodness of his heart. He's friends with some of these people. He's trying to work it out and the Lord's saying it's not gonna work. Let's go.

Dr. Alex Baugh: 18:26 No question about it. Follow what I'm teaching you and telling you to do. Come and open that heart up and don't try to stay any longer. Hank, you said that very, very well.

Hank Smith: 18:38 Alright, we're gonna move now to 118.

Dr. Alex Baugh: 18:42 At the beginning of the podcast. You read that wonderful introduction where we've lost four apostles in short order, we actually lose a couple more. It's a call for the new members of the Quorum of the Twelve to go on a collective mission to [Great Britain](#). Now, this would be the second mission of the Quorum leadership, but in this case, the first mission being the [Heber C. Kimball](#), Orson Hyde mission in 1837 in which they go to the

Preston area, Lancaster County in England. They're so successful. Joseph is getting word from England of the success of these two great apostles and says, it's time we send the missionary effort by means of the entire Quorum of the Twelve. This is an important revelation for a couple of reasons. Those are the two reasons really. We've got to continue the mission in a second wave, two, we've gotta fill that Quorum.

19:45 Let's go to verse six. Here's the people who are gonna be called here. John Taylor, John E. Page, Wilford Woodruff, and Willard Richards. Who are the ones that we've lost? These are the following that will be familiar to many Latter-day Saints. The first one is John F. Boynton. Boynton is an incredible figure in early church history, but he was part of the Kirtland fallout, as is Lyman E. Johnson and Luke S. Johnson. These are two of the brothers that were part of the John Johnson, Alice or Elsa Johnson family. Then the final one is McClellan and he's gonna cause a little bit more problems later down the road here. Well, these are the ones called to fulfill that, and you can see that now in verse six is John Taylor, John E. Page, Wilford Woodruff and Willard Richards. Now, off the top of your head, which two names stick out of those four?

20:50 Future President John Taylor and future President Wilford Woodruff. Well, look who's stuck in the middle is John E. Page. Had John E. Page remained faithful, he outlived John Taylor, he could have been President of the Church based upon the seniority in the Quorum of the Twelve. Side note, but you can't beat John Taylor, Wilford Woodruff for greatness as presidents. But I thought that was quite interesting and of course Willard Richards is going to play an important role as well for many years, but he dies in the 1850s. But anyway, those are the four who are called. Well, when are they supposed to go? Well, Joseph receives this revelation which says, let them go next spring and depart and go over the great waters in their promulgate, my gospel. But when are they supposed to actually make that departure? What date can we tie that in with another revelation?

Hank Smith: 21:49 April 26th.

Dr. Alex Baugh: 21:51 Okay. Do you remember again, we talked about Section 115 saying that they would recommence building, but they were to come assemble at Far West, we'll rededicate the site, we'll start the construction and we'll send you guys off. Most Latter-day Saints have heard the story where most of the Latter-day Saints left Far West, Caldwell County and Davies County in February and March of 1839. They make their way to Quincy, including

members of the Twelve. Sure enough, April's coming around the corner. They have a conference of the church in Quincy. The question is asked, should the Twelve go back and there fulfill the revelation?

22:39 Hold it, we just left and then we need to go back. I think it was Joseph Smith Sr., Joseph's father said, Brigham, the will is the deed. The Lord knows you want to go, but the circumstances are such that it's gonna be pretty hard. Brigham thinks about it and says, let's go. It's a little messy but by April, 1839, when the Twelve return to Far West, there were only eight ordained apostles, and unfortunately, Orson Hyde was not in good standing. Only five of the members of the Twelve who had been ordained went, but they also took Wilford Woodruff, who has now not been ordained, but he's caught up to them. He had been in Maine and was leading a group of Latter-day Saints west. He received his letter of appointment to the Twelve telling him, come to Far West. Well he got as far as Illinois and George A. Smith was also not ordained, and he's been added to the quorum because we've lost Thomas B. Marsh. Marsh is out. I know that's a little confusing, but the point is, we have enough apostles. We have a majority quorum, seven of 12 I think. Seven of 12. So they get there. They came under cover of darkness. Of course, this was one of the [Missouri](#) antagonists, a man by the name of Sam Bogart. He's all over the board against the Latter-day Saints. He turned out to be a real dog breath. Bad word, but my seminary teacher used that all the time. Darryl Dixon. But anyway.

Hank Smith: 24:21 He was a dog breath.

Dr. Alex Baugh: 24:22 He ended up, after the Latter-day Saints left, he murdered a guy and then fled to Texas. There were some bad guys involved in all this.

Hank Smith: 24:31 Yeah,

Dr. Alex Baugh: 24:32 He apparently was aware of this so-called revelation that the Twelve should return and, and he said, they won't dare. This is the craziest thing I've ever heard. They were a little bit worried, but they made it there under the cover darkness and in the early morning hours, I'm guessing probably 4, 5, 6 o'clock. Well, there they had this wonderful, wonderful ceremony. I hope you don't mind. I'm going to read Wilford Woodruff's account. This is the only time he's been to Missouri since, well, he came on Zion's camp. That was it. But he wasn't part of the Far West experience. He comes back and he's the best journal keeper on planet Earth here. He says this in his journal that a council held

at Far West by the Twelve high priest, elders and priests. On the 26th of April, 1839, the following resolutions were adopted. Now, there were a few other stragglers that assembled there. Resolved that the following person should no more be fellowshipped into the Church of Jesus Christ of Latter-day Saints, but excommunicated from the same. He then lists the name of 20 individuals So they said, sorry you guys didn't hold up

- 25:43 The council then proceeded to the building spot of the Lord's house when the following business was transacted. Part of a hymn was sung on the mission of the Twelve. Elder Cutler, this is Alpheus Cutler, the master workman of the house then recommenced laying the foundation of the Lord's house agreeable to revelation by rolling up a stone near the southeast corner. If you see that southeast corner, apparently he moved it more into place. Well, that cornerstone is still there, and John, you mentioned it and I'll tell you a little story about that. The following of the Twelve were present. Again, this is Wilford Woodruff, Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor. By the way, John E. Page and John Taylor had been ordained in December before the exodus who had been previously nominated by the First Presidency accepted by the Twelve and acknowledged by the church.
- 26:38 So he's acknowledging their replacement also. Then he says they were ordained to the office of the Twelve to fill the place of those who had fallen. Darwin Chase and Norman Shear, who had recently been released from Richmond Jail. These were two young guys. They let them go. This is where Parley P. Pratt is stuck along with King Follett and some others. But these two young men were released. They met them there. Then they said that they were ordained to the office of seventies. Well, here it is. The Twelve then offered up a vocal prayer in the following order. Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. There's the new ones and the current ones, after which we sang, Adam-ondi-Ahman. There you go. And then the Twelve took the parting hand, their leave of following the Saints agreeable to revelation.
- 27:36 Then he mentions others who were there. Elder Cutler then placed the stone before alluded to in its regular position, after which in consequence of the peculiar situation of the saints, he thought it wisdom to adjourn until some future time when the Lord should open the way, expressing his determination then to proceed with the building. That's straight from Wilford Woodruff's journal. We hope maybe we can come back and

finally put this thing together. But I'm just so grateful he did that. After the Saints leave, John Whitmer, who'd been a member of the Missouri presidency, along with his brother David Whitmer and W.W. Phelps, the Whitmer family, the whole clan moved to Richmond. But when the Mormons were leaving Far West, he said, well, it was in my name and in Phelps's name, I'm gonna go back and occupy that property, which he did. He died in 1878.

28:30 He lived just a half a mile west of the temple site. The interesting thing about him is that he retained that temple property and deemed it as being sacred. He believed in the restoration. He just couldn't come to grips with some of the leadership responsibilities and Joseph Smith in some other kinds of ways. But the point is he oversaw that property where that temple corner was part of his property. He maintained that he wouldn't let anyone disturb it and it fell fallow. I mean, cattle would graze there, but he left the stones intact when the church purchased this property, well, it's actually purchased by Missouri actually the Central State's Mission President, a man by the name of Samuel O. Bennion. Then from that point, the church owns it. But the point is we just left it fallow. Then the decision was made with Alvin R. Dyer to actually go back there and restore that property a little bit.

29:34 After all, it is a temple dedicated site. The interesting thing is, is Latter-day Saints can go there and John, you mentioned it and Hank, you've been there. Emil Fetzer, who was the architect, planned for those stones to be embedded in cement so they wouldn't deteriorate as much. It probably wasn't the best thing to do, but that's what was decided. But every time we go there, for years, I said, I want you to stand on the southeast corner where Wilford Woodruff and George A. Smith were ordained apostles. I took my kids, we went to Liberty Jail and they go, where are we going dad? I said, we're going up to Far West. Okay, what's up there? And I explained all these things. I said, but when we get there, I'm gonna take your picture and you're gonna stand on the very cornerstone that George A. Smith and Wilford Woodruff were ordained apostles of the Lord Jesus Christ. I'm gonna take your picture and someday you'll take it to your seminary class and you'll show them when you're talking in church history or Doctrine & Covenants. So we get up there, I think it was 1995.

Hank Smith: 30:35 We're gonna be the coolest kids in the school with our picture.

Dr. Alex Baugh: 30:39 As if that's cool. You know, we get up there, we walk over there and sure enough, the sites people had put down these, you've

seen them, these plexiglass covers over and my kids are going, neener, neener, neener, dad, you're not, you can't do it. I said, no, hold it. Let me look here. Well, there's this gap space underneath and they've actually put some two by fours in there. They are really trying to stop you. Yeah, they're gonna stop me. I move those two by fours over. You get down on your knees and you stick your hand in there. I'm gonna take your picture, you're touching the stone and they're going, dad, come on. No dad, no. And it's muddy and it was, it was wet. I said, well, you get down. Sure enough, they do. This was in the days before digital photography. I can't find that photo anywhere.

Hank Smith:	31:34	Oh no.
Dr. Alex Baugh:	31:34	I can't find it. But we came back when Lincoln turned 200 and we went to Springfield, came back and we said, yep, you're gonna do the same thing 'cause I can't find that photo. So I took them when they were older too. Anyways, it's just a funny thing about it, but I do tell my students, when you go to Far West, go down there, touch that stone, send me a picture. I've already gotten one from fall semester. They've been sending them to me from time to time.
Hank Smith:	32:00	I think I sent one to you once.
Dr. Alex Baugh:	32:02	You probably did Hank.
John Bytheway:	32:04	I'm gonna do one next year.
Dr. Alex Baugh:	32:06	So John, we need one from you.
John Bytheway:	32:09	Okay. Deal.
Dr. Alex Baugh:	32:10	That was a crazy diversion, but sacred ground for a lot of reasons. One of them is where the Twelve left on their mission and where George A. Smith and future president of the church Wilford Woodruff ordained apostles.
Hank Smith:	32:25	Well, I think we'll give out your email address and see if we can get a couple thousand of those pictures
John Bytheway:	32:29	People touching that stone. I remember that following this, you know, because there had been threats. You can't come back here. As you were saying, you can't come back to Far West, it's too dangerous. But Brigham Young leads them under the cover of night. They do the business there exactly as outlined here in Section 118. But on their way home, they wanted to stop by

apostate Isaac Russell's house. So Theodore Turley knocks on the door and his wife says, oh, come in Brother Turley. He says, well, I can't, I'll lose my company. They see Isaac Russell. He said, well who's your company? And he says, the Twelve, he repeats it. The Twelve. Basically, they fulfilled the prophecy.

Hank Smith:	33:14	And they had to let him know.
John Bytheway:	33:17	He had to let him know.
Dr. Alex Baugh:	33:19	Yeah, it meant that much.
John Bytheway:	33:20	That we just fulfilled it. See you later. But I kind of like that idea of we're gonna make sure this, if we have something to do with it, we're going to make sure this revelation is fulfilled.
Dr. Alex Baugh:	33:33	It left a real legacy of their faith, their commitment to fulfill a revelation in spite of the circumstances.
Hank Smith:	33:43	Yeah. Tells you about Brigham too, doesn't it?
John Bytheway:	33:45	Mm-hmm. Lion of the Lord.
Hank Smith:	33:48	Alex, section 119 has some impact on the rest of the church, even to this day.
Dr. Alex Baugh:	33:56	No question about it.
John Bytheway:	34:00	Has that had an impact? Hank what's in, what's in 119, huh?
Hank Smith:	34:03	Yeah, I mean Alex is dealing with the name of the church, that major change in 115. Now it's not a new idea, but it's gonna be implemented in the church. Tithing. Talk to us about this.
Dr. Alex Baugh:	34:16	Well, it actually goes back to December of 1837 when they start settling in Far West. They come up into Caldwell County. The Missouri bishopric at that time again was Edward Partridge, Isaac Morley and this John Coral. They didn't have a lot to have consecrated because they're getting kicked around. The Missouri bishopric proposed that the Saints in Missouri be tithed 2% of their annual net worth, which would fulfill consecration. Does that make sense? If you had two cows, a wheelbarrow, I mean I can't even figure it out. But the point is, take your net worth. What's 2% of that? If every one of you do that, that will be our consecration. You know, you don't have property right now or whatever. That was the effort. Now we've tried to explain that in the Joseph Smith Papers volume, but

instead of consecrating everything to the bishop, just consecrate 2% of your net worth and we can probably sustain some of the financial situation of the church. And in other words, your consecration for this year would be 2% of what you have in your net worth.

- Hank Smith: 35:34 They're altering it a little bit. What they were trying to do in Jackson County. We're not doing that up here. We're gonna do something a little different.
- Dr. Alex Baugh: 35:41 Yeah, you don't consecrate your entire thing and then we give you a deed, we've gotta jumpstart this thing 2%. You have a hundred dollars worth of property, yours is \$2 of ownership. That's what they were doing. And then here comes Joseph Smith. They're going, well, is this going to work? He inquires and says very plainly, the revelation says, okay, the bishop's gonna oversee this. Okay, verse one because he's the one who has received consecrated properties before. But we need to build the temple in Far West. We have debts that we're going to incur, but we will from here on out call our consecration, I guess you could say simply tithing. Their definition of this in this revelation is after that, after you've consecrated 2% of your net worth from here on out, the best way we can manage consecration is by saying after that those who have been tithed shall pay one 10th of all their interest annually. This shall be a standing law unto them forever for my holy priesthood saith the Lord. We're not giving out consecration deeds and saying, this is yours. You give it to us and we give it back, now here's your stewardship. Give us the surplus. Your surplus every year is 10% of your interest or income. Does that make sense?
- Hank Smith: 37:14 I'm channeling my inner Steve Harper here. This doesn't replace the law of consecration that we promise in the temple. That we covenant in the temple. We're not in Jackson County anymore.
- Dr. Alex Baugh: 37:26 Your consecration and my consecration and everyone's consecration is the same 10% of your interest annually or income. Again, they're living consecration. It's just your consecration is now equal across the board. Your stewardship is your personal property. And I'm trying to say we're still living consecration just in a different format. That may or may not make sense, but they clearly understood even though today it's a little bit easier for us in a lot of ways because we're in a monetary society versus an agrarian one. They would've had to adapt somewhat. Try to figure out, okay, what is it that I would, the Lord would accept of my consecration? Tithing is the donation of one 10th of one's income to God's church. That's D&C 119:3-4. Interest is understood to mean income. All

members who have income should pay tithing. Interest in this context refers to any profit, compensation or increase including wages, business profits, or any other source of income.

38:35 Well, the Lord still leaves it up to the individual to this is what the guidelines are, this is what a full tithe would represent in that terminology. I do have to say I love Thomas Monson's statement here. Every bishop can testify from personal experience that when members of the church pay their tithing honestly and faithfully, they have very little difficulty keeping the other commandments of God. It's a great measuring tool for activity, for responsibility, for commitment in the church. Our saints do a great job. I think any bishop will say they are consecrated beings. My ward is a consecrated, and time, talents, tithing. What a great thing. This is [President Oak's](#) testimony of tithing given in April 1994. During World War II my widowed mother supported her three young children on a school teacher's salary that was meager.

39:39 When I became conscious that we went without some desirable things because we didn't have enough money I asked my mother why she paid so much of her salary as tithing. I've never forgotten her explanation. Dallin, there might be some people who can get along without paying tithing, but we can't. The Lord has chosen to take your father and lead me to raise you children. I cannot do without the blessings of the Lord. I obtain those blessings by paying an honest tithing. When I pay my tithing, I have the Lord's promise that he will bless us. We must have those blessings if we are to get along. Isn't that a great perspective? We all can testify the blessings of tithing and it's not just monetary. It's so many other aspects of life that seem to come together and work together for our good.

John Bytheway: 40:29 I remember this verse from seminary a long time ago. This stone, this is Genesis chapter 28, verse 22. This stone, which I have set for a pillar, shall be God's house. And of all that thou shalt give me I will surely give the 10th unto thee. That shows you the ancient roots of the idea of the 10th, which is interesting. But I think what you were teaching us, Alex, what I experienced doing tithing settlement was it was a joy to meet with those consecrated saints. Let's put it that way. Some of those members, I saw them on Sundays. I didn't see them in the bishop's office very often except for a recommend or tithing settlement. But that was some of the sweetest times was those they would've been there no matter who the bishop was. They loved the Lord and for that they loved to of all you've given me, I'll surely give the 10th to the Lord. That was a sweet time.

Hank Smith:	41:27	Yeah. I've occasionally heard critics of the church talk about this greedy church that has X amount of dollars and still takes 30 cents from this person in Africa. In my mind, the reason the church asks this is because the church, and we here, truly believe that tithing blesses the tithe payer. We believe that we would not want to take that opportunity for a blessing from someone else. I get that some people do not understand how that blesses the tithe payer, but all three of us would say, no tithing blesses me more than the money I'm giving more than the church. I do not want to miss out on those blessings. Like President Oak's mother said.
John Bytheway:	42:19	This is one of the easier things. It's like simple math. Hank its that poster I saw those who danced were thought to be quite insane by those who could not hear the music. For me it's like, oh, this is one of the easier ones.
Hank Smith:	42:39	What does Paul say? The natural man cannot receive the things of God. They are darkness to him.
Dr. Alex Baugh:	42:47	I've always told my children, I promise you, you can always get along better with nine-tenths than 10 tenths. It's kind of incongruent faith. It doesn't make sense on paper, but you'll be just fine. You will receive blessings. Lord pours them out. You don't have room enough to receive it.
Hank Smith:	43:05	Just personally, I love money. It's a bad thing, but I mean it's pretty toxic. I even ironed my money when I was a kid. I love money. One way that tithing has blessed me is it checks my heart periodically. Do you still love me more than these? I have to have that regular check in with the Lord. Yes. I still love you more than this. For me personally, I cannot go without tithing because money can for me personally get into my heart.
John Bytheway:	43:41	Hank, Alex, when I was on my mission, I got a letter from my dad and he told me when he was investigating the church, he joined when he was 24, he had heard the promise of Malachi, which is like over the top beautiful. I will open you the windows of heaven and pour you out a blessing, there shall not be room enough to receive it. And my dad said, I decided to pay tithing before I was baptized to see what would happen. I thought, wow dad, that's pretty cool. So he sent me that a letter when I was on my mission and the rest is history. Prove me now herewith try it, see what happens.
Dr. Alex Baugh:	44:20	I do remember a talk by President Hinckley . He says, what's so remarkable about tithing is if the government did a similar program, everyone share and share alike, and if you don't have

much, you don't have to give much. It would solve our tax laws almost immediately.

John Bytheway: 44:37 Yeah. Instead of volumes of tax law. It's always been interesting to me that when this widow threw her mite the widows mite into the temple treasury, Jesus didn't say, guys, go get that and give it back to her. He let her do that. It blesses those who have so little and those who have so much. It's a check on our heart. Like you said, Hank.

Hank Smith: 45:04 Yeah. In the manual there's a link to [Elder Bednar's](#) 2013 talk the Windows of Heaven. He makes an invitation here. It's pretty bold. He says, the honest payment of tithing is much more than a duty. It is an important step in the process of personal sanctification. To those of you who pay tithing, I commend you. To those of you who presently are not obeying the law of tithing. I invite you to consider your ways and repent. I testify that by your obedience to this law of the Lord, the windows of heaven will be opened to you. Please do not procrastinate the day of your repentance. I testify spiritual and temporal blessings come into our lives as we live the law of tithing. It's a wonderful talk. You should read the whole thing. He talks about being on the council of the disposition of the tithes in the talk and his experiences there. It's really wonderful. Alex, do we wanna look at section 120?

Dr. Alex Baugh: 46:13 Yeah. This is really in a sense a continuum of 119. In other words, okay, this is the law of the tithe that we are going to institute at this point in time. But who manages those offerings? We know the bishop receives them on behalf of the church. But what about disbursement today. And today, this is a very simplistic explanation, but section 120 has been a really good guide for the presidents and administrations of the church simply because the First Presidency will have complete oversight of the tithes of the church helped and assisted by the bishop and his council. Now again, in 1838, this would've been Bishop Partridge and Isaac Morley and then John Coral at one time, but Titus Billings. Then the other one mentioned, of course is, and by my high council, well you gotta remember, the Quorum of the Twelve is headed all the way to Great Britain.

47:21 They're initially not involved in this like we would say today. Meaning the Quorum of the Twelve is part of that disposition of the council of tithes. I think this was given to say, okay, who should oversee it? The Twelve are leaving. Well, the First Presidency isn't, the bishop's here, and we have a high council. We have the first Presiding Bishopric of the church. That became their responsibility as well as the Quorum of the Twelve

when there was no way you can have individual councils of high priests, stake high councils manage the affairs. So it only makes sense. I have to say this verse, is since quoted every single April Conference. It's when an independent auditor indicates when the audit report is executed that it has been done under the direction of the council on the disposition of tithes. It's usually one where I tell my kids, you can probably not watch General Conference and go get your ice cream and come back during the audit report. But it's nonetheless to try to demonstrate to the church that your funds, your tithes are honestly kept and expended.

- John Bytheway: 48:37 Imagine the burden of that. I think I remember that [President Hinckley](#) said he had a widow's mite on his desk to remind him of those out there paying tithing and to be careful how you use this money. And I trust him. Once it's gone, it's gone. I know they feel that burden.
- Hank Smith: 48:55 John, I hope everybody heard that. Because I'd say it too. I trust the church. I trust that council, I trust them. I will continue to pay my tithing.
- Dr. Alex Baugh: 49:07 The weight of the responsibility of those precious sacrifices by, like you say, the widow in West Africa. That's gotta bear some weight on them.
- Hank Smith: 49:19 I'm sure the Lord takes that very seriously and I'm sure they do as well. I wanna give everybody listening an opportunity here. If you're like me and you're almost addicted to Alex Baugh and you want to continue this discussion, we'll put a link in our show notes for, we actually did three parts of an episode four years ago for section 121 through 123 where Alex basically fills in the gap here between section 120 and 121. So you could say, I would love for this to continue. Well, you can get a younger version of Alex four years ago. We also have out a Voices of the Restoration episode with Dr. Dirkmaat about the period here between section 120 and 121 and even before.
- Dr. Alex Baugh: 50:05 I really hope the Adam-ondi-Ahman meeting will include mortals, resurrected beings and spirit world soon to be, I'll look forward to being with you two wonderful people. We'll return there.
- Hank Smith: 50:20 Well, I'll find you Alex. I'm sure you'll have a front row seat. There'll be reserved seating for you.

John Bytheway:	50:25	VIP. They're gonna need some help setting up the chairs. I mean, I want to come.
Dr. Alex Baugh:	50:32	Well, I'll probably have to take 'em down. So.
Hank Smith:	50:34	I'm one of those who'd be like, can I Zoom in? Is there a Zoom option? Alex, thank you for this. You've walked us through the history and these sections. John, I've had listeners tell me, I feel like I'm getting a BYU education when you sit at the feet here of Alex Baugh and he opens up these scriptures and the history and puts them together they come to life. Alex, I'm gonna ask you to do something here, and I know you didn't prep for this. Like I said, when we started, you love these people. You've come to know them. When the Saints are driven out of Far West, there's a group of people in October of 1838, many of whom are coming from Kirtland, like you said at Haun's Mill. One of them is Amanda Barnes Smith and her husband and children. I've heard you talk about her and I would love for our listeners to hear you talk about her. You didn't prep for this, so you don't need to give us all the ins and outs and details that I've heard you give before. I think it's a great example of how someone in our church who does beautiful history also comes to love these people.
Dr. Alex Baugh:	51:53	Well, that's really sweet. This is Amanda Barnes Smith . She had a husband named Warren. She's part of what we call the Kirtland poor camp their family. They were one of the last groups to leave Kirtland. They were led by members of the 70. In fact, in her group was Brigham Young's brother was leading that group. They had 16 miles to go before they arrived at Far West, and they were the last company to leave Kirtland. And they were stopped en route by a number of antagonists who ripped on 'em a little bit and tried to discourage them. It was really frightening to them. But they got to Haun's Mill. Jacob Hawn was not a Latter-day Saint, but he had gathered a bunch of families around his compound there. A number of Latter-day Saints lived there and worked and the last stopping point before the final dozen or so miles to get to Far West.
	52:55	But they had stopped there to kind of recoup and regenerate. This is when the marauders, the antagonist from Davies and Livingston counties, about 200 armed men, made an attack on the settlement community. These were innocent people. They hadn't done anything to anyone, but nonetheless, they were in a wagon. They didn't have much protection, but there were threats. And sure enough, the attack occurred on October 30th, 1838, the afternoon. And her husband, like many of the men, when they saw this group, they sought seclusion in the

blacksmith shop hoping to protect themselves in some way. And the other women and children fled. The result being that Amanda lost her husband to a brutal attack and also a son named Sardius. Another little son named Alma was with his father and with his brother in the blacksmith shop. And a ruffian had put his gun through the cracks in the wall and shot and blew his hip off.

54:07 Basically the hip bone. His brother was shot in the head and his father was killed also. After the attack, Amanda goes in and realizes the problem and was totally overcome with grief. A lot of the men, again, there weren't a lot of men left, and they had to bury their family members. There was no place for burial except this well that had been dug and it was dry. They didn't strike water, but the ground was hard. It's getting late in the season, the Fall, they decided that they had to remove the bodies and put them in this makeshift grave, and she just couldn't stand to see this little boy Sardius be put in. And sure enough, they had him on a board or a plank of some sort, and she said it was just heart wrenching to see that body drop into the well that was covered up.

55:02 And then she had to take care of this boy with this huge injury. But she prayed for help and received inspiration to put some poultice from a slippery elm bark or something like that, and said that God could heal her son and she had the faith that he would be okay. Sure enough, the little boy recovered. About six weeks later, he was actually walking around. The power of this woman's faith was so tremendous. But what happens is they came back later and some of these men occupied the community and she had a horse, and that ruffian was gonna take the horse. This was too much. So she went into the woods or somewhere to pray. What came to her was that if we don't sing the seventh verse, how firm a foundation, we've missed that whole hymn, but the words came that soul who has leaned on me for repose, I shall not, I cannot desert to his foes. While hell shall endeavor to shake. I'll never, no never, no never forsake.

56:12 To me, that's a super testimony of a person who can really sacrifice anything and everything for the gospel. My family's from Logan. My wife's family's from Richmond. Amanda Barnes Smith years later was visiting her daughter up in Richmond, it's in Cache Valley. She passed away there and then since her daughter and family there, they buried her in the Richmond Cemetery. Memorial Day when we go up to Cache Valley, I always stop in and get a couple of roses and put them on her grave. I tell others that your sacrifice is meaningful to God, but

some paid a supreme sacrifice, which we ought to always remember, and I do.

Hank Smith:	56:59	Thank you for that. I remember you telling me that story many, many years ago. John, this is at BYU. We call them disciple scholars. That's Alex. Alex, thank you for spending your time with us today, and thank Susan for us please.
Dr. Alex Baugh:	57:16	I will.
Hank Smith:	57:17	Yeah, we love being with you.
Dr. Alex Baugh:	57:18	It's an honor to be with you. Thank you for all you do. Bringing the gospel to more people in a very powerful way.
Hank Smith:	57:28	We love it here. I was looking forward to this all year, and it lived up to every expectation. So fun. So fun. With that, we'd like to thank Dr. Alex Baugh for being with us today. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen. Every episode we remember our founder Steve Sorensen. We hope you join us next week. We're in Liberty Jail on followHIM. Thank you for joining us on today's episode. Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on our website. Follow him.co. That's followhim.co. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Sydney Smith and Annabelle Sorensen.

FAITH PAID MY TUITION



Hank Smith:

00:02

Welcome to followHIM Favorites. This is where John and I are sharing a story to go with each week's lesson. John, the lesson this week is on sections 115 through 120. Section 119 is on tithing. I wanted to share a story with you. It was told by President Gordon B. Hinckley way back in 2002. I'm gonna quote from President Hinckley here and then tell part of the story. He says, I want to tell you a story of a woman in Sao Paulo, Brazil. She worked while going to school to provide for her family. He then says, I'm gonna quote from her. She says, quote, the university in which I studied had a regulation that prohibited the students that were in debt from taking tests. For this reason, when I received my salary, I would first separate the money for tithing and offerings, and then the remainder I would pay for school and other expenses.

00:52

I remember a time when I faced serious financial difficulty. It was a Thursday when I received my salary or paycheck. When I figured the monthly budget, I noticed there would not be enough to pay both my tithing and my university fees. Her tuition. I would have to choose. The bi-monthly tests would start the following week, and if I didn't take the test, right, she can't take the test if she hasn't paid, I would lose the whole school year. I felt great agony. My heart ached. I had a painful decision before me, and I didn't know what to do. She said, I had this choice. Would I pay my tithing and risk the possibility of not getting the credit for school? She said, the feeling consumed my soul and remained with me till Saturday. It was then that I remembered that when I was baptized, I had agreed to live the law of tithing.

01:48

I had taken upon myself this obligation, not with the missionaries, but with my Heavenly Father. At that moment, the anguish disappeared, giving place to a pleasant sensation of tranquility and determination. That night, I prayed. I asked Heavenly Father to forgive me for my indecision. On Sunday before the beginning of sacrament meeting, I contacted the bishop and with great pleasure, I paid my tithes and offerings.

John Bytheway:	02:11	Wow.
Hank Smith:	02:13	That was a special day. I felt happy and peaceful within myself and with Heavenly Father. Now, John, I like that part. I like what she said there because even if nothing happens, she says, I'm happy I'm at peace. Even if something doesn't turn out, let's say she loses those credits. I like what she says there. The next day I was in my office, I tried to find a way to be able to take the test that would begin on Wednesday, so it's a Monday.
	02:42	The more I thought, the further I felt from the solution. At the time, I worked in an attorney's office and my employer was the most strict and austere person I had ever met. It's not like John Bytheway. Think the exact opposite of John Bytheway, and you have the ornery, strict, angry employer. The working period was ending when my employer approached and gave the last orders of the day. When he had done so with his briefcase in his hand he said goodbye. Suddenly he stopped. He looked at me and asked, how is college? I was surprised and I couldn't believe what I was hearing. The only thing I could answer with my trembling voice was, everything is good. He looked thoughtfully at me and said goodbye again. Suddenly the secretary entered the room saying that I was a very fortunate person. I asked her why. She said, oh, the employer just told me that from today on the company is going to pay fully for your college and books. Before you leave, stop at my desk and inform me of all the costs, so tomorrow I can give you the check. Amazing. She left. I started crying and feeling very humble, I knelt exactly where I was to thank the Lord for his generosity. This is my favorite part. Listen to this John. I told Heavenly Father he didn't need to bless me so much.
John Bytheway:	04:04	I don't think I've ever said that.
Hank Smith:	04:06	Yeah, like it's okay. This is what she says, I only needed the cost of one month, and the tithing I paid on Sunday was very small compared to the amount that I was receiving. During the prayer the words recorded in Malachi came to my mind, prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Up to that moment, I had never felt the magnitude of the promise contained in that scripture, and this commandment was truly a witness of the love that God our Heavenly Father gives to his children here on Earth. Then President Hinckley says, faith is the very fiber that gives strength to this work. Isn't that beautiful?

John Bytheway:	04:54	That's a great... thank you sister in Brazil. There isn't just one story like that. There's hundreds of stories like that, of people taking that Malachi promise seriously. Prove me now herewith, and just watch.
Hank Smith:	05:08	Yeah. John, we truly believe in this church that tithing blesses the tithe payer. The Lord is saying, I don't need tithing. You need tithing, and I'll tell you what, for me, I need that check on my life every month, no pun intended, but I do need the check on my life every month. It's a continual thing that can creep up on me. The Lord needs to ask me every month, do you love me more than these? Yes. Do you still love me more than these? Sometimes I'm like, um, and my wife grabs the check and says, yes, we do.
John Bytheway:	05:45	Yes, we need it. For some people, this might sound strange, but I feel like tithing's one of the easier commandments because it's just some simple math. You just do it right off. I have a testimony of it too. I need the blessings, and it's always worked just fine.
Hank Smith:	06:00	Yep. I think so. When the Lord looked at Peter and said, do you love me more than that? Do you love me more than these?
John Bytheway:	06:05	Yeah.
Hank Smith:	06:05	Those fish? I do. I do love you. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get podcasts. We are with Dr. Alex Baugh in sections 115 through 120. Nobody knows the history of the church like Alex Baugh, so you'll want to join us for that and then come back here next week. We'll do another followHIM Favorite.