

BYU RELIGIOUS EDUCATION WINTER 2016

REVIEW

CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



Restoring Harmony
The Priesthood Restoration Site

The RSC: A Center of Enduring Scholarship



I HAVE LONG BEEN INTRIGUED BY THE NOTION OF enduring scholarship. Generally defined as “durable” or “lasting” scholarship, placed into the context of gospel writing, at least one definition might be that it is scholarship which informs, nourishes, and testifies of the good news of the gospel and of the Restoration.

In 2015, we witnessed the centennial celebration of the publication *Jesus the Christ*, by Elder James E. Talmage of the Quorum of the Twelve Apostles. This volume has been a standard in Latter-day Saint literature for generations. Over a million copies have been published, and it has been translated into more than twenty-five languages. This text has been a mainstay for LDS missionaries for decades. It is true that a volume of this quality is unusual and rare. However, there are many other remarkable scholarly works which have likewise blessed large numbers of Latter-day Saints and others interested in the Mormon view of scriptures, doctrine, history, and other related topics.

Just as we celebrate and honor great works written by outstanding scholars, such as Elder Talmage, who have devoted their talents to the purpose of edifying and lifting others, similar accolades are deserved by those who work for publishing entities dedicated to the same purposes. The Religious Studies Center at Brigham Young University is one such organization. Over the years, the RSC has emerged as a remarkable and trustworthy source of both intellectual and spiritual enlargement for those who have been nourished by its publications. Much of this is due to the remarkable work and dedication of the leadership and staff of the RSC. Of course, another key ingredient to the success of the RSC has been the many authors who have contributed terrific talents. As of January 2016, the RSC had published approximately 185 books along with many journal and magazine issues for a total of 3,000 articles or chapters.

Thanks to all who have contributed to the legacy of the RSC. As we begin 2016 and the forty-first year of the RSC's existence, we say, “Well done, and the best is yet to come!” ✽

Robert C. Freeman
Associate Dean of Religious Education

BYU

Religious Education

REVIEW

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Cover photo: Priesthood Restoration Site. Courtesy D. Brent Walton, Cr.Photog, CPP

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CELEBRATING SUCCESS IN RELIGIOUS EDUCATION

WELCOME TO THIS EDITION OF the *Review* magazine, a resource that seeks to connect Religious Education at Brigham Young University with the public and others who are interested in the events and activities we sponsor. We have attempted to highlight the exciting developments in faculty research that took place in the second half of 2015. One of our faculty members spent the last year serving as the director of the MIT institute in Boston, another of our faculty members spent time excavating in Jordan with several undergraduate students, and from the list of publications you will see that the faculty have been productive in many different ways.

One event that took place in 2015, to which I'd like to draw your attention, is the service of assistant professor Barbara Morgan, who spent the last year on a one-year assignment in Boston coordinating the seminaries and institute program there. While there, Barbara was appointed to be the first and now only female chaplain-at-large over higher education. While serving as chaplain at MIT and Harvard, Barbara had the



Priesthood Restoration Site, visitors' center, Oakland (formerly Harmony), Pennsylvania. Courtesy of Alexander L. Baugh.

opportunity to advise both LDS and other students on religious questions.

I would also like to call your attention to a timely article on the Church's restoration efforts in Harmony, Pennsylvania. Mark Staker and Alex Baugh have documented the Church's approximately decade-long efforts to restore the site and draw attention to the pivotal position

of this site in the early events of the Restoration.

Part of the goal in publishing the *Review* magazine is also the opportunity to share the exciting work that the RSC is doing and has done in the previous months and year. We had an exceptional publication year in 2015, and we continue to receive excellent submissions of manuscripts

and articles. As publications director of the RSC, I can say that the flood of information regarding the history of the Church has had positive consequences for our publication agenda. For publications in the past year, we would draw your attention to some of our important offerings: *From Darkness unto Light: Joseph Smith's Translation and Publication of the Book of Mormon*; *Approaching Antiquity: Joseph Smith and the Ancient World*; *The Coming Forth of the Book of Mormon: A Marvelous Work and Wonder*; and *Far Away in the West: Reflections on the Mormon Pioneer Trail*. While this short list is by no means comprehensive, it does represent some of the fine work that Religious Education faculty have produced.

I welcome you into the pages of this edition of the *Review* and hope that you find something of value, something uplifting, and something to cause a moment of reflection.



Thomas A. Waymont
Publications Director
Religious Studies Center

calendar of events

Open to the campus community and the general public

MARCH 2016

2016 BYU EASTER CONFERENCE

Good Friday, March 25, 2016

The conference is at 7 p.m. in BYU's Joseph Smith Building auditorium, sponsored by BYU's Religious Education and the Religious Studies Center. Sheri Dew will be the keynote speaker this year, and accompanying her will be Eric Huntsman and Daniel Judd. Each speaker will talk about various aspects of the Savior, his life, his mission, the Atonement, and his influence in our lives today. Attending the BYU Easter Conference is an ideal way to prepare to celebrate the Easter season. Come early.

OCTOBER 2016

SIDNEY B. SPERRY SYMPOSIUM

Friday and Saturday, October 28–29, 2016

The Sidney B. Sperry Symposium at BYU has become one of the premier venues for Latter-day Saint religious study and influences thousands through seminars and publications. The symposium originated to encourage faith-based religious scholarship on Latter-day Saint topics. The 45th Annual BYU Sperry Symposium will begin in the Joseph Smith Building (JSB) auditorium on BYU campus. This year's symposium will address the foundations of the Restoration.

These events are free of charge, and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences or contact Joany Pinegar at 801-422-6975.



Faculty Highlight: Terry B. Ball

TERRY B. BALL (terry_ball@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



BROTHER BALL RECEIVED HIS BS in botany and BS in education from BYU. His MA is from BYU in ancient Near Eastern studies, and his PhD is from BYU in archaeobotany with an emphasis in the ancient Near East. He has taught and traveled extensively in the Holy Land, including teaching at the BYU Jerusalem Center for Near Eastern Studies. Brother Ball's recent research has focused primarily on the prophet Isaiah. He has researched, lectured, and written

extensively about this prophet and his writings. In addition to teaching and researching in ancient scripture, Brother Ball is an active researcher in the field of archaeobotany. He is married to the former DeAnna Hill, and they have six children. ❧

Faculty Highlight: Scott C. Esplin

SCOTT C. ESPLIN (scott_esplin@byu.edu) IS AN ASSOCIATE PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



SCOTT C. ESPLIN WAS BORN IN RICHFIELD, UTAH, AND WAS RAISED IN Washington and Ohio before finally finding home in southern Utah. After serving in the Italy Catania mission, he earned a BS in business administration from Southern Utah University (1997). Scott later received an MEd and PhD in educational leadership and foundations from BYU (2001, 2006), focusing his studies on the history of LDS Church academies. Prior to joining Religious Education at BYU, Brother Esplin taught for the Church Educational System for nine years. His current research continues to examine the history of Latter-day Saint education as well as the development of Church historic sites. He and his wife, Janice Esplin (formerly Garrett), live in Lindon, Utah, and are the parents of four children. ❧

Faculty Spotlight: Matthew J. Grey

MATTHEW J. GREY (matthew_grey@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



MATTHEW J. GREY WAS BORN AND RAISED NEAR CHICAGO AND SERVED AN LDS mission in California. He received a BA in Near Eastern studies from BYU, an MA in archaeology and the history of antiquity from Andrews University, an MSt in Jewish studies from the University of Oxford, and a PhD in archaeology and the history of ancient Judaism from the University of North Carolina at Chapel Hill. Before joining the Ancient Scripture faculty at BYU, he taught courses on the New Testament, early Judaism, sacred architecture and ritual, and archaeology at UNC–Chapel Hill and various scripture courses at LDS Institutes of Religion at Notre Dame, Oxford, and Duke/UNC. Dr. Grey has worked on archaeological excavations in Jordan and Israel, including south of the Temple Mount in Jerusalem. He is currently a supervisor on the Huqoq Excavation Project, which is a team working to uncover an ancient Jewish village and synagogue near the Sea of Galilee. Dr. Grey and his wife, Mary, have three children. ✂

Faculty Highlight: J. B. Haws

J. B. HAWS (jbhaws@byu.edu) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



J. B. HAWS IS THE AUTHOR OF the award-winning book *The Mormon Image in the American Mind: Fifty Years of Public Perception*. He is also a Richard L. Evans Fellow and member of the BYU Religious Outreach Committee. He received a PhD from the University of Utah in American history. Before coming to BYU, Dr. Haws taught seminary in northern Utah in Salt Lake and Weber Counties. His research focuses on the place of Mormonism in twentieth- and twenty-first-century

America. As for his interest in history, generally he asks, “How could you *not* be interested in history when you come from a place that in pioneer Utah was known as ‘Muskrat Springs’ (now Hooper)?” He is married to the beautiful Laura Favero, which is evidence that miracles have not ceased! He and his wife are the parents of three boys and a daughter, and they love living in Provo and cheering (sometimes too fanatically) for the Cougars. ✂

Excavations at *Khirbat 'Ataruz*, Jordan

BY AARON SCHADE | AARON SCHADE (aaron_schade@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

DURING THE SPRING SEMESTER OF 2015, DR. AARON Schade and Sarah Palmer and John Harrison (BYU ancient Near Eastern studies majors) participated in the *Khirbat 'Ataruz* Excavation in the Hashemite Kingdom of Jordan. Jordan is rich in cultural heritage and famous for its ancient peoples, such as the Moabites, Ammonites, and the Nabateans, along with their spectacular dwelling at Petra (and yes, of course, Indiana Jones). Based in the city of Madaba, the location of the famous Byzantine “mosaic map,” BYU participants commuted 30 minutes each morning to dig the Iron Age site of *'Ataruz* and traveled weekly on educational fieldtrips throughout the country. These trips provided a thorough exposure to the rich history and culture of Jordan and afforded exciting glimpses into the history and archaeology pertaining to the Old and New Testament worlds. Along with teams consisting of students and faculty from La Sierra, Averett, and Andrews Universities and workers from the local *beni-Hamidah* tribe, the participants worked to uncover city walls, rooms, and extensions of an ancient Iron Age temple (ninth century BC). It was an experience never to be forgotten.

Filled with a history of ancient battles and cultic worship, the archaeological site of *'Ataruz* is located on the ridge of *Jabal Hamidah* in central Jordan and is perched



Dr. Schade (far right) and Sarah Palmer (middle) with team and local workers.

on the mountains overlooking the Dead Sea. It is roughly 3 km east of the Roman fortification of Machaerus, which Josephus associated with the location of John the Baptist’s beheading. Throughout its history during the biblical period, *'Ataruz* held a place of strategic and religious importance.

Under the direction of Dr. Chang-Ho Ji of La Sierra University, the last several dig seasons at *'Ataruz* have uncovered numerous religious artifacts and structures, shedding light on the historical and religious practices described in ancient written sources. The Bible states that *'Ataruz* was built by the Israelite tribe of Gad (Numbers 34:32). Centuries later, the famous *Mesha Inscription*



Left: remains of standing figure. Middle: bovine statue. Right: decorated pottery. These artifacts may represent the deity worshipped at 'Ataruz. Photos courtesy of Chang-Ho Ji.

(written in Moabite from the mid-ninth century BC), describes wars between King Mesha of Moab and the “men of Gad” who were still dwelling in the region and at this site. (A similar scenario is described in 2 Kings 3 from a different perspective.) While Israel was preoccupied with the Assyrians to the North, King Mesha rebelled and overtook the Israelite tribe of Gad and devoted his victory to his god. Religious structures pervade 'Ataruz, and the site bespeaks the defensive measures put in place to protect it. Our work in the field attempted to answer some of the enigmas surrounding 'Ataruz, including issues associated with its fortification and defense, its cultic activities, and the history of its occupation.

BYU participants were able to get a closer look at the historical realities of the events that ensued at 'Ataruz and in its surroundings. Among the findings at the site are a spectacular Iron Age temple and its cultic objects, which underscore the religious practices and priestly service performed by those occupying 'Ataruz. The Mesha inscription describes the worship of deities in this region, including Kemosh, Ashtar-Kemosh, and YHWH/Jehovah. It also mentions temples and cultic objects such as altars and vessels which were used at these sites, things with which BYU participants became intimately acquainted. A portion of the text reads as follows and highlights the cultic significance of 'Ataruz/Ataroth and nearby Mount Nebo: “So I brought from there [Ataroth] its Davidic altar hearth and I dragged it before Kemosh in Kerioth. . . . And Kemosh said to me, “Go! Take possession of Nebo from

Under the direction of Dr. Chang-Ho Ji of La Sierra University, the last several dig seasons at 'Ataruz have uncovered numerous religious artifacts and structures, shedding light on the historical and religious practices described in ancient written sources.

Israel.” . . . I took it. . . . I devoted it to Ashtar-Kemosh. And I took from there the vessels of YHWH and dragged them before Kemosh” (author’s translation).

The BYU team’s summer experiences brought new perspectives and insights into biblical events, religious practices, and conflicts which are portrayed in the Old Testament, since they were able to daily witness the cultic structures and objects that were on the site or housed in local museums.

Along with valuable experiences gained through the fieldwork of the archaeological excavation, BYU participants also enjoyed immersion in the Islamic and Arab-Christian cultures. Working alongside local Jordanians and university teams of other faiths, BYU participants developed an awareness of and appreciation for cultural and religious diversity as well as created friendships that will always be cherished. ✂

Restoring Harmony, Part I

By Mark Lyman Staker

MARK LYMAN STAKER SERVES AS LEAD CURATOR IN THE CHURCH HISTORY DEPARTMENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AND HAS BEEN INVOLVED IN HISTORIC-SITES RESTORATION FOR MORE THAN FIFTEEN YEARS. HE HOLDS A PhD FROM THE UNIVERSITY OF FLORIDA IN CULTURAL ANTHROPOLOGY.

ON SEPTEMBER 19, 2015, ELDER Russell M. Nelson, President of the Quorum of the Twelve Apostles, dedicated the Priesthood Restoration Site in Oakland, Susquehanna County, Pennsylvania. During the dedicatory prayer, Elder Nelson entreated on behalf of the site, “I dedicate it as a place of faith, a place of prayer, a place of learning, a place of glory, indeed, a place of holiness. . . . I dedicate these buildings, grounds, and groves, all to the end that faith in Thee will increase and that families may be strengthened and qualify for exaltation according to Thy great plan of happiness.”¹ To accomplish these purposes, the renovation of the Priesthood Restoration Site under direction of Church leadership was a joint effort of the Church History Department, Missionary Department, and Special Projects Department, with many others contributing toward the effort, including staff and students at BYU.

BYU connections developed early in the process. The Church History Department’s Historic Sites program hired a team of bright students from BYU as interns several years before the project was publicly announced. These students



Reconstruction of the Isaac and Elizabeth Hale home. Photos courtesy of author except where noted.

helped review published material, search the Church Archives collection, and think about the significance of the historical events connected with Church history in Pennsylvania. Once each week, a scholar, including many BYU faculty members, came to the Church History Museum to share his or her perspective on significant historical events related to the site, which helped in pondering the big events. These scholars included Larry Porter, Jack Welch, Royal Skousen, Carol Madsen, and Craig Manscill.

As the Historic Sites group (now the Historic Sites Division) searched the collections of the Church

Even the landscape received attention to bring it in line with the historic record.

Archives, we learned extensive details about Wilford C. Wood’s acquisition of sections of the Joseph Smith and Isaac Hale farms from 1939 to 1946, and about additional land purchases over the ensuing years, culminating in the dedication of the Aaronic Priesthood Monument by Presiding Bishop Joseph L. Wirthlin on June 18, 1960. We also amassed a large

amount of information that helped shed light in subsequent years on significant details of the story during the 1820s (when the site was still known as Harmony, Pennsylvania), which would help us better share a more accurate account of events at the new Priesthood Restoration site. The Church History Department commissioned Hartgen Archeological Associates Inc. in 2004 to do initial archaeology at the Joseph and Emma Smith homesite, and hired them from 2011 to 2012 and in 2014 to do additional work at the Joseph and Emma Smith home and the Isaac and Elizabeth Hale farm. I was privileged to travel to many archives, libraries, and other repositories of historical materials connected to Susquehanna County to search for additional source material that could shed light on the Hale family, their property, and Joseph Smith's history in Harmony.

Through careful review of the archaeological work and documentary sources, the history of the sites began to yield itself. Land records, tax records, correspondence from neighbors and other documents suggested important details about both the Hale home and the Smith home which, when combined with information from the archaeology investigation, suggested we could reconstruct both homes with the confidence that significant details would be correct. While we knew mostly the large picture for the Hale home, for Joseph and Emma's home we could reconstruct with confidence small details such as the style of their rain gutter, the style of their baseboards, and even the species of wood used for their



Translation table in the reconstructed Joseph and Emma Smith home (see page 11 for more details).



Parlor in the reconstructed Isaac and Elizabeth Hale home with a writing desk typical of the time and place. The color and design of the wallpaper reflects what was in homes of prosperous families in the 1820s.

floor. We could do this through relying on numerous photographs, letters from individuals who lived in the home and described its details, and even a small model of the home built in the late 1950s by an elderly resident who had been inside numerous times before it burned down June 23, 1919.

In order to accurately replicate furnishings in the homes, we turned to the archaeological remains that were recovered, Isaac Hale's probate records, and Lucy Mack Smith's account of her visit in Joseph and Emma's home, which mentioned various items in the home. We supplemented these specific details

with general information about the possessions of many of their neighbors and the typical furnishings found in the homes of the Susquehanna Valley, taking into account the owners' birthplace, education, and economic situation. The capable staff at Old Sturbridge Village also allowed careful study of their vast collection of period artifacts. Several Church-service missionaries and volunteers with skills in early American furniture construction, tinsmithing, textile production, and numerous other site furnishings replicated pieces found in museums, local historical societies, and private collections. Their talents



Pantry adjacent to the kitchen in the Isaac and Elizabeth Hale reconstructed home. The pantry includes replica food and period-correct food storage, processing, and eating implements.



Original 1810s stone sink on a period-correct replica base in the Isaac and Elizabeth Hale kitchen.

were supplemented by work from nationally renowned artisans. Steve Larson, who made wallpaper for the renovation of the White House Lincoln bedroom, replicated 1820s wallpaper for Isaac and Elizabeth Hale's home. Joel Pardis, who made the lamps for Thomas Jefferson's restored Monticello, found time during that project to repair a lamp for the Hale home. And Ron Raiselis, who made the coopered items for Jefferson's Monticello and the Smithsonian's American History Museum, and the large lye vats for the reconstructed Kirtland ashery, made a number of items in his New

Hampshire workshop for use in the Harmony homes.

Even the landscape received attention to bring it in line with the historic record. Doctrine and Covenants 24:3 indicates Joseph Smith planted a field in July 1830. A study of soil in the area, entries in local farmers' garden journals for July, and Joseph's September departure from the valley indicated he likely planted buckwheat, which ripened the week he left. A grass suggestive of buckwheat now grows in Joseph's field, delineating its boundaries as defined by aerial photography. Some of Emma's favorite flowers were used

in landscaping. Numerous documents and a careful look at soil and water levels suggested the "woods" where Joseph and Oliver went to pray when John the Baptist appeared and restored the Aaronic Priesthood grew at the north end of Joseph's property rather than in the soggy ground by the Susquehanna River. Bob Parrott, the caretaker of the Sacred Grove in Manchester, New York, carefully examined the flora of Joseph's property and delineated walking paths that would take visitors through the wooded areas on the mountain foothills, and that would help foster healthy growth in the

sugar-maple groves on the north end of Joseph's property. Much of the data that helped us understand the nature of the Susquehanna River and the landscape of the area on May 15, 1829, was shared with the faculty of BYU's Church History and Doctrine Department and reviewed by Church leadership before our team moved to restore the wooded landscape on the north end of the Joseph and Emma Smith farm.

The setting of the Book of Mormon translation area received particular attention to get the details correct. Steve and Ben Pratt of Cove Fort, Utah, carefully replicated the gold plates, relying on eyewitness descriptions and a sketch of the rings provided by David Whitmer. The young men and women of several stakes used images of Book of Mormon characters from several pre-1844 sources and followed detailed instructions to replicate the characters on specially prepared copper and gold alloy plates. An employee of the Church History Department, LaJean Carruth, volunteered her time to hand-weave the m's-and-o's patterned tablecloth that replicated Emma's tablecloth Joseph used to wrap the plates. The hat that sits on the table in the reconstructed kitchen is made of beaver pelt with a hand-stitched hatband, which fits eyewitness accounts of the hat Joseph used in translation. Royal Skousen's careful study of the original manuscript suggested Oliver wrote it using quill pens, and surviving 1820s pens in the Old Sturbridge Village collection became models to replicate the ones Oliver used. Even the original

An employee of the Church History Department, LaJean Carruth, volunteered her time to hand-weave the m's-and-o's patterned tablecloth that replicated Emma's tablecloth Joseph used to wrap the plates.



Close-up of the translation table in the reconstructed Joseph and Emma Smith home. Items on the table suggest those used by Joseph Smith and his scribes during translation of the Book of Mormon, including a beaver-pelt hat, quill pens, an inkwell, a pounce (full of sand to sprinkle over each finished manuscript page), a 1790s water pitcher with repaired handle and mugs (typically used by a beginning family), facsimile gold plates, and a handwoven replica tablecloth used to conceal the plates. Photo courtesy of Alexander L. Baugh.

1790s “make-do” water pitcher on the translation table, with its tin handle replacing the original that broke two centuries ago, replicates something Joseph and Oliver may have used in their poverty to keep their mouths wet as they repeated the words of the translation back and forth, hour after hour.

When President Nelson dedicated the furnishings of the site in his prayer and dedicated “the groves of trees—those sacred woods—where, under the direction of Peter, James, and John, the Aaronic Priesthood was restored by John the Baptist,” he made holy the efforts of many people

who had worked hard to understand and replicate the setting where significant events of Church history took place. Elder Nelson recognized these efforts as he expressed prayerful gratitude, saying: “We thank Thee for the skills and artistry of craftsmen and women who actually did the work. Wilt Thou bless them and their families for their efforts.”²

Notes

1. “Transcript: President Russell M. Nelson Remarks and Dedicatory Prayer at Priesthood Restoration Site,” Mormon Newsroom, <http://www.mormonnewsroom.org/article/priesthood-restoration-site-dedication-transcript>.
2. “Transcript: President Russell M. Nelson Remarks.”

Restoring Harmony, Part II: A Photo Essay

By Alexander L. Baugh and Mark Lyman Staker

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MARK LYMAN STAKER (stakerm1@ldschurch.org) IS LEAD CURATOR OF CHURCH HISTORY SITES, CHURCH HISTORY DEPARTMENT.

The dedication of the Priesthood Restoration Site in rural Oakland Township (formerly Harmony Township), Pennsylvania, by President Russell M. Nelson, President of the Quorum of the Twelve Apostles, on September 19, 2015, marked the culmination of a project that spanned more than a decade. The restoration of this important location in early LDS Church history was the most extensive restoration project undertaken by the Church since the opening of Historic Kirtland Village in 2003.

The LDS Church first acquired property at the Priesthood Restoration Site in 1939 through Wilford C. Wood, of Woods Cross, Utah. Presiding Bishop Joseph L. Wirthlin originally dedicated a monument at the site on June 18, 1960, to commemorate the bestowal of the Aaronic priesthood by John the Baptist upon Joseph Smith and Oliver Cowdery on May 15, 1829. The Church has since continued to maintain the property and make improvements from time to time.

This included
doing some



Photos courtesy of Alexander L. Baugh except where noted.

research at the site and placing informational signs marking the location of the Isaac and Elizabeth Hale and Joseph and Emma Smith's homesites. Beginning in 2004, the Church has undertaken archaeological studies and carried out more extensive research to ensure an accurate restoration and interpretation of the site.

The actual site development and building construction took place over a two-year period (2013–15) and included the following: a rerouting and construction of a new segment of State Road 171 and an overpass, the construction of a new LDS meetinghouse/visitors' center and the placement of replicas of Avard T. Fairbanks's Aaronic Priesthood Restoration and Melchizedek Priesthood Restoration monuments, a walking trail from

2



3



Beginning in 2004, the Church has undertaken archaeological studies and carried out more extensive research to ensure an accurate restoration and interpretation of the site.

the meetinghouse/visitor's center under the State Road 171 overpass leading to the Smith and Hale homes, the restoration of the Hale and Smith homes, a restoration of the dirt road that crossed the Smith and Hale properties when Joseph lived there, new landscaping around the Restoration of the Aaronic Priesthood Monument, a road and parking area on the south side of the railroad line to allow public access to the Susquehanna River, a walking trail from the parking area to the river, a walking trail from the meetinghouse/visitor's center to the wooded area where John the Baptist appeared to Joseph Smith and Oliver Cowdery, and maintenance facilities.

✿ Walking Trail from the LDS Meetinghouse/Visitors' Center to the Hale and Smith Homes [1]

Access to the reconstructed Isaac Hale and Joseph Smith homes and the Restoration of the Aaronic Priesthood Monument is by a short walking trail from the LDS Meetinghouse/Visitors' Center. A distinctive feature of the trail is an underpass beneath the new segment of State Road 171 that allows visitors access to the properties without interference from traffic.

✿ Reconstructed Isaac and Elizabeth Hale Home [2]

Isaac Hale moved from Wells, Vermont, to Harmony, Pennsylvania, around 1787. Soon after he bought a 15 × 30, 1½-story log home on a 150-acre farm from Jonathan Bennett. In 1790, Isaac went back to Vermont, where he married Elizabeth Lewis on September 20, 1790. Following their marriage, Isaac returned with Elizabeth to Harmony, where they eventually repurchased 130½ acres through Pennsylvania. The Hale family occupied the log home from 1790 to 1810. All nine of their children were born in this home, including Emma, their seventh child, born in 1804. By 1810, Isaac moved the log home to another location on his property (probably to the east) and built a larger, two-story frame home on the foundation of the original log structure. Sometime between 1820 and 1822 he added a rear section to the home. In November 1825, when Joseph Smith and his party from Manchester came to Harmony to work for Josiah Stowell in search of a purported Spanish silver mine, they did not live with the Hales in their frame home but boarded in the log home. Later, in December 1827, when Joseph and Emma relocated to Harmony, they also

4



Photo (above) courtesy of Mark Lyman Staker.

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likely stayed in the log home until February 1828, when they moved into the home built by Emma's brother Jesse, located a few hundred yards to the east.

❁ Hale Home Kitchen [3]

The Hale home was very comfortable for its day. Because Methodist meetings, local elections, and some court sessions were held in the Hale home, it included social space such as an entry with a decorative stairwell, a dining room, a parlor or sitting room with a pantry, a sleeping chamber where the family cook slept (principally Emma before her marriage), a large storage room on the back porch, a cellar, and four bedrooms on the second floor. In February 1829, Joseph Sr. and Lucy Mack Smith visited Joseph and Emma in Harmony, and

Isaac and Elizabeth Hale entertained them in their home. Lucy remembered the Hale home was “neatly finished” and included every “convenient appendage.”

♣ See also:

Hale Home Dining Room [4]

Hale Home Parlor [5]

♣ Reconstructed Joseph and Emma Smith Home [6]

Jesse Hale, Emma’s older brother, built the original home in 1815 on property owned by his father, Isaac Hale. Before Joseph and Emma arrived in Harmony in early December 1827, Jesse had moved into a new home across the Susquehanna River, and David Hale, another of Emma’s brothers, and his wife, Rhoda Jane, temporarily lived in the home. In February 1828, David and Rhoda moved out and Joseph and Emma occupied the home. It was not until April 6, 1829, that Joseph made his first payment of \$64 to Isaac Hale as a down payment on the \$200 property, which consisted of the home and 13½ acres. Joseph made the last payment to Isaac Hale on August 25, 1830, just before his move with Emma near Fayette, Seneca County, New York, in September. Although Joseph and Emma no longer lived in the home, Joseph owned the property until June 1833, when he sold it to Joseph McKune Jr. for \$300. The original foundation of the home is preserved as the slate rock wall in front of the home, as shown in the photo on the previous page.

Joseph Smith and his scribes translated the majority of the Book of Mormon in the original home. These scribes included Martin Harris, Emma, Reuben Hale (Emma’s brother), and Oliver Cowdery. Joseph also received fifteen revelations now recorded in the Doctrine and Covenants in the home.

♣ Smith Home Kitchen, Workspace, and Sleeping Chamber [7]

Joseph and Emma spent most of their time in the kitchen, which also served as a dining area, a sitting room, and a translation room. The home also included a pantry and storage area, two rooms on the second story, and a cellar. Joseph translated the Book of Mormon at this location.



8



9

♣ Smith Home Lean-to Addition [8]

Joseph purportedly added an east side addition to his home to give Emma additional workspace as he translated. Joseph may have also anticipated using the room as a meeting place following the organization of the Church.

♣ Oquago Road [9]

Oquago Road, an established east–west thoroughfare from Great Bend village to Lanesville, passed through Isaac Hale’s and Joseph Smith’s properties. This road subsequently became State Road 171. As plans for the proposed Priesthood Restoration Site developed, it became apparent that the existing highway would have to be moved in order to create a landscape that would more closely resemble



what would have existed in the early 1800s, and to provide for the safety of visitors. After receiving approval from the Pennsylvania Department of Transportation, State Road 171 was rerouted to the north.

The Prophet Joseph, Emma, and the Hales would have traveled on this road frequently. In addition, members of the Joseph Sr. and Lucy Mack Smith family, Josiah Stowell, Martin Harris, Joseph Knight, Oliver Cowdery, and members of the Whitmer family would also have traversed this route. When David Whitmer came to Harmony at the request of Oliver Cowdery to take him and Joseph to the Whitmer home in Fayette to finish the translation, David recalled that as he was coming down the road he was surprised to see Joseph and Oliver coming toward him some distance from the house. David learned later that Joseph had seen his location in the seer stone, so Joseph knew the time he would arrive.

✿ Restoration of the Atonic Priesthood Monument [10]

On June 18, 1960, Joseph L. Wirthlin, the Presiding Bishop of the Church, and his counselors Carl W. Buehner and Thorpe B. Isaacson, presided at the dedication of the monument commemorating the restoration of the Atonic Priesthood by John the Baptist in May 1829. The monument features a bronze relief sculpture by Avard T.

Fairbanks and depicts the resurrected John the Baptist conferring the Atonic Priesthood on Joseph Smith and Oliver Cowdery. The monument was not moved during the renovation of the property, but the landscaping was returned to a setting similar to the site when it was originally dedicated.

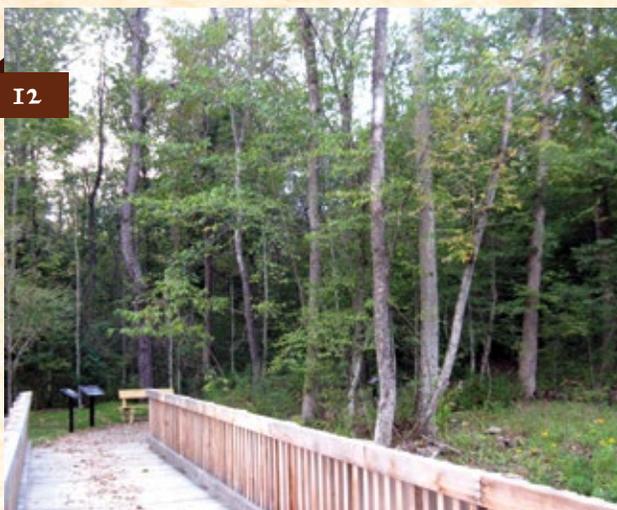
✿ McKune Cemetery Grave Markers [11]

Situated on the east side of the McKune Cemetery is the Hale family plot, which includes the grave marker of Joseph and Emma's firstborn son, who was born on June 15, 1828, and who died that same day. The inscription on the headstone reads: "In Memory of An Infant Son of Joseph and Emma Smith June 15th 1828." Emma's parents are buried here as well. Isaac Hale died in 1839 and was buried in a garden located to the south of his home but was later reinterred in the cemetery. Following her father's death, Emma wrote her family from Illinois and invited her mother, Elizabeth, to move to Nauvoo, but she remained in Harmony, where she died in 1842. Both Isaac and Elizabeth lived to age seventy-five. The McKune Cemetery is not owned by the LDS Church, so no improvements were made to the property, but several years ago the gravestones of Joseph and Emma's infant son and those of Isaac and Elizabeth Hale were encased in granite blocks.

II



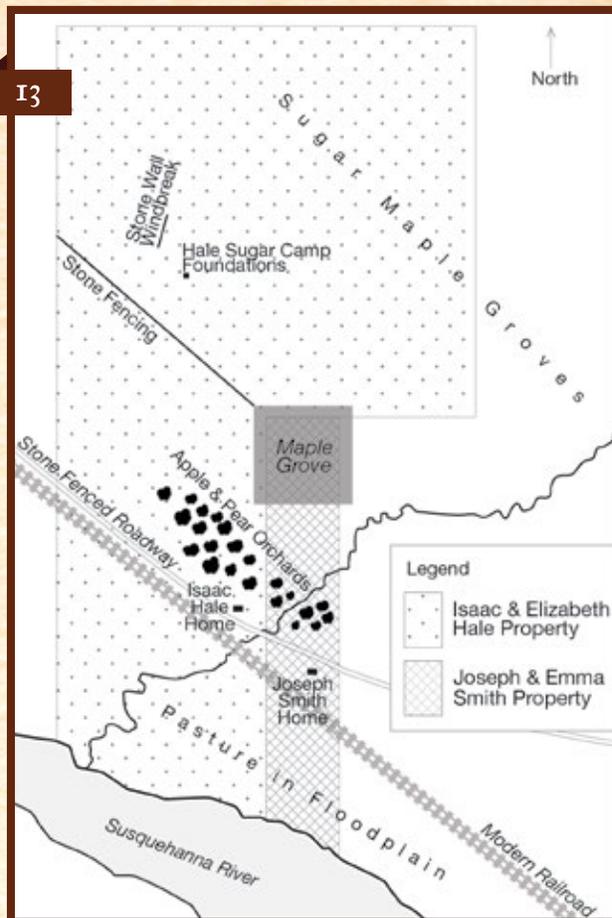
I2



❖ **Aaronic Priesthood Restoration Trail [I2]**

After translating the account of the Savior’s resurrected ministry to the Nephites in the Book of Mormon (3 Nephi), Joseph Smith and Oliver Cowdery sought for divine understanding regarding the authority to baptize. They retired to the woods, or more specifically the “sugar bush” or maple groves, located in the northern section of Joseph Smith’s property. It was in this area that the resurrected John the Baptist appeared and conferred the Aaronic Priesthood upon Joseph and Oliver. Joseph Smith is also known on occasion to have hidden the gold plates in the same area. A distinctive feature of the Priesthood Restoration Site is a short walking trail into the area where the maple groves were located.

I3



❖ **Map of the Isaac and Elizabeth Hale and Joseph and Emma Smith properties, Harmony, Pennsylvania [I3]**

This map shows the property owned by Isaac Hale (130½ acres) and Joseph Smith (13½ acres). The gray area marks the probable site of the Aaronic Priesthood restoration. Map courtesy of Mark Lyman Staker, LDS Church History Department, and Andrew R. Anderson, Brigham Young University.

❖ **Walking Trail to the Susquehanna River [I4]**

Access to the Susquehanna River and the probable location where Joseph Smith and Oliver Cowdery were baptized is made possible by a short walking trail that leads from a small parking lot situated south of the railroad line that passes through the property owned by the LDS Church. Along the path are signs that provide information about historical activities of life along the river. One sign reads: “Cutting through this valley is the Great Bend of the

I4



I5



Susquehanna River, one of the oldest rivers in the world. In the early nineteenth century, river boatmen navigated vessels laden with lumber and other goods to urban markets such as Philadelphia. Settlers typically cleared the riverbanks, leaving open fields for grazing cattle and sheep.”

Another sign reads: “Joseph and Emma’s property extended to the river’s midpoint. During spring floods, the water level rose enough to cover the area just ahead of this marker. Hundreds of boats and rafts could pass by in a single day.”

I6



❁ Susquehanna River [I5]

After receiving the authority of the Aaronic Priesthood, Joseph Smith and Oliver Cowdery made their way to the Susquehanna River. A portion of one of the signs near the river states: “They likely made their way to the river in the evening, after the river traffic had ceased for the day. The water level was high enough for them to baptize one another without leaving the Smith’s pasture. Joseph first baptized Oliver, and then Oliver baptized Joseph.” A few days after their baptism, Samuel Smith, the Prophet’s younger brother, came to Harmony. During his visit, Samuel learned about the recent appearance of John the Baptist and Joseph and Oliver’s baptisms and requested baptism. He was baptized on May 25, 1829, which baptism likely occurred in the same place where Joseph and Oliver were baptized.

❁ LDS Meetinghouse and Visitors’ Center [I6]

A major project associated with the development of the Priesthood Restoration Site was the construction an LDS

I7



meetinghouse and visitors’ center, located in the rear of the building. The exterior of the building features blue slate rock native to the area. The building serves as the meetinghouse for the Susquehanna Branch.

❁ Priesthood Restoration Site LDS Visitors’ Center [I7]

The west part of the LDS meetinghouse houses the visitors’ center. At the entrance to the visitors’ center are replicas of the original Aaronic Priesthood and Melchizedek Priesthood statues sculpted in 1957 by the renowned LDS sculptor Avard T. Fairbanks. The original statues are located on Temple Square in Salt Lake City, Utah.

The LDS visitors’ center is a state-of-the-art facility that includes a number of exhibits, interactive displays, audiovisual demonstrations, photographs, and original artwork, and a large geographic model of the region that tells the story of the people who lived in the Susquehanna Valley in the 1800s and the early events of the Restoration. ❁

BOSTON AND BEYOND

By Barbara E. Morgan

BARBARA MORGAN (*barbara_morgan@byu.edu*) IS AN ASSISTANT PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU. SHE RECENTLY RETURNED FROM A ONE-YEAR ASSIGNMENT IN BOSTON COORDINATING SEMINARIES AND INSTITUTES IN EASTERN MASSACHUSETTS. SHE CURRENTLY SERVES AS THE LDS HIGHER EDUCATION CHAPLAIN-AT-LARGE AND AS A MEMBER OF THE RELIGIOUS OUTREACH COMMITTEE.



Speaking at the Parliament of World Religions with Reverend Lucy Forster-Smith (Sedgwick Chaplain to Harvard University and senior minister in the Memorial Church), Maytal Saltiel (assistant university chaplain at Yale University), Barbara Morgan, and Kathy Schnurr (university chaplain at Johns Hopkins University). Photos courtesy of Barbara E. Morgan.

LIVING IN BOSTON HAD ALWAYS been a dream of mine, but I never imagined that I would be directing the LDS Church's institute of religion program there, serving as a chaplain at MIT and Harvard, and coordinating seminaries and institutes in eastern Massachusetts. After much thought and prayer and a bit of personal and professional coordinating, I headed to Cambridge, Massachusetts, for a one-year assignment.

With instruction to focus my attention on the institute program, I immediately began to familiarize myself with the young single adults in the area. The Boston metro area is a hub for Latter-day Saint young adults enticed by education, history, internships, work, and other opportunities. The Cambridge stake alone has three YSA wards and a mid-singles ward. With over one hundred institutions of

I knew that I was charged with teaching and ministering to some of the brightest minds in the world. My assumptions of the students were immediately validated as I began my first week teaching at Harvard, MIT, and Wellesley.

higher education, including Harvard, MIT, Wellesley, and Tufts, I quickly realized that this institute program would be quite different than those found along the Wasatch Front. Rather than students coming to us, we went to them. They determined the time according to room availability on campus and their own personal schedules. One night each week we

held classes at the institute building for all young single adults in the area. Additionally, we taught classes in chapels for spouses of graduate students and others who were interested.

I admittedly went to Boston with high expectations of the students. I knew that I was charged with teaching and ministering to some of the brightest minds in the world. My assumptions of the students were immediately validated as I began my first week teaching at Harvard, MIT, and Wellesley. These students were stretched to the maximum capacity in their academic and extracurricular activities, yet they made institute a top priority. At Harvard, we met in an old brick building on campus and gathered around a large, dark-wood, rectangular table, with pictures of old campus administrators and teachers on the walls and leather-bound

dissertations and theses on the bookshelves. At MIT, we met in an old gray structure identified only as Building 4, overlooking the beautiful Charles River and the Boston skyline. At Wellesley, an all-women's college, class was held in an open space with a three-story ceiling, where students of other faiths could listen to our conversations and hear us singing a hymn and offering a prayer at the beginning of each class. The students came in during their lunch hour, ready to discuss the topic of the day. Having studied the assignments beforehand, they were ready and willing to ask pertinent and profound questions not only of me but also of each other. They expected and desired truth and deeper testimonies.

Each class and each university had a different feel and makeup of students. At MIT, for example, the majority of my students were returned missionaries. Most were born and raised in the Church, and the manner in which questions were asked and answered, often by themselves, was influenced greatly by how and what the students were learning at a renowned institute of technology. At Wellesley, the majority of the students who were enrolled in institute were converts of two years or less. In fact, two students were baptized during the year I was there, and one student was taking the missionary discussions. Most were in undergrad programs studying the social sciences and were heavily influenced by feminism and modern social ideologies, which led to thoughtful and poignant class discussions. None of them had served a mission, nor were any of them planning on serving

at the time. At Harvard, due to the campus set-up and schedule, undergrads were separated from graduate students. The undergrads were a mixture of different genders and ages as well as membership time in the Church, although the majority were lifetime members. Their mixture of confidence and humility was not only intriguing but also inspiring. It seemed that they innately understood and owned the responsibility associated with their opportunities.

What all of these classes and students had in common, which was a pleasant surprise, was their genuine kindness. Without being prompted, they looked out for each other, sending text messages, researching answers to difficult questions, listening intently, praying for one another, testifying of and explaining the gospel, and offering sincere compliments. I was surprised as I sat down with a class of students one snowy and bitter cold afternoon to find a pair of iPhone-compatible gloves on the table in front of me. The students had noticed my one reddish-purple hand clasping my cell phone the previous week and quietly and selflessly resolved the problem. The students were also kind as they boldly shared the gospel with those not of our faith. At Harvard, for example, a handful of undergrads invited the entire student body to a "Meet the Mormons 101" event. After sharing a brief overview of the Church, the students spent the next couple of hours answering questions from about a hundred peers of different faiths and countries regarding various aspects of the LDS faith. Their knowledge of the gospel,



Ashley Armand, Haitian student at BYU, former seminary student in Cambridge, Massachusetts, with Barbara Morgan.

mixed with the kindness towards those asking the questions, was inspiring. At MIT, the faculty director over student interfaith dialogue openly acknowledged her desire to have LDS students involved because they "were not only the most confident in sharing their beliefs, but equally respectful of others."

Although we had incredible young adults attending institute classes, my thoughts were often preoccupied with those not in attendance. In the Boston metro area, I learned from priesthood leaders that only approximately 10 percent of YSAs were actively participating in church or institute. As I worked closely with local Latter-day Saint leaders, including the Area Seventy, stake presidencies, the mission presidency, the regional public affairs director, and their spouses, as well as local members, I was impressed with the planning, work, and sacrifice



Barbara Morgan with interfaith chaplains at Harvard University. Chaplains at Harvard have had reserved prestigious seating on the stand at graduation since the university's inception.



Wellesley student Helen Ford strutting her sign at the Boston Marathon: "Kiss me (on the cheek) I'm Mormon."

they put into strengthening and reaching out to the young adults in the area. I came to appreciate even more the fundamental principle of unity and the critical role of councils

in the Lord's work. In conversations with members of the Church's public affairs and research departments both by phone and in person, I also witnessed the interest and concern leaders in Salt Lake had for the young adults' conversion, their testimonies, and their reactions to recent difficult social issues, including same-sex marriage and gender roles. I was grateful to provide feedback and participate in these discussions.

One of my unique assignments in Boston was to serve as chaplain at Harvard and MIT. My assignment was to be a religious adviser, mostly to Latter-day Saint students but occasionally to others as well. As I met with leaders of other faiths on campus as part of this assignment, I recognized that concern for young adults and religiosity was not unique to our church but was widespread throughout the area. I remember a poignant conversation with a Jewish chaplain

who expressed concern for the decreasing number of undergraduate students who participated in cultural and religious events sponsored by Hillel. His frustration and concerns in so many ways paralleled not only my own but also those of many other chaplains with responsibility over the religious involvement of young adults. I'll always remember the Catholic chaplain who sat beside me on a religious panel at MIT and publicly praised, in front of a large student body, the Latter-day Saints' stance on the family and gender roles. A highlight of my assignment was the opportunity to speak at the Harvard Memorial Church as part of their Easter Week. They thought it was unprecedented to have a Mormon chaplain participate, but as I spoke about the hope that comes through the Resurrection, I was grateful to show this ecumenical audience that members of The Church of Jesus Christ of Latter-day



Barbara Morgan with Laurie Low (LDS Northeast Area public affairs director) at Mormon Day in Fenway Park.



Stalwart LDS institute students at MIT.

Saints have a deep faith in the Savior. (A future article will discuss my role as an LDS chaplain.)

In addition to my institute assignment, I also coordinated seminars

in eastern Massachusetts. As part of my assignment, I conducted monthly training meetings for early-morning seminary as well as some volunteer institute teachers. What a thrill it

Their knowledge of the gospel, mixed with the kindness towards those asking the questions, was inspiring.

was to visit early-morning seminary classes held in homes, churches, and even online. On Martha's Vineyard, only three students enrolled—two immigrant cousins from Brazil and the son of the teacher. In Belmont, students met in a stake presidency member's home. The eleventh- and twelfth-graders met around the dining-room table, while the twenty or so ninth- and tenth-graders crowded around tables in the basement. The feeling in the home was electric as students, teachers, and leaders filled the house from top to bottom while studying scriptures together. In Cambridge, a class taught by an MIT graduate student consisted primarily of recent immigrant youth from Haiti and other third-world countries who gained increased hope from their LDS mentors. One of these students from Haiti was beaming as she walked into my religion class at BYU.

This multifaceted one-year assignment blessed me with an expanded vision of the Church, current issues, and certainly my role as a religious educator, among other things. I will ever appreciate the opportunity to influence and be influenced by Church members and leaders, colleagues from other faiths, , and my wonderful students. ❧

Q & A

Update on the Church in Ghana, Africa: A Conversation with Daniel K Judd

Interview by Brent R. Nordgren

DANIEL K JUDD (*daniel_judd@byu.edu*) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU WHO SERVED AS PRESIDENT OF THE GHANA ACCRA MISSION FROM 2011 TO 2014.

BRENT R. NORDGREN (*brent_nordgren@byu.edu*) IS PRODUCTION SUPERVISOR AT BYU'S RELIGIOUS STUDIES CENTER AND MANAGING EDITOR OF THE *REVIEW* MAGAZINE.

Q: You recently served as the president of the Ghana Accra Mission in Africa. Would you please share with us some inspiring experiences in Ghana?

A: The first Sunday we were in Africa, we attended one of the local wards in Accra. It was beautiful. There were probably two hundred people in attendance, and except for three of us, my wife, myself, and another person whom we didn't know, all of those attending appeared to be from Africa. After sacrament meeting we met the other visitor. We learned that his name was Tanner Ainge and that he had been a missionary in Ghana some ten years earlier. Tanner told us how much he loved Ghana and that he had returned for a visit. During our conversation Tanner asked an interesting question, something like, "Well, President and Sister Judd, do you have a sense of why the Lord has called you to Africa?"

We explained, "We don't know,



Daniel and Kaye Judd in the Missionary Training Center. All photos courtesy of Daniel K Judd.

but perhaps the Lord has sent us to help make some connections to the academic community in Ghana. We do know that there are many universities and different kinds of schools here, but we don't know much about them." I then explained, "Tanner, I love the world of ideas—teaching and research, and I have loved teaching at BYU. Maybe that's why we're here. Maybe we will find and baptize people with similar interests." I then asked him, "Do you know anyone like

I've just described who you taught when you were here ten years ago who wasn't baptized?" He didn't even blink. He said, "I know exactly who you're talking about." I was surprised. He said, "There was a very educated and well-connected fellow that was associated with the Supreme Court of Ghana. He went through the temple open house with us. He loved everything we taught him, but he didn't join the Church. One time he told us, 'I love what I'm

learning, but I would lose too much if I joined your church. I would lose my political standing and perhaps even my employment. I'm not sure if my wife would support me. So, I'm sorry. I can't join." Tanner explained to us that he had stayed in touch with the man over the years and then suggested we visit with him.

That night I emailed this fellow, not really expecting that he would email back. But the next morning when I awoke I had received an email from him. It read, "Dear President Judd, thank you so much for making contact with me. I have thought about The Church of Jesus Christ of Latter-day Saints most every day for ten years. I would love to meet with you. May I come to your office?" So he came to the mission office. He told me much of what Tanner had shared with me earlier, of his experience with the Church, how much he enjoyed the temple open house, and how he loved the young missionaries and what the Church seemed to do for their maturity and so forth. He told me how happy it made him to think back to all the pleasant memories of the times he met with the missionaries.

I responded by telling him that the story he was sharing with me reminded me of a scripture in the Doctrine and Covenants. I said, "The Lord's words to Joseph Smith begin in section 58, verse 9: 'Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited.'" I explained the verse to him and told him that the Lord is comparing the Restoration of his gospel to a wonderful meal or feast, to which all of the nations of the world are



Southern coast of Ghana.

invited. As he listened, I could sense very quickly that he was a very intelligent and spiritually sensitive man. In the verses, the Lord continues by specifically describing who is going to be invited: "First, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come" (verses 10–11). I then explained, "I know I've only been in Africa for a short while, but what I have observed is that the missionaries are doing a wonderful job baptizing—for the most part—the poor and the less educated. Now, we know that everyone needs the gospel of Jesus Christ, rich and poor alike; please don't misunderstand me. I love that we're teaching and baptizing the poor, but we need to follow the Lord's instructions here and spend more time teaching and baptizing "the rich, and the

learned, the wise, and the noble." I then explained to him that he was the very kind of person the Lord was describing in these verses. I then said, "I hope in these next few months and years that Sister Judd and I are here in Ghana we can get to know you well and have a great friendship. I know you have had reservations in the past, but I'd love to see you reconsider and become a member of the Church of Jesus Christ of Latter-day Saints."

He turned his head and looked away. I was worried that I had offended him. I said, "Oh, I just did something that I didn't want to do. I've offended you." He said, "Oh, President Judd, no, you haven't offended me. I know what you are saying is true—I've had a dream." He then described a beautiful dream he had had a few years before where he saw himself being baptized. He had even seen the church building where he would be baptized and some of the people who would take part.



Kpando Group, Kpando, Ghana.

My immediate thought about his dream was, “This is too good to be true.” In the three years that I served in Ghana, I learned that the Ghanaian people are dreamers of dreams. Each time I would hear of such a dream, I would think of the prophesy in the book of Joel: “Your old men shall dream dreams, your young men shall see visions. . . .” It’s Joel all over again. It includes young men, old men, and young women and older women too. They see visions and dreams. Every missionary who serves in Ghana soon learns that having an inspired dream is more of the rule than the exception for the people they teach.

Being trained as a psychologist, I was first quite skeptical of many of the dreams I would hear described, but I changed my mind when I began to see that these dreams were often prophetic. It was rare for someone to join the Church in Ghana who had not experienced a dream. When we

first arrived in Accra, Sister Judd and I met with all of the stake presidents in Accra and their wives. The testimonies they all shared had two major things in common: (1) they had each had a prophetic dream that was a part of their conversion, and (2) the Book of Mormon had been central to their conversion.

After sharing his dream with me, this wonderful man asked if he could meet with me on a regular basis. He also said, “I know I must become a member of The Church of Jesus Christ of Latter-day Saints, but I have some questions that you’ll have to help me with: the revelation on the priesthood in 1978 was a major event that I need to know more about. I want to understand. I believe that God speaks through prophets and that God’s ways aren’t man’s ways, but help me understand that. Can you?”

I said, “I don’t know all the answers, but I think I can help you. I

can tell you what I know. I would love to do that.”

He asked many questions in the days that followed, but it didn’t take long for him to become a member of the Church. In fact, he lived in the area where my assistants had been assigned to work when they weren’t away on other assignments, so they were his missionaries; it couldn’t have been a coincidence. Sister Judd and I were blessed to meet with him on several occasions as well. His wife hasn’t joined the Church yet, but most of his children have. He has also been instrumental in starting a new branch of the Church in Kpando, the village where he was raised as a child (see photo).

The story gets better. So a year went by, and the Church’s legal department was having difficulty with some legal/political issues that could have had serious implications for the continued growth and well-being of the Church in Ghana. Long story short,

the Church attorney called me and said, “President Judd, I understand that your missionaries baptized a politician not long ago.” I explained that we had baptized such a man and that he was soon to be going through the temple to receive his endowment. After the attorney explained some of the details of the problem, I said, “I don’t know if he can help, but why don’t you call him?” So the attorney called my friend and asked for his help. The attorney then called me back the next day and said, “President Judd, thank you. The good brother to whom you referred me solved the problem we we discussed in fifteen minutes.”

Isn’t that amazing? To see that the Lord had raised up this man to solve this weighty problem at this particular time. This is the kind of story that can be repeated over and over again. Ghana is a sacred land whose people have a special destiny. I felt like I was on sacred ground almost everyday meeting with people like the brother whose story I have shared. The people of Ghana are intelligent, sensitive, and most important—they are men and women of deep faith in Christ who have a sense of their prophetic mission.

Q: You mentioned the 1978 revelation on the priesthood. Rendell and Rachel Mabey were one of two missionary couples called after that revelation in 1978 to open the missionary work in Africa. They came to my mission in Scotland for a short vacation. They told us how, when they arrived in Africa, unbaptized congregations of people were already meeting.

A: Yes, missionaries were sent to Africa in part because these groups

were sending letters to the First Presidency asking for materials and for missionaries to be sent.

Q: So there were several congregations that were meeting in Africa, and there were a lot of similarities to LDS meetings, but there were a lot of things wrong too. When the Mabeys asked one such group, “So what do you call yourselves?” The answer was, “The Church of Jesus Christ of Latter-day Saints, Inc.” And when they asked why the “Inc.” they were told how that’s what was printed on the back of the pamphlets the locals received.

A: What several of the Ghanaian people did, at least some of those who would later become leaders in the Church, was to leave Ghana to obtain a graduate education, and while they were away they would learn about the Church and be baptized. Several of these individuals, after receiving their degrees in medicine, business, or engineering, etc., would then return to Ghana and tell their family and friends about the restored gospel. Even before they returned to Ghana, they would share missionary pamphlets, and copies of the Book of Mormon with their family and friends. In fact, some will say that the first missionary to Ghana was the Book of Mormon. The people would read it and gain a testimony, but there was no one to whom they could go to be baptized. As you mentioned, there were several congregations started in both Ghana and Nigeria, but they knew they did not have the necessary authority to proceed.

Q: I am curious how the mission has changed since then. What was it like when you served more recently?

A: When we first arrived in July 2011, there were two missions: Ghana Accra and Ghana Cape Coast. By the time we left three years later, there were four missions—Ghana Accra, Ghana Accra West, Ghana Cape Coast, and Ghana Kumasi. The fact that our mission divided twice during the time we were there illustrates the growth the Church is experiencing in Ghana and throughout all of West Africa.

Q: So it’s still growing?

A: Oh yes! It could even grow faster if all we were after was numerical growth, but what we are working for is “real growth” people who are genuinely converted to the Savior and to his kingdom.

Watching the Lord work, in preparing a nation and a people was one of the great blessings of my life. Here’s an example of how such growth happens (this would happen a couple times a month): I would get a phone call from an individual asking for permission to start a branch of the Church in an area where the Church was not yet established. This person would tell me their name and explain their situation. For example, he would say, “I’ve been working outside of Ghana the last few years, but I’ve returned to Ghana to accept a new job and to raise my family. I’m a returned missionary, and so is my wife, and we’ve moved to a location in Ghana where the Church hasn’t been established. May we have permission to begin a group?” I would respond by explaining, “Well, let’s visit. Let me come to your city, and let’s sit down



Elder Anderson and Elder Vaetoe in front of the sign board outside the Tsito Branch, Ho District.

and see what the potential is and what can be done.” And so Sister Judd and I (or one of my able counselors) would travel to this remote location and spend the afternoon with them. During the next several weeks and months that followed, we would begin a group, assign missionaries to join them, and soon a branch would be created. One thing I learned early on in my mission is that the Lord is way ahead of us in this work.

Q: You said that you could be growing quicker, but you’re being careful. How careful do you have to be?

A: That’s a good question. Here are some parameters: The missionaries would sit down with a man whom they had met and ask, “Tell us about your wife. May we meet with both of you together?” He would say, “No, she belongs to another Church. She’s not interested.” The missionaries would say, “Well, we must have her permission before you can become a member

of our Church.” He would say, “What? You must have my wife’s permission? I’m a man.” We would then explain that the policy was the same for both husbands and wives—one spouse must have the consent of the other before they could be baptized. Our goal was to unify families, not divide them.

Another situation has to do with the baptizing of children. Our missionaries were asked to obtain permission from both the mother and father before a child could be baptized. Several churches, and I think even some missionaries in years past, haven’t been that careful, but we were.

Our numbers of Muslim converts also increased during the time we were in Ghana. My first counselor in the mission presidency, Mahmud Labinjo, is a convert from Islam. A finer man couldn’t be found.

Teaching and baptizing our Muslim brothers and sisters is a sensitive issue—one that we took very seriously. Our missionaries were required to obtain my permission

before teaching anyone of the Muslim faith—out of respect for them, their families, and their faith. Again, we were there to bless families, not divide them—even if doing so would bring us more members.

Another example of the caution we exercised in monitoring the growth of the Church in Ghana has to do with the Church’s policy regarding those who are living in polygamous families. Polygamy is legal in Ghana and is still practiced by many. Like the policy regarding the teaching and baptizing of our Muslim friends, missionaries were required to obtain special permission before teaching those who had ever had been a part of a polygamous family. Husbands and wives who were currently living in a polygamous relationship couldn’t be baptized and the same was true for children living in the home.

Q: So it’s not just personal reasons of why you needed to be careful, but also political reasons.

A: Political reasons are a factor, but familial and eternal reason and revelation have a higher priority. I have always appreciated what President Packer regularly taught priesthood leaders about the relationship between following the handbook and seeking revelation: “But notwithstanding those things which are written, it always has been given to the elders of my church . . . to conduct all meetings [and make all decisions] as they are directed by the Holy Spirit” (D&C 46:2). Following the direction of those with priesthood keys and discerning revelation are both vital in making such decisions.



An investigator family attends stake conference with Sister Ogunto Lu (third from right) and Sister Kaile (right).

All of the policies I have briefly mentioned are for the protection and blessing of the people. Before making any decision regarding who could be taught and baptized, or who couldn't, mission presidents attempt to discern the Lord's will—for the individual, the family, and the Church where they preside. Handbooks are vital, but revelation is the real key.

We want the Church to grow as it should, and it's growing rapidly in the way the Lord and his servants would have it grow. There were times in Ghana where I felt like I was just barely hanging on—the work was moving so rapidly. Have you ever been trying to get into a moving vehicle while it is accelerating? That is what it is like being a mission president in Ghana.

Q: The Mabeys explained how, as missionaries, they were converting congregations rather than just person by person.

A: That was true in their day, but we approached the conversion process “one by one.” I remember being approached by the leaders of a large orphanage who wanted to be baptized along with all of the children in their care. We explained to them that we would need to teach the children one by one, getting to know them individually and attempting to find their parents or family if guardianship hadn't been established. They declined. Again, it's personal conversion to the Savior we are hoping for, not large numbers.

In our mission we didn't baptize congregations like others before us, but congregations were created quickly. There were little groups that would start with a nucleus of six or ten, and they would grow and become branch's rapidly. It was typical for a group to start with six to ten people and be eighty to one hundred in a year's time. It was all so miraculous. The members of these new groups and branches were full of enthusiasm

and light, and they were often lead by a returned missionary or someone who had been a pioneer in the Church. The group leader or branch president would be a loving mentor, and his wife would be as strong as he was. It was joy to watch and to be a part. We are starting to see a new generation of returned missionaries who are becoming the leaders of the Church in Ghana. The training and experience they gained as missionaries is going to take the Church forward in ways we can't even imagine.

We baptized between 180 and 200 people every month. That's about what we were comfortable with. You have to have strong leadership and allow there to be assimilation of the new converts. As a young missionary in San Diego, California, I saw more baptisms in a month than I saw in Ghana, but it was difficult to stay close to the people and to prepare them for the temple. In Ghana, the missionaries would baptize an individual or a family, and then stay right with them. The elders and sisters were not finished when the baptism and confirmation were completed. The missionaries were instructed to help prepare their new converts to enter the temple to do baptisms for the dead as soon as possible, and then to help the people work towards their endowment and sealing. With permission, the missionaries were allowed to go to the temple with their new converts, which the missionaries were thrilled to do. They just kept teaching them. The home teachers would become involved, and it worked the way it is supposed to, much of the time. I had been a part

of the rapid growth in San Diego when I was a young missionary, and I understood why we did it that way, but I felt better about the growth that we were experiencing in Africa. My experiences as a young missionary in San Diego prepared me in many ways for my mission in Ghana.

Q: As you consider the early missionary work of the late 1970s and the large numbers that were being baptized so quickly, how would you characterize most of those early baptisms; are most of them still active, or was there significant falling away because of the rapidness of the conversions?

A: Here's another story that will partially answer your question, and I'll try and finish the other part of your question as well. In 1989, the Ghanaian government made the decision that the LDS missionaries were CIA operatives. Furthermore, there were some that believed the Church was a racist organization. They had read anti-Mormon publications, and there were other political factors as well, that led to what is called "the Freeze." Soldiers locked the churches, disbanded the congregations, and sent all the Western missionaries home. One of the questions my friend, the man we discussed at the beginning of this interview, wanted me to help him answer was the question: "How am I going to explain to my friends that I'm becoming a member of the Church that we the Ghanaian government once attempted to get out of the country?"

It took some time to work through the relevant issues, but the Freeze only lasted for eighteen months. We did, however, lose some

wonderful Church members during this difficult period. At that time, members could meet in their homes but not in the chapels. I personally believe that experience was a pruning. Some of the people who left the Church during the Freeze were ambitious and didn't like the negative publicity the Church was getting, and they left. Others left for other reasons. With the Freeze, the strong became stronger and the weak became weaker. The Freeze pruned us back, but I believe it was necessary. As a mission president, I was ecclesiastically responsible for the districts that included many of the people that had left during the Freeze, people who were educated, but perhaps not so wise—like I mentioned before. So I went to many of them and invited them to return to the Church. Some did return, but it became clear to me why the Lord allowed the Freeze to occur, because it really was a pruning back. So my interpretation of why the Lord allowed the Freeze to occur is that while it was tragic for some of the people to become disaffected and to fall away, it was also a blessing because it allowed the Church to grow in meaningful ways. While there are certainly differences, I also think there are some similarities to what's happening in the Church today. We're losing some great people, and it's sad, but this present-day pruning will allow lives to be blessed and for the Church to grow in ways that it wouldn't otherwise.

Q: I like your word "pruning," because that's exactly what pruning does. Is there anything about your

mission to Ghana that would be of great interest to our readers?

A: Ghana is a Christian nation. Everywhere you go, from the back of taxicabs to the names of shops along the highway, to the clothes they wear, Jesus Christ is everywhere. Ghana is unapologetically a Christian nation. Islam is growing rapidly in Ghana as well, but it's amazing to watch the harmony between Christianity and Islam. While there are exceptions, most religions support one another. I think there is something we can learn from them about religious freedom and toleration.

Secondly, our missionaries came to us from twenty-four different nations from throughout the world. Half of our missionaries were from Western nations, and half were from Africa. And I can't think of any time during my three-year tenure where we had racial or cultural strife of any kind. We learned to love one another. While there were a lot of reasons for the love and affection we felt for one another, and the success we experienced, I give the majority of the credit to the Book of Mormon and its power to bring us to Christ. Our constant use of the Book of Mormon in our ministry allowed revelation to flow. Studying and utilizing the Book of Mormon in most all that we did allowed us to experience the love of God, the grace of Jesus Christ, and the direction and sanctifying influence of the Holy Ghost. Speaking for both Sister Judd and myself, even though it was the most difficult calling we have ever had, serving in Ghana has been one of the greatest blessings we have ever experienced. ❧

FACULTY AND STAFF

APPOINTMENTS

Gerrit J. Dirkmaat was appointed editor of *Mormon Historical Studies*.

Scott C. Esplin, Frank F. Judd Jr., and **Jared W. Ludlow** were appointed to teach at the BYU Jerusalem Center in 2016–17.

Kerry Muhlestein was made an associate fellow of the William F. Albright Institute of Archaeological Research in Jerusalem.

AWARDS AND HONORS

In October 2015, **Richard O. Cowan** received a Lifetime Service Award from the BYU Emeriti Alumni Association.

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Alford, Kenneth L. “‘And a Bitter Experience It Was’: The Utah War and the 1858 Move South.” *Proceedings of the South Carolina Historical Association* (2015): 17–31.

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RETIRING

Stanley A. Johnson (ancient scripture) and **Patty Smith** (Faculty Support Center) announced plans to retire on May 1. **Ray L. Huntington** (ancient scripture) announced plans to retire on September 1.

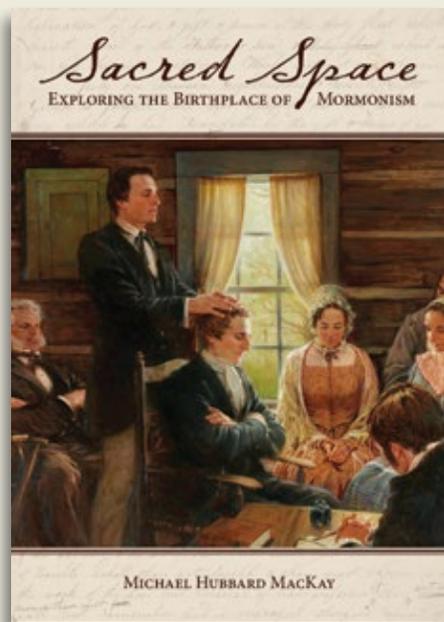
IN MEMORIAM



Hyrum L. Andrus (scripture) passed away on October 23, 2015.



Milton V. Backman Jr. (Church history and doctrine) passed away on February 6, 2016.



Sacred Space: Exploring the Birthplace of Mormonism

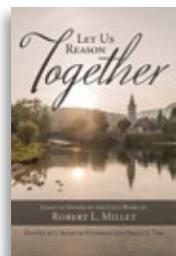
Michael Hubbard MacKay

Many Church members may not realize that the birthplace of Mormonism is not just a cut-and-dried bit of historical trivia. In fact, initial Church publications referring to the organizational meeting mistakenly claimed it happened in Manchester, New York. To complicate the issue, the authors of the book *Inventing Mormonism* challenged traditional Latter-day Saint history by pointing out inconsistencies concerning the Church's birthplace. This book, *Sacred Space*, sorts through this complicated history. Building on Dr. MacKay's work for *The Joseph Smith Papers*, this volume examines what the existing historical documents really tell us.

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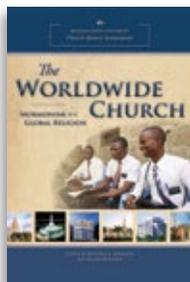


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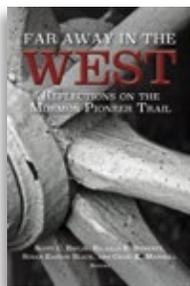


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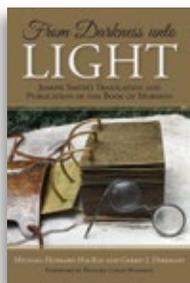
effort to "teach all nations" (Matthew 28:19). In the past thirty years, the Church is becoming an increasingly international church. This volume is a compilation of scholarly papers presented at the BYU Church History Symposium where President Dieter F. Uchtdorf, Second Counselor in the First Presidency, gave the first keynote address. He emphasized the importance of learning our history. The second keynote speaker, Terryl Givens, highlighted the universal nature of the gospel of Jesus Christ. Seventeen other papers by notable historians, scholars, educators, and leaders are included.
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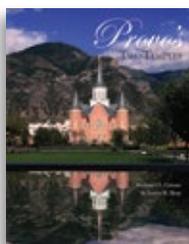
From Darkness into Light: Joseph Smith's Translation and Publication of the Book of Mormon

Michael Hubbard

MacKay and Gerrit Dirkmaat
This book was written to provide a detailed explanation of how Joseph Smith and the scribes who served with him described the process of translating the gold plates and the difficulties encountered as they sought to publish the completed book. Although both members and academics alike often think of this story as well known, recent insights and discoveries associated with the efforts by the Church

History Department to publish *The Joseph Smith Papers* have provided a fuller, richer understanding of the translation and publication of the Book of Mormon.

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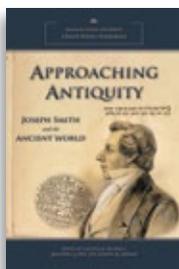


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Joseph Smith and the early Latter-day Saints. Topics include Joseph Smith's fascination with the ancient Americas, his interaction with the Bible, his study of Hebrew and Greek, his reading of Jewish and Christian apocryphal writings, and his work with the Book of Abraham in the context of nineteenth-century Egyptology.

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Edited by Reid L. Neilson, Justin R. Bray, and Alan D. Johnson

On September 6, 1888, three Church history missionaries—Andrew Jenson, Edward Stevenson, and Joseph S. Black—left on a fact-finding mission to the Church's historic sites in Missouri, Illinois, New York, Ohio, and Iowa, spending a majority of their time visiting the sacred spaces of the Restoration. The observations they made were the subjects of a lengthy correspondence to the *Deseret News*. These letters were later compiled into a pamphlet, allowing the Saints in the west to vicariously experience the early days of the Restoration. Some notable historical themes included in their observations include a desire for the establishment and redemption of Zion and the promise that righteous Saints would be restored to their lands to build up Zion.

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In 2013 the Religious Studies Center (RSC) hired Maddie Swapp as a research assistant. When the center needed a designer, Maddie, who's majoring in art history and curatorial studies, jumped at an opportunity to try her hand at design.

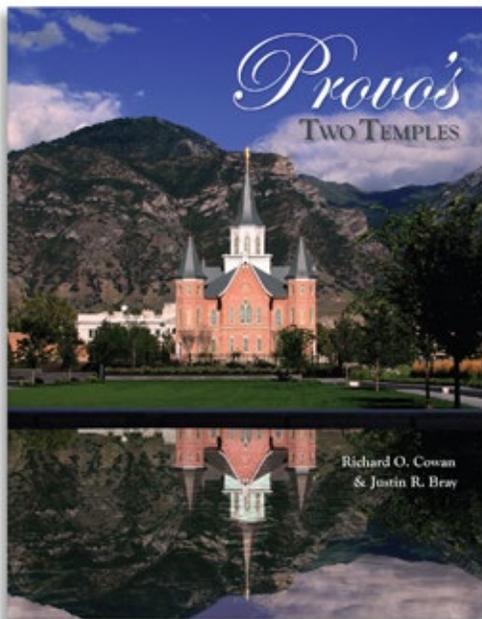
Since then Maddie has worked as a graphic designer laying out and typesetting book interiors, designing book covers, and creating brochures and flyers.

The job has blessed her life.

"Soon after I started designing books, I discovered how much I love graphic design," Maddie says. "The RSC has not only given me a job but allowed me to find a skill that I can use in many other aspects of my life, now and in the future."

To illustrate her gratitude, Maddie says, "I would like to thank the generous donors for their donations that have allowed me to work here and find something I love to do. My job also makes it possible to help support my husband and me while we finish our schooling."

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See page 3 for more information.