

## SECTION FIVE

### *RECLAIMING NAUVOO*

A few days before an official announcement was made to the Church in April 1982, my companion Patrick Herrick and I were visiting with our mission president in his home. President John Carmack explained to us that the Brethren had just shortened our missions to 18 months. April 23, would have been my half-way mark, but, instead that day would now mark the two-thirds point. We also found out a few days later that within our fair mission city of Boise, Idaho, a House of the Lord would soon be constructed.

Temple building from that day would now move forward at an unprecedented pace. Over the next two decades the Church would realize more than 100 temples throughout the earth.

The Church had also reached a new milestone. No longer would individual wards or stakes be responsible to raise the required funds to build chapels. Instead, funds for construction of meetinghouses would come from the general funds of the Church.

President Hinckley, then a counselor in the First Presidency, recorded in his personal journal:

April [1982] conference provided the setting for other significant events. On Wednesday of that week, the First Presidency announced that four new temples would be built—in Boise, Denver, Taipei (Taiwan), and Guayaquil (Ecuador). And in the preconference meeting with Regional Representatives, President Hinckley made two striking announcements. First, after much deliberation, it had been decided that the term of missionary service for single elders would be reduced from twenty-four to eighteen months. Second, when congregations in need of new meetinghouses qualified as tithing-worthy (meaning a specified percentage were full tithe-payers), all costs for building the structures would come from general Church funds. (See Gordon B. Hinckley, "A Sacred Trust," Remarks at Meeting of Regional Representatives and Stake Presidents, 2 April 1982.) President Hinckley had previously served on the committee that had recommended this change in funding buildings, and he was pleased with the new policy. He noted on one occasion in his journal:

"Personally I feel that tithing is the Lord's law of finance for his Church, that we should teach our people to pay an honest tithe, and in large measure rely on that to do the work of the Church."

(Gordon B. Hinckley Personal Journal, 30 November 1981.)

Four months later, President Hinckley would dedicate over a dozen renovated historical sites in Nauvoo, including the Nauvoo Temple Site.

## 14 AUGUST 1982

It was the consecrated offerings of the Saints that allowed the Church to pursue a multitude of projects, including some that reached fruition later that summer. On August 14, President Hinckley dedicated seventeen restored historical sites in Nauvoo, including the Nauvoo Temple block, and spoke of the faith it had taken both to build and later to leave Nauvoo.

("Pres. Hinckley Dedicates 16 Sites in Nauvoo," *Deseret News*, 14 August 1982.) (Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1996], 391 - 392.)

The following transcription of an article as found in the Deseret News, August 14, 1982, and is provided for the reader's reference:

DESERET NEWS, AUGUST 14, 1982  
METRO, WEEKEND, SECTION B1

*Pres. Hinckley dedicates 16 sites in Nauvoo*

Deseret News special

Nauvoo, Ill.—Calling Nauvoo “the crucible of Mormonism,” President Gordon B. Hinckley, a counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, dedicated 16 newly restored buildings at Nauvoo Saturday morning.

“The church today, with its strength, with its good name, with its ever-growing membership, is the sweet fruit of the solid character of the men and women who came through the crucible of Nauvoo with honesty of purpose and fidelity to a great cause,” he said.

Representatives of the LDS Church and several hundred visitors attended the 9 a.m. open-air ceremonies near the landscaped site of the old Nauvoo Temple. The site, with a model of the imposing temple and explanatory monuments, also was dedicated.

President Hinckley praised Dr. J. LeRoy Kimball for his vision and tenacity in starting the restoration project 20 years ago by buying the home of his grandfather, President Heber C. Kimball, and restoring it. LeRoy Kimball now heads Nauvoo



Restoration, Inc., which has directed restoration of the historic buildings.

The newly restored structures bring the total building count to 28. Eleven of the buildings dedicated Saturday will be open to the public and the other five will be used as residences for missionary couples.

President Hinckley said he used the term crucible in the sense of a test or a trial of great severity, a tempering process with much stress and pain, but out of which comes great strength.

“Nauvoo was a crucible of vision, a crucible of loyalty, a crucible of integrity, a crucible of leadership and a crucible of faith,” he said.

He recalled the vision of the prophet Joseph Smith in laying out and building the city, the loyalty of those who remained faithful in difficult times and the integrity of the large number of people who remained true to the cause, while others, tempted by the prospects of honor and wealth, fell away.

“But the larger numbers of the people remained true, weathering every storm of adversity, accepting every defeat, and standing as men and women of honesty, of fair dealing, of great purpose, and of absolute truth-to-the-core integrity,” President Hinckley said.

He said Nauvoo was a crucible of leadership, citing first that of Joseph Smith and quoting his statement, “I teach them correct principles, and they govern themselves.”

“I know of no finer statement of leadership,” President Hinckley said. “The capacity to teach in such a way, to motivate so powerfully that discipline will come from within rather than from with-out, represents the acme in the art of leadership.”

Other leaders-Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and many others-

also were refined and tutored in the crucible of Nauvoo, President Hinckley said.

He spoke of the faith it took to build Nauvoo, and then of the faith it took to leave it.

“Nauvoo the beautiful. Nauvoo, City of Joseph, the crucible of Mormonism where Joseph was buried and the church began an exodus to greatness. Through the restoration that has occurred here and which we commemorate this day, I pray that we shall remember those who came here to build and grow and who left here for conscience sake,” President Hinckley said.

Saturday’ activities will conclude with a historic pageant about Nauvoo’s first inhabitants, to begin at dusk. The musical program, “The City of Joseph,” has been running all week, attracting crowds of about 3,000 people each night.

The buildings dedicated Saturday that will be open to the public include the Masonic Hall, which was the center of community life in Nauvoo during the late 1830’s and early 1840’s, housing schools, banquets, city council meetings and a theater.

Other dedicated structures include the Scovil Bakery; the Lyon Drug and Variety Store; the Erastus Snow-Nathanial Ashby duplex; and homes of William Weeks, James Ivins-Elias Smith, Joseph W.

Coolidge, Simeon A. Dunn, William A Green, Henry Thomas and Vinson Knight.

(Transcribed from, *Deseret News*, August 14, 1982, B1)

Even though August 14, 1982, marked a significant date in the reclamation of Church history, the groundwork started decades earlier when Wilford Wood, Dr. Kimball, and others began purchasing land in and around the Nauvoo area.

## 20 FEBRUARY 1937

Acting for the Church, Wilford Wood purchased the Nauvoo Temple site for \$900 [on Feb. 20, 1937]. Between 1962-2000 more than a thousand acres have been brought to a park-like appearance with more than two dozen historic buildings restored. (Church Almanac 2001-2002, *Deseret News*, p. 131)

While the RLDS Church was establishing a historic center in the south section of Nauvoo, members of The Church of Jesus Christ of Latter-day Saints (Mormons) began purchasing and restoring other properties in Nauvoo. Between 1937 and 1961, Wilford Wood, a resident of Bountiful, Utah, purchased most of the temple site; in 1954, James LeRoy Kimball, a Salt Lake physician, bought his great-grandfather's residence, which was made



into a summer home. In 1962, Dr. Kimball became the first president of the Nauvoo Restoration, Inc. (NRI), and was charged with the mission "to acquire; restore, protect, and preserve, for the education and benefit of its members and the public, all or a part of the old city of Nauvoo." During the ensuing 23 years, NRI restored 31 structures.

(S. Kent Brown, Donald Q. Cannon, and Richard H. Jackson, eds., *Historical Atlas of Mormonism* [New York: Simon and Schuster, 1994], 68.)

## NAUVOO PRIOR TO RECONSTRUCTION

Today, the four-acre, Church-owned temple grounds are landscaped and surrounded by a wrought-iron fence, with excavated remains of the temple foundation and basement visible to tourists. Last year the Church purchased about eight acres west of the temple grounds, where a Catholic monastery and academy operated for many years. The Church has restored a number of pioneer buildings and has a large visitors' center in historic Nauvoo. ("News of the Church," *Ensign*, May 1999, 111)

Currently the beautifully restored temple grounds have given way to heavy equipment and the constant hum of

industry. Where once there was a beautifully landscaped commemorative park, now dirt, dust, and construction trailers reside. However, in the northwest corner of that lot stands an imposing structure—almost



complete. It is the Nauvoo Temple, rebuilt by latter-day Israel. A House of the Lord and a monument to those who built the first such structure on the banks of the Mississippi River.

## SECTION SIX

### *THE COST OF BUILDING A TEMPLE*

The key principle in building temples, or any other structure in the Church for that matter, is *faith*. The Saints of God realize their duty to provide the necessary means to help the Kingdom of God grow and they are willing to make temporal commitments.

Commitments come in various forms according to various means and according to various desires and motivations. The poor widow happily gave her treasured mites because she had placed her trust in the Lord (Mark 12:42) while the rich man sorrowed because he had much (Luke 18:23) only having learned to trust in the arm of flesh.

The Church and Kingdom must grow. Lately we have experienced tremendous examples of faith and progress—the widow has given her mite *and* the rich man has humbled himself, being a wise steward, and given his treasure to build the kingdom. Temples now dot the earth. There are now nearly 125 of the hallowed structures throughout the world; Holy houses where God can reveal himself and the mysteries of heaven to modern Israel—His Latter-day Saints.

## Temples Are Built By The Tithing of The Members

The Church does have substantial assets...they are in ward and stake meeting facilities. They are in schools and seminaries, colleges and institutes...and missionary training centers. *They are in temples, of which we have substantially more than we have ever had in the past...they do help...strengthen Latter-day Saints. They are only a means to an end. They are physical facilities to accommodate the programs of the Church in our great responsibility to teach the gospel to the world, to build faith and activity among the living membership, and to carry forward the compelling mandate of the Lord concerning the redemption of the dead.*

*Tithing is the Lord's law of finance.* There is no other financial law like it. It is a principle given with a promise spoken by the Lord Himself for the blessing of His children.

*When all is said and done, the only real wealth of the Church is the faith of its people.*

("Questions and Answers," *Ensign*, November 1985, pp. 49-50. *Italics added*) (Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], 654 - 655.)

The early latter-day church struggled for years in Nauvoo. Possessions and assets of the Missouri Saints were seized by relentless mobbers and criminals. Yet, even in their poverty, the Nauvoo Saints moved forward under divine mandate to erect a House of God. Because of their destitute conditions the saints made progress when they could. Many were able to periodically give financial means to the building project while others had nothing to give monetarily but were willing to give of their time and talents.

Joseph, along with his council, had resolved that the saints would give one day in ten-- a tithing on time-- to quarry stone and provide other labor necessary to erect the structure.

## HOW ORIGINAL TEMPLE WAS FINANCED

### Tithing on time

The subject of building a house, for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect, an object so dear to the saints. A committee was appointed to erect the same, who are

men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honor of our God, will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifested (Nauvoo, Ill. Oct., 1840., *Times and Seasons*, vol. 1 (November 1839-October 1840), Vol. 1 No. 12 October, 1840 184.)

The president then spoke of the necessity of building a "House of the Lord" in this place.

Whereupon it was resolved, that the saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler, be appointed a committee to build the same.

On motion. Resolved, that a commencement be made ten days from this date, and that *every tenth day be appropriated for the building of said house.*

(Nauvoo, Ill. Oct., 1840., *Times and Seasons*, vol. 1 (November 1839-October 1840), Vol. 1 No. 12 October, 1840 186. *Italics added*)

The Prophet Joseph further commented on this decision:

You will observe, by the *Times and Seasons*, that we are about building a temple for the worship of our God in this place. Preparations are now making; *every tenth day is devoted by the brethren*

*for quarrying rock, etc.* We have secured one of the most lovely situations for it in this region of country. It is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

(Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 177. *Italics added*)

Among the many “great men of the earth” who were attracted to Nauvoo and the landmark structure, was Josiah Quincy. Mr. Quincy, prior to becoming the mayor of Boston, visited with Joseph



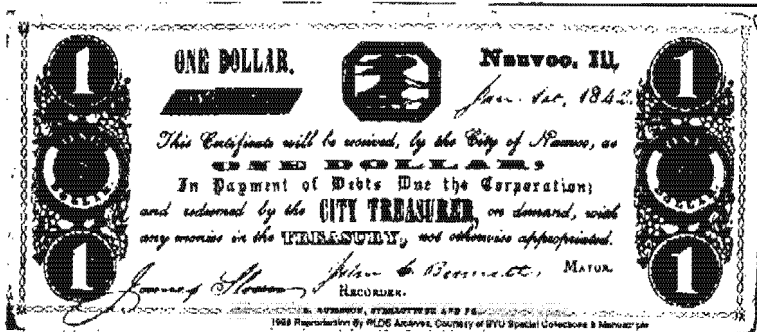
Smith in Nauvoo in 1844 and recorded the following:

Near the entrance to the Temple we passed a workman who was laboring upon a huge sun, which he had chiselled from the solid rock...”General Smith,” said the man, looking up from the task, “is this the face you saw in vision?” “Very near it,”

answered the Prophet, (this was added with an air of careful connoisseurship that was quite over-powerful) "except that the nose is just a thought too broad." (Josiah Quincy, Figures of the Past [Boston: Little, Brown, and Co., 1926], 386.)

### Tithing On Means

We would call the attention of the Saints more particularly to the building of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the Saints in this



city is, indeed, praiseworthy, and, we hope will be imitated by the Saints in the various stakes and branches of the Church, and *that those who cannot contribute labor will bring their gold and their silver, their brass and their iron, with the pine tree, and box tree, to beautify the same.*



(Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 186. *Italics added*)

## How The Modern Temple Will Be Financed

Preliminary price estimates placed the cost of the temple around 23 million dollars (“‘Reconstructed’ temple-fit for future,” *Deseret News*, October 23, 1999, *also see* “No permit for temple in Nauvoo,” *deseretnews.com*, Oct. 13, 1999). More recent figures place the final amount at close to 30 million dollars (“Nauvoo OKs parking garage permit”, *deseretnews.com*, July 15, 2001). Regardless of the final cost, the Nauvoo Temple will undoubtedly be one of the most expensive temples, per square foot (53,590 square feet of interior space), built by the Church in recent years.

This increase in the total price tag for the Nauvoo Temple is consistent with something President Hinckley observed:

When inspecting building projects, he often referred to "Hinckley's Law": "*It will cost more and take longer than they said it would.*" About such matters, he knew whereof he spoke, for under his care fell the weighty responsibility of overseeing disbursement of Church funds. He chaired the Budget and Appropriations

Committee, an executive committee of the Council on the Disposition of the Tithes that met weekly to consider all major Church expenditures. A typical agenda might include discussion of a score or more chapels to be built, *temples under construction*, buildings in need of renovation, and special projects calling for large sums of money.



(Sheri L. Dew, *Go Forward with Faith: The Biography of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1996], 416. *Italics Added*)

President Gordon B. Hinckley announced in April 1999 that a substantial portion of the temple would be financed by a member of the Church and his family. Said he:

“We plan to rebuild the Nauvoo Temple. *A member of the Church and his family have provided a very substantial contribution to make this possible.* We are grateful to them...”  
(“News of the Church,” *Ensign*, May 1999, p. 111, *Italics added.*)

In addition to the donation made by that “member of the Church and his family,” other members of the Church

have offered financial assistance through monetary contributions.

The First Presidency sent the following letter dated 23 April to be read aloud in sacrament meetings in the United States and Canada:

Dear Brothers and Sisters:

Many individuals have shared their desire to make a contribution toward the rebuilding of the Nauvoo Illinois Temple.

Those who wish to contribute financially toward the rebuilding of this temple are invited to do so. However, priesthood leaders should not conduct fund-raising efforts or establish assessments or goals for this purpose.

Those who would like to donate should indicate Nauvoo Illinois Temple on the "Other" line of the donation receipt. Wards will then transfer these funds by check to Church headquarters on a monthly basis.

We commend you for your devotion and faithfulness and anticipate the blessings that will come through the rebuilding of the Nauvoo Illinois Temple, which has such a historical significance to the Church.

Signed, The First Presidency.

("News of the Church," *Ensign*, Aug. 1999, p. 76)

## Donations To Nauvoo Temple Fund Still Accepted

The First Presidency issued the following letter on June 29, 2001, regarding further contributions to the Nauvoo Illinois Temple Construction Fund:

Dear Brothers and Sisters:

Members of the Church have responded with great interest and generosity in donating funds to the Church for the Nauvoo Illinois Temple Construction Fund since the announcement of the temple. We wish to express our love and appreciation for the devotion and sacrifice of the members in providing funds to rebuild this temple.

Many have inquired if it would be appropriate to continue donating to this fund. Even though a significant amount has already been received for the construction of the temple, additional donations would be appreciated.

We would like to encourage those who wish to contribute to the Nauvoo Illinois Temple Construction Fund to do so by placing the donation under the "Other" category on the donation slip, and designate the donation as a contribution to the Nauvoo Illinois Temple Construction Fund. The ward will forward these funds to Church headquarters.

May the Lord continue to bless you and your families for your continued support of this wonderful era of temple growth in the Church.

Sincerely yours,

Gordon B. Hinckley, Thomas S. Monson, James E. Faust, The First Presidency.

### Non-Monetary Contributions To Build The Temple

In addition to the sizeable contribution of the unnamed family and other monetary donations by the general membership of the Church, other non-monetary contributions have been made by members of the Church as well. Many Saints skilled in various building trades have volunteered to labor on the temple.

Elder Stan and Sister Mary Hemphill were called as full-time Church Construction-Service Missionaries to coordinate the efforts of all the volunteers for both materials and labor. The Hemphills' 'open-ended' missionary call was extended to them for a period of "about" three years. In an article dated Sunday, July 2, 2000, from the *Deseret News*, Elder and Sister Hemphill talk about the volunteer effort associated with the building of the temple.

While much of the material and labor going into the project are funded by the church, the

reconstruction is so emotionally tied to the history of the early church that many church members have sought to donate materials and labor to the project...

Stan and Mary Hemphill are working in Nauvoo as church service missionaries, coordinating the volunteer goods and services.

"We've had a number of volunteers...come forward from the time President Hinckley announced the building of the temple," Elder Hemphill said. "This is the first time volunteers have been used in construction of a temple since the Nauvoo Temple was originally built."

Skilled craftsmen in all the major building trades are submitting resumes and offering their own time to participate in the project, he said. Each funds his own transportation, food, and housing costs, in addition to a physical exam and personal insurance. The volunteers indicate the dates of their availability, and the Hemphills coordinate with the construction managers to schedule them at the appropriate times.

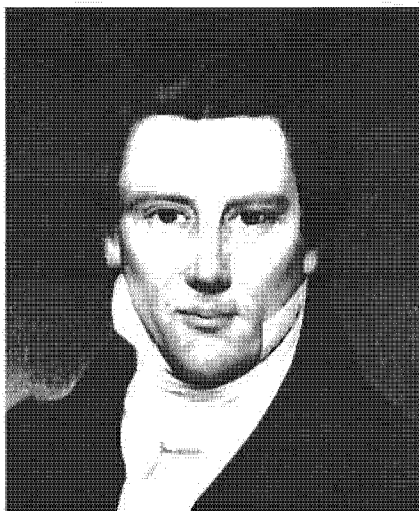
Offers of material donations are screened to insure that the donors "are financially able so we don't bankrupt anybody." They are also screened for quality. "Temple quality is the best you can get, and that's what's going into this building. The people donating materials understand that."

(Article reprinted in the Church Almanac 2001-2002, pp. 146-147, "Details From The Past Provide A Blueprint For The Future," by Carrie A Moore, *Deseret News*, Religion Editor, July 2, 2000)

## The Prophet on the Importance of Temple Ordinances

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The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, with-out which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of



the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. These must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

(Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 362.)



## SECTION SEVEN

### *THE ENDOWMENT IN NAUVOO*

President Brigham Young taught the Saints about the significance of the endowment, said he:

Let me give you a definition in brief. Your Endowment is to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

(Brigham Young, *Discourses of Brigham Young*, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 416.)

Lucius N. Scovil records that he and several other brethren, including Shadrach Roundy, were invited by Joseph Smith to assist him in arranging the upper room of his red brick store preparatory to giving the first endowments in Nauvoo.

“I can testify that on the third day of May, 1842, Joseph Smith, the Prophet, called upon five of us, Shadrach Roundy, Noah Rogers, Dimick B. Huntington, Daniel Cairns, and myself to meet with him (the Prophet) in his business office, the upper part of his brick store. He told us



that the object he had was for us to go to work and fix up that room preparatory to giving endowments to a few elders that he might give unto them the keys of power pertaining to the Aaronic and Melchizedek Priesthoods.

“We therefore went to work making the necessary preparations, and everything was arranged representing the interior of a temple as much as the circumstances would permit, he being



with us dictating everything...I know of a surety that room was fitted up by his order which we finished in the forenoon of the said

4<sup>th</sup> of May 1842.” s/ Lucius N. Scovil (Warner, *The Roundy Family*, pp. 56-57)

After Shadrach and the others had finished all the necessary preparations on the morning of Wednesday, May



Dimick B. Huntington was among those asked by the Prophet to assist in arranging the second level room of his red brick store preparatory to the introduction of the Endowment in Nauvoo. Huntington also served with Shadrach Roundy in the Nauvoo Police Department as well as in the offices of the Masonic Lodge.

4, 1842, Joseph Smith introduced the first instructions pertaining to the endowment, in the Dispensation of the Fullness of Times, in the upper room of his red brick store. The Prophet records:

Wednesday, 4.—I spent the day in the upper part of the store, that is in my private office \* \* \* in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys

pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. *In this council was instituted the ancient order of things for the first time in these last days.* And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation. (May 4, 1842.) —DHC 5:1-2.

(Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 237. *Italics added*)

A little more than a year following the martyrdom, the temple was completed and many members of the Church received their endowments prior to the exodus of the Saints from the beautiful *City of Joseph* (so it was called by the Saints after the martyrdom). This endowment would provide the Saints with added vision and courage for the next couple of years as they toiled to carve a path through the wilderness to their new home in the West.

Brigham Young, President of the Quorum of the Twelve, recorded the following:

*Monday, 12.*—One hundred and forty-three persons received their endowments in the Temple. I officiated at the altar. Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week.

Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance but in consequence of close

application some of them had to leave the Temple to rest and recruit their health.

(Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., introduction and notes by B. H. Roberts [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932-1951], 7: 567.)

Elder M. Russell Ballard, of the Quorum of the Twelve, related the following during the dedication of the Sunstone display Sunday afternoon, June 26, 1994:

There is a special spirit here, as we walk on ground made holy by the sacrifice of faithful Saints and the blood of martyrs. There is a feeling of reverence and worship in this place where the endowment was first performed in this dispensation. Between 10 December 1845 and 7 February 1846, this sublime ordinance was performed for more than 5,600 Saints before they crossed the Mississippi to begin the westward trek. By the time Elders Orson Hyde and Wilford Woodruff came back to Nauvoo to perform the public dedication on 1 May 1846, the Saints had essentially abandoned the temple that overlooked the City Beautiful they had built. But not before many others had partaken of the power and peace found in a house of the Lord. (M. Russell Ballard, "The Legacy of Hyrum," *Ensign*, Sept. 1994, 55-56)

## ROUNDY ANCESTORS RECEIVED ENDOWMENT IN THE NAUVOO TEMPLE

Among those faithful Saints who received their endowment in the Nauvoo Temple between December of 1845 and February of 1846 were several members of the Roundy family. Father Shadrach and mother Betsey Quimby



Roundy were endowed in the first company on Christmas Day 1845. Almedia Sophia Roundy (b: March 7, 1829) was endowed on December 16, 1845 in the same company as her soon-to-be husband, John Davis Parker (b: November 22, 1799). They were wed on February 3, 1846. Samantha Roundy (b: June

2, 1824), who was endowed with her parents on Christmas Day 1845, also married J. D. Parker on February 3, 1846. Lauren Hotchkiss Roundy (b: May 21, 1815) and his wife, Johanna Carter Roundy (b: November 26, 1824) were endowed in the second company on January 7, 1846. Johanna later died on February 5, 1847 at Winter Quarters, Iowa. Another Roundy couple, Lorenzo Wesley Roundy (b: June 18, 1819) and Adaline Whiting Roundy (b: March 24, 1822) were endowed together on January 22, 1846 in the fifth company that day. Adaline died in Nauvoo on May 27,

184(6). Nineteen year old Jared Curtis Roundy (b: January 5, 1827) was endowed on February 6, 1846, the second to the last day of endowments, in the fourth company that day. (References are found in the *Nauvoo Temple Endowment Register*, comp. by The Church of Jesus Christ of Latter-day Saints, Temple Records Index Bureau, Salt Lake City, 1974)