

INTERPRETER

— ∞ —
A JOURNAL OF LATTER-DAY SAINT
FAITH AND SCHOLARSHIP

Volume 44 · 2021 · Pages 145 - 216

The Past and Future of the Temple Lot in Independence, Jackson County, Missouri

R. Jean Addams

Offprint Series

© 2021 The Interpreter Foundation. A 501(c)(3) nonprofit organization.



This work is licensed under the Creative Commons Attribution-NonCommercial-NoDerivs 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/4.0/> or send a letter to Creative Commons, 444 Castro Street, Suite 900, Mountain View, California, 94041, USA.

ISSN 2372-1227 (print)
ISSN 2372-126X (online)

The goal of The Interpreter Foundation is to increase understanding of scripture through careful scholarly investigation and analysis of the insights provided by a wide range of ancillary disciplines, including language, history, archaeology, literature, culture, ethnohistory, art, geography, law, politics, philosophy, etc. Interpreter will also publish articles advocating the authenticity and historicity of LDS scripture and the Restoration, along with scholarly responses to critics of the LDS faith. We hope to illuminate, by study and faith, the eternal spiritual message of the scriptures—that Jesus is the Christ.

Although the Board fully supports the goals and teachings of the Church, The Interpreter Foundation is an independent entity and is neither owned, controlled by nor affiliated with The Church of Jesus Christ of Latter-day Saints, or with Brigham Young University. All research and opinions provided are the sole responsibility of their respective authors, and should not be interpreted as the opinions of the Board, nor as official statements of LDS doctrine, belief or practice.

This journal is a weekly publication of the Interpreter Foundation, a non-profit organization located at InterpreterFoundation.org. You can find other articles published in our journal at Journal.InterpreterFoundation.org. You may subscribe to this journal at InterpreterFoundation.org/annual-print-subscription.

THE PAST AND FUTURE OF THE TEMPLE LOT IN INDEPENDENCE, JACKSON COUNTY, MISSOURI

R. Jean Addams

Abstract: *Fifteen months after the Church of Christ's inception in April 1830, Joseph Smith received a revelation indicating that Independence, Jackson County, Missouri, was to be the "center-place" of Zion and a "spot for a temple is lying westward, upon a lot that is not far from the court-house." Dedication of this spot for the millennial temple soon followed on August 3, 1831, by Joseph Smith and Sidney Rigdon. A building sketch was prepared in Kirtland, Ohio, and sent to church leaders in Independence in June 1833. Smith also forwarded his plat for the City of Zion, showing 24 temples at its center and giving an explanation for their use. Tragically, the church was driven en masse out of Jackson County only months later. Reclaiming the original Partridge purchase in December 1831, known as the Temple Lot, became an early driving force for the membership of the church. A physical effort to reclaim the saints' land and possessions in Jackson County was organized in 1834 by Joseph Smith and became known as "Zion's Camp." After traveling 900 miles and poised on the north bank of the Missouri River looking toward Jackson County, Smith's two hundred armed men were unable to proceed for various reasons. While contemplating what to do, given the reality of their situation, Smith received a revelation to "wait for a little season, for the redemption of Zion." That poignant phrase — "the redemption of Zion" — became a tenet of the church thereafter. In the years following the martyrdom and the subsequent "scattering of the saints," three independent expressions of the Restoration returned to Independence to reclaim or redeem the Temple Lot in fulfillment of latter-day scripture. This essay examines their historical efforts.*

[Editor's Note: Part of our book chapter reprint series, this article is reprinted here as a service to the LDS community. Original pagination and page numbers have necessarily changed, otherwise the reprint has the same content as the original.

See R. Jean Addams, "The Past and Future of the Temple Lot in Independence, Jackson County, Missouri," in *Proceedings of the Fifth Interpreter Foundation Matthew B. Brown Memorial Conference, 7 November 2020*, ed. Stephen D. Ricks and Jeffrey M. Bradshaw, *Temple on Mount Zion 6* (Orem, UT: The Interpreter Foundation; Salt Lake City: Eborn Books, 2021), in preparation. Further information at <https://interpreterfoundation.org/books/the-temple-past-present-and-future/>.]



Figure 1. Temple Lot, 1907.

Wherefore, this is the land of promise, and the place for the city of Zion ... the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse (Doctrine and Covenants 57:2–3, The Church of Jesus Christ of Latter-day Saints edition, hereafter LDS Doctrine and Covenants; cf. Doctrine and Covenants 57:1b–d, Reorganized Church of Jesus Christ of Latter Day Saints edition, hereafter RLDS Doctrine and Covenants).¹

Prior to the first Mormon missionaries arriving in Independence, Jackson County, Missouri, in January 1831, the Lord orchestrated, over time, a series of events to prepare the Millennial Temple Lot. These events enabled a legal representative of his recently restored church, then known as the Church of Christ, to purchase the property.² First, I will briefly review the events preceding and during the Joseph Smith-led trip to western Missouri in the summer of 1831. I will then summarize the prophet's description of the future temple and city of Zion that dates to June 1833. Next, I will explore the events following the expulsion of the Church from Jackson County in November 1833 and the revelatory mandates given to Smith regarding the redemption of Zion, which commenced in October 1833. Beginning in 1834, efforts to redeem Zion became a significant part of the trials of the young church thereafter.

This determination to return to Jackson County and redeem Zion, and specifically the temple site, became more complicated with the murder of the Prophet Joseph Smith in June 1844. In the years that followed that tragic event, schisms evolved within the original Church. Among several, there are three significant church organizations, viable today, that will be examined as they went about their independent ways to facilitate that return and redeem theme. Each church hoped to reclaim the original dedicated temple property and to eventually build the Millennial Temple. I will conclude with a look at the current status of each of these churches and their expectations for the future of the Temple Lot, located in Independence, Jackson County, Missouri.

The Organization of Jackson County

Provision for the future journey of the first missionaries of the Church of Christ organized by the young prophet Joseph Smith Jr. on April 6, 1830,³ began with the completion of the US government survey of the land within the proposed boundaries of Jackson County. The Missouri legislature subsequently organized Jackson County⁴ on December 15, 1826.⁵ Three months later in March 1827, a small but growing frontier village located at the departure point of the trade-lucrative Santa Fe Trail⁶ was officially selected as the county seat. The village was named Independence.⁷ However, the anticipated US government sale of the recently surveyed land within Jackson County was not made available for sale for nearly two years.⁸ To the early squatters or settlers in what was to become Jackson County, many of whom had pioneered in the area as early as 1821,⁹ this unexplained delay was a major frustration.¹⁰

The importance of squatter's rights and seminary land designations and their impact on Jackson County is essential in understanding the land ownership situation at the time Joseph Smith and party arrived in Independence in July 1831.¹¹ The westward expansion of the United States was directly impacted by squatter's rights.¹² Simply, a squatter was an individual who selected a piece of public land (often referred to as the Public Domain) and then settled or squatted upon it. The *Land Act of 1820* set the price at \$1.25 per acre and the minimum tract at 80 acres after an official survey by the US government.¹³ Seminary sections were transferred to the state to provide funds for the creation of a university. Without explanation, nearly 60% of the 72 sections that the US Congress designated¹⁴ as seminary lands for Missouri were set aside within Jackson County.¹⁵ The rationale for this disproportionate allocation to Jackson County, according to Missouri historian Annette Curtis, was "because the sections chosen were predominantly near the Missouri River, and, therefore, theoretically more valuable."¹⁶ Independence was surrounded by seminary land sections.¹⁷

When the US government sale of land was finally announced for November 6, 1828, many of the early squatters of Jackson County were informed that they were on seminary land and that Missouri was allowed to hold these seminary sections for an unspecified period and to set a higher minimum price per acre.¹⁸ Already upset with the delay in purchasing their land, these squatters were going to have to wait even longer to be able to obtain legal title for their property. Adding to their disappointment, the Missouri Legislature announced that the minimum price per acre was to be \$2.00, rather than the US government price of \$1.25 per acre, which they had anticipated.¹⁹ No date for a seminary land sale was announced at this time.

1821–1831: Early Settlers of Independence

James Shepherd, a cousin of General William Clark, had heard from Clark and others "glowing accounts of the territory west of the Mississippi."²⁰ Adventurous like his cousin, Shepherd assembled a group of family and close friends in Virginia and journeyed west via Kentucky to the territory of Missouri perhaps as early as 1821.²¹ This group included the family of Dr. Lawrence Flournoy, a cousin of Shepherd.²² Lawrence and his wife, Theodocia Hoy, were the parents of five sons: Hoy, Rowland, Solomon, Jones H., and Lawrence. These sons were all adults at the time of the trip west. It is probable that the Flournoys joined the Shepherd party as they traveled through Kentucky en route to western Missouri inasmuch

as the available family records indicate that the sons were all born in Kentucky.²³ The Shepherd group continued their travel southwest, obtained passage on a steamboat at St. Louis, disembarked at Fort Osage, and continued along the Osage Trace to the Big Spring area that William Clark had recommended to them²⁴ This chosen location soon became the eventual town site of Independence.

Lawrence and Theodocia Flournoy's fourth son, Jones Hoy Flournoy, was, or became, a gunsmith, harness repairer, and farmer. Jones, like his siblings and parents, quickly staked out his squatter's land claims (160 acres and more)²⁵ in the immediate area and proceeded to clear land, farm, and trade. Jones built a house²⁶ and a trading-post made of bricks soon thereafter, and by the late 1820s, Flournoy was a well-known supplier and trader for the Santa Fe traffic²⁷ and the Postmaster for Independence.²⁸ His squatter's claim would play a vital role in the acquisition of the Temple Lot.



Figure 2. Flournoy House. Built ca. 1826, Photograph 2018.

February–July 1831: The Arrival of the Mormons in Jackson County

Joseph Smith Jr. and the early missionaries of the Church of Christ preached a restored gospel heavily punctuated with a millenarian spirit that the prophesied return of Christ to this earth and the commencement of his Millennial Reign was imminent.²⁹ New Testament and Book of Mormon references to Zion and a New Jerusalem were common themes.

In answer to prayerful inquiry by Smith, regarding where the New Jerusalem or city of Zion was to be located, he was told: “No man knoweth where the city Zion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites” (LDS Doctrine and Covenants 28:9; RLDS Doctrine and Covenants 27:3d).³⁰ This geographical reference was generally understood by the new adherents to Smith’s church to mean the vast reaches of the American continent west of the state of Missouri, to which US President Andrew Jackson was “strongly encouraging” a relocation of the Indian tribes of the eastern and southeastern areas of the United States.³¹ Oliver Cowdery and three other missionaries were subsequently designated by revelation and began their journey west “late in October 1830, and started on foot”³² for the “borders of the Lamanites” (LDS Doctrine and Covenants 28:8, 31:5, 32:1–3; RLDS Doctrine and Covenants 27:3a, 28:2a, 31:1a–c).³³

On February 9, 1831, soon after Smith had relocated the Church to the Kirtland, Ohio, area,³⁴ he proclaimed, “the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared” and where it would be located (LDS Doctrine and Covenants 42:9; RLDS Doctrine and Covenants 42:3b).³⁵

Following the June 3–6, 1831, conference of the Church in Kirtland, additional missionary calls were given by revelation (LDS Doctrine and Covenants 52; RLDS Doctrine and Covenants 52).³⁶ Those called, which included Joseph Smith, were to go to western Missouri, and there the Lord would reveal to them, they believed, where the “city of the New Jerusalem” would be located.³⁷ Smith’s party left Kirtland on June 19³⁸ and reached Independence in mid-July 1831.³⁹

On July 20, 1831, soon after Smith’s arrival in Independence, he received a revelation that designated the small village of Independence as the “center-place” of what was to be the future city of Zion (LDS Doctrine and Covenants 57:1–3; cf. RLDS Doctrine and Covenants 57:1a–d).⁴⁰ Independence had a population of 200 to 300 individuals, “a court-house built of brick, two or three merchant’s stores, and 15 or 20 dwelling houses.”⁴¹ There was also at least one licensed tavern, owned by Solomon G. Flournoy.⁴² The revelation further specified that “a spot for the temple is lying westward, upon a lot which is not far from the court-house.”⁴³ This revelation was a momentous announcement. Not only had they now been told that they were in the “center-place” of the future city of New Jerusalem, but, of even greater importance, was that they now knew where the Millennial Temple was to be built. It was to this temple,

they believed, that the Savior would return to usher in the long-awaited Millennium.⁴⁴

August–December 1831: The Dedication and Purchase of the Temple Lot

When the Smith party left Kirtland, they were undoubtedly aware that public land was available for purchase at \$1.25 per acre as previously discussed. William W. Phelps, and the others who accompanied the prophet, brought funds with them for that very purpose.⁴⁵ They would certainly have been knowledgeable about squatter's rights, but they may not have been familiar with the seminary land designation.

On their arrival, Smith, undoubtedly, would have been briefed on the availability and unavailability of land ownership in Independence and Jackson County and certainly of the seminary land designation and its impact on the Independence area in particular, as the town was surrounded by these sections.⁴⁶ The long delay experienced by the early settlers in acquiring their squatter's claims and the significant increase from \$1.25 to \$2.00 in the sale price per acre being required by the state of Missouri certainly would have also been explained.⁴⁷ The fact that the state of Missouri owned the seminary lands (which had not been sold and were generally unoccupied except for farming by the original squatters) helps us to see the "guiding hand of the Lord" in preserving the "spot for a temple" as undeveloped property. Smith would have also been informed that the long-awaited sale of seminary land had finally been announced for the first week of December 1831.⁴⁸ Partridge confirmed his understanding of this information in a letter he wrote to his wife on August 5, 1831.⁴⁹

Prior to the dedication of that "spot for a temple," having ascertained its approximate location, Smith and Partridge would have sought out Jones H. Flournoy as the rightful squatter or claimant of the land they wished to purchase. Certainly they would also have obtained permission to proceed onto his claimed property for their planned event.⁵⁰

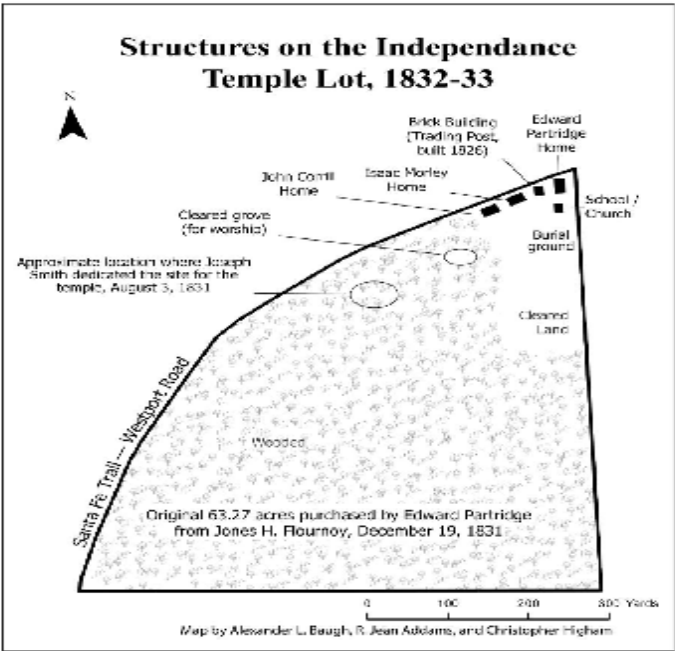


Figure 3. Map of Temple Lot Property, Measuring 63.27 Acres.



Figure 4. Dedication Plaque Casting Near the Temple Lot Site in Independence.

On August 3rd, those privileged to be part of the dedicatory ceremony proceeded to the squatter's claim of Jones H. Flournoy. The Smith party worked their way through the brush and trees to the highest spot on the property. Orson Pratt recalled: "It was then a wilderness, with large trees on the temple block."⁵¹ His brother Parley P. Pratt remembered that the location was "a beautiful rise of ground about a half a mile west of Independence ... it was a noble forest."⁵² And William L. McLellin recollected what he had been told: "Joseph cut his way in through this growth of trees, brush and saplings, to reach the site of the dedication for the proposed Millennial Temple."⁵³ This location was approximately two blocks west of where Flournoy's home was located and about one-half block southwest of his unoccupied trading post on the Santa Fe Trail.⁵⁴

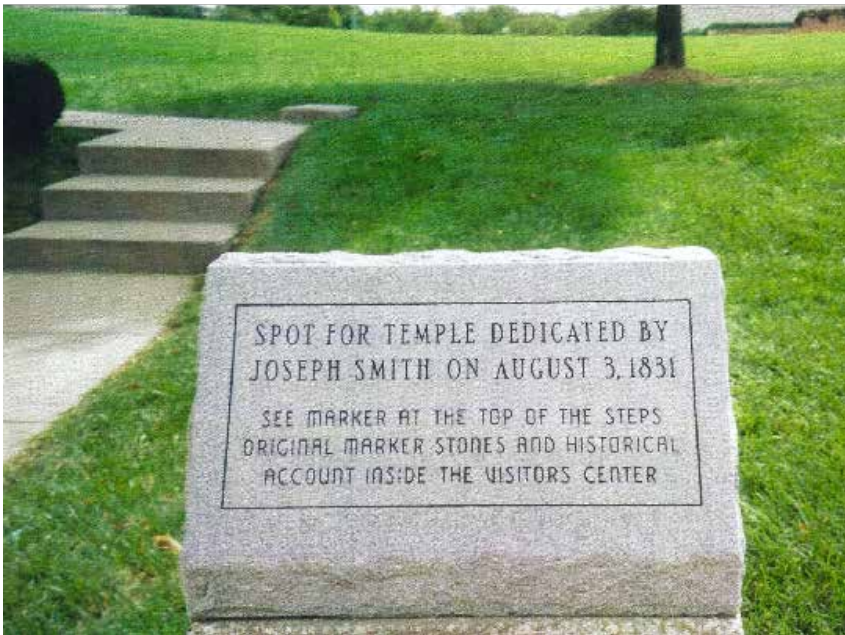


Figure 5. Church of Christ Marker at the Spot of the Temple Site Dedication.

There are five extant accounts of those who participated in the dedication of the Temple Lot on August 3, 1831, and from these records it appears that there were at least thirteen men⁵⁵ present on this momentous occasion, rather than the traditional eight elders in attendance.⁵⁶ Once Smith had located "the spot for a temple," he placed a stone at the northeast corner of the contemplated temple "in the name of the Lord Jesus of Nazareth."⁵⁷ This dedicatory service was the culminating event

for which the Smith party had come 900 miles to this westernmost outpost of the United States.

On August 9, Smith and party left Independence for the return trip to Kirtland.⁵⁸ Bishop Edward Partridge was told by revelation to preside over the Church in Jackson County and to make his residence in Independence.⁵⁹ As a priority, he was certainly instructed by Smith to complete the legal acquisition of the Temple Lot Property from Flournoy when the seminary land sale commenced in early December.

As planned, Jones H. Flournoy acquired his squatter's claim on December 12, 1831.⁶⁰ His deed shows that he bought a total of 160 acres for \$320.⁶¹ One week later, on December 19, Partridge acquired from Flournoy, a 63.27-acre parcel of his 160 acres, which encompassed the dedicated temple site. Partridge paid Flournoy the sum of \$130.00 or \$2.055 per acre.⁶² Flournoy netted a profit of \$3.48. The temple site and the surrounding property, thereafter, came to be known as the "Temple Lot" or the "Temple Property" by church members and locals alike.⁶³

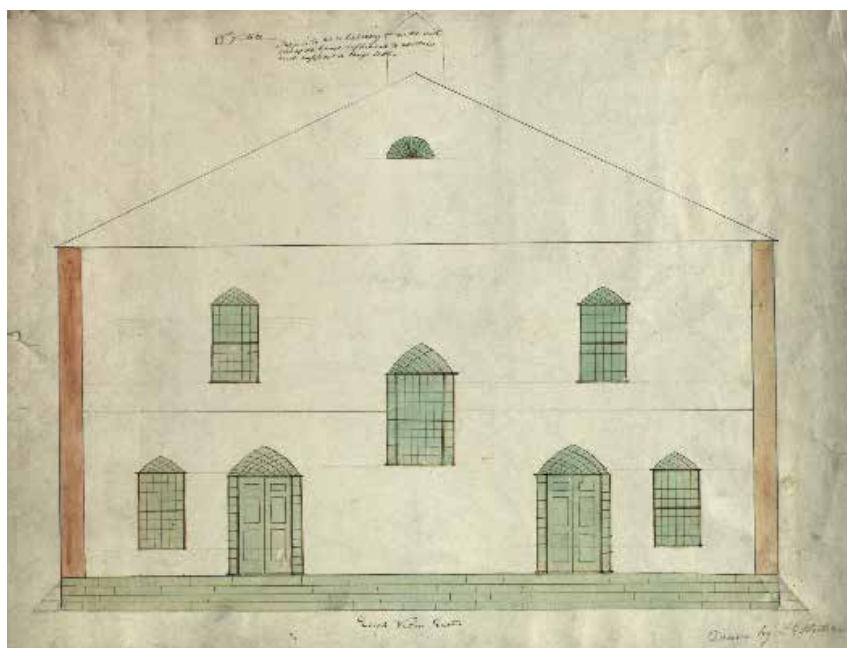


Figure 6. East View, Independence Temple Drawing, August 1833.

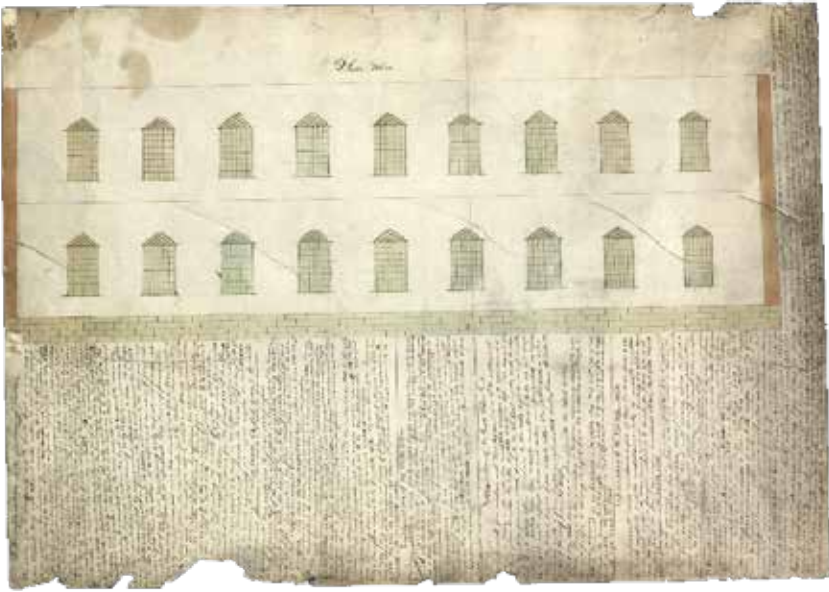


Figure 7. Side View, Independence Temple Drawing, August 1833.

June 1833: Joseph Smith's Description of the Future Temple and City of Zion

Although the revelation dictated on July 20, 1831, had contained instructions about the location of the temple for the city of Zion, no description of “the manner in which the temple should be built” was provided until two years later, on June 3 or 4, 1833. At that time, Joseph Smith, Sidney Rigdon, and Frederick G. Williams, the presidency of the Church, “received a vision in which they viewed plans for the [Kirtland] temple, carefully observing its structure and design. ... Although the presidency’s vision specifically addressed the Kirtland Temple ... the Independence Temple [plan is] remarkably similar in window layout, floor plan, and interior details.”⁶⁴

A few weeks after the vision, on June 25, 1833, the plat for the city of Zion⁶⁵ and plans for its temple,⁶⁶ together with detailed explanations in an accompanying letter, were mailed to Edward Partridge and others in Missouri.⁶⁷ The package was received in Independence on July 29, 1833.⁶⁸ Six weeks after the original temple drawings were mailed to Church leaders in Missouri, the drawings were subsequently reviewed by Joseph Smith and Frederick G. Williams and adjustments were made. A revised set of drawings were prepared in August and sent to Partridge and others

in Jackson County by special messengers Orson Hyde and John Gould who arrived in late September.⁶⁹

In actuality, the city plat laid out not one but twenty-four temples at the center, most of them dedicated for church administration by the various priesthood quorums.⁷⁰ However, the temple plan given in vision was for one or more of the buildings for the Church Presidency. The full name appeared as follows: “House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem.”⁷¹

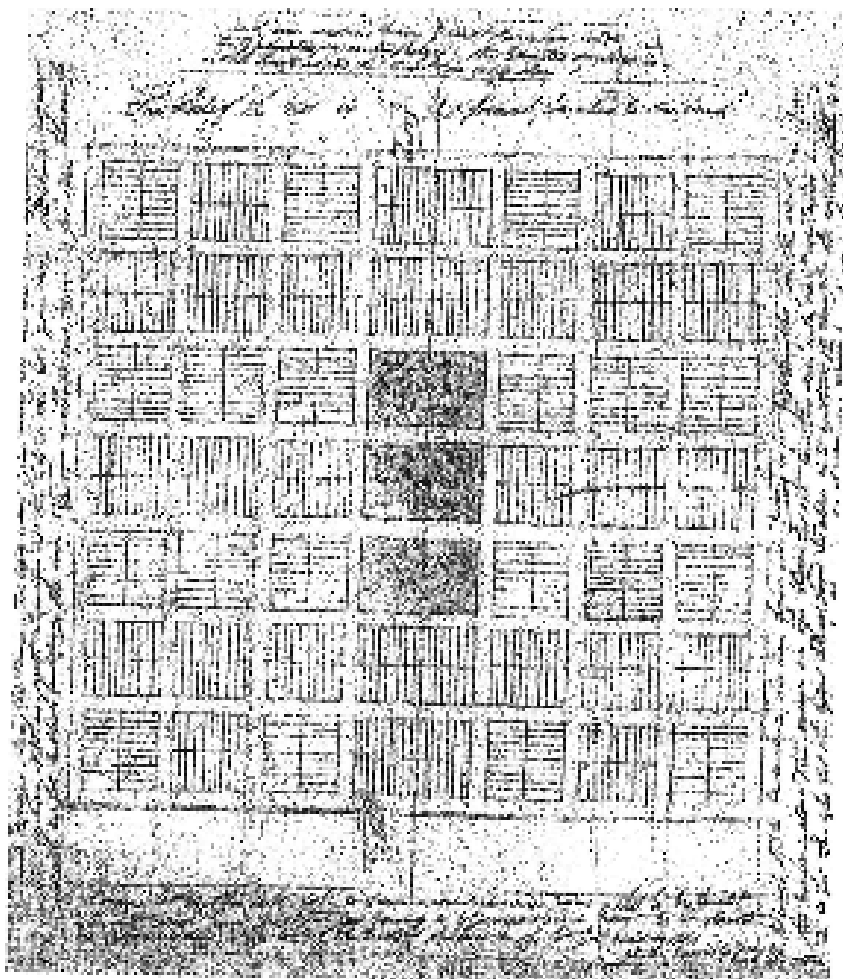


Figure 8. City of Zion Plat Drawing, June 1833.

According to Smith, the city as a whole was “supposed to contain fifteen to twenty thousand people” with sufficient farmland to supply the residents’ needs outside the city on the north and south sides. The idea was to create not one but multiple cities according to this plan: “When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days.” Thus, in its broad conception, “New Jerusalem was a fairly extensive region,” and “the Jackson County generic label was applied [to include] a large portion of northwestern Missouri,” including Adam-ondi-Ahman, Far West, and Liberty.⁷² Though the plan for the city of Zion has not yet been implemented in Jackson County, its principles have inspired city layouts in Kirtland, Far West, Nauvoo, Salt Lake City, San Bernardino, and other, smaller Latter-day Saint settlements throughout the western United States and Canada.⁷³

Unfortunately, a number of the citizens of Jackson County began circulating a document on July 18 among the population who were not members of the Church of Christ. This petition enumerated their grievances and called for a meeting to be held on July 20, 1833, to “further discuss their perceived problems with the Mormons and how to remove them from the county.”⁷⁴ Sadly, the meeting culminated in the subsequent destruction of the William W. Phelps printing establishment⁷⁵ and home, the “tar and feathering” of Bishop Edward Partridge and Charles Allen, and other acts of violence. It was apparent that this early Mormon sojourn in Zion was about to end.⁷⁶ Depravations continued against Church members in the weeks that followed. Mobbing, harassments, and violent and deadly encounters on a large and determined scale began on October 31, 1833 and, by early November,⁷⁷ twelve hundred Saints were driven out *en masse* out of the county.⁷⁸ Most of the members fled north across the Missouri River to accommodating Clay County.⁷⁹

1833–1836: Troubles in Missouri and Initial Efforts to Redeem Zion

With the forced exodus and abandonment of the Temple Lot Property, a great concern was manifest by both church leaders and members alike regarding the dedicated site of the Millennial Temple. The physical return to Independence and the reacquisition of that sixty-three-acre parcel of land became (and continues to be) a part of the ongoing history of this sacred space.

Joseph Smith was advised of the July troubles and persecutions in Jackson County by Oliver Cowdery upon his hasty return to Kirtland in

mid-August 1833.⁸⁰ He had been sent by church leaders in Independence on July 24 or 25 to inform the prophet of the serious problems facing the Church and to seek advice.⁸¹ However, two months later, in what must have been an unsettling revelation, while Smith and Sidney Rigdon were on a brief mission in Perrysburg, New York,⁸² Smith was told: “And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season” (LDS Doctrine and Covenants 100:13; RLDS Doctrine and Covenants 97:4a).⁸³ This verse became the first latter-day scriptural use of the word “redeemed” as it pertained to Zion. Four months later, in February 1834, Parley P. Pratt and Lyman Wight arrived in Kirtland to advise Joseph Smith of the pitiful situation of his downtrodden followers, clinging to a mere existence in Clay County, after being forcibly driven out of Jackson County the previous November.⁸⁴

Shortly thereafter, on February 24, 1834, Smith announced that “the redemption of Zion must needs come by power” and “as your fathers were led at the first, even so shall the redemption of Zion be” (LDS Doctrine and Covenants 103:15, 18; cf. RLDS Doctrine and Covenants 100:3d–e).⁸⁵ The Church responded with a recruitment effort to redeem Zion. Approximately two hundred able-bodied men assembled, as directed by Smith, at New Portage, Ohio, and departed on May 8, 1834, to travel some 900 miles to Jackson County to reclaim Zion. This quasi-military organization has since been known as Zion’s Camp.⁸⁶

A month later, however, while encamped on the banks of the Fishing River in Clay County, just north of the Missouri River and Jackson County, word was received that there would be no assistance from Missouri Governor Daniel Dunklin as had been anticipated in facilitating their efforts to regain their land holdings in Jackson County.⁸⁷ Shortly thereafter, on June 22, 1834, Smith received further revelation: “Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion” (LDS Doctrine and Covenants 105:9, 13; cf. RLDS Doctrine and Covenants 102:3c, f).⁸⁸



Figure 9. *a.* Zion's Camp Location in Clay County, Missouri, 2016;
b. Zion's Camp Memorial in Mound Grove Cemetery, Independence, 2016.

Coupled with the devastating effects of a cholera epidemic that quickly spread through the ranks of the men (the disease claimed fourteen individuals)⁸⁹ Zion's Camp was officially disbanded on June 30, 1834.⁹⁰ A generally unknown second effort (September 1836), by members of the Church to return to Jackson County to redeem Zion, did not materialize.⁹¹

Justifications for these two apparent failures to redeem Zion (1834 and 1836) included internal dissension, a lack of money, and failure to live the Law of Consecration. As the Lord informed Smith in the June revelation: "were it not for the transgressions of my people, . . . they might have been redeemed even now" (LDS Doctrine and Covenants 105:2; cf. RLDS Doctrine and Covenants 102:2a).⁹²

1838–1839: The Redemption of Zion Postponed

After a four-year effort to strengthen themselves as a church in northwest Missouri, the saints soon found themselves once again contesting with their neighbors.⁹³ The tragic result was that the Church was forced to vacate Missouri by Governor Lilburn W. Boggs' infamous "Extermination Order" in the late fall and winter of 1838–39.⁹⁴ With the Church's departure, the near-term hope of redeeming Zion was replaced with a delayed expectation, that is, that the Church would, indeed, have to "wait for a little season, for the redemption of Zion" (LDS Doctrine and Covenants 105:9, 13; RLDS Doctrine and Covenants 102:3c, f).⁹⁵

1844 and Succeeding Decades: Death of the Prophet Joseph Smith and the Scattering of the Saints

After the murders of Joseph Smith and his brother Hyrum in June 1844 at Carthage, Illinois,⁹⁶ the Church struggled over the question of leadership.⁹⁷ Several men, besides Brigham Young, claimed the deceased Smith's prophetic mantle, some of whom attracted numerous adherents among those who stayed behind in Illinois, Wisconsin, and elsewhere. As the claims of Rigdon, Strang, Smith, Wight, Brewster, Miller, Thompson, Bishop, Cutler, and others⁹⁸ faded, two significant alliances developed in the Midwest some six years later. They are:⁹⁹ (1) The Church of Christ and (2) the "New Organization" (later, The Reorganized Church of Jesus Christ of Latter Day Saints [RLDS]). A third group, and by far the largest, was The Church of Jesus Christ of Latter-day Saints. Under the leadership of Brigham Young, they made plans for a near-term departure to the Great Basin of the American West.¹⁰⁰

Temple Lot Property Ownership after the Exodus of 1833

Questions are often asked regarding the state of ownership of the Temple Lot Property in the intervening years between the forced Mormon 1833 exodus from Jackson County and the late 1860s when members of the returning Church of Christ began to repurchase the individual lots surrounding the traditional 1831 dedication site for the Millennial Temple. The same queries apply to other properties owned by individuals who were forced to leave under the threat of violence as well. Included, of course, is Bishop Edward Partridge, who held property in his name "for and in behalf of" the Church. It should be noted that in the early days of land holdings in Missouri, it was illegal for a church to hold property as a separate entity;¹⁰¹ therefore the Temple Lot Property parcel of 63.27 acres,¹⁰² as well as other properties, were held in Partridge's name.

Depending on the circumstances of ownership of a parcel of property, i.e., whether the property was owned outright or under contract, and whether property taxes had been incurred and were due, often dictated the course of action taken by a county or by an individual in regards to ongoing ownership. Regardless of the forced abandonment of property in late 1833, most of the saints' Jackson County properties were either subsequently sold at a sheriff's auction or sale for failure to pay delinquent property taxes or were foreclosed upon by the previous owners who had not been paid under the terms of their respective contracts.

Regarding the Temple Lot Property acreage, oral testimony exists that this property was quitclaimed to Martin Harris from Edward

Partridge. Harris's quitclaim deed was never recorded in Jackson County, however. The obvious reasons for his apparent failure to do so were that he never returned to Jackson County after his 1831 trip, and following the exodus of 1833, it would have been extremely dangerous for a returning Mormon to do so in person.¹⁰³ However, there is some testimony that Harris did mail the deed to the Jackson County Recorder for proper recording,¹⁰⁴ but the deed was likely destroyed upon receipt. If this were so it would have been due to the fact that the postmasters and county clerks, in the years following 1833, were individuals that had organized and/or participated in forcing the saints out of the county, including Jones H. Flournoy, postmaster and Samuel C. Lucas, county clerk.¹⁰⁵

In the spring of 1848, a resident of Independence, James Pool, decided to purchase the Temple Lot Property for his own purposes. Pool was well-known by the early members of the Church, dating back to early 1831 wherein, according to Parley P. Pratt, he "entertained us kindly and comfortably."¹⁰⁶ Pool would have known that Edward Partridge was the recorded owner of the 63.27-acre parcel he wished to purchase. Apparently no attempt had yet been made to seize the property due to nonpayment of back property taxes by the county. Regardless, Pool obviously wanted a clear title to the land, and so he sent his agent, a Mr. Pearson, to Winter Quarters to locate Partridge and make a cash offer for a quitclaim deed.¹⁰⁷ He may not have been aware that Edward Partridge had died a few years previous in Nauvoo.¹⁰⁸

When Pearson arrived at Winter Quarters, he met with a church member J. A. Kelting, who in turn, relayed a message to Brigham Young. Kelting reported that Pearson, an agent of James Pool of Independence, was anxious to purchase from widow Partridge a quitclaim deed for \$300. Young called and held a council meeting on April 26, 1848, to discuss the matter.¹⁰⁹ In 1839, while imprisoned in Liberty Jail, Joseph Smith reversed his thinking regarding the pronounced policy of "not selling" Jackson County land holdings.¹¹⁰ With this change in policy in mind, Young asked for and received counsel about what course to pursue in regard to the Pool offer for the Temple Lot Property. He stated, as recorded in the minutes of this meeting:

The Temple Lot in Jackson Co. is in the care of the heirs of Bro Partridge. A man [Pool through his agent Pearson] offers [\$]300 for a Quit Claim Deed. Bro. Kelting will turn out the 300. The land was deeded to Martin Harris. He has not put the deed on record. Shall we advise Sis. Partridge to go over

the mountains. . . . My object is to get the old Lady [she was 55] over the mountains.¹¹¹

Young then noted that the Partridge family needed oxen, wagons, horses, groceries, and other provisions to equip themselves for the trip to the Great Basin. Orson Pratt, Heber C. Kimball, and Wilford Woodruff provided input. After deliberation, the council decided to proceed with the arrangement and to have the children of Partridge sign the deed besides Partridge's widow.¹¹² The sale was made for the equivalent of \$300¹¹³ and the Partridge heirs¹¹⁴ traveled with Pearson to Atchison County, in the extreme northwest corner of Missouri to legally execute the document. On May 5, 1848, the quitclaim deed was signed before two witnesses and the county clerk.¹¹⁵ Pearson then departed for Independence, and the Partridge family returned to Winter Quarters. Pool subsequently had the deed recorded in the Jackson County property records on May 5, 1848.¹¹⁶

Pool only held the property for a short period of time because of some personal legal difficulties. The sheriff levied on this property and sold it to John Maxwell on September 22, 1848. Maxwell, in turn, made an arrangement with Samuel H. Woodson in February 1851 wherein they became partners in the ownership of the property. The two men then platted the land for what became the Maxwell-Woodson Addition to the city of Independence.¹¹⁷ Thereafter, the individual lots were sold to other individuals and from these various subsequent owners John Hedrick and William Eaton purchased lots 15–22 between 1867 and 1874. These lots comprise the acreage owned today by the Church of Christ.

1852–1878: The Redemption of Zion Begins

The Church of Christ

The earliest church with Mormon roots to stake a claim in Independence after the Nauvoo period was the Church of Christ, which bore the original name of the 1830 church. Beginning in the winter of 1852, members located in north-central Illinois began to meet together at the home of self-appointed, local leader Granville Hedrick, near Washburn, Woodford County. The branch was known as Half Moon Prairie.¹¹⁸ Hedrick was an elder in the original Church.¹¹⁹ Several years later, Hedrick published a revelation. In the first issue of the *Truth Teller*, the Church of Christ's newspaper (July 1864), he claimed that the revelation had been delivered to him by an angel on April 2 of that year.¹²⁰ The heavenly messenger instructed him and his followers to "gather together

upon the consecrated land which I have appointed and dedicated by My servant Joseph Smith.” The year of gathering to Jackson County was identified in the revelation as 1867.¹²¹

When the members of the Church of Christ relocated, as instructed, to Independence in 1867, they discovered that the city had annexed the Temple Lot Property.¹²² John Hedrick and William Eaton, thereafter, acquired two-and-a-half acres of that property, including Lot 15, the traditional location where Smith had placed the corner stone in 1831.¹²³ The Church of Christ (historically called the “Hedrickites”) is unique in its early claim to a specific revelation to return as a church to Jackson County and to redeem or reclaim the Temple Lot in the center place of Zion.



Figure 10. Bird's Eye View of Independence with Temple Lot Property at Upper Right, 1868.

The Reorganized Church of Jesus Christ of Latter Day Saints

A second group of scattered members emerged under the early leadership of Jason W. Briggs and Zenas H. Gurley Sr., also in 1852.¹²⁴ These men, elders in Joseph Smith's original Church, had pondered their options after rebuffing the claims of Brigham Young. Beginning in late 1851, both men independently reported that they had received revelations directing them to reject all claimants to the prophetic mission of the church's founder. The language of the revelation to Jason W. Briggs

stated: “in my own due time will I call upon the seed of Joseph Smith.”¹²⁵ Both men proclaimed that Joseph Smith’s successor would be Joseph’s eldest son, Joseph Smith III.¹²⁶ After some correspondence, they agreed to hold a conference in Beloit, Wisconsin, in June 1852. The Briggs and Gurley group initially called itself the “New Organization.”¹²⁷



Figure 11. Joseph Smith III, 1855.

In March 1860, Joseph Smith III, after deciding to accept the position of church president, wrote to William Marks,¹²⁸ advising him, “I am soon going to take my father’s place as the head of the Mormon church.”¹²⁹ The church established headquarters in Plano, Illinois, and in 1866 changed its name from the New Organization to the Reorganized Church of Jesus Christ of Latter Day Saints.¹³⁰

Although the RLDS Church had, in no uncertain terms, rejected Hedrick’s revelation to return to Jackson County,¹³¹ by 1877 the church was carefully developing its own return to Zion strategy. In January 1877, Smith stated: “We now state that we are decidedly of the opinion that those who may so desire, can move into that state [meaning Missouri] in safety.”¹³² In the Independence area, RLDS membership grew rapidly in the late 1870s and 1880s.



Figure 12. Brigham Young, 1855.

The Church of Jesus Christ of Latter-day Saints

Those who chose to follow Brigham Young to the Great Basin of the American West realized that Zion (Jackson County) would be a considerable distance from where they were heading and intending to settle. However, the Redemption of Zion remained a matter of serious concern for these westward bound pioneers and for the rest of the membership of the Church. Indeed, Young voiced the matter four months prior to the departure of the first pioneer company from Winter Quarters. On January 14, 1847, Young received a revelation wherein he was told to “go thy way and do as I have told you ... Zion shall be redeemed in mine own due time” (LDS Doctrine and Covenants 136: 17–18).¹³³ Five years later, with the physical redemption of Zion still fresh in the collective church mind, Young addressed a conference of the Church. In his discourse Young posed this rhetorical question: “When are we going back to Jackson county? Not until the Lord commands His people; and it is just as much as you and I can do to get ready to go, when He does command us.”¹³⁴

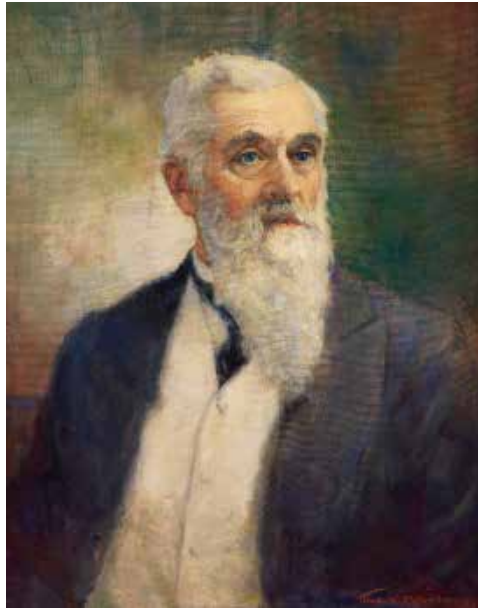


Figure 13. Lorenzo Snow.

The Redemption of Zion continued to be an oft-quoted theme in church conferences and meetings for the next half-century. Forty-seven years later, at a meeting of seven hundred church leaders held in the Salt Lake Temple on July 2, 1899, President Lorenzo Snow preached: “The time for returning to Jackson County is much nearer than many suppose and it is the faithful that will be selected to go.”¹³⁵

1879–1920: The Return to Zion Continues

The Church of Christ: A Chapel and a Hope of Reconciliation

In the years following the 1867 return to Independence, the Church of Christ had yet to erect a temple or a meetinghouse on their site. They numbered less than a hundred members and perhaps lacked the requisite resources to do so.¹³⁶ However, possibly spurred on by the construction activity of their rival, the RLDS Church, the Church of Christ conference authorized construction of a house of worship in April 1884.¹³⁷ However, it was not until April 6, 1887, that a committee was appointed to undertake the construction of “a house of worship ... on the Temple grounds.”¹³⁸ Their 16 x 25 feet building was completed in 1889.¹³⁹



Figure 14. First Known Photo of Temple Lot and Church of Christ Chapel, 1889.

In January 1900, less than one year after The Church of Jesus Christ of Latter-day Saints President Lorenzo Snow's pronouncement regarding a return to Jackson County,¹⁴⁰ Elders John R. Haldeman and George P. Frisbey of the Church of Christ arranged for a meeting at the headquarters of the Reorganized Church of Jesus of Christ of Latter Day Saints with the First Presidency of the latter, consisting of Joseph III, Alexander H. Smith, and Edmund L. Kelley. The Church of Christ's specific concern was "agreeing upon a common ground upon which the two organizations might unite in an effort to prosecute the work of 'gathering,' and the building of the temple at Independence, Missouri," considered a key element in the Redemption of Zion by both churches.¹⁴¹

At the Lamoni, Iowa meeting, Haldeman proposed that two representatives from the Church of Christ travel to Utah. They hoped to meet with the First Presidency of The Church of Jesus Christ of Latter-day Saints. They wanted the Church to consider participating in conversations with them and representatives of the RLDS Church in Independence in the near future. Although the overall plan was not explicitly endorsed, they were encouraged to proceed with their visit to Utah.¹⁴² On the afternoon of February 8, 1900, Elders George P. Frisbey and George D. Cole, as official representatives of the Church of Christ, met with the First Presidency of The Church of Jesus Christ of Latter-day Saints, consisting of Lorenzo Snow, George Q. Cannon, and Joseph F.

Smith. The Church of Christ elders stated that they “ought to take some steps towards placing this ground [the Temple Lot] so it can be used for the purpose indicated in the revelations,”¹⁴³ specifically, the building of a temple.¹⁴⁴



Figure 15. Church of Christ Chapel with Members, 1890s.

After two brief follow-up visits, a much anticipated third meeting was convened. Elders Frisbey and Cole expressed their feelings regarding the purpose of their trip to Salt Lake City to a much larger audience, including the three members of the First Presidency, seven members of the Quorum of the Twelve Apostles, and two members of the Presiding Bishopric.¹⁴⁵ Afterwards, the Church of Christ brethren were excused so that church authorities could counsel privately.¹⁴⁶ President Snow instructed those present to speak freely about the proposed conference and its purpose. However, rather than directly responding to the specific request, George Q. Cannon spoke instead about the 63.27 acres purchased by Bishop Edward Partridge in December 1831 for the young church.¹⁴⁷ This acquisition, he pointed out, included the two-and-a-half-acre parcel then held by the Church of Christ. “Our hearts for years have inclined towards the center stake of Zion,” Cannon stated. He then explained that President Taylor created a fund for purchasing land in Jackson County and “the predominant idea in his mind was to watch for a favorable opportunity to buy land in Independence.”¹⁴⁸

President Snow then stated that “President Cannon had expressed his views exactly in relation to the purchase of land [in Jackson County],”

and confirmed that his mind “was tolerably clear in regard to the redemption of Zion ... to purchase the land as opportunity presented without creating excitement.”¹⁴⁹ In the discussion that followed, it was concluded that The Church of Jesus Christ of Latter-day Saints would not participate in the conference or the proposed temple project.

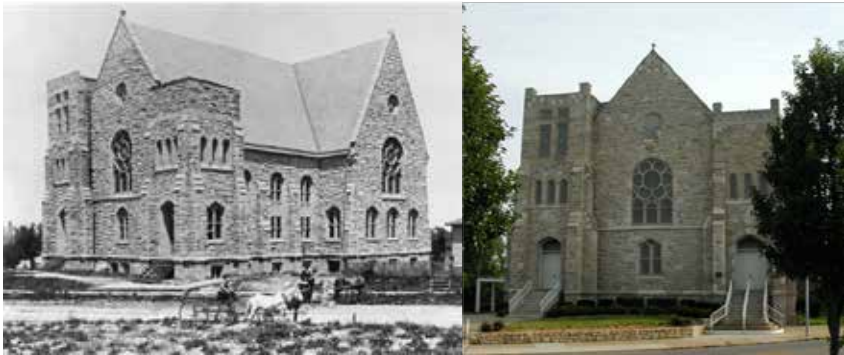


Figure 16. *a.* Stone Church of the Reorganized Church of Jesus Christ of Latter Day Saints; ca. 1889; *b.* More Recent Photo of the Stone Church.

The RLDS Church: Building of the Stone Church and Relocation of Church Headquarters

In 1879, construction began on the Brick Church, the first building erected by the RLDS Church in Jackson County. However, the growing congregation dictated the purchase of a new site for a larger edifice. Property was subsequently acquired across the street from the Temple Lot on Lexington Avenue. By April 1892, the Stone Church was “ready for occupancy.”¹⁵⁰

While no official statement was made by Joseph Smith III regarding the building of the Temple in Independence during the first twenty years of his presidency, an article presumably written by him as editor of the Church publication *Saints Herald* appeared in the June 1878 issue. It was titled “The House of the Lord, As Seen In Vision.” In the article Smith describes, in detail, what the Temple looked like in this highly personal experience.¹⁵¹ Years later in the May 1907 edition of *Autumn Leaves* (another publication of the Church), there appeared a full page rendition of a painting by Earnest A Webbe titled “Dream Of The Temple That Is To Be.” In the upper left, one can clearly see the completed 1892 Stone Church, thus indicating that the painting was completed between late 1892 and early 1907. Although a poem referencing “A temple fair,” and exhorting the “Saints” to “Prepare ye the way of the Lord,” was printed

on the page facing the painting, there was no accompanying article, or further announcement at this time, regarding the construction of a Temple on the Temple Lot. It is noteworthy, however, that in the Webbe painting the Temple is clearly situated on the Temple Lot property owned by the Church of Christ.¹⁵²

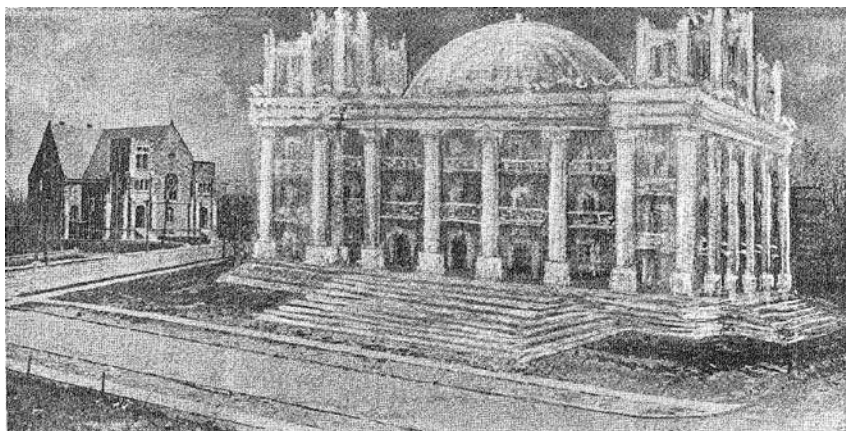


Figure 17. Drawing of “Dream Of The Temple That Is To Be” by Earnest Webbe, Based on the Vision of Joseph Smith III.

In another article appearing in the *Saints Herald* in August 1951, C. Ed Miller answered a reader’s question and provided this further insight into the vision of the temple as seen by Joseph Smith III: “Joseph Smith III had a wonderful vision of the temple which will be built on the Temple Lot in Independence, Missouri. He saw it completed and ready for use.” Miller continued to recite many of the particulars of the 1878 article as they related to the inquiry he was addressing.¹⁵³

Further highlighting the importance of returning to the “center-place,” Joseph Smith III recalled his move of residence to Independence in 1906: “I did so ... to fulfill, as I believed, a religious duty to become a resident of the place designated of old as Zion.”¹⁵⁴

In April 1920, the RLDS Church voted to relocate the church’s headquarters from Lamoni, Iowa, to Independence. At the same conference the membership of the church endorsed President Frederick M. Smith’s recommendation that a “large auditorium be built in this city” in order “that the general conference might have an adequate building in which to meet.”¹⁵⁵ In May 1921 the *Saints’ Herald*, primary publication voice of the church, also relocated to Independence.¹⁵⁶



Figure 18. Acreage Purchased by Duffin in 1904. Photo Taken in 1910.

The Church of Jesus Christ of Latter-day Saints: Relocation of Mission Headquarters, Purchase of Land, and a Chapel

The February 1900 meetings with the Church of Christ elders seems to have sparked new intensity by church leaders to “redeem Zion.” Only three months later, the First Presidency called James G. Duffin as president of the Southwestern States Mission, headquartered in St. John, Kansas,¹⁵⁷ who, with obvious direction, moved mission headquarters to Jackson County in December 1900,¹⁵⁸ and which encompassed Missouri. Over the next three-plus years Duffin initiated a quiet search for property near the Temple Lot. In April 1904, he acquired a twenty-six-acre parcel, which included twenty acres of the original Partridge purchase, from the Maggie C. Swope Estate for \$25,000.¹⁵⁹

The money provided to Duffin for this acquisition came from a fund established for the “purchase of land in Independence, Jackson County, Missouri, and the redemption of Zion.”¹⁶⁰ Other property was later acquired.¹⁶¹

Samuel O. Bennion replaced Duffin as Central States Mission president in 1906. The following year Bennion¹⁶² moved the mission office of The Church of Jesus Christ of Latter-day Saints from Kansas City to Independence to recently acquired property located to the east of the Temple Lot.¹⁶³



Figure 19. Receipts for Donation to the Jackson County Temple and Redemption of Zion Fund.

Soon thereafter, arrangements were made for the publication of the *Liahona* magazine¹⁶⁴ for the missions of the Church in the United States. Six months after launching the magazine, Bennion requested that at least four US mission presidents and two other interested individuals meet in Independence on September 9, 1907, to form a corporation to be known as Zion's Printing and Publishing Company. The choice of the name encompassed the essence of the "Redemption of Zion" concept.¹⁶⁵ Zion's Printing and Publishing Company was incorporated in October 1907.¹⁶⁶ Zion's also began the production of missionary tracts, hymnals, and books.¹⁶⁷

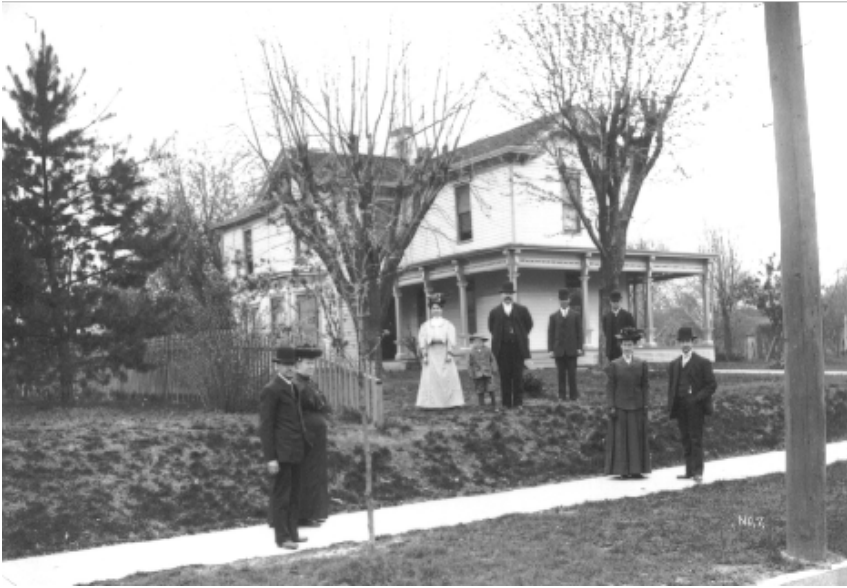


Figure 20. Mission Home and Office, 1907.



Figure 21. Latter-day Saint Chapel, Completed in 1914.

In 1912 ground was broken for a \$25,000 chapel on the corner of Pleasant and Walnut and close to the mission home. The chapel was dedicated by President Joseph F. Smith in November 1914.¹⁶⁸



Figure 22. Otto Fetting (1871–1933).

1920–1994: The Redemption of Zion Continues

The Church of Christ: Revelation to Build a Temple

While a physical presence of these three church organizations had certainly been well established by the early 1920s, the building of the temple was another matter. However, on February 4, 1927, at his home in Port Huron, Michigan, Church of Christ Apostle Otto Fetting launched a dramatic effort toward building the temple on the Temple Lot.¹⁶⁹ That morning, Fetting reported a visitation by a heavenly messenger, whom he subsequently identified as John the Baptist, wherein he was told: “The revelation that was given for the building of the temple was true and the temple soon will be started.”¹⁷⁰ The church was commanded to erect the temple on the “sacred space” owned by the Church of Christ.¹⁷¹



Figure 23. Bishop Frisbey Breaks Ground for the Church of Christ Temple on April 6, 1929.

On March 22, 1928, Fetting announced another angelic visitation and accompanying message. It specifically proclaimed that construction on the temple was to begin in the year 1929 and was to be completed within seven years.¹⁷² From the moment this message was broadcast throughout the church, the physical undertaking to build the House of the Lord would play a major role within the church for years to come.

In accordance with the instructions given in vision to Fetting, the Church of Christ held an impressive groundbreaking ceremony on Saturday, April 6, 1929.¹⁷³

The Kansas City architectural firm of Norman L. Wilkinson was hired in 1930 by the church to develop sketches and plans for the proposed edifice.¹⁷⁴ When asked by a reporter for the local *Independence Examiner* regarding the cost of the proposed temple, Wilkinson replied: “the cost would be somewhere around a half million dollars.”¹⁷⁵ The

Kansas City Star headlined and showcased on the front page of their September 7, 1930, edition, the prepared sketches of the “Extraordinary Temple the Church of Christ Has Begun To Build.”¹⁷⁶

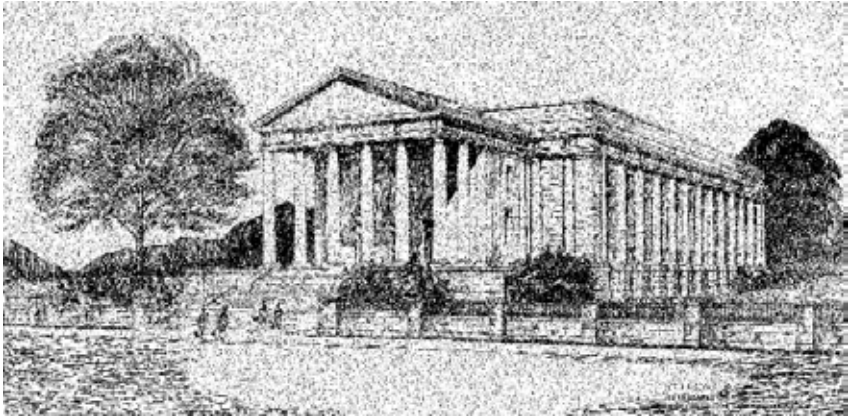


Figure 24. Architectural Drawing of the Proposed Church of Christ Temple, 1930.

Excavation commenced soon thereafter.¹⁷⁷ However, the building of the temple, for a number of reasons, never materialized.¹⁷⁸



Figure 25. Church of Christ Temple Foundation, circa 1935.

In 1946, the city of Independence offered to backfill, at the city's expense, the 1930s excavation site for the temple.¹⁷⁹ Currently, the Church of Christ has no plans for the physical construction of the House of the Lord, even though the church does continue to maintain a temple fund.¹⁸⁰

The Reorganized Church of Jesus Christ of Latter Day Saints: Temple Plans and Revelation

Acquiring the land for the eventual building of the temple had been an ongoing function of the RLDS Church for many years.¹⁸¹ Prophet-President Frederick M. Smith, in his April 6, 1926, conference address to the church stated:

And must I mention still before us the great task of building ultimately the Temple to which we have all looked forward? I have not forgotten it. I do not forget it. For in my dreams of Zion it is always in a prominent place of perspective. Can words make it any plainer than the foregoing that the building of the Temple is yet in the future? We will await developments.¹⁸²

In 1942, Smith asked Church Historian Samuel A. Burgess to look into whether the temple “might be shifted considerable from that spot [the Church of Christ’s 2.75 acres] and still be in the confines of the sixty-three acres.”¹⁸³ Burgess answered two weeks later and advised Smith that: “Any spot can be with even reasonable certainty be pointed out ... since no land was owned at the dedication it would seem that north and west should be as much consecrated as south and east.” He concluded: “In other words, the exact spot is not known.”¹⁸⁴

Church members rejoiced in 1968 when Prophet-President W. Wallace Smith announced a revelation at the Church’s World Conference that proclaimed: “The time has come for a start to be made toward building my temple in the Center Place. It shall stand on a portion of the plot of ground set apart for the purpose many years ago by my servant Joseph Smith, Jr.” The site was selected by 1974.¹⁸⁵

Ten years after selecting the specific site for the temple’s construction, the long-awaited revelation setting the building process in motion was announced by Prophet-President Wallace B. Smith (son of W. Wallace Smith) to Church members at the April 1984 World Conference:

The temple shall be dedicated to the pursuit of peace. It shall be for the reconciliation and for healing of the spirit. It shall also

be for a strengthening of faith and preparation for witness. ... Therefore, let the work of planning go forward, and let the resources be gathered in, that the building of my temple may be an ensign to the world of the breadth and depth of the devotion of the Saints.¹⁸⁶

The ground-breaking ceremony was held on April 6, 1990¹⁸⁷ and the impressive temple was dedicated April 17, 1994.¹⁸⁸



Figure 26. Reorganized Church of Jesus Christ of Latter Day Saints Temple Under Construction, ca. 1992–1993.

The Church of Jesus Christ of Latter-day Saints: Visitors' Center

The property purchased by The Church of Jesus Christ of Latter-day Saints in 1904 remained undeveloped until 1968. After two different attempts over the years by the City of Independence/Board of Education to purchase the property from the Church,¹⁸⁹ and concerned about the reality of eminent domain by the city of Independence, the Church made an announcement in December 1967 for the present Visitors' Center. Plans were quickly developed and formally approved in April 1968.¹⁹⁰ A groundbreaking ceremony was held the following August.¹⁹¹ Interestingly, in the development of those plans in early 1967 by church architect, Emil Fetzer, and with input directly from Alvin R. Dyer and approval by President David O. McKay, the awareness of the Joseph Smith inspired, expanded, twenty-four temple complex prepared in early 1833 was definitely taken into consideration. On March 10, 1967, a meeting of Dyer and Fetzer was held with McKay in his Hotel Utah apartment office. Dyer recorded the highlights of this session in his diary:



Figure 27. Latter-day Saints Visitors' Center, Dedicated in 1981.

We reported to the President that our study in this direction was to undertake, if we could ... to ascertain which of the temple buildings designated would presumably be located on that part of the temple land that the Church owned. This we had arrived at [and] would be concentrated upon, for the erection of a building for the purpose intended ... the basic structure of which could be used at a future date as part of the temple complex.

Dyer continued:

The proposed structure would be two stories high with a floor dimension of 61'0" x 87'0", which dimension is the same as revealed to the Prophet Joseph as the size of the complex buildings.¹⁹²

The Visitors' Center stands on the northwest corner of the twenty-six acres at the intersection of Walnut and River streets. It is located south of the Community of Christ temple, and southeast of the chapel and headquarters' offices of the Church of Christ. The edifice was dedicated on May 31, 1971, by President Joseph Fielding Smith.¹⁹³

Perspectives of the Three Churches After 1994

Almost from its inception, the young Church of Christ, founded by Joseph Smith Jr. in April 1830, was imbued with a millenarian spirit. Asserting divine direction for the fast-growing church, Zion was, at first, only described as "on the borders by the Lamanites." But with Smith's

visit to western Missouri in the summer of 1831, the city of Zion, or the New Jerusalem, was specifically situated in Jackson County with the center place designated as the village of Independence. Furthermore, the 1831 Church was told that the Millennial Temple was to be built “upon a lot not far from the courthouse.” For more than two years an attempt was made by members of the struggling Church to live the Law of Consecration and establish the city of Zion.¹⁹⁴ That effort came to a tragic end in November 1833 when the Church was literally driven *en masse* out of Jackson County.¹⁹⁵

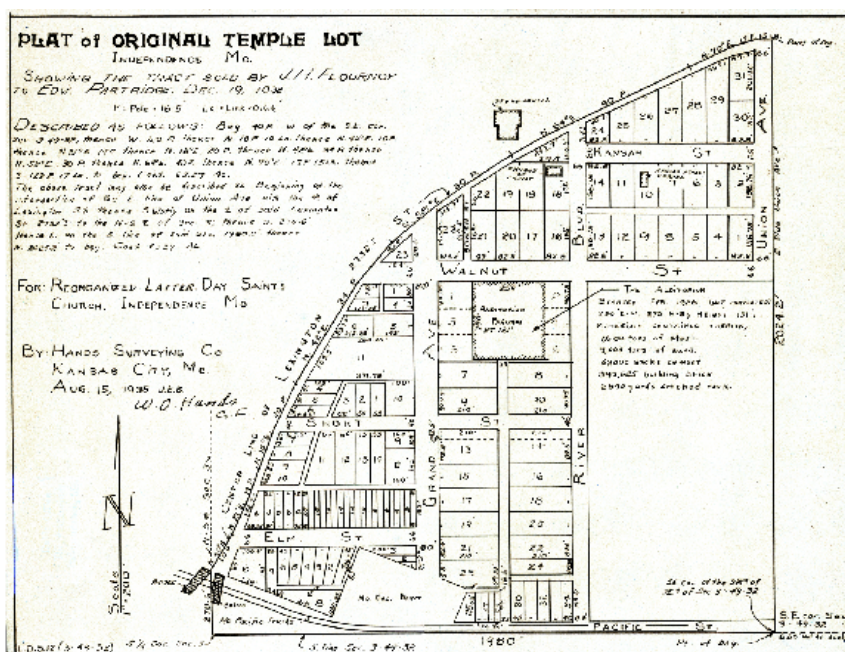


Figure 28. 1935 Drawing of the Original December 1831 Partridge Purchase.

The phrase “Zion shall be redeemed,” specifically meaning a physical return to Jackson County, was first proclaimed by Smith in October 1833. With the reestablishment of a physical presence in Jackson County by the Church of Christ in 1867, followed by the Reorganized Church of Jesus Christ of Latter Day Saints in 1877, and then in 1900 by The Church of Jesus Christ of Latter-day Saints, the Redemption of Zion was undertaken in a most literal sense. However, today, little is said publicly of the Redemption of Zion by any of the various branches of the Restoration Movement.



Figure 29. Aerial Layout Map of Temple Lot Property Today.

The three churches discussed in this essay will now be highlighted regarding their thoughts and positions on the center place, the New Jerusalem, the importance of the Temple Lot, and the Millennium.

Church of Christ

In 1952 there were rumors that The Church of Jesus Christ of Latter-day Saints had offered a large sum of money, perhaps a million dollars, for the two and three-quarters acres owned by the Church of Christ. Historian and author Craig S. Campbell interviewed Apostle William Sheldon in December 1990 regarding those rumors. Sheldon told Campbell that at one time The Church of Jesus Christ of Latter-day Saints “offered us a blank check” for the property.¹⁹⁶

Beginning in 2005, I had the pleasure and opportunity to meet with Apostle Sheldon on many occasions. At one such occurrence, I asked him: “What amount would it take for the Church of Christ to sell the Temple Lot?” His answer: “You could offer us a million dollars or a postage stamp. We would not take either.”¹⁹⁷ On another occasion, I asked

Sheldon a question regarding the church's position on trying, again, to build the Millennial Temple on their property. He replied: "The temple was not a core objective of the church" and added "the primary focus of the church is missionary work and building up the Kingdom of God."¹⁹⁸ Sheldon also stated: "The Church of Christ considers as their sacred duty to be not only the physical custodian of the property [the Temple Lot], but, additionally, and more importantly, the spiritual custodian of the Kingdom of God."¹⁹⁹

Reorganized Church of Jesus Christ of Latter Day Saints

Of significance in reviewing the more recent events in the post-1994 era and future of the Temple Lot from the perspective of the Reorganized Church of Jesus Christ of Latter Day Saints was the change of their name. As early as 1992 delegates to the World Conference of the Church asked the First Presidency to recommend a "much shorter institutional name." The discussion continued over the next eight years. Finally, at the 2000 World Conference, the delegates voted to change the name to Community of Christ while legally retaining the incorporated name. The change became effective on April 6, 2001.²⁰⁰



Figure 30. Community of Christ Temple, Dedicated 1994.

The Community of Christ takes the position that the Church has built the temple "in the Center Place"²⁰¹ as envisioned by Joseph Smith in 1831. In accordance to revelatory instruction given to Prophet-President

W. Wallace Smith and to his successor Prophet-President Wallace B. Smith, the “plot of ground set apart for this purpose ... by my servant Joseph Smith, Jr.” was selected for “building my temple in the Center Place.” The temple was dedicated in April 1994.²⁰² At the time of the “groundbreaking” ceremony in 1990, wanting to clarify the church’s position regarding the Millennium, Smith stated to a reporter: “We are not building our temple as a means of signaling the Second Coming.”²⁰³

The RLDS Church produced a brochure in 1978 titled: *The Temple: Ensign of Peace*. One of the attractive pages is headed: “The Dream is Now: Purposes of the Temple.” The opening statement states simply: “The Temple will stand as a symbol of life’s deepest and truest meanings ... as an architectural symbol revealing the contemporary meaning of the life and ministry of JESUS CHRIST.” Of the several statements listed, there are no comments regarding the Millennium or the New Jerusalem.²⁰⁴ Quoting again from Craig S. Campbell, he remarked:

The RLDS Church in the twentieth century has reversed direction from a millenarian and literal theology toward a more diverse nonmillennial doctrinal atmosphere. ... While other Latter Day Saint groups have had difficulty sanctifying space in Independence, in many ways the nonmillennialization of the Temple Lot area is the opposite. The [Community of Christ] is desanctifying space, perhaps because, consciously or unconsciously, it feels the history of the Saints, especially Missouri history, is too difficult to reconcile with modern culture trends. ... If one looks beyond the substantial dissent, the church has created for itself novel and powerful meanings for the twenty-first century. But these are far from traditional Latter Day Saint symbolism.²⁰⁵

The Church of Jesus Christ of Latter-day Saints

During the past fifty or sixty years little has been said by authorities of The Church of Jesus Christ of Latter-day Saints regarding the Redemption of Zion, the city of the New Jerusalem, the Millennium, or the temple or temples to be built in the center place.

Perhaps the most written commentary on the subjects relative to this discussion of the events relating to the city of New Jerusalem and the Millennium Temple are found in Bruce R. McConkie’s, subject-oriented, *Mormon Doctrine*, which first appeared in 1958.²⁰⁶ Under the

heading “New Jerusalem” he stated that “the city of New Jerusalem will be built on the American continent.” McConkie continued: “it is to be built by The Church of Jesus Christ of Latter-day Saints; Jackson County, Missouri, is the spot designated by revelation for its construction.” He added, however, “It shall be built when the Lord directs.”²⁰⁷ And under the heading “Zion,” McConkie points out that the city of Zion is also called New Jerusalem and reiterates that it will be built in Jackson County.²⁰⁸

In 1972, Alvin R. Dyer, apostle and former member of the First Presidency, published an enlarged edition of his history of the early church in Missouri, containing glowing reports of the expansion of the Church’s holdings in the area. In his preface, Dyer emphasized that the prophetic history and future of the area “is a vital subject to every Latter-day Saint. . . . And come what may, in the time of the Lord, we, The Church of Jesus Christ of Latter-day Saints have a committed destiny in the ‘center place.’”²⁰⁹

As part of the United States bicentennial fervor, the Church published *The Great Prologue: A Prophetic History And Destiny of America* in 1976. Apostle and author Mark E. Peterson wrote that the culmination of America’s divine calling would occur when “the great modern City of New Jerusalem will be built in Jackson County, Missouri.” He added: “It is the center of the land, and there the city of Zion, or the New Jerusalem, will be built, a place of refuge and peace for the latter days.”²¹⁰

Interestingly, only three years later in 1979, the Church quietly edited its tenth Article of Faith. Prior to this date it had declared “that Zion will be built upon this [the American] continent.”²¹¹ Beginning with the 1979 publication of the scriptures, the tenth Article of Faith now reads “that Zion (the New Jerusalem) will be built upon the American continent.”²¹²

While some may dismiss this rewording as a long-overdue edit or nothing more than a simple clarification, the fact that the name of the millennial city of New Jerusalem was added to the language specifically, and shortly after the publication of *The Great Prologue*, certainly signified that the Church had not discounted or distanced itself from the early revelations given to the Prophet Joseph Smith in 1830 and 1831. Rather, the Church subtly added significance to this tenet of basic belief.

During the twentieth and twenty-first centuries, the Church has continued to quietly acquire land, not only in Jackson County, but throughout western Missouri.²¹³ Campbell, in concluding his thoughts on this topic in a chapter headed “LDS Views Since 1900,” made this statement:



Figure 31. Latter-day Saint Kansas City Missouri Temple, Dedicated in 2012.

Despite church growth, the Kansas City area remains a paradox of the LDS realm. Some say that hesitation is bred of uncertainty, but the LDS Church does not want to cause undue millenarian speculation and unrest among the members.²¹⁴

Nearly forty years later, after dedicating the Visitors' Center, and to meet the needs of a growing church membership the surrounding three-state area, the Church announced plans to construct a temple in the Kansas City vicinity on October 4, 2008.²¹⁵ The groundbreaking ceremony took place on May 8, 2010.²¹⁶ An impressive dedication ceremony occurred on May 6, 2012.²¹⁷ Rather than utilizing the twenty-six acres purchased in 1904, the Church built the temple near the city of Liberty in Clay County, twelve miles north of Independence and across the Missouri River.

However, as those who listened to the October 2020 General Conference will attest, there has never been in recent memory more prophetic emphasis on the topics of the "gathering of Israel"²¹⁸ and the work of "preparing ourselves and the world for the Second Coming of the Lord."²¹⁹

Final Thought

What else is required? How is it to be attained? And, perhaps, most importantly, what further direction will be forthcoming regarding the Millennial Temple and the city of New Jerusalem? Regarding

the ultimate fulfillment implied in the adage “Redemption of Zion”, perhaps the statement of Apostle William Sheldon (Church of Christ) is applicable to all of the expressions of the Restoration. He said: “We will simply await the Lord’s further direction.”²²⁰ His thoughts are not much different from those of Bruce R. McConkie, who wrote in 1958, referring to the New Jerusalem and its attendant Millennial Temple: “It shall be built when the Lord directs.”²²¹

One thing is certain about the future of the Temple Lot in the “center place” of Zion. In a revelation given to Joseph Smith on December 16, 1833, the Lord reminded his prophet: “There is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints” (LDS Doctrine and Covenants 101:17, 20; RLDS Doctrine and Covenants 98:4g–h).

R. Jean Addams is a lifetime Mormon History enthusiast, independent historian, and author. He and his wife Liz reside in Woodinville, Washington. He recently completed his twentieth year as a volunteer Institute of Religion instructor. He holds a BS in Accounting and an MBA from the University of Utah and is happily retired. Addams has presented and published several articles dealing with the “Redemption of Zion” and the “Church of Christ (Temple Lot).” His most recent articles include: “Zion’s Printing & Publishing Company: From the Redemption of Zion to Corporation,” (Journal of Mormon History, April 2020) ; “The Return of the LDS Church (1900-1907) to Jackson County and the Redemption of Zion,” (John Whitmer Historical Association Journal, Fall/Winter 2018); “The History and Acquisition of the Original Temple Lot Property in Independence, Jackson County, Missouri,” (Mormon Historical Studies, Spring 2019); and “A Contest for Sacred Space,” in The Ancient Order of Things: Essays on the Mormon Temple (Signature Books, 2019). He is the author of Upon the Temple Lot: The Church of Christ’s Quest to Build the House of the Lord, (John Whitmer Books, 2010). Addams is a past president of the John Whitmer Historical Association, and a member of the Mormon History Association, the Sons of the Utah Pioneers, and the Missouri Mormon Frontier Foundation. His interests, besides family, include fishing and skiing.

Notes for Figures

1. George Edward Anderson Glass Plate Negative Collection, 1897-1927, PH 725, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Photo taken in 1907.
2. Photo by R. J. Addams, 2018.
3. Map prepared by Alexander L. Baugh, R. J. Addams, and Christopher Higham in 2019. Baugh and Higham are members of the faculty/staff at Brigham Young University, Provo, Utah.
4. Photo by R. J. Addams, 2020.
5. Photo by R. J. Addams, 2013.
6. Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, MS 2568 1. Revised drawing prepared at the direction of Joseph Smith, Jr. in Kirtland, Ohio, in 1833 by Frederick G. William. The drawing was carried by Orson Hyde and John Gould to Edward Partridge and others in Independence, Missouri, in September 1833. Used with permission.
7. Church History Library, MS 2568 1.
8. Church History Library, MS 2567. Original drawing prepared at the direction of Joseph Smith, Jr. in Kirtland, Ohio, in 1833 by Frederick G. William and mailed to Edward Partridge and others in Independence, Missouri, in June 1833. Used with permission.
9. Photos by R. J. Addams, 2016.
10. Photo courtesy of William (Bill) Curtis (b. 1936), Independence, Missouri. Used with permission.
11. Steel engraving by Frederick Piercy, in James Linforth and Frederick Piercy, *Route from Liverpool to Great Salt Lake Valley* (Liverpool; Franklin D. Richards; London: Latter-Day Saints' Book Depot, 1855), 64. Brigham Young University, Harold B. Lee Library, Special Collections, VQ M273.41 P611r 1855 copy 2. <https://contentdm.lib.byu.edu/digital/collection/NCMP1820-1846/id/17396/> (accessed March 8, 2021). Public Domain.
12. Linforth and Piercy, *Route from Liverpool*, 112.
13. Painting by John Willard Clawson, dated 1936. Gospel Media, The Church of Jesus Christ of Latter-day Saints. Permission for noncommercial use. <https://www.church>

ofjesuschrist.org/media/image/lds-prophet-lorenzo-snow-clawson-c6e5fc5?lang=eng (accessed March 7, 2021).

14. Photo courtesy of Bill Curtis. Used with permission. This is the first known photo of the Temple Lot. The chapel was completed in 1889 and the photo taken presumably shortly thereafter.
15. Photo courtesy of the Church of Christ (Temple Lot), Independence, Missouri. Used with permission. The photo is noted “1890s.”
16. *a.* Photo courtesy of Bill Curtis. Used with permission. Date of photo is ca 1890s. *b.* Photo courtesy of Community of Christ Library-Archives, Independence, Missouri. With permission. Photo undated. Rachael Killebrew, librarian-archivist, has graciously facilitated my research and requests for material and other information.
17. Photograph of painting by Earnest Webbe, “Dream Of The Temple That Is To Be,” *Autumn Leaves* 20, no. 5 (May 1907), 193. <http://www.latterdaytruth.org/pdf/100069.pdf> (accessed February 28, 2021). Webbe, a professional illustrator, was born in Brixton, Surrey, England in 1876 and later immigrated to the United States. https://search.ancestry.com/cgi-bin/sse.dll?dbid=6598&h=10440179&indiv=try&o_cvc=Image:OtherRecord (accessed February 28, 2021).
18. Photo courtesy of Special Collections and Archives, Merrill-Cazier Library, Utah State University, Logan, Utah, A-0409. Used with permission. Date of photo is ca 1910.
19. Photocopies of the receipts were generously provided to the author by Thomas and William Smart (Salt Lake City, Utah, and Kirtland, Washington, respectively), grandsons of William H. Smart to whom the receipts were written in 1904 and 1905. Photocopies provided in 2006. These receipts and other related documents have subsequently been donated to the William H. Smart Collection, Special Collections, Marriott Library, University of Utah, Salt Lake City, Utah.
20. Photo courtesy of Bill Curtis. Used with permission. Date of photo is ca 1907.
21. Photo courtesy of Bill Curtis. Used with permission. Date of photo is post-1914.

22. Photo courtesy of Paul D. Savage (b. 1951), Grain Valley, Missouri. Otto Fetting was born in 1871 and died in 1933. Photo undated.
23. Photo courtesy of the Church of Christ (Temple Lot). Used with permission. The photo is dated April 6, 1929.
24. *Zion's Advocate* 7, no. 17 (November 1, 1930), front cover. http://www.cocsermons.net/zions_advocate/Zions_Advocate_1930_11_November.pdf (accessed March 8, 2021).
25. Photograph by C. Ed Miller, courtesy of the Church of Christ (Temple Lot). Used with permission. The photo is ca 1935.
26. Photo courtesy of Community of Christ Library-Archives. Used with permission. Date of photo is ca 1992-1993.
27. Photo courtesy of Ronald E. Romig (b. 1948), Independence, Missouri. Used with permission. Date of photo is 2017.
28. Photo of original 1935 document courtesy of Community of Christ Library-Archives. Used with permission. At the request of the Reorganized Church of Jesus Christ of Latter Day Saints the Hands Surveying Company of Kansas City, Missouri was hired to prepare a "Plat of the Original Temple Lot" sold by J. H. Flourney to Edward Partridge on December 19, 1831.
29. Aerial layout map of "Independence Temple Lot" (as of 2017) courtesy of cartographer John Hamer (b. 1970), Toronto, Ontario, Canada. Used with permission.
30. Photocopy courtesy of Community of Christ Library-Archives, Independence, Missouri. With permission. Date of image is 1935. No date of when this image was initially microfilmed is available.
31. Kansas City Missouri Temple, The Church of Jesus Christ of Latter-day Saints. <https://www.churchofjesuschrist.org/temples/details/kansas-city-missouri-temple?lang=eng> (accessed March 8, 2021).

Endnotes

1. *Doctrine and Covenants*, The Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1967); *Doctrine and Covenants*, Reorganized Church of Jesus Christ of Latter Day Saints (now known as Community of

Christ) (Independence, MO: Herald House, 1958). Inasmuch as the time period discussed in this article primarily deals with the earliest days of the Church of Christ, reference to the compiled revelations of Joseph Smith Jr. (referred to as “sections”) are recorded in a church publication known as the *Doctrine and Covenants* (beginning in 1835). Since The Church of Jesus Christ of Latter-day Saints and the Reorganized Church of Latter Day Saints arrange and number “sections” differently, both churches’ publications will be cited as shown here when applicable.

2. The use of Latter Day or Latter-day Saint at this point in our early history did not exist. The rare use of that terminology only appears after the re-naming of the Church in 1834. As such, we will use the term Mormon here.
3. Michael H. MacKay, Gerrit J. Dirkmaat, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds., *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the *Documents* series of *The Joseph Smith Papers*, eds., Dean C. Jesse, Ronald K. Esplin, Richard L. Bushman, and Matthew J. Grow (Salt Lake City: Church Historian’s Press, 2013), 113, 128–29.
4. O. B. and Joanne Chiles Eakin, *Record Of Original Entries To Lands In Jackson County, Missouri* (Independence, MO: n.p., 1985), 23. After its creation in 1827, Jackson County encompassed most of present-day Cass and Bates Counties located to the south of the present Jackson County line.
5. Jackson County Missouri Court Minutes, Book 1: 1827–1833, entry no. 80007, March 20, 1827. This entry and date record the Act of Organization of Jackson County on December 15, 1826 by the state of Missouri. This historic volume is available at the Jackson County Historical Society, Independence, Missouri. I was granted permission to photo the original pages. I acknowledge the able assistance of Caitlin Eckard, Operations Manager & Archivist, Jackson County Historical Society.
6. *The History of Jackson County, Missouri: A History of the County, Its Cities, Towns, Etc.* (Kansas City, Missouri: Union Historical Company, Birdsall, Williams & Co, 1881), 178; Jackson County Court Minutes, Book 1, entry no. 80008, March 29, 1827.
7. Jackson County Court Minutes, Book 1: 1827–1833, entry no. 80019, May 22, 1827. The “romantic” tradition of the name

“Independence” comes from the McCray family. As conveyed, this naming was the result of a military episode in early western Missouri. The garrisoned US Army personnel, after a fourteen-day siege, were ordered to abandon Fort Osage and retreat to Fort Cooper and to clear the way of any opposition. “Toward evening the main army arrived at the top of the high, broad plateau on which would rise Independence.” On being advised that the Indians had fled, McCray’s wife announced, “we have won our independence.” General McCray then proclaimed, “Very well, then, this shall be called Camp Independence.” Wilcox, *Jackson County Pioneers*, 128–129.

8. Eakin and Eakin, *Record Of Original Entries*, 24.
9. Wilcox, *Jackson County Pioneers*, 128–129, 152–153.
10. While unexplained to the citizens of Jackson County, the determination of seminary sections provided by the enabling act that created the state of Missouri in 1821 had not yet been agreed to between the governor of Missouri and the US Secretary of the Treasury and was, undoubtedly, the underlying reason for the delay in the US government land sale. To resolve this matter of the seminary sections allotted and assigned, a subsequent Act of Congress was approved on January 24, 1827. It took nearly a year before Governor Miller returned the required enumeration (March 25, 1828) to the Secretary of the Treasury. The submitted enumeration was approved by Secretary Rush on June 6, 1828. See William F. Switzer, *History of Boone County* (St. Louis: Western Historical Company, 1882), 249–251. It should be noted that I selected this particular county history for references on this topic because of its excellent treatment of the “Seminary” land provisions granted to the Territory of Missouri and subsequently to the state of Missouri by the US Congress in 1818, 1820, and 1827.
11. R. Jean Addams, “The History and Acquisition of the Temple Lot Property in Independence, Jackson County, Missouri,” *Mormon Historical Studies* 20 (Spring 2019): 15–17.
12. James Muhn, “Preemption 1814–1841,” *A Brief History of the Disposition and Administration of the Public Domain of Arkansas to 1908* (Denver: US Department of Interior, Bureau of Land Management, 1997), 27–35, accessed July 2, 2016, <https://webapp1>.

- dlib.indiana.edu_visual_disk_library/index.cgi/1194863/FID3381/HISTORY/PREEMPT.TXT.
13. Benjamin H. Hibbard, "Land Act of 1820," *A History of the Public Land Policies* (New York: Peter Smith, 1939), 153, accessed July 22, 2016, <https://www.revolvy.com/page/Land-Act-of-1820>.
14. Switzer, *History of Boone County*, 250–251.
15. Switzer, *History of Boone County*, 249.
16. Annette W. Curtis, interview by author, Independence, Missouri, June 4, 2016.
17. Eakin and Eakin, *Record Of Original Entries*, 24.
18. The provisions of the various *Acts Of Congress* dealing with the granting a township, or 36 sections, of land for a "seminary of learning" did not set any specific guidelines for when the land was to be sold by the state.
19. *Missouri Session Laws*, Vol. 2: 1824–1836, 1830, Chapter 155, "Seminary Lands," December 31, 1830 (Columbia, MO: Missouri General Assembly, 1839), accessed July 26, 2018, cdm.sos.mo.gov/cdm/ref/collection/molaws/id/42050, (hereafter additional references to Missouri Session Laws will include the appropriate year of enactment); Frank F. Stephens, *A History of the University of Missouri* (Columbia, MO: University of Missouri Press, 1962), 6.
20. Wilcox, *Jackson County Pioneers*, 121–123.
21. Wilcox, *Jackson County Pioneers*, 116, 121–123.
22. Wilcox, *Jackson County Pioneers*, 116, 121–123.
23. Frances Duggins, "My Most Interesting Ancestor Who Lived in Jackson County: Dr. Lawrence Flournoy," A24, 1F10, Jackson County Historical Society, Independence, Missouri. This is a three-page typed document. Photocopy in my possession. Ms. Duggins states that the Flournoy brothers "all came to Jackson County in 1826." Wilcox, *Jackson County Pioneers*, 122, 152. Wilcox states that the Flournoy family, including, at least Lawrence and Solomon, arrived with their cousin, James Shepherd in 1821. However, she later states that: "The Flournoy brothers, Jones H., Hoy B., and Solomon, all came to Jackson County in 1826, first living in the eastern part of the county."
24. Wilcox, *Jackson County Pioneers*, 121.

25. Annette W. Curtis, *Jackson County Missouri Patents Which Are Not U.S. Government Land Office Patents*, (Independence, MO: Two Trails Publishing, 1999), 21, 24.
26. William J. Curtis, "Historian Tells Story of House That Had Vital Role in the Past," *Jackson County Historical Society* (Spring 1968): 4–7.
27. W. Curtis, 4–7. Jones Hoy Flournoy was born on December 12, 1798, in Madison County, Kentucky. He was the son of Lawrence (Lorance) Flournoy and Theodocia Hoy. He married Clara Hickman in 1828. He died August 29, 1842, at Franklin, Howard County, Missouri. Flournoy family research compiled by Annette W. Curtis. Photocopy in my possession.
28. "Mayors and Postmasters of Independence, Missouri," Political Graveyard.com, accessed December 30, 2018, <https://www.politicalgraveyard.com/geo/MO/ofc/independence.html>; *Record of Appointment of Postmasters: 1832–September 30, 1971* (Series m-841), Missouri, Jackson through Montgomery Counties, Roll 72, first handwritten page, first line, National Archives, Washington D.C.; Richard G. Schultz, *Missouri Post Offices 1804–1981* (St. Louis: American Philatelic Society, 1982); William G. Hartley, "Letters and Mail Between Kirtland and Independence: A Mormon Postal History, 1831–33," *Journal of Mormon History* 35, no. 3 (Summer 2009): 163–189. Jones H. Flournoy was appointed postmaster effective June 14, 1831. He served in this capacity for 5 years. He replaced Independence's first postmaster, Lilburn W. Boggs.
29. Grant Underwood, *The Millenarian World of Early Mormonism* (Urbana, IL: University of Illinois, 1999). No specific page has been cited here. This text is an excellent read on the subject as captured in its title. Sample chapters include: "The Eschatological Background of Early Mormonism," "Mormons and Millenarians," and "The Bible, the Mormons, and Millenarianism."
30. Michael H. MacKay, Gerrit J. Dirkmaat, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds., *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the *Documents* series of *The Joseph Smith Papers*, eds., Dean C. Jesse, Ronald K. Esplin, Richard L. Bushman, and Matthew J. Grow (Salt Lake City: Church Historian's Press, 2013), 183–85.

31. “Indian Treaties and the Removal Act of 1830,” Office of the Historian, US Department of State, <https://history.state.gov/milestones/1830-1860/indian-treaties> (accessed October 31, 2018); “Indian Removal Act, (May 28, 1830), Encyclopaedia Britannica, <https://www.britannica.com/topic/Indian-Removal-Act> (accessed October 31, 2018). The Indian Removal Act was signed into law by President Andrew Jackson on May 28, 1830. The tribes primarily affected were the Five Civilized Tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. Other tribes affected and removed included the Wyandot, Potawatomi, Shawnee, and Lenape.
32. Parley P. Pratt, *Autobiography of Parley P. Pratt*, ed. Parley P. Pratt (his son), (Salt Lake City: Deseret Book, 1938), 47, (hereafter Parley P. Pratt will be shown as P. Pratt to distinguish him from his brother, Orson Pratt).
33. The four missionaries called to Missouri were: Oliver Cowdery, Peter Whitmer Jr., Ziba Peterson, and Parley P. Pratt. A fifth missionary joined them in Kirtland, Ohio, namely, Frederick G. Williams. He was baptized in Kirtland shortly before leaving for Missouri.
34. Joseph Smith Jr., *History of the Church of Jesus Christ of Latter-day Saints*, ed., B. H. Roberts, 2nd ed. rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 1:145–146 (hereafter cited as *History of the LDS Church*); Joseph Smith III and Heman C. Smith, *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, 8 vols. (Lamoni, Iowa: Herald Publishing House and Bookbindery, 1896; Independence, Missouri: Herald Publishing House, n.d.), 1:168–169 (hereafter cited as the *History of the RLDS Church*).
35. Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations/Manuscript Revelation Books, Volume 1*, (1828–1834), vol. 1 of the Revelations and Translations/Manuscript Revelation Books series of *The Joseph Smith Papers*, eds., Dean C. Jesse, Ronald K. Esplin, Richard L. Bushman (Salt Lake City: The Church Historian’s Press, 2009), 103.
36. MacKay, et al., Documents, Volume 1, 317–327; *History of the LDS Church*, 175–177; *History of the RLDS Church*, 1:192–194. There is some discrepancy as to the actual date(s) of the conference, i.e., June 3rd, 4th, or 6th.
37. MacKay, et al., *Documents, Volume 1*, 332n466.

38. *History of the LDS Church*, 188; *History of the RLDS Church*, 1:201. The Smith party left Kirtland on June 19 and included Joseph Smith, Sidney Rigdon, Edward Partridge, Martin Harris, Joseph Coe, Sidney Gilbert and his wife, and, newly arrived and converted, William W. Phelps.
39. Matthew C. Godfrey, Mark Ashurst-McGee, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds., *Documents, Volume 2: July 1831–January 1833*, vol. 2 of the Documents series of *The Joseph Smith Papers*, eds., Dean C. Jesse, Ronald K. Esplin, Richard L. Bushman, and Matthew J. Grow (Salt Lake City: Church Historian's Press, 2013), 5–12; *History of the LDS Church*, 188; *History of the RLDS Church*, 1:201. Smith, Harris, Partridge, Phelps, and Coe arrived on July 14, 1831. Rigdon and the Gilberts reached Independence the following week.
40. Godfrey, et al., *Documents, Volume 2*, 5–12. The “city of Zion” is also referred to as the “city of New Jerusalem.” See LDS Doctrine and Covenants 28, 49, 84 and RLDS Doctrine and Covenants sections 27, 83.
41. Eber D. Howe, *Mormonism Unveiled*, “Letter 6” (1832; repr., Salt Lake City: Signature Books, 2015), 285. This reproduction of the original book has a “preface” by Dan Vogel. The specific information quoted in the text is from “Letter 6,” Fall 1831. This is one of nine letters written by Ezra Booth to the *Ohio Star*, October–December 1831, 255–312.
42. Jackson County Court Minutes, Book 1, entry no. 80199, February 2, 1929.
43. Pearl Wilcox, “Early Independence in Retrospect: Part II,” *Saints Herald* 106, no. 2 (January 12, 1959): 10–12. The *Herald* was first published in Cincinnati, Ohio, in January 1860, and initially titled *The True Latter Day Saints' Herald*. Thereafter, publication was at Plano, Illinois, beginning April 1863, and then transferred to Lamoni, Iowa, in October 1881. The plant and offices were moved once again in 1921 to Church headquarters in Independence, Missouri. The first issue at the new facility is dated May 24, 1921. Beginning in 1860 this publication was the official periodical of the Reorganized Church of Jesus Christ of Latter Day Saints. The publication's name was changed to the *Saints' Herald* in January 1877. Isleta L. Pement and Paul M. Edwards, *A Herald to the Saints: History of Herald Publishing House* (Independence, MO: Herald

- Publishing House, 1992), 42, 55, 69, 78, 136; Inez Smith Davis, *The Story of the Church* (Independence, MO: Herald Publishing House, 1942), 393; *History of the RLDS Church* 3:238–241. In April 2001 the name was officially shortened to *Herald*. Mark A. Scherer, *The Journey of a People: The Era of Worldwide Community, 1946 to 2015* (Independence, MO: Community of Christ Seminary Press, 2016), 520. This is an excellent 3-volume set (although not noted as such) covering different time periods of the history of the RLDS/Community of Christ Church.
44. Orson Pratt, *Journal of Discourses*, 26 vols. (1854–1886; repr., Lithographed in the United States: n.p., 1966), 21:153–154. (Lecture delivered November 1, 1879, at Logan, Utah Territory). (Hereafter date and location of the discourse will follow.) (Orson Pratt will be shown as O. Pratt to distinguish from his brother Parley P. Pratt). See also N. B. Lundwall, *Temples of the Most High* (Salt Lake City: Bookcraft, n.d.), 246–261. Chapter 16 is titled “The Independence Temple Site” and contains several lectures delivered by Orson Pratt, B. H. Roberts, Brigham Young, and Lorenzo Snow.
 45. Godfrey, et al., *Documents, Volume 2*, 12–21; O. Pratt, *Journal of Discourses* 18:160. (Lecture delivered July 18, 1875, at Salt Lake City, Utah Territory); F. Henry Edwards, *The Edwards Commentary on the Doctrine and Covenants* (Independence, MO: Herald Publishing House, 1986), 232. Edwards’ commentary referenced here is specifically in regard to RLDS Doctrine and Covenants 58.
 46. Switzler, *History Of Boone County*, 254; Eakin and Eakin, *Record Of Original Entries*, 24.
 47. *Missouri Session Laws, Vol. 2, 1824–1836*, 1830, December 31, 1830.
 48. *Missouri Session Laws, Vol. 2, 1824–1836*, 1830, December 31, 1830.
 49. Edward Partridge to My Dear Wife, Independence, Missouri, August 5, 1831, MS 23154 (Partridge Letters), The Church of Jesus Christ of Latter-day Saints, Church History Library, Salt Lake City, Utah (hereafter, Church History Library). I am indebted to H. Michael Marquardt for alerting me to this material.
 50. I maintain that permission to venture onto Flournoy’s squatter’s claim was absolutely essential. To suggest that a group of men, all newcomers of approximately two weeks, and therefore relying, of necessity, on that on that same local community for supplies and lodging, would proceed to trespass onto a known claim would

have immediately alienated the small town in a most adverse way. Furthermore, it is illogical, I believe, to think that such an event could have been done in secret. Simply, there were too many new arrivals involved in such a small town atmosphere to go unnoticed. Addams, “The History and Acquisition of the Temple Lot Property in Independence, Jackson County, Missouri,” 32, 42–43.

51. O. Pratt, *Journal of Discourses*, 24: 24. (Lecture delivered October 26, 1879, at Salt Lake City, Utah Territory).
52. P. Pratt, *Autobiography of Parley P. Pratt*, 195.
53. William E. McLellin, *Herald* 29, no. 5 (March 1, 1882): 67. Certainly McLellin would have been shown the exact spot by Partridge, or others that had participated in the dedication, and told of the details surrounding this extraordinary event soon after his arrival in Independence in 1831.
54. *An Illustrated Historical Atlas Map—1877* (1877; repr., Independence in 1831. MO: Lew Printing, 2007), 45, 73. This reprint was produced under the direction of the Jackson County Historical Society; *Atlas of Jackson County, Missouri* (Kansas City, MO: Gallup Map & Supply, 1931), Section 3 Twp 49 R 32.
55. Four of the five individuals who reported or recorded this event in their histories or correspondences indicated, by name, eight individuals being present at the dedication but each listing has a different mix.
56. Interestingly, Ziba Peterson, one of the five original missionaries, is not mentioned. Peterson’s absence might be due to concerns expressed regarding Peterson in a revelation received on August 1, 1831, prior to the dedication event. (LDS Doctrine and Covenants 58:60; RLDS Doctrine and Covenants 58:14b).
57. Karen Lynn Davidson, Richard L. Jensen, David J. Whittaker, *Histories, Volume 2: 1831–1847*, vol. 2 of *The Joseph Smith Papers*, eds., Dean C. Jesse, Ronald K. Esplin, and Richard L. Bushman (Salt Lake City: Church Historian’s Press, 2012), 12; McKiernan and Launius, *An Early Latter Day Saint History: The Book of John Whitmer*, 80; H. Michael Marquardt, “The Independence Temple of Zion,” *Restoration Studies* 5, no. 4 (October 1986): 13–17.
58. Godfrey, et al., *Documents, Volume 2*, 12–13. (LDS Doctrine and Covenants 58:58, 60:6; RLDS Doctrine and Covenants 58:13b, 60:2e).

59. Godfrey, et al., *Documents, Volume 2*, 12–13. (LDS Doctrine and Covenants 58:14, 24, 62; RLDS Doctrine and Covenants 58:4a, 6a,15b).
60. A. Curtis, *Jackson County, Missouri Land Patents Which Are Not U.S. Government Land Patents*, 56.
61. A Missouri State patent (certificate or deed) for “Seminary” land was issued to Flournoy on May 28, 1833. “Many times in early days a piece of property was sold before the original land purchaser had a patent (deed) himself.” Annette W. Curtis, “Mormon Land Ownership in Section 3 Twp 49 R32,” *Missouri Mormon Frontier* (no volume), no. 40 (February–June 2007): 3. At any “seminary” land sale officiated by the state of Missouri, the purchaser would have been issued a receipt by the state’s appointed “receiver” at the time of the sale/purchase. It was on the basis of this receipt that the county recorder would recognize a legitimate sale of a person’s recently acquired seminary land to another individual and record the same in the official property record of the appropriate county.
62. Jackson County, Missouri, Property Records, Book B, 1, Independence, Missouri.
63. The various names used herein refer to the acreage purchased by Edward Partridge in December 1831. While there is a difference between the much smaller site of dedication and the 63.27 acres purchased, the names noted here are generally interchangeable. There are numerous references to this property in what is known as the Temple Lot Suit or Temple Lot Case by those who testified (of which there were many) between 1891 (filing) and 1896 (conclusion) when the US Supreme Court was required to intervene. The suit itself was over rightful ownership of the smaller portion of the 63.27 acres or, more specifically, the dedication site itself (August 3, 1831), consisting of 2 1/2 acres then owned by the Church of Christ and contested by the RLDS Church. The US Supreme Court declined to hear the case and remanded the case back to the US Court of Appeals, which had overturned the US District Court’s initial ruling in favor of the RLDS Church. The “end result” was that there was no ownership change, i.e., the property was rightly owned by the Church of Christ. For more information see the following: R. Jean Addams, “An Introduction to the Temple Lot Case,” Signature Books Library, <http://www.signaturebookslibrary.org/essays/templelot.htm>; Ronald E.

- Romig, "The Temple Lot Suit After 100 Years," *John Whitmer Historical Association Journal* 12, (1992): 3–15; Paul E. Reimann, *The Reorganized Church and the Civil Courts* (Salt Lake City: Utah Printing Company, 1961), 149–64; R. Jean Addams, "The Church of Christ (Temple Lot) and the Reorganized Church of Jesus Christ of Latter Day Saints: 130 Years of Crossroads and Controversies," *Journal of Mormon History* 36, no. 2 (Spring 2010): 77–79; Typescript copies of the Temple Lot Case can be researched at various locations including the following: Community of Christ Library-Archives, Independence, Missouri; Kansas City (Missouri) Public Library; and Church History Library, Salt Lake City, Utah. Copy of the Temple Lot Case in my possession (hereafter cited as the Temple Lot Case).
64. Elwin C. Robison. *The First Mormon Temple: Design, Construction, and Historic Context of the Kirtland Temple* (Provo, UT: Brigham Young University Press, 1997), 8–9.
 65. Gerrit J. Dirk matt, Brent M. Rogers, Grant Underwood, Robert J. Woodford, William J. Hartley, eds., *Documents, Volume 3: February 1833–March 1834*, vol. 3 of the *Documents* series of *The Joseph Smith Papers*, eds., Ronald K. Esplin and Matthew J. Grow (Salt Lake City: Church Historian's Press, 2014), 121–130.
 66. Dirk matt, et al., *Documents, Volume 3*, 131–146.
 67. Dirk matt, et al., *Documents, Volume 3*, 147–148.
 68. Dirk matt, et al., *Documents, Volume 3*, 148.
 69. Dirk matt, et al., *Documents, Volume 3*, 271–272, 287.
 70. Dirk matt, et al., *Documents, Volume 3*, 123; Richard H. Jackson, "The City of Zion Plat," in S. Kent Brown, Donald Q. Cannon, and Richard H. Jackson, eds., *Historical Atlas of Mormonism* (New York: Simon and Schuster, 1994), 44–45; Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan, eds., *Encyclopedia of Latter-day Saint History* (Salt Lake City: Deseret Book, 2000), 211.
 71. Dirk matt, et al., *Documents, Volume 3*, 128–129. Punctuation, capitalization, and spelling have been corrected in the above quote.
 72. Craig S. Campbell. *Images of the New Jerusalem: Latter Day Saint Faction Interpretations of Independence, Missouri* (Knoxville, TN: University of Tennessee Press, 2004), 138–139.

73. See Brandon S. Plewe, S. Kent Brown, Donald Q. Cannon, and Richard H. Jackson, eds. *Mapping Mormonism: An Atlas of Latter-day Saint History* (Provo, UT: BYU Press, 2012), 44–45.
74. Dirkmatt, et al., *Documents, Volume 3*, 187; James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. (Salt Lake City: Deseret Book, 1992), 187.
75. William W. Phelps had been called by revelation (Independence – July 1831) to “be planted in this place, and be established as a printer unto the church” (LDS Doctrine and Covenants 57:11; RLDS Doctrine and Covenants 57:5a). In the fall of 1831, back in Kirtland, he was charged with the purchase of a printing press (to be acquired in Cincinnati on his return to Missouri) and the establishment of the Church’s first newspaper *The Evening and Morning Star*. The first issue was published in July 1832. *History of the LDS Church*, 1:217, 273–284.
76. *History of the RLDS Church*, 1:316; *History of the LDS Church*, 1:390–391.
77. *History of the LDS Church*, 1:237.
78. “‘Regulating’ the Mormonites,” *Niles’ Register* (Baltimore, MD), September 14, 1833, 48.
79. Thomas M. Spencer, “Introduction,” Thomas M. Spencer, ed., *The Missouri Mormon Experience* (Columbia: University of Missouri Press, 2010), 11.
80. *History of the LDS Church*, 1:395, 407; *Church History in the Fulness of Times* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 134; B. H. Roberts, ed., *A Comprehensive History of the LDS Church*, 6 vols. (Salt Lake City: Deseret News Press, 1930), 1:358–59, Cowdery would have left shortly after a “Memorandum of Agreement” was signed by the Jackson County “Citizens Committee” and by church leaders in Independence on July 23, 1833.
81. Roberts, *Comprehensive History of the Church*, 1:339.
82. *History of the LDS Church*, 1:416–21. Joseph Smith and Sidney Rigdon, in company with Freeman Nickerson, commenced a mission that would take them to Nickerson’s home in “Upper Canada.” Smith’s revelation occurred at “Father Nickerson’s at Perrysburg, New York.”

83. Dirkmatt, et al., *Documents, Volume 3*, 320–324.
84. *History of the RLDS Church*, 1:435; *Church History in the Fulness of Times*, 141. Pratt and Lyman arrived in Kirtland on February 22, 1834.
85. Dirkmatt, et al., *Documents, Volume 3*, 457–463.
86. For excellent readings on this subject see Roger D. Launius, *Zion's Camp* (Independence, MO: Herald Publishing House, 1984); James L. Bradley, *Zion's Camp 1834: Prelude to the Civil War* (Salt Lake City: Publishers Press, 1990); James L. Bradley, *The Eternal Perspective of Zion's Camp* (Logan, UT: n.p., 2004).
87. Bradley, *Zion's Camp 1834: Prelude to the Civil War*, 286; Roberts, *Comprehensive History of the LDS Church*, 1:358–59.
88. Matthew C. Godfrey, Brenden W. Rensink, Alex D. Smith, Max Parkin, Alexander L. Baugh, eds., *Documents, Volume 4: April 1834–September 1834*, vol. 4 of the *Documents* series of *The Joseph Smith Papers*, eds., Ronald K. Esplin. Matthew J. Grow, and Matthew C. Godfrey (Salt Lake City: Church Historian's Press, 2016), 69–77.
89. Bradley, *Zion's Camp 1834: Prelude to the Civil War*, 207. Depending on the source, the number of those succumbing to the disease varies from thirteen to eighteen. Some lists include church members who were living in Clay County but not specifically members of Zion's Camp. Fourteen is the number given (13 men and 1 woman with names) by Heber C. Kimball, Joseph Noble, and Elizabeth Rollins Lightner.
90. Launius, *Zion's Camp*, 153.
91. Godfrey, et al., *Documents, Volume 4*, 102–08; Ronald E. Romig and Michael S. Riggs, "Reassessing Joseph Smith's 'Appointed Time for the Redemption of Zion,'" *The Missouri Mormon Experience*, Spencer, ed., 29.
92. Godfrey, et al., *Documents, Volume 4*, 73.
93. Leland H. Gentry, *A History of Latter-day Saints in Northern Missouri* (Provo, UT: BYU Studies, 2000), 24. Recommended readings on this time period include: Stephen C. LeSueur, *The 1838 Mormon War in Missouri* (Columbia, MO: University of Missouri Press, 1990) and Alexander L. Baugh, *A Call to Arms: The 1838*

- Mormon Defense of Northern Missouri* (Provo, UT: BYU Studies, 2000).
94. Baugh, *A Call to Arms: The 1838 Mormon Defense of Northern Missouri*, 109. The date of Order No. 44 (from Governor Lilburn W. Boggs to General John B. Clark) is October 27, 1838.
95. Dirkmat, et al., *Documents, Volume 4*, 69–77.
96. The murder of the Smith brothers occurred on June 27, 1844. Preston Nibley, *Joseph Smith the Prophet* (Salt Lake City: Deseret News Press, 1944), 549–56; Richard P. Howard, *The Church Through the Years*, 2 vols. (Independence, MO: Herald Publishing House, 1992), 1:296.
97. Steven L. Shields, *Divergent Paths of the Restoration: A History of the Latter Day Saint Movement*, 3rd ed. (Bountiful, UT: Restoration Research, 1982), 31.
98. Shields, *Divergent Paths of the Restoration*, 28–29, 36–48, 50–56, 60–65.
99. Shields, *Divergent Paths of the Restoration*, 65–74, 76–83.
100. Joseph Fielding Smith, *Essentials in Church History* (Salt Lake City: Deseret News Press, 1947), 395. On September 24, 1845, in response to the Quincy citizen's committee, Brigham Young answered that "we purpose to leave this country next spring." It was well known that Joseph Smith had previously contemplated a move to the West.
101. Richard and Pamela Price, *The Temple of the Lord* (Independence, MO: Richard and Pamela Price, 1982), 46–47.
102. Jackson County, Missouri, Property Records, Book B, 1, Independence, Missouri.
103. Temple Lot Case, 251 (Weston testimony).
104. Journal History, April 26, 1848. Statement of J. S. Kelting.
105. *History of the RLDS Church*, 1:315; *History of the LDS Church*, 1:376.
106. P. Pratt, *Autobiography of Parley P. Pratt*, 54.
107. Price and Price, *The Temple of the Lord*, 44.
108. *History of the LDS Church*, 4:132. Partridge died May 27, 1840.
109. Journal History, April 26, 1848.

110. *History of the LDS Church*, 3:274.
111. Journal History, April 26, 1848.
112. Journal History, April 26, 1848.
113. Journal History, April 26, 1848. The “equivalent” was worth much more than the \$300. Pearson either brought with him, or made arrangements for, what the Partridge family needed most: two wagons, five yoke of cattle (ten oxen), and six horses, items in short supply on the extreme fringes of civilization. Price and Price, *The Temple of the Lord*, 54.
114. Journal History, April 26, 1848. Lydia Partridge (Huntington), wife; and daughters Eliza, Emily (Young); Caroline (Lyman). Two of Partridge’s heirs, daughter Lydia and son Edward did not sign. The four women who signed the deed all used Partridge as their last name although three of them were married.
115. Jackson County, Missouri, Property Records, Book N, 203, Independence, Missouri. Recorded by Samuel D. Lucas, June 16, 1848.
116. Jackson County, Missouri, Property Records, Book N, 203, Independence, Missouri.
117. Arthur M. Smith, *Temple Lot Deed* (Independence, MO: Board of Publications Church of Christ, 1954), 6–7.
118. *Crow Creek Record, From winter of 1852 to April 24, 1864* (Independence, Missouri: Church of Christ (Temple Lot), n.d.), preface. Note: The “w” in “winter” is not capitalized. The title is at as it appears in the publication of the Church of Christ (Temple Lot) but is not titled as such on the original document. The original document also does not have a preface. The original document is titled: *The Record and History of the Crow Creek Branch of the Church of Jesus Christ (of Latter day Saints) which was organized on the 6th day of April A.D. 1830*. Note: There is no hyphen between “Latter” and “day;” Woodford County, Illinois, Property Records, John H. and Elizabeth Ann Hedrick to Granville Hedrick, 29 November 1849, E:279; James B. and Minerva Martin, John H. Hedrick and Elizabeth Anne, and America and Mary Jane Hedrick to Granville Hedrick, 25 February 1850, E:280–81; and Jane Hedrick to Granville Hedrick, 14 January 1851, Eureka, Illinois, E:278–79. Granville Hedrick’s farm was located approximately a mile-and-a-half directly west of Washburn in Cazenovia Township, Woodford

County. *Woodford County History* (Woodford County, IL: Woodford County Sesquicentennial History Committee, 1968), 20. Washburn was originally named Half Moon Prairie by early settlers who thought the prairie had that shape.

119. Granville Hedrick was born in Clark City, Indiana, in 1814, was converted to Mormonism between 1839 and 1843. According to one Church of Christ record, he was baptized by Hervey Green in 1843, probably in Washburn, where Hedrick owned a large farm that his father had purchased in 1834 and which Hedrick had acquired from his widowed mother (see previous footnote). Hedrick was also ordained an elder between 1841 and 1843. "More Testimony If Called For," *Truth Teller* 1, no. 2 (August 1864): 31. Interestingly, Hedrick purchased property in Johnson County, Kansas, about thirty-five miles southwest of Independence in 1874 (rather than Jackson County as directed by revelation in 1864) when he was sixty and made his home there until his death in 1881.
120. The *Truth Teller* was the official monthly newspaper of the Church of Christ published between July 1864 and June 1865 at Bloomington, Illinois. Publication was restarted in June 1868 at Independence, Missouri (two issues only). Of note: the name used in the mast is the "Church of Jesus Christ (of Latter Day Saints)."
121. Granville Hedrick, "Revelation," *Truth Teller* 1, no. 1 (July 1864): 4. The personal delivery of the revelation by an angel does not appear in the 1864 article, or, to my knowledge, anywhere else in print. Nicholas F. Denham, in an emotional reminiscence, related that, as a teenager, the Hedrick family showed him the bed that Granville Hedrick was sleeping in when "an angel appeared to him and gave him the revelation to return to Jackson County." Nicholas F. Denham, interview by author, September 2005.
122. Richard and Pamela Price, *The Temple of the Lord* (Independence, MO: Price Publishing Company, 1982), 77. This book prints the testimony of John Taylor (a member of the original Church but not the third president of The Church of Jesus Christ of Latter-day Saints) in the Temple Lot Case: "The corner stone was up above the ground that marked the Temple, and I saw it myself with these eyes."
123. Jackson County, Property Records, Jacob Tindall to John Hedrick, 22 August 1867, 50:331–32 (lot 21); John Montgomery to

John H. Hedrick, 24 September 1867, 50: 332 (lot 20); and George W. Buchanan to John H. Hedrick, 12 December 1867, 53:526–27 (lot 16); Joseph C. and Mary Irwin to William Eaton, 9 July 1873, 104: 311 (lots 17, 18, 19, 22); and Maria McClanahan and Susan Nelson to William Eaton, 7 March 1874, 104:517 (lot 15), Independence, Missouri.

124. *History of the RLDS Church*, 3:209. Jason W. Briggs was baptized and ordained an elder in 1841 in the original Church. After Joseph Smith's assassination, he followed James Strang and William Smith, became disillusioned, and presided over the New Organization's first conference in 1852. He was ordained an apostle in 1853 and became president of the quorum of apostles. The RLDS conference in 1885 did not sustain him, and he formally withdrew in 1886. He died in 1899. Zenas H. Gurley Sr. was baptized and ordained an elder in the original Church in 1838, followed James Strang and William Smith after Joseph Smith's death, and was ordained an apostle in the New Organization in 1853. He functioned in this capacity until his death in 1871.
125. *History of the RLDS Church*, 3:201. Jason W. Briggs received this revelation in October 1851 and published the text in the *Messenger* (Salt Lake City, UT) 2, no. 1 (November 1875): 1. This periodical, published 1874–77, has been reprinted by Price Publishing Company of Independence, 1996.
126. *History of the RLDS Church*, 3:209; Joseph Smith III was the eldest surviving son of Joseph Smith Jr. and Emma Hale Smith. He was born in Kirtland, Ohio, on November 6, 1832. Smith was only eleven years old when his father was murdered at Carthage, Illinois. When Brigham Young led the majority of the Mormons in the Nauvoo, Illinois, area west, young Joseph's mother and siblings stayed behind. Emma's family remained aloof from the claims of the many aspirants to the mantle of her husband. In the late 1850s, several individuals began to assimilate many of the Latter Day Saints that had remained in the Midwest. Certain of these individuals believed that Joseph Smith III should be the head of the New Organization. In early 1860 Smith agreed and on April 6, 1860, (thirty years to the day that his father had organized the original Church) he was sustained as "President of the Church of Jesus Christ of Latter Day Saints." On February 5, 1873, in an effort to distinguish the Smith III-led church from the Brigham

Young-led church of the same name headquartered in Salt Lake City, Utah, the name was changed to the Reorganized Church of Jesus Christ of Latter Day Saints. Joseph Smith III presided over the RLDS Church for over fifty-four years. His death occurred at Independence, Missouri, on December 10, 1914. Roger D. Launius, *Joseph Smith III: Pragmatic Prophet* (Urbana and Chicago: University of Illinois Press, 1995), various; Mary Audentia Smith Anderson and Bertha Audentia Anderson Hulmes, eds., *Joseph Smith III and the Restoration* (Independence, MO: Herald Publishing House, 1952), various.

127. Shields, *Divergent Paths of the Restoration*, 65–74. Shields used “New Organization of the Church of Jesus Christ of Latter Day Saints.” Ronald E. Romig, former Community of Christ archivist, email message to author, February 7, 2008, clarified: “The term ‘New Organization’ was never an official name of the church. The name was: Church of Jesus Christ of Latter Day Saints. However, the term [New Organization] was and still is often used to describe the early Reorganization.” See also Charles Millard Turner, “Joseph Smith III and the Mormons of Utah,” (PhD diss., University of California, 1985), chap. 4; Bert C. Flint, *An Outline History of the Church of Christ (Temple Lot)* (Independence, MO: The Board of Publications, Church of Christ, 1953), 92–96.
128. William Marks had been president of the Nauvoo Stake at the time of Joseph Smith’s death but was not sustained by the Church in October 1844. He briefly followed James Strang. Marks formally associated with the New Organization in 1859, was mouth for the ordination of Joseph Smith III in 1860, and served as a counselor to Smith until his death in 1872. *History of the RLDS Church*, 3:721–26; Roberts, *Comprehensive History of the LDS Church*, 2:455.
129. *History of the RLDS Church*, 3:264; Frederick B. Blair, comp., *Memoirs of President W. W. Blair* (Lamoni, IA: Herald Publishing House, 1908; Independence, MO: Price Publishing Company, 1994), 30–31; Mary Audentia Smith Anderson, ed., *Memoirs of President Joseph Smith III (1832–1914)*, photo-reprint edition, Richard P. Howard, ed. (Independence, MO: Herald Publishing House, 1979), 72. The Anderson edition was serialized in the *Herald*, November 6, 1934–July 31, 1937.
130. Marjorie F. Spease, “A Pattern from History,” *Genesis of the Remnant Church of Jesus Christ of Latter Day Saints* (Independence,

- MO: n.p., 2003), 30. The national negative publicity about Mormon polygamy was a major reason for emphasizing this difference in the Church's name, beginning in the 1860s. See also *History of the RLDS Church*, 3:709–12.
131. Joseph Smith [III], "Truth Vindicated," *Herald* 6, no. 4 (August 15, 1864): 49. Shortly after Hedrick's April revelation, Joseph III counseled the members at a special conference at Amboy, Illinois, on June 25, 1864: "You are forbidden to receive his [Hedrick's] teachings." Minutes, Special Conference held at Amboy, 25 June 1864, Community of Christ Archives-Library.
 132. *History of the RLDS Church*, 4:166–67; Joseph Smith III and Henry Stebbins, "Notes on Travel," *Herald* 24, no. 2 (January 15, 1877): 25.
 133. Roberts, *Comprehensive History of the Church*, 3:155–157.
 134. "Special Conference at Salt Lake City," *Millennial Star, Supplement* 15, no. 1 (January 1, 1853): 11. The *Supplement* was sold separately (and was advertised in the January 1 edition) but was bound and included in the volume for the year 1853. It contained the full proceedings of a "Special Conference of Elders," held at the Salt Lake Tabernacle (old), on August 28, 1852.
 135. Stan Larson, ed., *A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson* (Salt Lake City: Signature Books in association with Smith Research Associates, 1993), 70.
 136. John R. Haldeman, "Secretary's Report," *Searchlight* 1, no.7 (August 1896): 56. The *Searchlight* was the official organ of the Church of Christ (Temple Lot) between February 1896 and March 1900.
 137. Church Record (Independence, MO: Church of Christ), 65, cited by Flint, *An Outline History of the Church of Christ (Temple Lot)*, 114–15.
 138. Church Record (Independence, MO: Church of Christ), 65.
 139. Richard A. Wheaton, Temple Lot Plat (from plat used in 1890s Temple Lot Suit), plotted by Richard A. Wheaton, P.E., August 1999 (from Temple Plans, Photo Interpretation, Other Surveys, and Records). Copy courteously provided to author by Richard A. Wheaton.

140. Stan Larson, ed., *A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson*, 70.
141. *History of the RLDS Church*, 5:488–89.
142. *History of the RLDS Church*, 5:488–89.
143. Journal History of The Church of Jesus Christ of Latter-day Saints (chronological scrapbook of typed entries and newspaper clippings, 1830–present), February 8, 1900, 2; “Probable Amalgamation,” *Independence Sentinel*, March 1, 1900, 2.
144. It was understood by all parties (Church of Christ, The Church of Jesus Christ of Latter-day Saints, and the Reorganized Church of Jesus Christ of Latter Day Saints) that the property held by the Church of Christ specifically included that “spot for a temple” as recorded in the revelation to the prophet Joseph Smith, dated July 1831 (LDS Doctrine and Covenants 57:3; RLDS Doctrine and Covenants 57:1d).
145. Journal History, February 21, 1900, 2–24.
146. Journal History, February 21, 1900, 2–24.
147. Jones H. Flourney and Clara Flourney, Deed to Edward Partridge, 19 December 1831, Independence, Missouri, Jackson County, Property Records, B:1. Today the 63.27 acres is owned (approximately) as follows: Community of Christ 40.5, The Church of Jesus Christ of Latter-day Saints 20, Church of Christ (Temple Lot) 2.75.
148. Journal History, February 21, 1900, 13.
149. Journal History, February 21, 1900, 13.
150. Richard A. Brown, *An Illustrated History of the Stone Church* (Independence, MO: Herald Publishing House, 1988), 5, 6–7, 8, 10–11.
151. Joseph Smith III, “The House of the Lord, As Seen in Vision” *Saints Herald* 25, no. 11 (June 1, 1878:161–63. <http://books.google.com/books?id=F8HTmuNcyDYC>).
152. Earnest Webbe, “Dream Of The Temple That Is To Be.” *Autumn Leaves* 20, no. 5 (May 1907), 193. <http://www.latterdayturth.org/pdf/100069.pdf> (frontispiece featuring a drawing of a painting by Webbe, based on the dream of Joseph Smith III).

153. C. Ed Miller, "Question Time," *Saints Herald* 98 no. 34 (August 20, 1951):14. <http://www.latterdaytruth.org/pdf/100265.pdf>.
154. Anderson, *Memoirs of President Joseph Smith III*, 451.
155. "To Build an Auditorium," *Jackson Examiner*, April 16, 1920, 4; *History of the RLDS Church*, 7:385–86.
156. "Moving Lamoni Printing Office Here," *Jackson Examiner*, May 6, 1921; *History of the RLDS Church*, 7:434.
157. "History of the Central States Mission" (no author or editor is indicated and no date is given). The "History" is a typewritten document of seventy-five pages with appendices. Copy located by author at The Church of Jesus Christ of Latter-day Saints, Missouri Independence mission offices, Independence, Missouri, in 2010. A photocopy was generously provided to me at that time. St. John, Kansas, is located in south-central Kansas.
158. William J. Curtis and Annette W. Curtis, eds., *The Missouri Independence Mission: 1883–2005, The Return to Zion*, 4th ed. (Independence, MO: n.p., 2005), 158–59.
159. Untitled news item, *Jackson Examiner* (Independence, MO), April 22, 1904, 1; "Buying Independence Property," *Evening and Morning Star* 5, no. 2 (May 1904): 2. Note: as early as October 22, 1903, President Joseph F. Smith announced at a meeting of the First Presidency and Quorum of the Twelve Apostles that "Pres Duffin of the S. W. States mission had been instructed to proceed to Independence at once and negotiate for said property being authorized to offer not to exceed \$20,000, but to get it for \$16,000, if possible." Larson, *The Apostolic Diaries of Rudger Clawson*, 668–69. Obviously, Duffin's "authorization" was subsequently increased.
160. Joseph F. Smith, John R. Winder, and Anthon H. Lund, to William H. Smart, 18 April 1904. After thanking Smart for his donation, the First Presidency stated: "We ... have great pleasure in saying that we have recently purchased nearly twenty six acres of this temple lot property for which we paid \$25,000." A handwritten receipt included with the letter specified that the donation was for the "Jackson County Temple Fund." The receipt bears the same date and is signed by James Jack, cashier. Later, the fund's name was preprinted on prenumbered receipts. The prenumbered receipts are for donations to the "Jackson County Temple and

- Redemption of Zion” fund. First Presidency receipts for Smart’s additional donations are dated February 13, 1905 and December 30, 1911. Color photocopies of the letter and all three receipts were generously provided to the author by Smart’s grandsons, Thomas and William. For more information on William H. Smart, see William B. Smart, *Mormonism’s Last Colonizer: The Life and Times of William H. Smart* (Logan: Utah State University Press, 2008).
161. Robert D. and Mary W. Mize, to James G. Duffin, October 11, 1905, Jackson County, Missouri, Property Records, 265:323.
 162. Samuel O. Bennion was born June 9, 1874, in Taylorsville, Utah, and was called to the Central States Mission on November 9, 1904. He replaced Duffin on October 1, 1906. Bennion served as president until January 20, 1934. Almost a year earlier, he had been sustained at the April 1933 General Conference to the First Council of Seventy where he served until his death on March 8, 1945. “Samuel Otis Bennion,” Grandpa Bill’s General Authority Pages, accessed November 22, 2010, <http://www.gapages.com/bennison1.htm>.
 163. “History of the Central States Mission,” 28. Note: At this time, approximately fifty members of The Church of Jesus Christ of Latter-day Saints (up from approximately thirty-five in 1903) lived in the Kansas City-Independence area; Curtis and Curtis, *The Missouri Independence Mission*, 162.
 164. “The Liahona,” *Jackson Examiner*, March 25, 1907; Curtis and Curtis, *The Missouri Independence Mission*, 10. This publication was named the *Liahona* for its first eleven issues beginning with volume 1, no. 1, dated April 6, 1907. It was then consolidated with the *Elders’ Journal* (published by the Southern States Mission in Chattanooga, Tennessee) and renamed *Liahona: The Elders’ Journal* (1907–42), hereafter cited as *Liahona*. “To Consolidate with ‘Liahona,’” *Jackson Examiner*, April 26, 1907, 3.
 165. Gerrit J. Dirkmaat, Brent M. Rogers, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds., *Documents, Volume 3: February 1833–March 1834*, vol. 3 of the Documents series of *The Joseph Smith Papers*, eds., Ronald K. Esplin and Matthew J. Grow (Salt Lake City: Church Historian’s Press, 2014), 457–463.

166. "Now a Corporation," *Jackson Examiner*, October 17, 1907. Samuel O. Bennion was a major stockholder. Other stockholders were mission presidents in North America for The Church of Jesus Christ of Latter-day Saints.
167. "History of the Central States Mission," 28. The first known missionary tract published by Zion's Printing and Publishing Company appeared in June 1908: *The Forerunner: Devoted to Fair Play/Opposed to Bigotry*. In 1916, the first Independence edition of the Book of Mormon was published. Chad J. Flake and Larry W. Draper, *A Mormon Bibliography: 1830–1930*, 2 vols., 2nd ed. (Provo, UT: Covenant Communications for the Religious Studies Center, BYU, 2004), 1:420.
168. "Mormon Church Is Ready: The \$25,000 Independence Structure to Be Dedicated," *Kansas City Times*, November 21, 1914, 18; "The New Mormon Church: Building a Handsome One to Be Dedicated Sunday," *Independence Examiner*, November 20, 1914, 4; "New Temple Dedicated: President Joseph F. Smith of Salt Lake City, Conducted Simple Ceremony in New Church," *Independence Examiner*, November 23, 1914, 1; "Rival Prophets Friends: Saints and Mormons Mingled at Church Dedication," *Kansas City Times*, November 23, 1914, 5; "Dedication," *Liahona* 12, no. 24 (December 8, 1914): 376.
169. Otto Fetting was born November 20, 1871, in Casco, Michigan. He was baptized a member of the RLDS Church on February 9, 1891. During the period referred to as SDC (Supreme Directional Control) in the RLDS Church he transferred his membership to the Church of Christ (Temple Lot) where his leadership skills were readily recognized; he was ordained an apostle in 1926. Fetting continued to receive visitations and inspired "messages." As noted in footnotes hereafter, controversy developed and Fetting was subsequently excommunicated in 1930, the result of "Message 12." This message required rebaptism of all those transferring membership into the Church of Christ. Fetting thereafter organized the "Church of Christ with the Elijah Message." He died January 30, 1933. Shields, *Divergent Paths of the Restoration*, 131; *Wikipedia*, s.v. "Otto Fetting," last modified December 18, 2013, http://en.wikipedia.org/wiki/Otto_Fetting.
170. "A Message from 'The Messenger,'" *Zion's Advocate* 4, no. 5 (May 1927): 69; *The Word of the Lord* (1943; repr., Independence, MO:

- Church of Christ With The Elijah Message, 1971), 7–8. Fetting sequentially numbered all “Messages” as they were received.
171. *Word of the Lord*, 7–9.
172. Otto Fetting, “Manifestation Received By Apostle Otto Fetting,” *Zion’s Advocate* 5, no. 5 (May 1928): 70; *Word of the Lord*, 13–16.
173. Julius C. Billeter, *The Temple of Promise: Jackson County, Missouri* (Independence, MO: Zion’s Printing and Press Company, 1946), 139; “Sacred Soil Broken for the New Temple: Bishop Frisbey Sinks the Spade into the Tough Sod While Multitude Looks On,” *Independence Examiner*, April 8, 1929, 1.
174. “Chose an Architect,” *Independence Examiner*, April 16, 1930.
175. “Go Ahead with Temple,” *Independence Examiner*, August 15, 1930.
176. “The Outer Court of Extraordinary Temple the Church of Christ Has Begun To Build with the Intention of Creating a Structure Which Will Defy the Ages,” *Kansas City Star*, September 7, 1930, 1.
177. “Clearing Temple Lot: Trees Being Removed from Temple Site—Wood Will be Used in Making Furniture,” *Independence Examiner*, April 26, 1929; “From the Building Committee,” *Zion’s Advocate* 6, no. 6 (June 1929): 73; “Find Historic Stone Upon the Temple Lot: Believed by Church of Christ Officials to Be One Set There by Mormon Prophet,” *Independence Examiner*, May 29, 1929, 1.
178. “Prophet Fetting Is Out: The Church of Christ ‘Silences’ Its Visionary,” *Kansas City Star*, October 13, 1929; “Silence Otto Fetting: Church of Christ by Vote of 92 to 67, Adopts Resolution,” *Independence Examiner*, October 14, 1929. Flint, *An Outline History of the Church of Christ*, 142, stated that the church’s membership at the time of the October “Special Conference” approximated four thousand and that “nearly one-third of the membership” left the church and followed Fetting. While an exaggeration on Flint’s part, there was a significant departure of church members. See Thomas W. Williams, “What a Change: Now that Certain Men Are in Power!,” *Messenger* 5, no. 12 (December 1929): 100. This matter of litigation was more than “withholding funds.” The suit stated the funds had been used for personal gain. The stated amount of damages sought was \$338.40. See also “Continue Church Case: More Time in Church of Christ Suit Versus Otto Fetting and W[illiam] P. Buckley,” *Independence Examiner*, January 6, 1930;

- Leon A. Gould, "Awake, Saints, Awake," *Zion's Advocate* 14, no. 11 (November 1937): 290–92; Richard B. Trowbridge, "That the People May Know," *Zion's Advocate* 17, no. 9 (September 1940): 137; "In the Circuit Court of Jackson County, Missouri, at Independence, December Term 1942, Thomas E. Barton, Archie Bell and Joseph [James] E. Yates, as Trustees for, Church of Christ, (Temple Lot) an Unincorporated Religious Organization[,] Plaintiffs vs. Richard B. Trowbridge, Defendant: Receiver's Final Report and Application for Final Discharge," *Zion's Advocate* 20, no. 4 (April 1943): 52–53; Arthur M. Smith, Bert C. Flint, and James E. Yates, "Action of the Quorum of Twelve: Independence, Missouri, October 7, 1943," *Zion's Advocate* 20, no. 12 (December 1943): 185.
179. "Minutes of Ministers' Conference, 1946," *Zion's Advocate* 23, no. 5 (May 1946): 70–71. This conference authorized the city of Independence to "back-fill" the excavation site.
 180. "Minutes of the 2002 April Ministers' Conference," *Zion's Advocate* 79, no. 4 (April 2002): 23. Report indicates \$89,894 in an account labeled "Temple Fund" and an additional listing of a \$25,000 CD (Certificate of Deposit) also designated as "Temple Fund."
 181. In 1925 the RLDS Church organized the Independence Development Trust. In 1927 it became the Central Development Association and was incorporated in 1930. CDA Bx 1–4, Community of Christ Archives-Library, Independence, Missouri. I am indebted to Barbara Hands Bernauer for bringing this collection to my attention and facilitating my research.
 182. F. M. Ball, "Is This the Temple?," *Messenger* 4, no. 3 (March 1928): 40.
 183. Frederick M. Smith to Samuel A. Burgess, 21 August 1942, Temple Lot, Subject Collection, P22, f 111, Community of Christ Archives-Library.
 184. Samuel A. Burgess to Frederick M. Smith, 8 September 1942, Temple Lot, Subject Collection, P22, f 111, Community of Christ Archives-Library.
 185. *Herald* 121, no. 5 (May 1974): 7.
 186. The revelation was announced April 10, 1984. *The Temple: Ensign of Peace* (Independence, MO: Reorganized Church of Jesus Christ of Latter Day Saints, n.d.). A copy of the booklet is in my possession.

187. "Temple Groundbreaking: Order of Service," *Independence Temple: Groundbreaking Service 1990* (Independence, MO: Reorganized Church of Jesus Christ of Latter Day Saints, 1990), 3. A copy of the program is in my possession; Jan Smith, "Temple Building Under Way," *Independence Examiner*, April 6, 1990.
188. Scherer, *The Journey of a People*, 486. See also Marquardt, "The Independence Temple of Zion."
189. Paul E. Reimann, "A Generous Gift from the First Presidency in 1950 for Education at Independence, Missouri," M277.78 R367g, Church History Library. This is a twenty-four-page document or report prepared for the "Church Library" in 1983 by Reimann upon the request of Thomas G. Truitt. It was not a published article. The mayor of Independence and the city's school board president traveled to Salt Lake City in 1950 to discuss the matter of purchasing the church acreage with President George A. Smith of The Church of Jesus Christ of Latter-day Saints. A donation was promised and, subsequently, a gift of \$25,000 was proffered and accepted with thanks and appreciation. Ironically, this was the same amount that The Church of Jesus Christ of Latter-day Saints paid for the twenty-six-acre tract of land in 1904. In 1967 the Church was again approached by the city of Independence concerning the use of the vacant land. Alvin R. Dyer, diary, 12 October 1967, accn 1334, box 46, f 4, Gregory A. Prince Collection, Special Collections, Marriott Library, University of Utah.
190. *Independence Examiner*, December 7, 1967.
191. "Mormons Plan Independence Visitors' Center," *Saints Herald* 115, no. 12 (June 15, 1968): 7; "Visitors' Center Ceremony Set," *Independence Examiner*, August 3, 1968, 1; "Ceremony at a Mormon Project Site," *Kansas City Star*, August 4, 1968, 7. The *Saints Herald* reported that the estimated cost of the Visitors' Center was \$500,000.
192. Alvin R. Dyer, "Report of Meeting with President David O. McKay," diary, March 10, 1967, accn 1334, box 46, f 6.
193. "LDS Dedicate Center Before Storm Hits," *Independence Examiner*, June 1, 1971, 1; Joseph Fielding Smith, "The First Prophet of the Last Dispensation," *Ensign* 2, no. 4 (August 1971): 5–6.
194. Lyndon W. Cook, *Joseph Smith and The Law of Consecration* (Provo, UT: Grandin Book Company, 1985), 6; *History of the*

- LDS Church, 1:364–65; *Church History In The Fulness of Times*, 98; Alvin R. Dyer, *The Refiner's Fire: The Significance of Events Transpiring in Missouri* (Salt Lake City: Deseret Book, 1969), 50–56. Note: The imprint on the cover is titled the *Refiner's Fire: Historical Highlights of Missouri*.
195. Spencer, *The Missouri Mormon Experience*, 8–11.
 196. Campbell, *Images of the New Jerusalem*, 160.
 197. William A. Sheldon, Church of Christ Apostle, interview by author, October 4, 2006.
 198. William A. Sheldon, Church of Christ Apostle, interview by author, April 2006.
 199. Sheldon, interview by author, April 2006.
 200. W. Grant McMurray, "Forward: Our Name and Our Heritage," *Saints Herald* 148, no.1 (January 2001): 4; 2000 World Conference Transcript, 164, Community of Christ Archives-Library.
 201. *Dedication of the Temple, Independence, Missouri, Sunday, April 17th, 1994* (Official program for the dedication service). A copy of the program is in my possession.
 202. Scherer, *Journey of a People*, 486.
 203. Jennifer Howe, "Sacred Ground," *Kansas City Star*, April 5, 1990, E1.
 204. *The Temple: Ensign of Peace* (no publication information is given), 7. A copy of the booklet is in my possession.
 205. Campbell, *Images of the New Jerusalem*, 236–37.
 206. Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City: Bookcraft, 1958), *passim*.
 207. McConkie, *Mormon Doctrine*, 480–83.
 208. McConkie, *Mormon Doctrine*, 773–75.
 209. Dyer, *The Refiner's Fire*, Preface.
 210. Dyer, *The Refiner's Fire*, 173; *The Great Prologue: A Prophetic History And Destiny of America* (Salt Lake City: Deseret Book, 1975), 19–20; Campbell, *Images of the New Jerusalem*, 172–73.
 211. Articles of Faith 1:10 (1951 Latter-day Saint edition), 60.
 212. Articles of Faith 1:10 (1981 Latter-day Saint edition), 61.
 213. "Church buys 4,250 acres for investment in Missouri," *Deseret News*, *Church News*, December 16, 1978, 12 (This is the land upon which the Church built the Kansas City Temple 2008–2012); LR

- 1562 44, February 12, 1944 (Purchase of 30 acres at Adam-on-di-Ahman) Church History Library; Alvin R. Dyer, diary, October 6, 1969, Prince 1334, Box 48, f 10. Discussion regarding purchase of multiple parcels of land at Adam-on-di-Ahman.
214. Campbell, *Images of the New Jerusalem*, 203–04.
215. *Wikipedia*, s.v. “Kansas City Missouri Temple,” last modified November 13, 2013, http://en.wikipedia.org/wiki/Kansas_City_Missouri_Temple.
216. *Wikipedia*, s.v. “Kansas City Missouri Temple.”
217. *Wikipedia*, s.v. “Kansas City Missouri Temple.”
218. Russell M. Nelson, “A New Normal,” *Ensign* or *Liahona*, November 2020, 118.
219. Nelson, “A New Normal,” 119.
220. Sheldon, interview by author, April 2006.
221. McConkie, *Mormon Doctrine*, 483.