

## CHAPTER TWENTY-ONE

# “TAUGHT FROM ON HIGH”: THE MINISTRY OF ANGELIC MESSENGERS TO THE PROPHET JOSEPH SMITH

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We often consider Joseph Smith’s First Vision to mark the beginning of the current dispensation. But after the veil-piercing visitation of God the Father and His Son, Jesus Christ, to the Prophet Joseph Smith, many other heavenly messengers visited Joseph and helped usher in this final dispensation. Though we do not know how many angelic messengers appeared to the Prophet—or the purpose of some of their visits—we do know the circumstances and the nature of many of these visits. Heavenly beings came to Joseph Smith to unfold the majesty and glory of future events, to warn, to admonish, and to teach the maturing prophet. Former prophets and apostles returned priesthood keys to reestablish the Church with divinely recognized authority once again upon the earth.

### A REFORMATION OR RESTORATION?

The Church of Jesus Christ of Latter-day Saints is a *restoration*, not a reformation. This fundamental doctrine was forcibly impressed upon me when I served as the director of the Portland Institute of Religion in Oregon. There are a number of Bible colleges in the greater Portland area. Students from these institutions frequently sought interviews with members of the Latter-day Saint Church. In these interviews, I was often reminded of how unique our Church is among the other churches of today. They asked questions like “Why

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is your church different?" or "Where does your church fit in?" This was an opportunity to testify of the doctrinal restoration of the gospel and the return of the keys of the priesthood by the visitation of angels to the Prophet Joseph Smith. I would ask them to draw a simple diagram of where *their* church fit historically with other denominations. Then I would ask them to place The Church of Jesus Christ of Latter-day Saints on their charts. This often stymied them. I would draw a cloud to the side of their chart and label it "heaven," with angels coming down to a kneeling figure, and then explain the difference between a reformed church and the restored one. As you can imagine, this was visually startling to most of the students, particularly because it makes the claim of direct access to God and direct communication from Him and from angelic messengers. In these experiences I testified that Joseph Smith did communicate with God and angels and that the doctrines and ordinances found in the Church today are of divine origin.

### **WHY JOSEPH SMITH?**

Joseph's call, like the calls of prophets and apostles of old, was to help us become heirs of salvation. Ancient prophets taught that Joseph Smith was foreordained to receive and reveal the hidden mysteries and wonders of God.<sup>1</sup> President Brigham Young said it well when he stated, "When I saw Joseph Smith, he took heaven, figuratively speaking, and brought it down to earth; and he took the earth, brought it up, and opened up, in plainness and simplicity, the things of God; and that is the beauty of his mission."<sup>2</sup> President Gordon B. Hinckley said this about the Prophet: "We acknowledge [Joseph Smith] . . . as an instrument in the hands of the Almighty in restoring to the earth the ancient truths of the divine gospel, together with the priesthood through which the authority of God is exercised in the affairs of His church and for the blessing of His people."<sup>3</sup>

Consider what Joseph Smith contributed and published to the world as an "unlearned" youth. Elder Bruce R. McConkie stated, "Here is a man who has given to our present world more holy scripture than any single prophet who ever lived; indeed, he has preserved for us more of the mind and will and voice of the Lord than the total of the dozen most prolific prophetic penmen of the past."<sup>4</sup> Elder Neal A. Maxwell shares the following insights:

From Joseph Smith, one unlearned and untrained in theology, more printed pages of scripture have come down to us than from any mortal, including Moses, Paul, Luke, and Mormon combined.

But it is not only a matter of impressive quantity; it is also a qualitative matter. Doctrines that came through the Prophet included key doctrines previously lost from the face of the earth, a loss which caused people to “stumble exceedingly.” . . .

What came *through* Joseph Smith was *beyond* Joseph Smith, and it *stretched* him! In fact, the doctrines that came through that “choice seer” (2 Nephi 3:6–7), by translation or revelation, are so light-intensive that, like radioactive materials, they must be handled with great care!<sup>5</sup>

How did Joseph Smith accomplish what he did, coming from such an obscure, unlearned background? The explanation is simple: God chose Joseph Smith and spoke to him. Heavenly messengers taught him. This young prophet was entrusted with opening the greatest dispensation. He experienced firsthand the restitution of all things and was given the greatest volume of revelatory knowledge known to man. Through inspiration he produced something far superior to what the combined philosophy and wisdom of man could produce. Joseph was given doctrine and authority from all the previous dispensations. He saw in vision the writings of Enoch, Abraham, Moses, John, and many others, and he understood the writers’ intent and original message. The ancient prophets likewise knew of and prophesied of Joseph Smith and looked forward to his day with great anticipation. And so we have ancient prophets tutoring a modern prophet, creating a cross-dispensational uniformity of gospel principles.

President John Taylor shared this insight: “God chose this young man. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was. And where did he get his intelligence from? Not from books; not from the logic or science or philosophy of the day, but he obtained it through the revelation

of God made known to him through the medium of the everlasting gospel."<sup>6</sup>

### **DO ANGELS STILL APPEAR TO MEN?**

In modern times many find it easy to scoff at the notion that angels minister to man. But those who believe in God should ask, "Is it likely that God would establish His Church today in a pattern different from what He has done in past dispensations?" Since the days of Adam, God has communicated with His children by the means of angels. Angels are messengers from God who deliver authority and information related to salvation. Mormon taught that "God knowing all things, being from everlasting to everlasting, behold, he *sent angels* to minister unto the children of men, to make manifest concerning the coming of Christ" (Moroni 7:22; emphasis added). We are led to Christ through faith, angels, prophets, and other diverse ways. Through the ministering of angels and by every word that comes from God, we can lay hold on every good thing, including miracles (see Moroni 7:21–27). Have angels ceased to appear to man? Only if man has lost faith in God! In fact, Mormon taught that as long as there is one man on earth to be saved, and he has faith, angels will appear (see Moroni 7:36–37).

In scripture we find heavenly messengers appearing to Adam (Moses 5:6), Abraham (Genesis 22:15), Hagar (Genesis 21:17), Moses (Exodus 3:2), the children of Israel (Exodus 14:19), Isaiah (Isaiah 37:36), Daniel (Daniel 6:22), Mary (Luke 1:30–33), Joseph (Matthew 1:20), Jesus (Luke 22:43), the women at the tomb (Matthew 28:5), and Peter (Acts 5:19), among others. Additionally, angels are referred to many times throughout the book of Revelation. Also, angels appeared to Nephi and his brothers (1 Nephi 3:29), Alma (Mosiah 27:11), a later Nephi (3 Nephi 7:15), and others during Christ's visit to the Nephites (3 Nephi 19:14).

### **FORMER PROPHETS AND APOSTLES MINISTER IN THIS DISPENSATION**

Many ancient prophets saw in vision the last days and looked forward to the dispensation of the fulness of times. Not only did they see many events of our day, but some of them were also privileged to return as messengers and be part of the restoration of all things. Here

we have past prophets meeting face to face with a modern prophet. We learn from scripture that messengers who appear on this earth are individuals who belong to or have belonged to this earth (see D&C 130:5). Imagine having personally entertained angels anciently and now being sent as an angel to a later prophet. President John Taylor also stated, "The principles which [Joseph Smith] had, placed him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance, as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus and the Father, and the apostles that lived on this continent as well as those who lived on the Asiatic continent. He seemed to be as familiar with these people as we are with one another."<sup>7</sup> Joseph B. Noble, an early Latter-day Saint convert, reported that Joseph Smith told him that he knew the angels so well that he could recognize them by the sound of their voices even before he saw their faces.<sup>8</sup>

Joseph Smith was preeminent among prophets in regard to the number of divine manifestations he experienced. Joseph received firsthand the restitution of all things (see Acts 3:21). It is remarkable that many of the visions and revelations given to Joseph were also experienced by others who were with him at the time the revelations were given. They were not just eyewitnesses to something happening; it happened to them too! This is not the mode of operation for an imposter who was trying to deceive people. Many testified that they saw and heard just what Joseph said he witnessed. He truly did bring heaven down to us, as Brigham Young said.

Hyrum Smith said of his brother, "There were prophets before, but Joseph has the spirit and power of all the prophets."<sup>9</sup> In 1882 George Q. Cannon, then a counselor in the First Presidency, said that Joseph "was constantly visited by angels" and given many visions. "In this respect he stands unique."<sup>10</sup> Wilford Woodruff taught that young Joseph Smith "was taught for years by visions and revelations, and by holy angels sent from God out of heaven to teach and instruct him and prepare him to lay the foundation of this Church."<sup>11</sup> Is it not reasonable to expect that when a prophet is called to open a gospel dispensation, he would be blessed with an abundance of God-given revelations, visions, and manifestations to guide him in the reestablishment of the gospel? Just as Enoch, Abraham, and Moses

were tutored by divine messengers to preside over their dispensations, so was Joseph Smith. John Taylor taught:

Why was it that all these people should . . . communicate with Joseph Smith? Because he stood at the head of the dispensation of the fulness of times, which comprehends all the various dispensations that have existed upon the earth, and that as the Gods in the eternal worlds and the Priesthood that officiated in time and eternity had declared that it was time for the issuing forth of all these things, they all combined together to impart to him the keys of their several missions, that he might be fully competent, through the intelligence and aid afforded him through these several parties, to introduce the Gospel in all its fulness, namely, the dispensation of the fulness of times.<sup>12</sup>

### **MORONI, JOSEPH'S TUTOR**

It is difficult to determine how many heavenly messengers appeared to the Prophet Joseph Smith and who they all were. President Joseph F. Smith explained that Joseph Smith was taught by the angel Moroni and received his education from above, from God Almighty, and not from man-made institutions.<sup>13</sup> Moroni, who was the last prophet of the Book of Mormon, appeared more times than any other angel on record in this dispensation. Beginning with his first appearance in the Smith log home in Palmyra on September 21, 1823, he appeared to Joseph and others at least twenty-two times. Some fourteen hundred years after completing the scriptural record, Moroni revealed where the plates were hidden and began teaching the seventeen-year-old prophet. For the next six years (1823–29), Moroni prepared Joseph to receive and translate the plates and bring forth the Book of Mormon. President Cannon shared this insight of Moroni's influence in the Prophet's training: "[Joseph Smith] was visited constantly by angels. . . . Moroni, in the beginning, as you know, to prepare him for his mission, came and ministered and talked to him from time to time, and he had vision after vision in order that his mind might be fully saturated with a knowledge of the things of God, and that he might comprehend the great and holy calling that God has bestowed upon him."<sup>14</sup>

Joseph's mother related some details concerning the training

Joseph received from Moroni. She called these teaching moments “interviews.” She observed that from the very first visit at Cumorah, Moroni attempted to impress upon Joseph the consequences of obedience and disobedience. Moroni repeatedly emphasized the concept of obedience, and “ever afterwards he [Joseph Smith] was willing to keep the commandments of God.”<sup>15</sup> Joseph later learned that the very purpose of delaying reception of the plates was to wait until “he had learned to keep the commandments of God—not only till he was willing but able to do it.”<sup>16</sup>

What did Moroni teach Joseph Smith? In a letter written by Oliver Cowdery to William W. Phelps, we find a partial list of Moroni’s teachings at Cumorah:

1. The things of God must be done with the express view of glorifying God, not for gaining wealth.
2. Joseph could not obtain the plates unless he kept the commandments.
3. He must understand the difference between good and evil, holy and profane, in order never to be overcome by the wicked one.
4. If Joseph was ever to obtain the gold plates, it must be by prayer and faithfulness in obeying the Lord.
5. The Book of Mormon was sealed by Moroni with a prayer of faith.
6. The Book of Mormon contains the fulness of the gospel.
7. The Gentiles and the house of Israel would be brought into the fold if they believed in the Book of Mormon.
8. The former inhabitants of this land were promised that their descendants would receive the Book of Mormon record.
9. The plates contained sacred writings and could be obtained and understood only by the power of God. They could be translated only by the gift and power of God.
10. The Book of Mormon could not be translated through the learning of the world. The worldly would want the record only for the value of the plates of precious metal.
11. By the Book of Mormon, God would do a great and marvelous work, which would show the power of God, expose the unwise learning of the world, and comfort the faithful with great signs and wonders.
12. The record would go to every nation.

13. The workers of iniquity would seek Joseph's overthrow, to destroy his reputation, and even take his life.

14. Joseph would be preserved and would acquire the plates, after which the holy priesthood would be conferred and the Church would be established.

15. The Church would continue to grow, even though persecutions would increase.

16. In time, the ten tribes would return, and the Lord would come to Zion.

17. Joseph's name would be known among the nations, causing the righteous to rejoice and the wicked to rage.<sup>17</sup>

### **WHAT DID THE OTHER HEAVENLY MESSENGERS REVEAL TO JOSEPH SMITH?**

From the numerous divine visits to Joseph, many foundational doctrines were established in the theology of the Church. For example, in the First Vision when God the Father and His Son Jesus Christ appeared to Joseph, we learn eternal truths, including: God lives, and He and His Son Jesus Christ are separate personages; God hears and answers prayers; the gospel in its fulness was not upon the earth; the Church, with divine authority, would soon be restored; the religions of the day had a "form of godliness, but [denied] the power thereof," and Joseph should join none of them. Finally, Joseph was told that he would be a disturber of Satan's kingdom (see Joseph Smith—History 1:17–20).<sup>18</sup>

The restoration of the Aaronic and Melchizedek Priesthoods occurred 15 May and late May or early June of 1829 (respectively), establishing divine authority once again upon the earth. When the Aaronic Priesthood was restored, John the Baptist informed Joseph Smith and Oliver Cowdery that Peter, James, and John would in due time confer the Priesthood of Melchizedek upon them (see Joseph Smith—History 1:70, 72). Of this event Joseph said, "The Priesthood is everlasting. The Savior, Moses, & Elias—gave the Keys to Peter, James & John on the Mount when they were transfigured before him. . . . How have we come at the priesthood in the last days? It came down, down in a regular succession. Peter James & John had it given to them & they gave it [to us]."<sup>19</sup>



### WHICH OTHER PROPHETS APPEARED TO JOSEPH SMITH?

We do not know the precise nature of a number of other visits to the Prophet Joseph Smith. Some messengers may have given keys, while others taught him doctrine or gave him counsel. These personages include Seth, Isaac, Jacob, and the Jewish and Nephite Apostles.<sup>20</sup> In addition, Joseph saw other angels in vision, some of whom are identified in recorded revelations such as Doctrine and Covenants 107:53; 128:19–21.<sup>21</sup> These verses list Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Moroni, Jesus Christ, Michael, Peter, James, John, God the Father, Gabriel, Raphael, and “divers” others. George Q. Cannon added, “Moroni, who held the keys of the record of the stick of Ephraim, visited Joseph; he had doubtless, also, visits from *Nephi* and it may be from *Alma and others*, but though they came and had authority, holding the authority of the Priesthood, *we have no account of their ordaining him.*”<sup>22</sup> President John Taylor testified that “when Joseph Smith was raised up as a prophet of God, Mormon, Moroni, Nephi and others of the ancient Prophets who formerly lived on this Continent, and Peter and John and others who lived on the Asiatic Continent, came to him and communicated to him certain principles pertaining to the Gospel of the Son of God. Why? Because *they held the keys of the various dispensations, and conferred them upon him, and he upon us.*”<sup>23</sup>

President Taylor also taught that Joseph “understood things that were past, and comprehended the various dispensations and the designs of those dispensations. He not only had the principles developed, but he was conversant with the parties who officiated as the leading men of those dispensations, and from a number of them he received authority and keys and priesthood and power for the carrying out of the great purposes of the Lord in the last days, who were sent and commissioned specially by the Almighty to confer upon him those keys and this authority.”<sup>24</sup> (See the charts at the end of this article for a listing of messengers and other personalities who appeared to the Prophet Joseph Smith or whom he saw in vision.)

### CONCLUSION

In 1839 Joseph Smith, Sidney Rigdon, and others traveled to Washington, D.C., to present their petitions for redress for the crimes committed against them by the Missourians. During the trip, they

were invited to speak to about three thousand people in Philadelphia. President Rigdon addressed the group first. In an effort to avoid confrontation, he used Bible references in an attempt to prove that the Church was true, avoiding any reference to the visions and revelations of the Restoration. The Prophet was visibly disappointed at Sidney's defense. Parley P. Pratt observed that the Prophet could barely sit still:

When he [Sidney Rigdon] was through, brother Joseph arose like a lion about to roar; and being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed; and how he had found the plates of the Book of Mormon, and translated them by the gift and power of God. He commenced by saying: "If nobody else had the courage to testify . . . of so glorious a record, he felt to do it in justice to the people, and leave the event to God."

The entire congregation was astounded; electrified, as it were, and overwhelmed with the sense of truth and power by which he spoke, and the wonders which he related. A lasting impression was made; many souls were gathered into the fold. And I bear witness, that he, by his faithful and powerful testimony, cleared his garments of their blood.<sup>25</sup>

For each member of the Church, there must ultimately come a conviction that Joseph Smith was a prophet and revealer of truth. He did see the Father and the Son and received instruction and keys from heavenly messengers. Joseph Smith was foreordained and commissioned to establish the gospel of Jesus Christ on the face of the earth before the Second Coming of the Savior. Some have said they would consider belonging to the Church if we would take out the part about God and angels appearing to Joseph Smith. This cannot happen, because the appearance of divine messengers and other angels is a foundational doctrine of the Church.<sup>26</sup> John Taylor said it this way: "If God has not spoken, if the angel of God has not appeared to Joseph Smith, and if these things are not true of which we speak, then the whole thing is an impostor from beginning to end. There is no half-way house, no middle path about the matter; it is either one thing or the other."<sup>27</sup> Angels *did* help usher in this dispensation. Without them, it would not have happened. Millions can testify that Joseph did hear and see all that he claimed. As he said: "I

had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation" (Joseph Smith—History 1:25). Some may fear to make such claims, but not Joseph!

The following is a list of many of the personages who appeared to Joseph Smith and restored keys or delivered divine instructions.

PERSONAGE	SELECTED REFERENCES	KEYS GIVEN OR NATURE OF APPEARANCE
God the Father	JS—H 1:17; <i>HC</i> 1:5; D&C 76:2	Opened this dispensation; introduced the Son.
Jesus Christ	JS—H 1:17; <i>HC</i> 1:5–6; D&C 76:20–24; 110:2–10	Called Joseph as a prophet; accepted the temple.
Moroni	JS—H 1:30–49, 59; <i>JD</i> 17:374	Tutored Joseph; gave him keys of stick of Ephraim.
John the Baptist	D&C 13:1; <i>HC</i> 1:39–42	Restored Aaronic Priesthood and its keys.
Peter, James, John	D&C 27:12; 128:20; <i>JD</i> 18:326; <i>HC</i> 1:40–42	Restored Melchizedek Priesthood and apostleship and keys.
Moses	D&C 110:11; <i>JD</i> 21:65; 23:48	Restored keys of gathering and leading the ten tribes.
Elias	D&C 27:6; 110:12; <i>JD</i> 23:48	Committed the "gospel of Abraham."
Elijah	D&C 110:13–16; <i>JD</i> 23:48	Conferred the sealing power.
Adam (Michael)	<i>HC</i> 2:380; 3:388; D&C 128:21; <i>JD</i> 18:326; 21:94; 23:48	Restored keys (perhaps of the presidency over the earth).
Noah (Gabriel)	D&C 128:21; <i>JD</i> 21:94; 23:48	Restored keys (perhaps of the power to preach the gospel).
Raphael	D&C 128:21	Restored keys (perhaps of the dispensation of Enoch's day).
Various angels	D&C 128:21	Restored keys (all declaring their individual dispensation).

PERSONAGE	SELECTED REFERENCES	KEYS GIVEN OR NATURE OF APPEARANCE
Lehi	<i>JD</i> 16:265–66	Ministered to him.
Nephi	<i>JD</i> 21:161; 16:266; 17:374	Tutored Joseph; gave him keys.
Mormon	<i>JD</i> 17:374	Tutored Joseph; gave him keys.
Unnamed angel	D&C 27; <i>HC</i> 1:106	Taught concerning use of wine in the sacrament.
Unnamed angel	<i>Life of Heber C. Kimball</i> <sup>28</sup> ; <i>Temples of the Most High</i> <sup>29</sup>	Sent to accept dedication of the Kirtland temple.
Unnamed angel	<i>Biography and Family Records of Lorenzo Snow</i> <sup>30</sup>	Visited Joseph three times; commanded him to practice plural marriage, as previously revealed by the Lord.

Although keys, instructions, or information may have been given by some of the personages in the following list, they are generally noted as simply having been seen by Joseph.

Abel	<i>JD</i> 18:325; <i>HC</i> 3:388
Seth	<i>JD</i> 21:94; D&C 107:53–57; <i>HC</i> 3:388
Enos	<i>HC</i> 3:388; D&C 107:53–57; <i>HC</i> 3:388
Cainan	<i>HC</i> 3:388; D&C 107:53–57
Mahalaleel	<i>JD</i> 18:325; D&C 107:53–57; <i>HC</i> 3:388
Jared (Bible)	<i>HC</i> 3:388; D&C 107:53–57
Enoch	<i>HC</i> 3:388; D&C 107:53–57; <i>JD</i> 21:65
Methuselah	<i>JD</i> 18:325; D&C 107:53–57; <i>HC</i> 3:388
Lamech	<i>JD</i> 18:325
Eve	Oliver B. Huntington diary <sup>31</sup>
Abraham	D&C 27:10; <i>JD</i> 21:94; 23:48
Isaac	D&C 27:10; <i>JD</i> 21:94
Jacob	D&C 27:10; <i>JD</i> 21:94

Joseph, son of Jacob	D&C 27:10
Twelve Jewish Apostles (Peter, James, and John already counted above)	<i>JD</i> 21:94 (Names in Matthew 10:1–4, Luke 6:13–16)
Twelve Nephite Apostles (Includes the Three Nephites)	<i>JD</i> 21:94 (Names recorded in 3 Nephi 19:4)
Zelph the Lamanite	<i>Times &amp; Seasons</i> , 6:788
Alvin Smith (Joseph's deceased brother)	<i>HC</i> 2:380
Paul	<i>TPJS</i> 180
Alma	<i>JD</i> 13:47
"I saw many angels"	Warren Cowdery's account of the First Vision <sup>32</sup>
Satan and his associates	<i>JSH</i> 1:15–16; D&C 128:20; <i>JD</i> 3:229–30

## NOTES

1. See W. Jeffrey Marsh, "A Mission Long Foreknown," *Ensign*, January 2001, 30–36.
2. Brigham Young, *Discourses of Brigham Young*, ed. John A. Widtsoe (Salt Lake City: Deseret Book, 1954), 458–59.
3. Gordon B. Hinckley, *Be Thou an Example* (Salt Lake City: Deseret Book, 1981), 119.
4. Bruce R. McConkie, "Joseph Smith—The Mighty Prophet of the Restoration," *Ensign*, May 1976, 95.
5. Neal A. Maxwell, "A Choice Seer," *Ensign*, August 1986, 6.
6. John Taylor, in *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1854–86), 21:163.
7. Taylor, in *Journal of Discourses*, 21:94.
8. Mark L. McConkie, *Remembering Joseph* (Salt Lake City: Deseret Book, 2003), 24.
9. Hyrum Smith, in *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1957), 6:346.
10. George Q. Cannon, in *Journal of Discourses*, 23:362.
11. Wilford Woodruff, in *Journal of Discourses*, 16:265.
12. Taylor, in *Journal of Discourses*, 18:326.

13. Joseph F. Smith, *Gospel Doctrine* (Salt Lake City: Deseret Book, 1963), 484.
14. Cannon, in *Journal of Discourses*, 23:362.
15. Lucy Mack Smith, *History of Joseph Smith by His Mother* (Salt Lake City: Bookcraft, 1979), 81.
16. Smith, *History of Joseph Smith by His Mother*, 81.
17. Oliver Cowdery to William W. Phelps, *Messenger and Advocate*, October 1, 1835, 198–200.
18. See also James E. Faust, “The Magnificent Vision Near Palmyra,” *Ensign*, May 1984, 67; Milton V. Backman Jr., *Joseph Smith’s First Vision* (Salt Lake City: Bookcraft, 1971), 206–8.
19. Joseph Smith, *The Words of Joseph Smith*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: Religious Studies Center, Brigham Young University, 1980), 9.
20. Taylor, in *Journal of Discourses*, 21:94.
21. See Smith, *History of the Church*, 3:388.
22. Cannon, in *Journal of Discourses*, 13:47; emphasis added.
23. Taylor, in *Journal of Discourses*, 17:374; emphasis added.
24. Taylor, in *Journal of Discourses*, 20:174–75.
25. Parley P. Pratt, *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1938), 298–99.
26. James E. Faust, “Lord, I Believe: Help Thou Mine Unbelief,” *Ensign*, November 2003, 19–20.
27. Taylor, in *Journal of Discourses*, 21:165.
28. Orson F. Whitney, *Life of Heber C. Kimball, An Apostle: The Father and Founder of the British Mission* (Salt Lake City: Bookcraft, 1967), 91.
29. *Temples of the Most High*, comp. N. B. Lundwall (Salt Lake City: Bookcraft, 1968), 23.
30. Eliza R. Snow Smith, *Biography and Family Records of Lorenzo Snow* (Salt Lake City: Deseret News, 1884), 69–70.
31. Oliver B. Huntington diary, comp. H. Donl Peterson, vol. 2 (L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University), 244; see also H. Donl Peterson, *Moroni: Ancient Prophet—Modern Messenger* (Bountiful, UT: Horizon, 1983).
32. Milton V. Backman Jr., *Joseph Smith’s First Vision*, 2nd ed. (Salt Lake City: Bookcraft, 1980), 159.