

Come Follow Me Lesson 43
October 18-24
D&C 121-123

D&C 121

Joseph Smith's prayer in Liberty Jail, and the Lord's response. The Savior's perfect understanding of our sufferings and adversity. Purposes of adversity. The Lord's counsel to those who experience adversity. The Lord's promises to those who are faithful in adversity.

During this period the Prophet communicated with the Saints by letter. Excerpts from one of those letters, dated 25 March 1839, constitute what we know today as sections 121, 122, and 123, and were first included in the Doctrine and Covenants in the 1876 edition. These sections were sustained as scripture in the October 1880 General Conference of the Church. They are not, however, the complete text of the letters. The letter was sent to Emma with instructions that she and their extended family read it first, and then to share a copy with the rest of the Church.

(On 27 October 1838 Lilburn W. Boggs, governor of Missouri, issued an order that read in part: "The Mormons must be treated as enemies and *must be exterminated* or driven from the state, if necessary for the public good" (*History of the Church*, 3:175). Four days later the Prophet and several leaders of the Church were betrayed into the hands of the Missourians at Far West, Missouri. For the next several weeks Joseph Smith and his associates were abused and insulted, forced to march to Independence and then to Richmond, and on 30 November 1838 incarcerated in Liberty Jail in Missouri (see *History of the Church*, 3:188–89, 215). These men had not been convicted of any crime; nevertheless, they were held in the jail for several months. The Prophet Joseph Smith and his companions (Hyrum Smith, Lyman Wight, Caleb Baldwin, Alexander McRae and, for part of the time, Sidney Rigdon) suffered greatly while they were held in the jail awaiting trial on false charges: "Many inhumanities were heaped upon them while they were there. Insufficient and improper food was their daily fare; at times only the inspiration of the Lord saved them from the indulgence of poisoned food, which all did not escape. [Alexander McRae said, 'We could not eat it until we were driven to it by hunger' (Roberts, *Comprehensive History of the Church*, 1:521).] "The jail had no sleeping quarters, and thus they were forced to seek rest and recuperation on beds of straw placed on hardened plank and stone floors. They were suffered very little contact with the outside world, especially during the first month or so of their confinement. And this, at a crucial time when the Latter-day Saints were at the peak of persecution in Missouri, and were desperately in need of their prophet-leader." (Dyer, *Refiner's Fire*, pp. 275–76.) Occasionally they were permitted visits at the jail from friends and were allowed to send and receive correspondence. Between 20 March and 25 March 1839, the Prophet Joseph dictated a lengthy communication that was signed by all the prisoners (actually there were two letters, although the Prophet identified the second as a continuation of the first). **President Joseph Fielding Smith wrote of this correspondence: "This is one of the greatest letters that was ever penned by the hand of man. In fact it was the result of humble inspiration. It is a prayer and a prophecy and an answer by revelation from the Lord. None other but a noble soul filled with the spirit of love of Christ could have written such a letter. Considering [their sufferings], it is no wonder that the Prophet cried out in the anguish of his soul for relief. Yet, in his earnest pleading, there breathed a spirit of tolerance and love for his fellow man."** (*Church History and Modern Revelation*, 2:176.) Sections 121–23 were extracted from this communication and included in the 1876 edition of the Doctrine and Covenants. The edition of the Doctrine and Covenants that included these three sections was sustained as scripture in the October 1880 conference of the Church. (For a full text of the letters, see *History of the Church*, 3:289–305.) A published account of the letters in the *Times and Seasons* did not contain

some parts of the original letters that are found in the Doctrine and Covenants. The Reorganized church pointed out this fact and challenged the Doctrine and Covenants account. The original letters, however, now located in the Church archives, vindicate the account as published in the Doctrine and Covenants (see *Deseret Evening News*, 27 June 1896, p.4). Institute Manual, 295-96)

Orson F. Whitney: The Mormons in Missouri in the summer of 1838 numbered in the neighborhood of twelve thousand souls. All were not located in Caldwell County. Lands had been purchased or pre-empted by them in other places as well. In two of the counties contiguous to Caldwell, namely: Daviess on the north, and Carroll on the east, in parts previously unoccupied or but thinly peopled, they had founded flourishing settlements. In Daviess County, as in Caldwell, a stake of Zion was organized. Their chief settlement in Daviess County was Adam-ondi-Ahman,—abbreviated to Diahman; the one in Carroll County, Dewitt. . . . It was the 6th of August, 1838, and the state election was in progress. To Gallatin, the principal town of Daviess County, went twelve Mormon citizens for the purpose of casting their ballots. Colonel William P. Peniston was a candidate in that district for representative to the Legislature. Having been prominent in the anti-Mormon agitation . . . [he organized a mob and tried to prevent them from voting, calling them horse thieves and robbers.] The Mormons, pronouncing his charges false, insisted upon their right to vote. Immediately Peniston's party, crazed with drink and furious with rage, set upon them. The twelve Mormons, attacked by over a hundred men, stoutly defended themselves. Clubs, stones and fists were freely used, and even knives were unsheathed by some of the assailants. In the melee, though no lives were lost, some on both sides were wounded, and several mobocratic heads were broken. The Mormons withdrew from the scene, and the election proceeded. This event, supplemented by incendiary speeches and articles in the local press, caused a general anti-Mormon uprising. All Daviess County was aroused, and even in parts adjacent, as ran the exaggerated rumor of the riot at Gallatin, the Missourians began arming and organizing. For what? They scarcely knew,—ignorant dupes as most of them were, tools of designing demagogues, of men without principle, who saw, as such characters quickly see, in a popular movement against an unpopular people, opportunities for plunder and promotion. . . . Learning of the situation in Daviess County, the Governor [Lilburn W. Boggs] directed Major-General Atchison and other officers of militia to muster and equip men to put down the insurrection. . . . Marching to the camp of the mobocrats near Millport, [General] Doniphan [commanding militia] ordered them to disperse. They protested that they were merely acting in self-defense. He then went to Diahman and conferred with Colonel Wight, commanding the Mormon force, "Host of Israel." He found them willing to disband, provided the enemy threatening them would disperse, and willing also to surrender any of their number accused of offenses against the laws to be dealt with by legal authority. The prisoners and weapons taken by the Mormons [militia] were delivered up at the demand of General Doniphan, who, on the 15th of September joined Generals Atchison and Parks at Gallatin. The report of these officers to the Governor was substantially as follows: that affairs in Daviess County were not so bad as rumor had represented, and that his Excellency had been deceived by designing or half-crazy men; that the Mormons, so far as could be learned, had been acting on the defensive, showing no hostile intent, and evincing no disposition to resist the laws; that the officers, on their arrival there, had found a large body of men from other counties, armed and in the field, to assist the people of Daviess against the Mormons, without being called out by the proper authorities; and that the Daviess County men were still threatening, in the event of the failure of a certain committee on compromise to agree, to drive the Mormons with powder and lead. . . . The scene now changes to Dewitt, in Carroll County. Enraged at being thwarted in their designs upon Diahman, the mob army, a portion of which had previously threatened Dewitt, appeared to bombard the town. . . . The first gun was fired upon Dewitt on the 2nd of October. Colonel Hinkle waited forty-eight hours, and then ordered the fire returned. The bombardment continued at intervals for nine days. During its progress the Prophet made his way through much difficulty and danger from Far West to the beleaguered settlement. He found his people there hemmed in by their foes, their provisions exhausted, their cattle and horses

stolen, their houses burned, and themselves threatened with death if they attempted to leave the town. Through the agency of non-Mormon friends in that vicinity an appeal was made to Governor Boggs, in behalf of the beleaguered Saints. He replied that the quarrel was between the Mormons and the mob, and that they might "fight it out." Finally the Mormons were permitted to evacuate Dewitt, which they did on the 11th of October. Under the treacherous fire of their foes the homeless and plundered refugees fled to Far West. Eight hundred strong the mob army now marched upon Diahman. . . . The battle of Crooked River was fought on the 25th of October. Captain David W. Patten, of the Far West militia, had been directed by Colonel Hinkle to proceed with a company of men to the ford of the river and disperse a band of marauders under Captain Bogart, who were committing depredations in that vicinity. They had captured three Mormons,—Nathan Pinkham, William Seely and Addison Green,—and had boasted of their intention to put them to death the next night. It was to rescue these men, as well as to put a stop to Bogart's operations that Captain Patten went forth. Leaving Far West about midnight, he and his company, seventy-five in number, came upon Bogart's band in ambush just at daybreak. As the Mormons crossed the Bluff above his camp, which was among the brush and willows in the river bottom, the mob leader ordered his men to fire. They obeyed, when young Patrick O'Banion, a Mormon, fell mortally wounded. Captain Patten then ordered his men to charge. Forward they dashed, returning the enemy's fire. After delivering a second volley Bogart's band broke and fled, crossing the river at the ford and abandoning their camp to the victorious Mormons. The three prisoners held by the mob were liberated, though one of them had been shot and wounded by his captors during the engagement. But the victory had been dearly won. Captain Patten, like O'Banion, was mortally wounded, and Gideon Carter killed. Other Mormons were wounded, but not seriously. Bogart, whose force outnumbered the attacking party, lost one man. . . . On the 27th of October Governor Boggs issued an order to Major-General John B. Clark, giving him command of an overwhelming force of militia, with instructions to proceed at once against the Mormons. "Their outrages are beyond all description," said the Governor, "They must be exterminated or driven from the State." Other generals were ordered to take part, under Clark, in the military crusade. . . . Among the first fruits of the sanguinary edict of Missouri's executive was the Haun's Mill massacre. It occurred on the 30th of October. Haun's Mill was situated on Shoal Creek, about twenty miles south of Far West. Here dwelt, in the neighborhood of other lately arrived immigrants, all awaiting a lull in the war-like storm before proceeding farther, a few families of Latter-day Saints. Among them were Joseph Young and his family, lately from Kirtland. About four o'clock in the afternoon a company of two hundred and forty men, commanded by one Nehemiah Comstock, fell upon the little settlement and butchered in cold blood, without warning or provocation, nearly a score of the unoffending Mormons. Men, women and children were shot down indiscriminately, their bodies stripped and mutilated, their camp plundered and their horses and wagons driven off by the murdering marauders. The dead bodies were thrown into an old well. . . . On the day of the massacre the troops from Richmond reinforced to nearly three thousand men, advanced upon beleaguered Far West. General Clark was still at a distance, mustering his forces. The whole surrounding region was now being overrun by marauding bands, shooting, burning and pillaging wherever Mormons were to be found. As the survivors of these savage raids came fleeing into Far West for safety, their red-handed pursuers augmented the army of investment. Among those who thus joined the militia against the Mormons were Gilliam's painted guerillas and the perpetrators of the Haun's Mill massacre. The inhabitants of the doomed city, their mails having been stopped, had not yet heard of the Governor's exterminating order but supposed the army of General Lucas to be an overwhelming military mob. Though greatly outnumbered by the besieging force, they prepared to make a vigorous defense and sell their lives as dearly as possible. Hastily throwing up some rude fortifications they awaited the onslaught of the foe. . . . It was at this critical juncture that Colonel George M. Hinkle commanding the defenders of Far West, entered into negotiations with General Lucas, and without consulting his associates agreed upon a compromise, the terms of which were as follows: (1) The Mormon leaders were to be delivered up to be tried and punished. (2) The Far West militia were to surrender their arms. (3) An appropriation was to be

made of the property of all Mormons who had taken up arms, to indemnify for damages said to have been inflicted by them. This was afterwards construed to cover all the expenses of the militia in making war upon the Saints. (4) The Mormons, as a body, excepting such as should be held as prisoners, were to forthwith leave the State. The prisoners were to include all Mormon participants in the Crooked River battle, who were to be tried for murder. The observance of these conditions, it was promised, would avert bloodshed. The alternative was an immediate assault upon the city. Under pretense of arranging a conference between the Mormon leaders and the besieging generals, and without notifying the former of the compact he had entered into, Colonel Hinkle, on the 31st of October, delivered up to General Lucas the following named persons, who had been demanded: Joseph Smith, junior, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson. Later were added to the list, Hyrum Smith and Amasa M. Lyman. They were placed under a strong guard and treated as prisoners of war. . . . Next day, the army having advanced nearer the city, the Mormon militia laid down their arms, and were then compelled at the point of the bayonet and the cannon's mouth to sign away their property to pay the expenses of the war waged upon them. They had made no agreement to do so, but Hinkle, forsooth, had made it for them. All the men, save those who had escaped, were held in temporary durance, and the town then given up to pillage. Nameless crimes were committed by the ruthless soldiery, and their yet more ruthless allies, the banditti. Women were abused, some of them till they died, within sight of their agonized husbands and fathers, powerless to protect them. Let imagination paint the horror from which the historian's pen recoils. . . . On the evening of November 1st, General Lucas convened a court-martial, consisting of the principal officers of his army, and no less than seventeen Christian preachers. By a majority of this religio-military tribunal, Joseph Smith and his fellow prisoners, none of whom were permitted to be present during their trial, were sentenced to be shot at eight o'clock next morning, in the public square at Far West, in the presence of their wives and children. Generals Doniphan and Graham refused their assent to this decision, the former denouncing it as "cold-blooded murder," and threatening to withdraw his brigade from the scene of the proposed massacre. This caused Lucas and his murderous colleagues to hesitate, and finally to reconsider their action. On the morning set for the execution they decided, in lieu of killing the prisoners, to parade them in triumph through the neighboring counties. . . . Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were now removed to Clay County, and immured in Liberty jail. The remainder of the prisoners were still held at Richmond. The Clay County captives were treated with great barbarity. Several times their food was poisoned, nearly causing their death, and they even declared that cooked human flesh, called by their guards "Mormon beef," was repeatedly served up to them. Months passed. Various efforts were made by legal process to free the prisoners. Among those actively engaged in their behalf were Brigham Young and Heber C. Kimball, who, being comparatively unknown by the Missourians, had escaped arrest and incarceration. Stephen Markham was another faithful friend. Generals Atchison and Doniphan lent their aid, and Judge Hughes, of the Supreme Court of Missouri, also favored the release of the captives. It was conceded by many that they were illegally held, but owing to the prevailing prejudice, their friends were powerless to do much for them. Again and again they were put upon trial and nothing was proven against them, even after their own witnesses had all been driven from the State. Finally by proceedings in habeas corpus Sidney Rigdon was let out on bail. Threatened by the mob after his liberation he was compelled to flee for his life. His companions were remanded to prison, where they passed the winter of 1838-9. (History of Utah, August 1838-March 1839, 1:142-64.)

Here is the original extermination order:

The order issued by Missouri Governor Lillburn W. Boggs to General John B. Clark to exterminate the Mormons or drive them from the state.

Headquarters of the Militia
City of Jefferson, Oct. 27, 1838.
Gen. John B. Clark.

Sir:—Since the order of this morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq. of Ray county and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which entirely changes the face of things, and places the Mormons in the attitude of an open and avowed defiance of the laws, and of having made war upon the people of this State.

Your orders are, therefore, to hasten your operations with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary, for the public peace—their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may consider necessary.

I have just issued orders to Maj. Gen. Willock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess, and there unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express, you can also communicate with them if you find it necessary.

Instead, therefore, of proceeding as at first directed to reinstate the citizens in their homes, you will proceed immediately to Richmond and then operate against the Mormons.

Brig. Gen. Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

I am very respectfully,
your ob't serv't,
L. W. BOGGS, Commander-in-Chief.

Governor Bonds rescinded the extermination in 1976. Here is the resolution:

Governor Bond's order reads as follows:

WHEREAS, on October 27, 1838, the Governor of the State of Missouri, Lilburn W. Boggs, signed an order calling for the extermination or expulsion of Mormons from the State of Missouri; and

WHEREAS, Governor Boggs' order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the United States, as well as the Constitution of the State of Missouri; and

WHEREAS, in this bicentennial year as we reflect on our nation's heritage, the exercise of religious freedom is without question one of the basic tenets of our free democratic republic;

Now, THEREFORE, I, CHRISTOPHER S. BOND, Governor of the State of Missouri, by virtue of the authority vested in me by the Constitution and the laws of the State of Missouri, do hereby order as follows: Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by the 1838 order, I hereby rescind Executive Order Number 44, dated October 27, 1838, issued by Governor W. Boggs.

In witness I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri, in the city of Jefferson, on this 25 day of June, 1976.

(Signed) Christopher S. Bond, Governor.

[Richard Neitzel Holzapfel and T. Jeffery Cottle, *Old Mormon Kirtland and Missouri* (Santa Anna, CA: Fieldbrook Productions, Inc., 1991), 283-285, 306].

President Spencer W. Kimball's response to Governor Bond's removal of the extermination order: Since our last conference we have had a delightful message from Christopher S. Bond, governor of the state of Missouri, who advised us that he has rescinded the 138-year-old executive order of Governor Lilburn W. Boggs calling for the extermination or expulsion of the Mormons from the state of Missouri. Governor Bond, present Missouri governor, writes: "Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order No. 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs." To Governor Bond and the people of Missouri, we extend our deep appreciation for this reversal and for the present friendly associations between the membership of The Church of Jesus Christ of Latter-day Saints and the people of Missouri as it is now in effect. In Missouri now we have five stakes in fifty-one communities, with approximately 15,000 members of the Church, who, we are confident, are law-abiding citizens of the state of Missouri. Thank you, Governor Bond. (CR, October 1976, pp. 4-5.)

Prayer and prophecies written by Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. HC 3: 289—300. The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief.

1—6, The Prophet pleads with the Lord for the suffering saints; 7—10, The Lord speaks peace to him; 11—17, Cursed are all those who raise false cries of transgression against the Lord's people; 18—25, They shall not have right to the priesthood and shall be damned; 26—32, Glorious revelations promised those who endure valiantly; 33—40, Why many are called and few chosen; 41—46, The priesthood should be used only in righteousness.

The Prophet's Epistle to the Church, Written in Liberty Prison.

Liberty Jail, Clay County, Missouri,
March 25, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and Scattered Abroad, and to Bishop Partridge in Particular:

Your humble servant, Joseph Smith, Jun., prisoner for the Lord Jesus Christ's sake, and for the Saints, taken and held by the power of mobocracy, under the exterminating reign of his excellency, the governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting. May the grace of God the Father, and of our Lord and Savior Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith and virtue, and knowledge and temperance, and patience and godliness, and brotherly kindness and charity be in you and abound, that you may not be barren in anything, nor unfruitful.

For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-handed injustice and cruelty that are practiced upon us; whereas we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong

guard, who continually watch day and night as indefatigable as the devil does in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in the state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. Nor would innocent blood have stained the soil of Missouri. But oh! the unrelenting hand! The inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practice these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe unto them by whom they come.

1 O GOD, ^awhere art thou? And where is the pavilion that covereth thy ^bhiding place?

2 ^aHow long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, (Joseph is pleading more for others than for himself.) and thine ear be penetrated with their cries?

3 Yea, O Lord, ^ahow long shall they suffer these wrongs and unlawful ^boppressions, before thine heart shall be softened toward them, and thy bowels be moved with ^ccompassion toward them?

4 O Lord God ^aAlmighty, maker of ^bheaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol (Sheol is a Hebrew rendering of the English word hell. It represents the kingdom of the devil and those who follow him. Revelations of the Restoration, p. 945) —stretch forth thy hand; let thine eye pierce; let thy ^cpavilion be taken up; let thy ^dhiding place no longer be covered; let thine ear be inclined; let thine ^eheart be softened, and thy bowels moved with compassion toward us.

5 Let thine ^aanger be kindled against our enemies; and, in the fury of thine heart, with thy ^bsword ^cavenge us of our wrongs.

6 Remember thy ^asuffering saints, O our God; and thy servants will rejoice in thy name forever. (Joseph is not feeling sorry for himself. His concern is to the persecuted Saints, not for himself.)

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the fulfillment of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said "Let there be light," and there was light, hath spoken this word. And again, Thou moon, thou dimmer light, thou luminary of night, shalt turn to blood.

We see that everything is being fulfilled; and that the time shall soon come when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken by the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that He will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths and their bonds; and we have a come-back on them, for they are co-workers with the mob. As high as we can learn, the public mind has been for a long time turning in our favor, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that truth, honor, virtue and innocence will eventually come out triumphant. We should have taken a habeas corpus before the high judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had everything in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over-anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the state; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the governor, and the one-sided, rascally proceedings of the legislature, have damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the supreme judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the supreme judge does not grant us our liberty, he has to act without cause, contrary to honor, evidence, law or justice, sheerly to please the devil, but we hope better things and trust before many days God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters they were to our souls as the gentle air is refreshing, but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the floodgates of our hearts were lifted and our eyes were a fountain of tears, but those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, **7 My son, ^apeace be unto thy soul; thine ^badversity and thine afflictions shall be but a ^csmall moment;** (George Q. Morris: **So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us.** (CR, October 1958, pp. 70-72.) James E. Faust: **In the pain, the agony, and the heroic endeavors of life, we pass through a refiner's fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd. Unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression.** CR, Apr 1979, p. 77-78. Marion G. Romney: All...who are being tried in the crucible of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our Great Exemplar, Jesus Christ, and his Prophet of the Restoration, Joseph Smith, we have ample inspiration for comfort and for hope. If we can bear our afflictions with the understanding, faith and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. We can draw assurance from the Lord's promise that he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time [he said], the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings (D&C 58:2-4))

8 And then, if thou ^aendure it well, (Brigham Young: **Joseph Smith progressed toward perfection more in thirty-eight years because of his trials than he would have been able to do in a thousand years without them. JD 2:7) God shall exalt thee on high; thou shalt triumph over all thy ^bfoes. (This period of confinement for the Prophet proved to be a school in which his soul was sanctified. Mercy and compassion, which often are best learned by personal suffering, are characteristics that all exalted beings must possess.** Three months after recording these words, the Prophet wrote: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure" (Teachings of the Prophet Joseph Smith, 150; D&C 132:49). Revelations of the Restoration, p. 945-46. D&C 127:2 - And as for the ^aperils which I am called to pass

through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^dknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.)

9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

10 Thou art not yet as Job (There really was a person named Job); thy ^afriends do not contend against thee, neither charge thee with transgression, as they did Job.

11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall ^amelt away as the hoar frost melteth before the burning rays of the rising sun; (Brigham Young: He is a God of system, order, law, science, and art; a God of knowledge and of power. He says to the human family, "Do as you please, but I will overrule the results of your actions." He says to the wicked, "You may fight these Latter-day Saints, but they are my people, I have called them, and commanded them to come out of Babylon and to gather themselves together. You, wicked world, may fight them; you may lay your plans and schemes, but with all your machinations and wisdom I will show you that I am greater than you all, and I will put you to shame, and blast your expectations, and disappoint your calculations, and your attempts to injure my people will be foiled; for Zion shall arise, her glory shall be seen, and the kings of the earth shall enquire of the wisdom of Zion; and God shall be great, and His name shall be terrible among the inhabitants of the earth; and He will bring forth His kingdom and establish His government, and Jesus will come and rule, King of Nations, as he does King of Saints." (JD, November 13, 1870, 13:306.))

12 And also that God hath set his hand and seal to change the ^atimes and seasons, and to blind their ^bminds, that they may not understand his ^cmarvelous workings; that he may ^dprove them also and take them in their own craftiness;

13 Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon ^athemselves to the very uttermost; (What goes around comes around.)

14 That they may be ^adisappointed also, and their hopes may be cut off;

15 And not many years hence, that they and their ^aposterity shall be ^bswept from under heaven, saith God, that not one of them is left to stand by the wall. (Heber J. Grant: Our enemies have never done anything that has injured this work of God, and they never will. I look around, I read, I reflect, and I ask questions, where are the men of influence, of power and prestige, who have worked against the Latter-day Saints? Where is the reputation for honor and courage, of the governors of Missouri and Illinois, the judges, and all others who have come here to Utah on special missions against the Latter-day Saints? Where are there people to do them honor? They cannot be found. . . . Where are the men who have assailed this work? Where is their influence? They have faded away like dew before the sun. We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured . . . by any mortals, except ourselves. (CR, April 1909, p. 11.))

16 ^aCursed are all those that shall lift up the ^bheel against mine ^canointed, saith the Lord, and cry they have ^dsinned when they have not sinned (Harold B. Lee: I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to

malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left the Church ever prospered as an influence in his community thereafter. CR Oct 1947, p. 66-67) before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

17 But ^athose who cry transgression do it because they are the servants of sin, and are the ^bchildren of disobedience themselves. (Hyrum M. Smith: To apostatize from the Church would be your own loss. As has been said, no physical injury or harm of any other kind would come to you from the Church itself; but in leaving the faith which you have espoused you would only cut yourselves off from the fellowship of good men and women, and, what is more, from the fellowship of God our Eternal Father. We often hear it said that sacrifice brings forth the blessings of heaven, and that we should make sacrifices for the Gospel of Jesus Christ. All this may be true, but from my view-point the man who cuts himself off from the Church and denies himself full fellowship therein is the one who makes the greater sacrifice; for by so doing he sacrifices the fellowship of the Spirit of the Lord and welcomes darkness rather than light; in fact, there is no good thing that he does not sacrifice. (CR, October 1902, pp. 11-12.))

18 And those who ^aswear ^bfalsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have ^aoffended my little ones they shall be severed from the ^bordinances of mine house. (Those who persecute the Saints will not be allowed Temple ordinances.)

20 Their ^abasket shall not be full, their houses and their barns shall perish, and they themselves shall be ^bdespised by those that flattered them.

21 They shall not have right to the ^apriesthood, nor their posterity after them from generation to generation. (Does God punish later generations for the sins of their parents? Joseph F. Smith: Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. **The infidel will impart infidelity to his children if he can. The whoremonger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that the children should inherit from their fathers, and if they sow the seeds of corruption, crime and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes, for His wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep His commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties, they are the effects of disobedience to His law. The results of men's own acts follow them.** (CR, October 1912, p. 9.))

22 It had been ^abetter for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. (It was better that all people die in the flood than that they inflict their wickedness upon their children for generations to come.)

23 Wo unto all those that ^adiscomfort my people, and drive, and ^bmurder, and testify against them, saith the Lord of Hosts; a ^cgeneration of vipers shall not escape the damnation of hell.

24 Behold, mine eyes ^asee and know all their works, and I have in reserve a swift ^bjudgment in the season thereof, for them all;

25 For there is a ^atime ^bappointed for every man, according as his ^cworks shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible,

wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we could if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has often times urged men forward to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, beware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery also is a deadly poison. A frank and open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of corrupt hearts, and lying and the poison of asps is under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one

and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, 26 God shall give unto you ^aknowledge by his Holy ^bSpirit, yea, by the **unspeakable ^cgift of the Holy Ghost**, (Joseph Smith: The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. (Teachings of the Prophet Joseph Smith 137) How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of his will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy. (HC 3:295-96.) 2 Corinthians 9: 15 ^aThanks *be* unto God for his **unspeakable ^bgift**. (There is a difference between ‘the gift of the Holy Ghost’ (D&C 33:15) and ‘**the unspeakable gift of the Holy Ghost**’ (D&C 121:26). The gift of the Holy Ghost is administered by the laying on of hands to those who have been baptized. It teaches the individual spiritual knowledge. By this Spirit we understand that Jesus is the Christ; we learn that the Book of Mormon is the word of God; we are taught to pray and to do good. While the joy we feel from this Spirit may be inexpressible, the doctrines we learn are not unspeakable. We may freely speak of them to anyone who understands the things of the Spirit. **The unspeakable gift of the Holy Ghost is different**. All those who receive the gift of the Holy Ghost are entitled to the gifts of the Spirit, one of which is **the unspeakable gift. It is a gift of revelation, prophecy, and knowledge whereby an individual is taught about things that ‘cannot be written, neither can they be uttered by man’** (3 Ne 19:34). **This knowledge is so sacred that it is unlawful to speak of it. It is knowledge ‘which has not been revealed since the world was until now’** (DC 121:26). **By this unspeakable gift, Paul ascended to the third heaven and ‘heard unspeakable words, which it is not lawful for a man to utter’** (2 Cor. 12:4). **By this unspeakable gift, Joseph Smith and Sidney Rigdon saw ‘great and marvelous’ things which God commanded them not to write because it was ‘not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit’** (DC 76:114-116). **By this unspeakable gift, the Nephites were taught great and marvelous things, declaring ‘eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father’** (3 Ne. 17:15-18). **By this unspeakable gift, those who have purified themselves and ‘endured valiantly for the gospel of Christ’ will someday have all things revealed unto them**. This is the time when ‘nothing shall be withheld, whether there be one God or many gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed and set forth’ (DC 121:28-29). **All of this and more will be revealed and understood by the unspeakable gift of the Holy Ghost.**) that has not been ^drevealed since the world was until now; (Joseph Fielding Smith:

The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given that have been written; some of them have been published; some of them have not. (CR, October 1910, pp. 40-41.) Francis M. Lyman: We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son: for when we know them we can rely confidently upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. (CR, April 1901, p. 47.)

27 Which our forefathers have awaited with ^aanxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; (People of prior dispensations looked at ours with eager anticipation.)

28 A time to come in the which ^anothing shall be withheld, whether there be ^bone God or many ^cgods, (This has reference to the Book of Abraham which Joseph had already translated but had not yet been published.) they shall be manifest. (Brigham Young: **It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books.** [Sec. 109:7.] (JD, October 9, 1859, 7:284-85.))

29 All thrones and dominions, principalities and powers, shall be ^arevealed and set forth upon all who have endured ^bvaliantly for the gospel of Jesus Christ. (Bruce R. McConkie: Now what does it mean to be valiant in the testimony of Jesus? It is to be courageous and bold; to use all our strength, energy, and ability in the warfare with the world; to fight the good fight of faith. "Be strong and of a good courage," the Lord commanded Joshua, and then specified that this strength and courage consisted of meditating upon and observing to do all that is written in the law of the Lord. (See Josh. 1:6-9.) The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel. To be valiant in the testimony of Jesus is to "come unto Christ, and be perfected in him"; it is to deny ourselves "of all ungodliness," and "love God" with all our "might, mind and strength." (Moro. 10:32.) **To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. It is to know of the verity and divinity of the Lord's work on earth. But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior.**

It is obedience and conformity and personal righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) To be valiant in the testimony of Jesus is to "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." It is to "endure to the end." (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments. It is the manifestation of "pure religion" in the lives of men; it is visiting "the fatherless and widows in their affliction" and keeping ourselves "unspotted from the world." (James 1:27.) To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father's children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called upon to do so. To be valiant in the testimony of Jesus is to take the Lord's side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father. Our doctrine is clear: its application sometimes seems to be more difficult. Perhaps some personal introspection might be helpful. For instance: Am I valiant in the testimony of Jesus if my chief interest and concern in life is laying up in store the treasures of this earth, rather than the building up of the kingdom? Am I valiant if I have more of this world's goods than my just needs and wants require and I do not draw from my surplus to support missionary work, build temples, and care for the needy? Am I valiant if my approach to the Church and its doctrines is intellectual only, if I am more concerned with having a religious dialogue on this or that point than I am on gaining a personal spiritual experience? Am I valiant if I am deeply concerned about the Church's stand on who can or who cannot receive the priesthood and think it is time for a new revelation on this doctrine? Am I valiant if I use a boat, live in a country home, or engage in some other recreational pursuit on weekends that takes me away from my spiritual responsibilities? Am I valiant if I engage in gambling, play cards, go to pornographic movies, shop on Sunday, wear immodest clothes, or do any of the things that are the accepted way of life among worldly people? (CR, October 1974, pp. 45-46.)

30 And also, if there be ^abounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their ^aglories, laws, and set times, shall be revealed in the days of the ^bdispensation of the fulness of times—

32 According to that which was ^aordained in the midst of the ^bCouncil of the Eternal ^cGod of all other gods (Brigham Young: How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation. (JD, October 8, 1859, 7:333-34.)) before this ^dworld was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal ^epresence and into his immortal ^frest.

But I beg leave to say unto you, brethren, that ignorance, superstition and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all rushes along in one general deluge; but time weathers tide; and notwithstanding we are rolled in the mire of the flood for the time being, the next surge peradventure, as time rolls on, may bring to us the fountain as clear as crystal, and as pure as snow; while the filthiness, floodwood and rubbish is left and purged out by the way.

33 **How long can rolling waters remain impure? What ^apower shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to ^bhinder the ^cAlmighty from pouring down ^dknowledge from heaven upon the heads of the Latter-day Saints.** (John Henry Smith: The gospel we have embraced is the truth. It came from the Master. It has been sent to renovate the world, to re-establish among mankind the living faith which had so largely departed from the breasts of the human family, and to bring them to a comprehension of the responsibilities they owe to the Divine Master. Nothing can stay its progress. You and I may fall by the wayside; we may lack the fortitude and faith to endure and fulfill our part; but the work itself has gone on from the day the announcement was made of the administration of heavenly beings, and it will continue in its onward march until every nation, kindred, tongue, and people throughout the universe shall hear the glad tidings of great joy and have the privilege of accepting or rejecting the same in the exercise of the agency our Father has given them. . . . It cannot be expected that its mission will be accomplished without opposition. It must meet adverse elements, it must overcome obstacles, it must secure the ground step by step, without fear and without favor, honoring our heavenly Father, and maintaining the dignity of that Priesthood God has given to us—the grandest heritage that was ever given to the children of men in any day and age of the world. (CR, October 1905, pp. 13-14.) **Joseph Smith: No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent and visited every clime, swept over the country and sounded in every ear till the purposes of God shall be accomplished and the great Jehovah shall say the work is done. (DHC 4:540.)**

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roil the crystal stream, although afterwards render it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegades, liars, priests, thieves and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, fire, truth and God are all realities. Truth is "Mormonism." God is the author of it. He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in our next epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half-scared-to-death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon; if he has not forgotten us, it has not been signified to us by his writing. Brother George W. Robinson also; and Elder Cahoon, we remember him, but would like to jog

his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John [Smith], and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse everybody and everything, yea the more readily when we contemplate that we are in the hands of persons worse than a bear, for the bear would not prey upon a dead carcass.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; also Isaac Van Allen, Esq., the attorney-general of Iowa Territory, and Governor Lucas, that peradventure such men may be wrought upon by the providence of God, to do good unto His people. We really think that Mr. Galland's letter breathes that kind of a spirit, if we may judge correctly. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end; and righteousness should be manifested as the girdle of our loins. It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within their power for the terrible storms that are now gathering in the heavens, "a day of clouds, with darkness and gloominess, and of thick darkness," as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been entrusted with the counsel of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with David W. Patten, and elsewhere, and have passed some decisions peradventure in favor of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and the council will take into consideration all those things that offend.

We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember, those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful that such high-mindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

SCRIPTURE MASTERY: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) **but few are chosen.** (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen.** Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. **He does not limit "the chosen" to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God's chosen.** Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). **As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God.** One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.) **And why are they not chosen?** (The Prophet Joseph Smith drew upon the experiences of the previous months to pen these inspired words. These thoughts reflect the sorrow of seeing friends become traitors and then war against the Saints. They were given by way of explanation as to how those who had been sustained as presiding authorities of the Church could apostatize and become enemies of the kingdom of God. It was a difficult lesson for the Saints to endure—that wickedness may be found even among those of high and holy station. The Three Witnesses to the Book of Mormon, the presidency of the Church in Missouri, and six members of the Quorum of the Twelve Apostles had lost their rights to and the authority of the priesthood. Foremost among those who betrayed the Saints was Thomas B. Marsh, former president of the Quorum of the Twelve Apostles. After the Saints had been driven from Nauvoo, Illinois, and settled in the Rocky Mountains, he went to Salt Lake City, where he confessed to the wrongs he had committed and pleaded for forgiveness. He was called on to speak to the Saints at the Tabernacle. Marsh stated: "Many have said to me, 'How is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?' . . . "I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it. I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart. "The next question is, 'How and when did you lose the Spirit?' I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and

spent all my time in looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. I could feel it within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded, and I thought I saw a beam in brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out; and, as brother Heber says, I got mad, and I wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and I wanted them to be mad like myself; and I saw they were not mad, and I got madder still because they were not. Brother Brigham, with a cautious look, said, 'Are you the leader of the Church, brother Thomas?' I answered, 'No.' 'Well then,' said he, 'Why do you not let that alone?' "Well, this is about the amount of my hypocrisy—I meddled with that which was not my business" (Journal of Discourses, 5:206-7). Revelations of the Restoration, p. 953-54)

35 Because their ^ahearts are set so much upon the things of this ^bworld, and ^caspire to the ^dhonors of men, that they do not learn this one lesson—

36 That the ^arights of the priesthood are inseparably connected with the powers of heaven, (Power in the priesthood differs from authority in the priesthood in that it does not come by the laying on of hands but rather through righteousness, faith, and knowledge. Thus, no two priesthood holders have the same power in their priesthood. To give, for instance, a patriarchal blessing, one must both hold the office of a patriarch and be so living as to enjoy a rich outpouring of the spirit of revelation. The office comes by ordination; the inspiration or ability to receive revelation comes through the companionship of the Holy Ghost, having a clear understanding of the principles of the gospel, and experience in responding to the direction of the Spirit. Revelations of the Restoration, p. 954-55) and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness.

37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens ^ewithdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (Wilford Woodruff: You cannot use the priesthood for any other purpose under heaven but to build up the kingdom and do the will of God; and when you attempt to do otherwise your power will be taken from you. (CR, April 1880, p. 83.))

38 Behold, ere he is aware, he is left unto himself, to ^akick against the pricks, (This imagery comes from the direction of the Lord to Saul on the road to Damascus (Acts 9:1-5). The image elicited is of an ox resisting its owner's sharp goading stick by kicking back against it, only to drive the sharp point into its hoof. The message is that those who fight against the Lord or his people destroy themselves with self-inflicted wounds. Revelations of the Restoration, p. 955) to ^bpersecute the saints, and to ^cfight against God.

39 We have learned by sad experience (Orson F. Whitney: All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellow men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty. In Rich, Scrapbook of Mormon Literature, 2:511-12) that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately begin to exercise ^cunrighteous dominion. (The priesthood bears the name Melchizedek, which means "king of righteousness." The priesthood holder is expected to be a king, one who rules and reigns in righteousness. Anything that is unrighteous stands outside the bounds, or dominion, of his

kingdom. Revelations of the Revelation, p. 955)

40 Hence many are called, but ^afew are chosen.

41 (Verses 41-46: These verses are the foundation of power to preside in the priesthood in time and in eternity, and reveal how God the Father exercises power and authority. Each of the approaches and characteristics mentioned reveal his nature. The doctrine of the priesthood contained herein includes truths by which we may become like him. He is a "Man of Holiness" (Moses 6:57). Through the spirit of truth, he invites his children to do good without force or compulsion (Moroni 7:16). He is long-suffering as he waits for them to discover and learn the exactness and veracity of his doctrines. He is gentle and meek in teaching them truth and allowing them to make it part of their lives. He does not seek his own good but does all things out of pure love for his children. He does not feign love as a disguise for manipulating and controlling them. Even in his chastisement, his motive is pure love (D&C 95:1). He does not seek to dominate by virtue of his fatherhood. In the words of Alma, he asks his children to "give place" in their hearts for the truths he teaches them (Alma 32:27). He is virtuous in thought and deed, possessing perfect purity. We know that we may put our everlasting trust and faith in him. All who give him dominion over them do so with the utmost confidence in his sincere and fatherly intent to bring to pass their immortality and eternal life. The grand secret of presiding in the priesthood is that there is power in righteousness. Virtuous beings will freely give honor and glory to their Father, who is in every respect a "Man of Holiness." The guidelines in these verses are given as truths that cannot be trampled upon. Each priesthood bearer must learn them and make them part of his character if he is to ever preside over a family in righteousness. Likewise, those who are called to presiding offices in the Church should govern upon these principles of righteousness. By doing so they will also receive power in the priesthood within their sphere of teaching and presiding over the Saints. Revelations of the Restoration, p. 955-56) No ^apower or influence can or ought to be maintained by virtue of the ^bpriesthood, only by ^cpersuasion, by ^dlong-suffering, by gentleness and meekness, and by love unfeigned;

42 By ^akindness, and pure ^bknowledge, which shall greatly enlarge the ^csoul without ^dhypocrisy, and without ^eguile— (Joseph F. Smith: Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading, prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. (CR, April 1913, pp. 7-8.))

43 ^aReproving betimes (Betimes means at an early time, in good time, in due time, while there is yet time, before it is too late, in a short time, soon, speedily. Oxford Dictionary) with ^bsharpness, (Sharpness means with clarity) when ^cmoved upon by the Holy Ghost; and then showing forth afterwards an increase of ^dlove toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; (Those who cherish truth know that **chastening may be a manifestation of love** (D&C 95:1). "A frank and open rebuke provoketh a good man to emulation," the Prophet Joseph Smith wrote from Liberty Jail; "and in the hour of trouble he will be your best friend"(History of the Church, 3:295). "**If you are ever called upon to chasten a person,**" **President Brigham Young counseled, "never chasten beyond the balm you have within you to bind up"** (Journal of Discourses, 9:124-25). Revelations of the Restoration, p. 956)

44 That he may know that thy faithfulness is stronger than the cords of ^adeath.

45 Let thy ^abowels also be full of charity towards all men, (Joseph Fielding Smith: Considering the fact that at the time this epistle was written [Section 121] the Prophet and his fellow prisoners were suffering intensely and unjustly at the hands of their enemies the nobleness and greatness of his character stands out most clearly. When we consider that he could write in the spirit of forgiveness, charity and humility, such as we find in this great document, we know surely the Spirit of the Lord was upon him. I repeat,

that this is one of the great letters ever written. This we discover when we take the time to analyze it. Not all of this communication has been placed in the Doctrine and Covenants as revelation. It does appear in full in the Documentary History, Vol. 3, pages 289-305. The closing paragraphs of Section 121 are wonderfully inspiring and contain a beauty of sentiment and promise that should rejoice the heart of every Latter-day Saint: [Sec. 121:45-46, quoted.] (CHMR, 1949, 3:199-200.)) and to the household of faith, and let ^bvirtue garnish (to prepare, to equip, to protect, or to arm) thy thoughts unceasingly; then shall thy ^cconfidence wax strong in the ^dpresence of God; and the doctrine of the priesthood (Bruce R. McConkie: **"What then is the doctrine of the priesthood? And how shall we live as the servants of the Lord? This doctrine is that God our Father is a glorified, a perfected, and an exalted being who has all might, all power, and all dominion, who knows all things and is infinite in all his attributes, and who lives in the family unit. It is that our Eternal Father enjoys this high status of glory and perfection and power because his faith is perfect and his priesthood is unlimited. It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it.** It is that he has given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God, is of necessity without beginning of days or end of years. It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), named also the patriarchal order, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father. It is that we have power, by faith, to govern and control all things, both temporally and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections and his power, or in other words the fulness of his priesthood. This, then, is the doctrine of the priesthood, than which there neither is nor can be anything greater. This is the power we can gain through faith and righteousness. Truly, there is power in the priesthood—power to do all things! If the world itself was created by the power of the priesthood, surely that same power can move mountains and control the elements. If one-third of the hosts of heaven were cast down to earth by the power of the priesthood, surely that same power can put at defiance the armies of nations or stay the fall of atomic bombs. If all men shall be raised from mortality to immortality by the power of the priesthood, surely that same power can cure the diseased and the dying and raise the dead. Truly there is power in the priesthood—a power which we seek to acquire to us, a power which we devoutly pray may rest upon us and upon our posterity forever" (Conference Report, April 1982, 50.)) shall distil upon thy soul as the ^edews from heaven.

46 The Holy Ghost shall be thy constant ^acompanion, (Heber C. Kimball: **The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants, and our handmaids, but it will control the armies of men that are in the world, the mountains, seas, streams of water, tempests, famines and pestilence and every destructive power, that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar, and other destructive insects which the Lord will send in the last days to afflict the wicked.** (JD, October 7, 1859, 7:330.)) and thy scepter (A scepter is a staff or rod, which, like a throne or a crown, is a symbol of kingship and its accompanying authority and power. In this text we are told that the authority and power of the Melchizedek Priesthood centers in the principles of "righteousness and truth." The word righteousness literally means "to move in a straight line," it is to be "up right," and "virtuous." Truth, as used here, carries the idea of conformity to correct principles or doctrines. Thus, the authority and power of the priesthood centers in the "up right" or "virtuous" application of eternal principles or the light of heaven. This meaning is captured in the name Melchizedek, by which the priesthood is known. It naturally follows that the priesthood of God will never be found conscribing agency. All that is done in the Church and kingdom of God must represent free will and be accomplished by "persuasion, by long- suffering, by gentleness

and meekness, and by love unfeigned" (v. 41). Revelations of the Restoration, p. 957) an unchanging scepter of ^brighteousness and truth; and thy ^cdominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Rudger Clawson: How extremely sacred is the Holy Priesthood, which is nothing more nor less than divine authority committed unto man. . . . "Whoso," (meaning any man and every man), "is faithful unto the obtaining these two priesthods of which I have spoken, and the magnifying their calling," [Sec. 84:33] will enter into the possession of all things, for he will become a joint heir with Jesus Christ, the Lord, in such possession. Now, I ask you, what more could a faithful high priest receive than the promise of this blessing? Could he receive any more if he were an apostle? Could he receive any more if he were a counselor in the Presidency of the Church? Could he receive any more if he were the President of the Church, than a promise which gives to him a joint heirship in all things? No, he could not. And so it is with the faithful seventy, and so with the faithful elder in the Church. There is no need for envy. There is no need for overweening ambition. There is no need to reach out and try to grasp that to which we are not entitled. The essential thing is that every man should see to it, that he obtains the High Priesthood. If he advances no further than the office of an elder but is faithful in the magnifying of his calling, he will enter into his glory and exaltation and will receive the fulness of which the record speaks. (CR, October 1917, pp. 28-29.))

D&C 122

The word of the Lord to Joseph Smith the Prophet, while he was a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 300—301. (Joseph would escape prison in April after being in prison for 4 months. This is a continuation of the same letter began in Section 121.)

1—4, The ends of the earth shall inquire after the name of Joseph Smith; 5—7, All his perils and travails shall give him experience and be for his good; 8—9, The Son of Man hath descended below them all.

1 **THE** ends of the earth shall inquire after thy ^aname, (As Latter- day Saints, our commission is to bear witness of the restored gospel to all the peoples of the earth. Central to that testimony is the announcement that Joseph Smith was the man chosen by God to stand at the head of this dispensation. We cannot be true to that commission independent of the testimony that Joseph Smith is the great prophet of the Restoration. If the adversary can get us to substitute something for that message, the victory is his. It is not our purpose to convert people to programs, to activities, or to a Latter- day Saint culture. Nor can we modify the message the Lord gave us in an attempt to be more acceptable. To make such things the focus of our efforts is to lose sight of our destiny and purpose and will eventually cause us to lose our own way. There is power in such a testimony, and every effort is made by the adversary to keep us from bearing it. Perhaps his most effective ploy is the notion that we should not testify about Joseph Smith for fear that people will think we worship him instead of Christ. The hope here is to gain respectability in the eyes of professing Christians by emphasizing our faith in Christ while avoiding reference to Joseph Smith. We cannot follow such a course without offending the Spirit. Joseph Smith is the great revelator of Christ for this dispensation. It is through him—that is, the revelations given him—that we have learned every truth about Christ we have been commissioned to teach the nations of the earth. We can no more disassociate our message from Joseph Smith than we can disassociate Moses from the law that bears his name, John from the baptism he performed, or the Revelator from the book he wrote. We cannot accept Christ without accepting those he has sent in his name. We cannot declare the message of the Restoration without telling the story of the First Vision. If God did not speak to Joseph Smith and if he did not send the ancient prophets to him to give him the keys, powers, and authorities that were theirs, we have no message to bear. Our testimony is like that of Brigham Young, who said, "There is not a man or woman that loves the truth, who has heard the report of the Book of Mormon, but the Spirit of the Almighty has testified to him, or her of its truth; neither has any man

heard the name of Joseph Smith, but the Spirit has whispered to him—'He is a true Prophet'" (Journal of Discourses, 1:93). Revelations of the Restoration, p. 958-59) and fools shall have thee in ^bderision, (We can... tell that we are making progress by the attention we get from the adversary... This has been the lot of the Lord's people from the beginning, and it will be no different in our time. Spencer W. Kimball, CR, Apr 1980, p. 6 The Church is now established in countries around the world. Wherever the Church exists, Satan tries to counteract its influence. Thousands of anti-Mormon pamphlets and dozens of books have been written to attack Joseph Smith and the kingdom. He has been called a fraud, deluded, and a tool of Satan. But as President Spencer W. Kimball said, besides fulfilling prophecy, this negative attention is in one way a good sign: We can... tell that we are making progress by the attention we get from the adversary... This has been the lot of the Lord's people from the beginning, and it will be no different in our time. CR, Apr 1980, p. 6. Millions of other individuals hold Joseph's name in the highest esteem. Ultimately the kingdom of God will prevail. D&C Student Manual, p. 301) and hell shall rage against thee; (Every truth of salvation is attested to by two witnesses: (1) the sweet, quiet whisperings of the Spirit and (2) the loud, ugly, and rancorous hollering of the adversary. If the prince of darkness and his legions do not oppose a doctrine, fighting and warring against it, we can have every assurance it is not a principle of salvation. The importance of a doctrine can always be measured in Satan's opposition to it. Standing opposite the greatest doctrines may always be found the greatest heresies. Further, it is the practice among people of evil disposition that when they cannot refute a person's doctrine they attack their character. Had Satan chosen to leave Joseph Smith and the Latter-day Saint people alone, we would have every reason to hold them suspect as far as their claim to possessing the truths of salvation is concerned. Such was never their lot, for as the Prophet observed, "As for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it" (D&C 127:2). Revelations of the Restoration, p. 959)

2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek ^acounsel, and authority, and blessings constantly from under thy hand. (Those that are pure in heart will know that Joseph Smith was truly sent by God.)

3 And thy ^apeople shall never be turned against thee by the testimony of traitors. (The Three Witnesses and other prominent Church leaders have turned against Joseph. But the Church will not turn against him.)

4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in ^ahonor; (Charles W. Penrose: I thank God that when I heard the gospel preached, it found a place in my soul, I was prepared for it in that singular and simple way, and ever since that time there is something about the very name of Joseph Smith and his work and mission which thrills me in every part of my nature. I rejoice in bearing testimony, as I have done in many countries and at many times that Joseph Smith was indeed a prophet of the living God, that he lived a prophet, that he died—that is, his spirit left his body—as a prophet, that he is still ministering in that capacity where he has gone in a sphere shut out from our gaze, like our former estate is shut out from our vision. But he lives and he will be troubled no more by the tyrants that followed him; he will be troubled no more with the false reports that were raised against his character; he is troubled no more with the conflicts of life, for he had to fight upstream all the time as he struggled along from year to year. But he has gone from the gaze of the world and from our gaze, for a time, and now is working in the world behind the veil, in that vast sphere where there are so many of the children of God who have lived in the flesh and have gone before us. (CR, October 1916, p. 18.)) and but for a small ^bmoment and thy voice shall be more terrible in the midst of thine enemies than the fierce ^clion, because of thy righteousness (Parley P. Pratt: In one of those tedious nights [Winter, 1838-39, Richmond, Mo. jail] we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they

recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I became so disgusted, shocked, horrified, and so filled with the Spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but I had said nothing to Joseph or anyone else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words: "Silence! Ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon, calm, unruffled, and dignified as an angel, he looked down upon his quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until an exchange of guards. I have seen ministers of justice, clothed in ministerial robes, and criminals arraigned before them, while life was suspended upon a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. (Autobiography of Parley P. Pratt, 1938, pp. 210-11.); and thy God shall stand by thee forever and ever.

5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea;

6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; (Joseph Smith: Myself and fellow prisoners were taken to the town, [Far West, Mo.] into the public square, and before departure we, after much entreaty, were suffered to see our families, being attended all the while by a strong guard. I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. . . . My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. (HC 3:193, November 2, 1838.)) if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to ^bprison, and thine enemies prowl around thee like ^cwolves for the blood of the lamb;

7 And if thou shouldst be cast into the ^apit, (Liberty Jail) or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that **all these things shall give thee ^eexperience, and shall be for thy good.**

(Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, p. 960. Orson F. Whitney: It remained for the Prophet Joseph Smith to . . . set forth the why and wherefore of human suffering; and in revealing it he gave us a strength and power to endure that we did not before possess. For when men know why they suffer, and realize that it is for a good and wise purpose, they

can bear it much better than they can in ignorance. The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel's sake. He called upon God, "who controlleth and subjecteth the devil," and God answered telling him that his sufferings should be but "a small moment." "Thou art not yet as Job," said the Lord, "thy friends do not contend against thee." Job's friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was "without cause" that Satan had sought to destroy him. God said to Joseph: "If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good." **There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore.** . . . The fall of Adam and Eve was a great calamity, but it brought forth a wonderful blessing; it gave us our bodies, with endless opportunities to advance and achieve. It brought death into the world, but it also brought forth the human family. There was the compensation. "Adam fell that men might be: and men are, that they might have joy." [2 Nephi 2:25.] The crucifixion of Christ was a terrible calamity, but the atonement connected with it was the foreordained means of man's salvation. Israel's calamitous fate proved a blessing to the world in general. God's promises to Abraham had to be made good. "In thee and in thy seed shall all the nations of the earth be blessed." [Abr. 2:11.] This promise was fulfilled in Christ, but an important part of the fulfillment began when the children of Abraham, Isaac and Jacob were flung broadcast over the world, and the barren wastes of unbelief might be sprinkled with the blood that believes, and made fruitful of faith and righteousness. **So it is with all our troubles and sorrows; there is a compensation for them. The philosopher Emerson says: "A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men."** How true! To whom do we look, in days of grief and disaster, for help and consolation? Who are these friendly neighbors gathered in today? They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves? When the sky darkens and the tempest threatens, where do we go for shelter? To the sagebrush or the willow? No, rather to some spreading oak that has withstood the storms of ages and become stronger because of the fierce winds that have swayed its branches and caused its roots to strike deeper and deeper into the soil. When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. "Who are these arrayed in white, nearest to the throne of God?" asked John the Apostle, wrapt in his mighty vision. The answer was: "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb." [Rev. 7:13-14.]

There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. "Whom God loveth he chasteneth." [Heb. 12:6.] When he desires to make a great man he takes a little street waif, or a boy in the back-woods, such as Lincoln or Joseph Smith, and brings him up through hardship and privation to be the grand and successful leader of a people. Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them. (IE, November 1918, 22:5-7.) Elder Orson F. Whitney said: **"No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude, and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our character, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God...and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven."** (Quoted in Spencer W. Kimball, Faith Precedes the Miracle, p. 98)

8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he? (No one can ever say that Christ doesn't understand our suffering. Erastus Snow: It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony inward, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. [1 Sam. 20.] No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering and endurance even unto death. (JD, October 1879, 21:26.) Daniel H. Wells: **Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things.** And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. **If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord."** [Matt. 25:21-23.] (JD, March 22, 1868, 12:235.)

9 Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; (The reference is to those who held Joseph Smith and his companions captive in the dungeon of Liberty Jail. Angels stood as companions to their captive brethren. They would assure that the bounds the Lord had set for the fiends that held his servants captive would not be traduced. "For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said, "It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, McConkie, p. 959 "For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said,

"It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, p. 960) therefore, "fear not what man can do, for God shall be with you forever and ever. **(Joseph came out of the prison a kinder man than when he went in. This prison experience had a softening affect upon the Prophet. Although he was a great man before he went into the prison, after he came out, he was even greater.)**

D&C 123

Duty of the saints in relation to their persecutors, as set forth by Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri, March 1839. HC 3: 302–303.

(This section is an excerpt of the same letter from which the previous two sections of the Doctrine and Covenants were selected. The letter was written by the Prophet Joseph Smith while he was illegally incarcerated in Liberty, Missouri. See introduction to Doctrine and Covenants 121. Revelations of the Restoration, 961)

1–6, The saints should collect and publish an account of their sufferings and persecutions; 7–10, The same spirit that established the false creeds also leads to persecution of the saints; 11–17, Many among all sects will yet receive the truth.

Now, brethren, I would suggest for the consideration of the conference, its being carefully and wisely understood by the council or conferences that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations. And again, we further suggest for the considerations of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, the indolent, and the corrupt hearted to prey upon the innocent and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints before God had signified the times; and notwithstanding the principles and plans may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edged tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, are the only safe remedies against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and reception for them.

1 AND again, we would suggest for your consideration the propriety of all the saints ^agathering up a knowledge of all the facts, and ^bsufferings and abuses put upon them by the people of this State; (Dr. Clark V. Johnson, professor of Church history and doctrine at Brigham Young University, compiled and published over 700 redress petitions of the Saints regarding the conflicts in Missouri. He has written:

"As an outgrowth of the Mormon War, Joseph Smith spent the winter of 1838-39 confined to jail in Liberty, Missouri. While imprisoned, he instructed the Saints to assemble all their grievances against Missouri, to organize a committee, and to present the information to the U.S. government (D&C 123:1-6). Joseph sent word to the Saints to prepare affidavits of their recent experiences with the design of securing redress from the federal government for the losses they had suffered in Missouri at the hands of mobocrats. In 1839 Church members commenced writing affidavits of their Missouri experiences and swearing to their authenticity before civil authorities, including justices of the peace, clerks of the court, clerks of the circuit court, clerks of county commissioner's courts, and notary publics in two counties in Iowa and ten counties in Illinois. Thus the Saints took every precaution to send sworn, legal documents authenticated by the seals of local government officials. They even sent documents authenticating the officials themselves. During the ensuing years the Mormons presented these documents to the federal government in an effort to obtain reparation for their sufferings in Missouri. "The petitions indicate that the Nauvoo Saints made at least three and probably four separate attempts to obtain redress from Congress. . . . Church leaders made the first appeal beginning late in 1839. . . . Joseph Smith led the Mormon delegation, which originally consisted of Elias Higbee, Sidney Rigdon, and Orrin Porter Rockwell; Robert Foster later joined the group as a physician to Sidney Rigdon. The Prophet and Higbee were the first members of the delegation to reach Washington, D.C., arriving 28 November 1839. On the following day they met with President Martin Van Buren, who showed some sympathy but offered no assistance. By 23 December 1839, Rigdon, Foster, and Rockwell had arrived in Washington, D.C. Together the five members of this delegation made every effort to place the Mormon cause before the U.S. Congress. Besides the introductory memorial signed by Joseph Smith, Sidney Rigdon, and Elias Smith, they presented 491 individual claims to Congress (Smith, *History of the Church*, 4:74). Nothing came from these attempts. Frustrated by their lack of success, Joseph, Porter Rockwell, and Dr. Foster left Washington late in February 1840 (Smith, *History of the Church*, 4:81). Rigdon and Higbee remained in Washington a few weeks more continuing the effort. However, nothing came of this final attempt, and Higbee returned to Nauvoo, followed shortly by Rigdon" (Clark, *Mormon Redress Petitions*, xix-xxi). Revelations of the Restoration, 961-62)

2 And also of all the property and amount of damages which they have sustained, both of character and personal ^ainjuries, as well as real property;

3 And also the names of all persons that have had a hand in their ^aoppressions, as far as they can get hold of them and find them out.

4 And perhaps a committee can be appointed to find out these things, and to take ^astatements and affidavits; and also to gather up the libelous publications that are afloat;

5 And all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practised upon this people—

6 That we may not only publish to all the world, but present them to the ^aheads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call him forth from his ^bhiding place; and also that the whole nation may be left without excuse before he can send forth the power of his mighty arm. (After the Saints were driven from Jackson County, Missouri, the Lord gave them instructions to importune at the feet of the judge, the governor, and the president for redress (D&C 101:86-89). It was only after the Saints had done their part to follow the procedures of justice delineated in the Constitution of the United States and were not upheld in their rights that the Lord would "arise and come forth out of his hiding place, and in his fury vex the nation" (D&C 101:89). In order for the Saints to have claim on the Lord's promise they needed to obey his commands concerning the presentation of affidavits to the government leaders (D&C 82:10). That the Lord did come out in his fury against the nation is evidenced by the Civil War. Revelations of the Restoration, 962-63)

7 It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and ^achildren, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and ^boppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the ^ccreeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole ^dearth groans under the weight of its iniquity.

8 It is an iron ^ayoke, it is a strong band; they are the very handcuffs, and chains, and shackles, and fetters of ^bhell. (It would be hard to overstate the wickedness or the darkness that has been spawned by the creeds of historical Christianity. By their very nature they deny the principle of revelation, enshrining in its stead the philosophical vagaries of men. They are the banners of tyrants and the colors under which the enemies of agency, and freedom of religion have marched. They have been the source of license by which the Saints of God have been hounded, pillaged, tortured, and slain in one generation after another. They are the children of priestcraft born to mystify the simple truths of heaven in such a manner as to convince the honest truth seeker that only those who have been baptized in the sophistry of men can understand them. Thus by blocking the light of heaven they cause a spiritual eclipse and establish themselves as the way the truth and the light. Wherever creeds are found one can also expect to find a paid clergy, the simple truths of the gospel cloaked in the dark robes of mystery, religious intolerance, and a history of bloodshed. Revelations of the Restoration, 963-64)

9 Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the ^awidows and fatherless, whose husbands and fathers have been ^bmurdered under its iron hand;

10 Which dark and blackening deeds are enough to make hell itself ^ashudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy. (The Prophet Joseph Smith attributes the persecutions of the Saints to the religious bigotry of the Missourians. Regardless of historical commentary attributing the conflict between the Saints and the old settlers to cultural differences, political power, or economic advantage, the main complaint that the Missourians had against the Saints was their religion. For example, Captain Samuel Bogart, who led a company of Caldwell County Militia against the Saints, was a Methodist minister. He and two other ministers, Neil Gilliam and Sashel Woods, led much of the opposition to the Saints. The theme of religious persecution is borne out even more plainly by the fact that many Saints were given the opportunity to remain in Missouri if "they would deny their faith or their religion" (Clark, *Mormon Redress Petitions*, 158). Revelations of the Restoration, 963)

11 And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart—

12 For there are many yet on the earth among all sects, parties, and denominations, who are ^ablinded by the subtle ^bcraftiness of men, whereby they lie in wait to ^cdeceive, and who are only kept from the truth because they ^dknow not where to find it—

13 Therefore, that we should waste and ^awear out our lives in bringing to light all the ^bhidden things of darkness, wherein we know them; and they are truly manifest from heaven—

14 These should then be attended to with great ^aearnestness.

15 Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

16 You know, brethren, that a very large ship is ^abenefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

17 Therefore, dearly beloved brethren, let us ^acheerfully ^bdo all things that lie in our power; and then may we stand still, with the utmost assurance, to see the ^csalvation of God, and for his arm to be revealed. (The need has never been greater for publishing the truth to all of the world. Satan has set up a kingdom whose doctrines include all manner of lies concerning the Lord's people and his church. Many people among the religions of the world know instinctively that the creeds of their faith are incorrect.

They know by the Spirit of God that they are his children and that they were created in his image. The apostasy left the world barren of the fruits of truth. The Restoration of the fulness of the gospel provided the truths that the honest in heart seek. Yet they are left to wander the earth seeking the word of the Lord (Amos 8:11-12). We are stewards of the Restoration and must do all within our power to publish the glad tidings of truth. Thus, the answer to attacks against the truthfulness of the Book of Mormon is to flood the earth with copies of that volume, allowing all people to judge for themselves as they read and pray concerning its testimony of Jesus Christ. Likewise, the answer to every attack against the kingdom of God is to publish the truth as far and wide as our means will permit through members, full-time missionaries, books, newspapers, magazines, the Internet, videos, television and radio interviews, and any other means at our disposal through which the Spirit of God might witness to the heart of those who are seeking the truth. Revelations of the Restoration, 964)

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprove everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace—as in times past when they see iniquity beginning to rear its head—for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something with which to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely present themselves, and are so congenial to human nature, against our friends, neighbors, and brethren of the world, who choose to differ from us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike.

Here is a principle also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our responsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves;

and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man?

Remember, brethren, that time and chance happen to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessings of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

Joseph Smith, Jun.,
Hyrum Smith,
Lyman Wight,
Caleb Baldwin,
Alexander McRae.
(History of the Church, Vol 3, 289-305.)

The Prophet Confined in Prison

Shortly after the massacre at Haun's Mill, the Prophet Joseph Smith and other leaders were taken prisoner by the state militia. A court-martial was held and the Prophet and his fellows were condemned to be shot to death by a firing squad the following morning in the town square at Far West. However, General Alexander W. Doniphan of the militia refused to carry out the shooting, calling the decision "cold-blooded murder." He warned the general who commanded the militia that if he continued his efforts to kill these men, "I will hold you responsible before an earthly tribunal, so help me God."

The Prophet and the others were first taken to Independence, and then sent to Richmond, Ray County, where they were jailed awaiting trial. Parley P. Pratt was one of those with the Prophet. He said that one evening the guards were taunting the prisoners by telling of their deeds of rape, murder, and robbery among the Latter-day Saints. He knew that the Prophet was awake beside him and recorded that Joseph suddenly stood on his feet and rebuked the guards with great power:

“ ‘SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!’

“He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.”

Parley then observed, “I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.”

When the court of inquiry was over, Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae were sent to Liberty Jail in Clay County, arriving on 1 December 1838. The Prophet described their situation: “We are kept under a strong guard, night and day, in a prison of double walls and doors, proscribed in our liberty of conscience, our food is scant. ... We have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm. ... The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob.”