

<http://mormondenis.blogspot.com/search?q=Hubble>

Jan-June 1831 in Kirtland

In this chapter, Bushman covers the first six months of the Saints' gathering to Kirtland, Ohio.

[D&C 43 – Ways the Lord Speaks \(“Mrs. Hubble”\)](#)

[This is a continuation of my posts covering the Doctrine and Covenants](#)

Many new converts were attracted to the belief in gifts and spiritual manifestations that were promised as part of the restoration of all things. There were numerous reports of visions and prophecies among new members, not just Joseph. In fact, Joseph sought to help the Saints that they too could experience the spiritual gifts that were promised from God. However, confusion began to emerge as some converts stated they had received revelations for the church to go in a certain direction or to explain new doctrines ([see D&C 28 and story of Hiram Page](#)).

One such example occurred in [Kirtland soon after Joseph had arrived](#). A lady by the name of “Mrs. Hubble” (most likely **Laura Fuller Hubbell**) claimed to receive revelations for the church. “Joseph recognized the danger of competing revelations. Acknowledging every visionary outburst could splinter the church” (Bushman, p.120). Joseph received this revelation, which clarified and strengthened the previous revelations regarding prophetic authority. We can receive personal revelations, but only one person is appointed to receive revelations and commandments for the entire church.

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[This is a continuation of my posts covering my reading of Richard Bushman's *Joseph Smith: Rough Stone Rolling*](#)

In this chapter, Bushman covers the first six months of the Saints' gathering to Kirtland, Ohio. He discusses the unique visionary experiences of early members in the area, and the promises that were given to the Saints by God if they would “go to the Ohio” ([D&C 37:1](#)), specifically this promise—“I [will] give unto you my law; and there you shall be endowed with power from on high” ([D&C 38:32](#)).

At the time that Joseph and Emma Smith arrived in Kirtland in February 1831, the 20-year old settlement had around a thousand residents. By 1835, the population doubled, and after a couple more years, Mormons were probably a majority. This was the area where Parley P. Pratt had previously called home and where he and his missionary companions had significant success along their journey to Missouri. The ongoing construction of the Ohio and Erie Canal had brought significant growth to the area, particularly nearby Cleveland to the west, where the canal ended at Lake Erie. However, in 1831, Kirtland was much more influenced by Painesville, twelve miles to the east, near the Fairport Harbor through which migrants traveled to the area from eastern states (Bushman, p.145).

Kirtland offered new hope to the young prophet and a new faith. Thousands of followers would

gather here and a temple would be built within just five years. When Joseph and Emma arrived on February 1, 1831, several new converts opened their home to the couple, including Leman Copley, the Gilberts, Whitneys, and Morleys. A revelation (D&C 41) stated that a house should be built in which Joseph would live and translate. There are not many records about Joseph's personal activities during this time, only revelations and his continued work on translating the Bible (p.146).

Kirtland, like upstate New York, was an area of much religious excitement and fervor. "The outbursts of religious enthusiasm point to the existence of a widespread visionary population hungering for more of God than standard church worship provided...Many early converts to Mormonism came out of this culture" (p.147). By the 1820s, many of the young sects, such as Methodism, were retreating from their visionary early stages as they became larger and more established. Denominations such as Mormons and Shakers were taking the place of these former "visionary" religions, and were gaining converts from the discontent of the more established faiths.

Kirtland was also home to many Campbellites, or Reformed Baptists, who sought to conform to the practices and doctrines of the early New Testament church, though they were averse to spiritual "gifts" such as prophecy, visions, tongues, and healings. Sidney Rigdon and other early Mormon converts were members of these congregations, but sought for something more. Campbell was also against the practice of common property described in the book of Acts. Isaac Morley, a member of Rigdon's congregation, had organized a shared system of property with eleven other families on his farm. "The Family," as it was known, did not last long, but nearly all of the members were baptized during the initial Mormon conversions in the area.

The excited early converts, mixed with the visionary impulse of the area, quickly got out of hand after Parley Pratt and the other New York missionaries continued on to Missouri in late 1830. Some prayer meetings led to wild fits, reenactments of an Indian scalping, acting like baboons, etc. Joseph was astonished at the wild enthusiasm he encountered upon arriving in Kirtland. Such displays were usually what led other denominations to distance themselves from visionary "gifts." However, the promise of gifts and visions "was one of Mormonism's great appeals... Joseph had to restrain the excesses without discouraging spiritual gifts altogether" (p.151). **A woman named Hubble** had professed that she was a prophetess that was sent to be a teacher in the Church. "Joseph was sensitive about rival prophets after the Hiram Page episode the preceding fall" (p.151). A new revelation (D&C 43) announced that only one would be appointed to receive commandments and revelations for the Church. "The revelation sought to block the natural tendency of visionary religion to descend into confusion" (p.151). Another revelation (D&C 50) gave rules for judging spirits, with the counsel to follow "the Spirit of truth" ([D&C 50:21](#)). "Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness" ([D&C 50:22-23](#)). These and other revelations helped check visionary excesses instead of denying visionary experiences altogether. "Never an enthusiast himself, Joseph Smith turned visions away from sensation toward doctrine" (p.152).

The Law

After addressing the visionary excesses, Joseph turned back to his main concern from the September 1830 conference, and one of the reasons for the missionary journey to Missouri—to find the location of the future city of Zion. Zion would be a gathering place, a refuge from the coming calamities, and a place where the people would be "of one heart, and one mind, and [would dwell] in righteousness; and there [would be] no poor among them" ([Moses 7:18](#)). Joseph was promised that the Saints would receive "the law" that would govern Zion after they got to Ohio. Ten days after

Joseph's arrival, the revelation known as "the law" (D&C 42) was given to the Saints. It discussed missionary work as a responsibility of the entire adult male population. "Mormonism relied entirely on regular members for preaching; it had no clerical class at all... The line between laity and clergy, the most significant social division in Christian ecclesiastical society, was erased" (p.153). However, "the law" revelation also gave hierarchical instructions about elders, priests, and teachers, "implying grades and divisions of authority... The authority to teach did not descend on every adult head, as did Luther's priesthood of all believers. Church leaders controlled ordinations... The Church's ministry was both democratic and authoritarian" (p.153).

Rick,

I found these references

[Revelation, February 1831–A \[D&C 43\], Historical Introduction](#)

Whitmer, History, 18 This was possibly **Laura Fuller Hubbell** older sister of Edson Fuller who had joined the church and been ordained an elder but the woman was more likely **Mrs. Louisa Hubbell** who had converted from the Disciples of Christ...

[Errata for Histories, Volume 2](#)

...37. Change before his October 1830 call" to before his September 1830 call. Page 29, line 12. Remove **Laura Fuller Hubbell** Comment: Subsequent project research shows that the identity of **Ms. Hubbell**" is in question. See JSP, D1: 257n95. Page 41,...

<http://www.lds.org/manual/doctrine-and-covenants-student-manual/section-41-49/section-43-the-lord-shall-utter-his-voice-out-of-heaven?lang=eng>

Mormon Church

Historical Background

On 6 April 1830 the Lord instructed the Saints about the channel through which revelation would come to build Zion. He said, speaking of the President of the Church, “Him have I inspired to move the cause of Zion in mighty power” ([D&C 21:7](#)). This instruction was difficult for some of the Saints to follow. Many had come from religious backgrounds that permitted any member of the congregation to proclaim doctrine for the entire assembly. Yet on the day the Church was organized, the Lord taught the principle that only one person has the right to receive revelation for the entire Church. Even by September 1830 the Saints had not fully learned this lesson, for many believed in the revelations of Hiram Page.

In February 1831 it became necessary for the Lord to further instruct the Saints on this matter. Section 43 was given in response to the activity of a **Mrs. Hubble**, who “came making great pretensions of revealing commandments, laws and other curious matters” (History of the Church, 1:154). John Whitmer recorded the following about **Mrs. Hubble**: “She professed to be a prophetess of the Lord, and professed to have many revelations, and knew the [Book of Mormon](#) was true, and that she should become a teacher in the church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy; others, however, had the spirit of discernment and her follies and abominations were manifest.” (History of the Church, 1:154n.)

Mrs. Hubble was one of many who falsely claimed revelations to guide the Church or to correct the Prophet. In a discourse in Ogden, Utah, Elder George A. Smith gave several examples of the problem and said: “There was a prevalent spirit all through the early history of this church, which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the Prophet was going wrong.” (In Journal of Discourses, 11:7.) Many members became confused and bewildered by the different claims. Under these circumstances the Prophet went to the Lord for guidance and received the revelation recorded as [Doctrine and Covenants 43](#).