

**Come Follow Me Lesson 48**  
**November 22-28**  
**D&C 135-136**

**D&C 135**

**(Even when he began his ministry, the Prophet Joseph Smith knew he might have to die for his religion. While Joseph was translating the Book of Mormon the Lord promised him eternal life if he was “firm in keeping the commandments... even if you should be slain” D&C 5:22. A month later the Lord again spoke of possible violent death. “And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory” D&C 6:30. The Prophet also received some important assurances, however, regarding his earthly mission. Several years later in Liberty Jail the Lord promised him: “Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever” D&C 122:9. In 1840 his father’s dying blessing promised him, “You shall even live to finish your work.” At this Joseph cried out, weeping, “Oh! My father, shall I?” “Yes” said his father, “you shall live to lay out the plan of all the work which God has given you to do.” Joseph Smith, heeding the Spirit’s promptings, valiantly completed his mission, suffered martyrdom, and qualified for a glorious reward; thus these prophecies were fulfilled. Church History in the Fulness of Times, p. 273)**

(This is a historical account of the martyrdom of the Prophet Joseph Smith and his brother Hyrum. It was penned by John Taylor who, with Willard Richards, survived that event. Joseph Smith, who stood at the head of the Church and kingdom of God, and his brother Hyrum, who held the office of assistant or associate president of the Church, both holding all the keys of the kingdom, sealed their testimonies with their blood. **Two men sealed their testimonies with their lives, and two men—all ordained apostles of the Lord—survived to tell the story. In the providence of the Lord, the ancient law of witnesses had been complied with perfectly.** The martyrdom took place in the jail at Carthage, Illinois, on 27 June 1844. This document is a testimony of the Prophet and his brother and a brief commentary on the greatness of their lives. Written by the spirit of revelation, it will ever stir the souls of all who are of the household of faith. Briefly, the events leading to the martyrdom were as follows: Monday, 24 June 1844: "Joseph and Hyrum Smith, accompanied by seventeen friends, started for Carthage, to submit to another trial, under pledge of protection from Gov. Thos. Ford. On the way they received a demand from the governor to surrender the State arms in possession of the Nauvoo Legion; Joseph returned and complied with the request, and then proceeded to Carthage." Tuesday, 25 June: "Joseph Smith and his brethren surrendered themselves to a constable at Carthage and submitted to a trial, after which they were, contrary to law, remanded to prison." Wednesday, 26 June: "Gov. Thos. Ford had a long interview with the prisoners in Carthage jail. He renewed his promises of protection and said, if he went to Nauvoo, he would take them with him." Thursday, 27 June: "Gov. Thos. Ford went to Nauvoo, leaving the prisoners in jail to be guarded by their most bitter enemies, the 'Carthage Greys.' About 5:20 p. m. an armed mob with blackened faces surrounded and entered the jail, and murdered Joseph and Hyrum Smith in cold blood; Apostle John Taylor was severely wounded, while Apostle Willard Richards only received a slight wound on his ear" (Jenson, Church Chronology, 25-26). Revelations of the Restoration, p. 1125)

(Orson F. Whitney: "Two Minutes in Jail")

"A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

"While Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was useable.

"The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

"General Joseph Smith, Mr. Taylor and myself, sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, in front of and facing the door.

"A ball was sent through the door, which hit Hyrum on the side of the nose, when he fell backwards, extended at length, without moving his feet.

"From the holes in his vest (the day was warm, and none had their coats on but myself), pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch. At the same time the ball from the door entered his nose.

"As he struck the floor he exclaimed emphatically, 'I'm a dead man.' Joseph looked towards him and responded, 'Oh, dear, Brother Hyrum!' and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast and entering his throat passed into his head, while the other muskets were aimed at him, and some balls hit him.

"Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire; while Mr. Taylor, with a walking stick stood, by his side, and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzles of the guns.

"When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets half way in the room, and no hope but instant death from within.

"Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it into 'pie,' leaving the hands standing at 5 o'clock, 16 minutes and 26 seconds; the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down muzzles with a stick, while they continued to reach their guns into the room, probably left-handed, and aimed their discharges so far round as almost to reach us in the corner of the room, to where we retreated and dodged, and then I recommenced the attack with my stick.

"Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered the right breast from without, and he fell outward, exclaiming, 'O Lord, my God!' As his feet went out of the window, my head went in, the balls whistling all around. He fell on his left side, a dead man.

"At this instant the cry was raised, 'He's leaped the window!' and the mob on the stairs and in the entry ran out.

Inserted here is the account from George Q. Cannon: Joseph saw that there was no longer safety in the room; and thinking that he would save the life of Willard Richards if he himself should spring from the room, he turned immediately from the door, dropped his pistol and leaped into the window. Instantly two bullets pierced him from the door, and one entered his right breast from without, and he fell outward into the hands of his murderers exclaiming: "Oh, Lord, my God!" When his body struck the ground he rolled instantly upon his face—dead. As he lay there, one of the mob, barefooted and bareheaded, wearing no coat, with his trousers rolled above his knees and his shirt sleeves above his elbows, seized the body of the murdered Prophet and set it against the south side of the well curb. Colonel Levi Williams then ordered four men to shoot Joseph. Standing about eight feet from his body they fired simultaneously. The body slightly cringed as the bullets entered it, and once more Joseph fell upon his face. He had smiled with sweet compassion in his countenance as he gazed upon his murderers in the last moment of his life; and this was the expression when his face was set in death. (Life of Joseph Smith, 1907, pp. 517, 524 ff.)

"I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.

"Not satisfied with this I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

"When near the entry, Mr. Taylor cried out, 'Take me.' I pressed my way until I found all the doors unbarred; returning instantly, I caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

"I said to Mr. Taylor, 'This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset."

Nothing is said here of "warding off the bullets with a consecrated wand." Willard Richards never made such a statement, nor did any friend of his ever make it in his behalf. It is a fair sample of anti-Mormon unfairness; one of the hearsays adopted by Mr. Hay as a fact; one of the fictions with which his narrative is filled.

What Dr. Richards expected and awaited almost happened. While the heroically cool and self-possessed man was caring for his wounded friend in the inner part of the prison, a portion of the mob again rushed up stairs to finish the fiendish work already more than half done. Finding only the dead body of Hyrum Smith in the front apartment, and supposing the other prisoners to have escaped, they were again descending the stairs when a loud cry was heard, 'The Mormons are coming!' Thinking the inhabitants of Nauvoo were upon them to avenge the murder of the Prophet, the whole band of assassins broke and fled, seeking refuge in the neighboring forest. Their grotesque fear was shared by the people of Carthage in general, who abandoned their homes and fled pell mell, terrified by the vain thought of a wrathful visitation from the City of the Saints.

Equally groundless with the assertion relative to Dr. Richards, is the one attributing "terror and despair" to the betrayed and stricken community at Nauvoo. There was no terror; there was no despair. It was a God-fearing people, possessing their souls with characteristic patience and resignation, leaving vengeance to Him who has said, "I will repay." Had the Mormons wanted blood for blood, - though a hecatomb of such lives as had robbed them of their Prophet and their Patriarch would have been no compensation, - the murderous wretches would have bit the dust, though it had taken the whole power of the dreaded Legion to bring them low. Had there been any "Danites," they would have done their destructive work then and there. If the Mormons had been the "bad neighbors," turbulent and troublesome, that they were falsely represented as being, all Hancock County would have been devastated by them in a reckless fury of retaliation. But as Mr. Hay says, "nothing of the kind took place. The appalling disaster that had fallen upon the Church gave rise to no spirit of revenge." And there is nothing that so successfully confutes the lying stories of the rascally banditti who slandered the Church and its leaders in order to make more easy the horrid murder they had planned, than the god-like self-control exhibited by the Latter-day Saints in that supreme hour of trial.

Just here will be a good place to insert another paragraph from Ford's History of Illinois, in which the author speaks of the cunning tactics of the villainous conspirators, who found it necessary to blacken the fair fame of the Mormon people, as a prelude to the assassination of their Prophet.

"A system of excitement and agitation was artfully planned and executed with tact. It consisted in spreading reports and rumors of the most fearful character. As examples: - On the morning before my arrival at Carthage, I was awakened at an early hour by the frightful report, which was asserted with confidence and apparent consternation, that the Mormons had already commenced the work of burning, destruction and murder; and that every man capable of bearing arms was instantly wanted at Carthage, for the protection of the county. We lost no time in starting; but when we arrived at Carthage we could hear no more concerning this story. Again: During the few days that the militia were encamped at Carthage, frequent applications were made to me to send a force here and a force there, and a force all about the country, to prevent murders, robberies, and larcenies, which, it was said, were threatened by the Mormons. No such forces were sent; nor were any such offenses committed at that time, except the stealing of some provisions, and there was never the least proof that this was done by a Mormon. Again: On my late visit to Hancock County, I was informed by some of their violent enemies, that the larcenies of the Mormons had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity. But they insisted that sixteen horses had been stolen by the Mormons in one night, near Lima, in the County of Adams. At the close of the expedition, I called at this same town of Lima, and upon inquiry was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant, being told of the Hancock story, again changed the venue to another distant settlement, in the northern edge of Adams." History of the Church, 6:619-20. Mormon Prophet's Tragedy.)

*Martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844. HC 6: 629—631. This document was written by Elder John Taylor of the Council of the Twelve, who was a witness to the events.*

*1—2, Joseph and Hyrum martyred in Carthage Jail; 3, Preeminent position of the Prophet acclaimed; 4—7, Their innocent blood testifies of the truth and divinity of the work.*

**1 TO seal the testimony (No man complied more perfectly with the law of witnesses than did the Prophet Joseph Smith. He gave us the Book of Mormon to stand as a second witness of the Bible. He gave us a modern volume of scripture to stand as a second witness of the truths taught by**

ancient prophets. As they entertained angels, he entertained angels. As they performed miracles, he performed miracles. As they saw visions and penned revelations, he saw visions and penned revelations. As they spoke in the name of the Lord and performed the ordinances of salvation, so he spoke in the name of the Lord and performed the ordinances of salvation. As they sealed their testimonies with their blood, so he sealed his testimony with his blood. Revelations of the Restoration, p. 1127) of this book (The Doctrine and Covenants) and the Book of Mormon, we announce the <sup>a</sup>martyrdom (The word martyr comes from a Greek word meaning "to bear witness," "to be a witness," or "to testify." In a theological sense, it is generally held to mean one who voluntarily submits to death for the Christian faith, but in a broader sense it is used to describe one who has experienced great suffering or death on account of loyalty to the gospel. Critics of the Church like to argue that Joseph Smith was not a martyr because he made an effort to defend himself when he was killed. The purpose of the argument is to avoid giving credence, honor, or respect to the Prophet, who willingly submitted himself to arrest on false charges and went to Carthage knowing he would die there (v. 4). The idea that a true martyr cannot resist an attempt to take his or her life grows out of the false zeal associated with the early Christian era. Many of the so-called martyrs of that day sought death. Their efforts grew out of the apostate notion that the body was to be eschewed, that it was a prison in which the spirit had been confined by the fall of Adam, and that to rid themselves of it was a matchless good. Latter-day Saints reject such theological travesty while granting the title of martyr to those who have experienced great suffering and dangers associated with being true to the faith and who have eventually lost their lives in that cause. Revelations of the Restoration, p. 1127-28) of Joseph Smith the Prophet, and Hyrum Smith the Patriarch (Hyrum was assistant president or associate president. He took the position after Oliver Cowdery apostatized from the Church. There has not been an assistant president of the Church since Hyrum. If Oliver still had been associate president, he probably would have died with Joseph and not Hyrum. In compliance with the divine law of witnesses, it was necessary for the two men who jointly held all of the keys of the kingdom and who stood at the head of the Church to seal their testimonies with their blood. Joseph was the prophet, seer, and revelator and stood at the head. Hyrum stood next to him as the assistant or associate president of the Church. Had the wisdom of God called for Hyrum to survive Carthage, the presidency of the Church would have rested with him. Explaining these principles, President Joseph Fielding Smith taught: "The Prophet Joseph Smith conferred upon Hyrum Smith all the keys, authority and gifts of the priesthood which he, the Prophet, held, and which were formerly held by Oliver Cowdery. The Lord also revealed to Hyrum Smith all that was necessary to make him completely and to the full degree, a witness with his brother Joseph, as a prophet, seer, revelator and president of the Church, and to stand through all time and all eternity at the head of this dispensation with his brother Joseph, a witness for Jesus Christ. "Thus, we see, Hyrum Smith became a president of the Church with Joseph Smith, which place Oliver Cowdery might have held had he not wavered and fallen from his exalted station. I am firmly of the opinion that had Oliver Cowdery remained true to his covenants and obligations as a witness with Joseph Smith, and retained his authority and place, he, and not Hyrum Smith, would have gone with Joseph Smith as a prisoner and to martyrdom at Carthage. "The sealing of the testimony through the shedding of blood would not have been complete in the death of the Prophet Joseph Smith alone; it required the death of Hyrum Smith who jointly held the keys of this dispensation. It was needful that these martyrs seal their testimony with their blood, that they 'might be honored and the wicked might be condemned'" (Doctrines of Salvation, 1:218-19). Revelations of the Restoration, p. 1128-29)). They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. <sup>b</sup>Hyrum was shot first and fell calmly, exclaiming: *I am a <sup>c</sup>dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *<sup>d</sup>O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls. (Joseph prophesied at least 17 times that he was going to be killed.)

2 John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; **(In the providence of the Lord, as it was necessary for two men to seal their testimonies with their blood at Carthage, so it was necessary for two men to escape. Had Joseph and Hyrum been alone then, the only accounts that we would have of the events of that day would have been those written by men with the blood of the Lord's anointed on their hands. Had but one man survived, his testimony would have been refuted. So it was, in the wisdom of him who foreknows all things, that two men, whose reputation for truth was such that it could not be refuted, survived to tell the story.** "Dr. Richards' escape was miraculous; he being a very large man, and in the midst of a shower of balls, yet he stood unscathed, with the exception of a ball which grazed the tip end of the lower part of his left ear. His escape fulfilled literally a prophecy which Joseph made over a year previously, that the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment" (Smith, History of the Church, 6:619). Revelations of the Restoration, p. 1129) the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe. (John Taylor had to live through this so he could be one of the two witnesses of the martyrdom of Joseph and Hyrum.)

3 Joseph Smith, the <sup>a</sup>Prophet and <sup>b</sup>Seer of the Lord, has done more, <sup>c</sup>save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (Joseph F. Smith: Joseph Smith was martyred in Carthage, Illinois, on the 27th of June, 1844—14 years after the organization of the Church. What did he accomplish in these 14 years? He opened up communication with the heavens in his youth. He brought forth the Book of Mormon, which contains the fullness of the Gospel; and the revelations contained in the Book of Doctrine and Covenants; restored the Holy Priesthood unto man; established and organized The Church of Jesus Christ of Latter-day Saints, an organization which has no parallel in all the world, and which all the cunning and wisdom of men for ages has failed to discover or produce and never could have done. He founded colonies in the States of New York, Ohio, Missouri and Illinois, and pointed the way for gathering of the Saints into the Rocky Mountains; sent the Gospel into Europe and to the islands of the sea; founded the town of Kirtland, Ohio, and there built a temple that cost about a quarter of a million of dollars; he founded the city of Nauvoo in the midst of persecution; gathered into Nauvoo and vicinity some 20,000 people, and commenced the building of the temple there, which when completed cost one million dollars; and in doing all this he had to contend against the prejudices of the age, against relentless persecution, mobocracy and vile calumny and slander, that were heaped upon him from all quarters without stint or measure. In a word, he did more in from 14 to 20 years for the salvation of man than any other man save Jesus only, that ever lived, and yet he was accused by his enemies of being an indolent and worthless man! Where shall we go to find another man that has accomplished the one thousandth part of good that Joseph Smith accomplished? . . . And yet no man in the nineteenth century, except Joseph Smith, has discovered to the world a ray of light upon the keys and power of the Holy Priesthood or the ordinances of the Gospel either for the living or the dead. Through Joseph Smith, God has revealed many things which were kept hid from the foundation of the world in fulfillment of the Prophets—and at no time since Enoch walked the earth has the Church of God been organized as perfectly as it is today—not excepting the dispensation of Jesus and His disciples—or if it was we have no record of it. And this is strictly in keeping with the objects and character of this great latter-day work, destined to consummate the great purpose and designs of God concerning the dispensation of the fulness of times. The principles of baptism for the redemption of the dead, with the ordinances appertaining thereto, for the complete salvation and exaltation of those who have died without the Gospel, as revealed through Joseph Smith, is alone worth more than all the dogmas of the so-called Christian world combined. [Sec. 128.] Joseph Smith is accused of being a false prophet. It is, however, beyond the power of the world to prove that he was a false Prophet. (JD, October 29, 1882, 24:14-15.)) In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has

sent the <sup>d</sup>fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents (The Pearl of Great Price, the letter to John Wentworth, the History of the Church.) and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. (How Joseph Smith ranks among the prophets, both past and future, we know not, nor do we think there is any particular merit in weighing the faithful labors of one servant of the Lord against those of another. However, we know that among all those chosen of God to labor in his name, none have been privileged to do a labor that would have a greater effect on more of our Father's children than that of the prophet Joseph Smith. Illustrating this point, President Wilford Woodruff commented, "Why, did he [the Lord] call him [Joseph Smith] into the spirit world? Because he held the keys of this dispensation, not only before he came to this world and while he was in the flesh, but he would hold them throughout the endless ages of eternity (D&C 90:3). **He held the keys of past generations— of the millions of people who dwelt on the earth in the fifty generations that had passed and gone who had not the law of the gospel, who never saw a prophet, never saw an Apostle, never heard the voice of any man who was inspired of God and had power to teach them the gospel of Christ, and to organize the church of Christ on earth. He went to unlock the prison doors to these people, as far as they would receive his testimony, and the Saints of God who dwell in the flesh will build temples unto the name of the Lord, and enter these temples and perform certain ordinances for the redemption of the dead. This was the work of Joseph the prophet in the spirit world"** (Conference Report, April 1880, 8-9). Joseph Smith stands at the head of the gospel dispensation that may include the majority of the premortal host. More people will learn of Christ and his gospel by missionaries who trace both their commission to teach and their understanding of Christ through the Prophet Joseph Smith than will be the case in any other dispensation or with any other prophet who ever lived. Revelations of the Restoration, p. 1129-30) He lived great, and he died great in the eyes of God and his people; (Joseph F. Merrill: . . . you may be interested to hear what a nationally-known writer and publicist and once mayor of Boston, Josiah Quincy, wrote about Joseph Smith. In May 1844, Mr. Quincy and his cultured friend, Charles Francis Adams, son and grandson, respectively, of two United States Presidents, happened to make a two-day visit to Nauvoo. Being well-known, prominent men they were entertained at the Mansion House, Joseph Smith's residence. An account of this visit is given by Mr. Quincy, in the last chapter of his book entitled Figures of the Past, published in 1880. I quote the following from this twenty-four page chapter: It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the

multitudinous family of Smith . . . none had won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet. . . . Mr. Quincy concludes his chapter with these words: "I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle." (CR, April 1947, pp. 134-35.)

Brigham Young: **Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. . . . No man or woman in this dispensation will ever enter into the Celestial Kingdom of God without the consent of Joseph Smith. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation. Should not this comfort all people? They will, by and by, be a thousand times more thankful for such a man as Joseph Smith, Junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, Junior was ordained to this great calling before the worlds were.** JD 7:289) and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own <sup>e</sup>blood; and so has his brother Hyrum. In life they were not divided, and in death they were not <sup>f</sup>separated!

4 When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: "I am going like a <sup>a</sup>lamb to the slaughter; but I am calm as a summer's morning; I have a <sup>b</sup>conscience <sup>c</sup>void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD."—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

5 *And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been <sup>a</sup>faithful; wherefore thy garments shall be made <sup>b</sup>clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I . . . bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the <sup>c</sup>judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The <sup>d</sup>testators are now dead, and their <sup>e</sup>testament is in force.* (A testator is one who leaves a will or testament. The will is valid only after the testator's death. While the testator lives, the will has no legal power. In the gospel context a testator is someone who provides to mankind a witness of God's covenants. The Prophet Joseph Smith's testament was that God had revealed through him the sealing power by which all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, shall be in force and recognized as valid in the eternal worlds. The death of the testator places a seal of truth on the testament. The Lord revealed to President Brigham Young that it was necessary for the Prophet to seal his testimony with his blood. Elder Joseph Fielding Smith taught: "The shedding of their blood also bound that testimony upon an unbelieving world and this testimony will stand at the judgment seat as a witness against all men who have rejected their words of eternal life." Improvement Era, June 1944, p. 365. D&C Student Manual, p. 350. D&C 136:39 Many have marveled because of his death; but it was needful that he should <sup>a</sup>seal his <sup>b</sup>testimony with his <sup>c</sup>blood, that he might be <sup>d</sup>honored and the wicked might be condemned.)

6 Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the <sup>a</sup>martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a <sup>b</sup>green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal <sup>c</sup>reward. From age to age shall their names go down to posterity as gems for the



sanctified. (George Q. Cannon: I would not have you indulge in man worship. God forbid. To Him be the glory always. We cannot glorify Joseph [Smith] without glorifying our Father in heaven. We must glorify our Lord Jesus Christ. We cannot indulge in any worship that will detract from or lessen our worship of our Great and Eternal Father and His Son Jesus Christ. But we can reverence the man of God; we can love him; we can emulate his example; we can cherish his memory; we can perpetuate this in our children; and we can seek to comprehend the truths that he taught, so that by comprehending and by practicing them we may be prepared to dwell with him, and dwell with our Father and our Lord Jesus Christ in eternity. (MS, May 23, 1895, 57:326.))

7 They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to “Mormonism” that cannot be rejected by any court on earth, and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the <sup>a</sup>altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.

Our Heritage, p. 62-66

### The Martyrdom

While the years in Nauvoo provided many happy times for the Saints, persecution soon began again, culminating in the murder of Joseph and Hyrum Smith. This was a dark and mournful time never to be forgotten. Recording her feelings upon hearing of the martyrdom, Louisa Barnes Pratt wrote: “It was a still night, and the moon was at the full. A night of death it seemed, and everything conspired to make it solemn! The voices of the officers were heard calling the men together and coming in the distance made it fall on the heart like a funeral knell. The women were assembled in groups, weeping and praying, some wishing terrible punishment on the murderers, others acknowledging the hand of God in the event.”

Like Louisa Barnes Pratt, many Latter-day Saints remembered the events of 27 June 1844 as a time of tears and broken hearts. The martyrdom was the most tragic event in the Church’s early history. However, it was not unexpected.

On at least 19 different occasions, beginning as early as 1829, Joseph Smith told the Saints that he would probably not leave this life peacefully. While he felt that his enemies would one day take his life, he did not know when. As the spring of 1844 became summer, enemies both within and without the Church worked toward Joseph’s destruction. Thomas Sharp, editor of a nearby newspaper and a leader in Hancock County’s anti-Mormon political party, openly called for the Prophet’s murder. Citizens’ groups, apostates, and civic leaders conspired to destroy the Church by destroying its prophet.

The governor of Illinois, Thomas Ford, wrote to Joseph Smith, insisting that the city council members stand trial before a non-Mormon jury on a charge of causing a civil disturbance. He said that only such a trial would satisfy the people. He promised the men complete protection, although the Prophet did not believe he could fulfill his pledge. When it appeared that there were no other alternatives, the Prophet, his brother Hyrum, John Taylor, and others submitted to arrest, fully aware that they were guilty of no crimes.

As the Prophet prepared to leave Nauvoo for the county seat of Carthage, about 20 miles away, he knew that he was seeing his family and friends for the last time. He prophesied, "I am going like a lamb to the slaughter, but I am calm as a summer's morning."

As the Prophet started out, B. Rogers, who had worked on Joseph's farm for more than three years, and two other boys hiked across the fields and sat on the rail fence waiting for their friend and leader to pass by. Joseph stopped his horse beside the boys and said to the militiamen who were with him: "Gentlemen, this is my farm and these are my boys. They like me, and I like them." After shaking each boy's hand, he mounted his horse and rode on to his rendezvous with death.

Dan Jones, a Welsh convert, joined the Prophet in the Carthage Jail. On 26 June 1844, the last night of his life, Joseph heard a gun fire, left the bed, and lay on the floor near Jones. The Prophet whispered, "Are you afraid to die?" "Engaged in such a cause I do not think that death would have many terrors," Jones replied. "You will yet see Wales and fulfill the mission appointed you before you die," Joseph prophesied. Thousands of faithful Latter-day Saints enjoy the blessings of the Church today because Dan Jones later served an honorable and successful mission to Wales.

Shortly after five o'clock in the afternoon of 27 June 1844, a mob of about 200 men with painted faces stormed the Carthage Jail, shot and killed Joseph and his brother Hyrum, and seriously wounded John Taylor. Only Willard Richards remained unharmed. Upon hearing shouts of "the Mormons are coming," the mob fled, as did most of Carthage's residents. Willard Richards cared for the wounded John Taylor, both of them mourning their slain leaders. Hyrum's body was inside the jail, while Joseph, who had fallen from a window, lay beside the outside well.

One of the first Latter-day Saints to arrive on the scene was the dead martyrs' brother Samuel. He and others helped Willard Richards prepare the bodies for the long, sorrowful journey back to Nauvoo.

Meanwhile, in Warsaw, Illinois, the James Cowley family, who were members of the Church, prepared for their evening meal. Fourteen-year-old Matthias heard about some unusual excitement in town and joined a gathering crowd. The principal speaker saw young Cowley and ordered him to go home to his mother. Boys who were not Church members followed, pelting him with rubbish before he escaped by running through a neighbor's yard.

Believing that things had quieted down, Matthias started for the river to get a pail of water. Members of the mob spotted him and paid a drunken tailor to throw him into the river. When Matthias stopped to dip the water, the tailor caught him by the back of his neck and said, "You ... little Mormon, I'll drown you." Matthias said, "I asked him why he would drown me, and if I ever did any harm to him? No, says he, 'I won't drown you. ... You're a good boy, you may go home.'" That night mobsters unsuccessfully attempted three times to set fire to the Cowley home, but through faith and prayers the family was protected. Matthias Cowley grew and remained faithful in the Church; his son Matthias and grandson Matthew later served in the Quorum of the Twelve Apostles.

Illinois Governor Thomas Ford wrote of the martyrdom: "The murder of the Smiths, instead of putting an end to ... the Mormons and dispersing them, as many believed it would, only bound them together closer than ever, gave them new confidence in their faith." Ford also wrote, "Some gifted man like Paul, some splendid orator who will be able by his eloquence to attract crowds of the thousands, ... may succeed in breathing a new life into [the Mormon church] and make the name of the martyred Joseph ring ... loud and stir the souls of men." Ford lived with a fear that this would happen and that his own name would, like the names of Pilate and Herod, be "dragged down to posterity." Ford's fear came true.

President John Taylor recovered from his wounds and later wrote a tribute to the slain leaders that is now section 135 of the Doctrine and Covenants. He said: “Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated! . . . They lived for glory; they died for glory; and glory is their eternal reward” (D&C 135:3, D&C 135:6).

### D&C 136

**(As early as 1834 the Prophet had told the Saints: I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You do not comprehend it. It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains and there they will open the door for the establishing of the Gospel among the Lamanites. . . . This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains. Wilford Woodruff, CR, Apr 1897, p. 57.)**

(M. Russell Ballard: The pioneer exodus from Nauvoo, Illinois, began February 4, 1846. Nearly four years earlier, in August of 1842, the Prophet Joseph Smith shared his foreknowledge of the trek west: “I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some [would live to] build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.” TPJS, p. 255. Ensign, Nov. 1996, 23. **Life isn't always easy. At some point in our journey, we may feel much as the pioneers did as they crossed Iowa—up to our knees in mud, forced to bury some of our dreams along the way. We all face rocky ridges, with the wind in our face and winter coming on too soon. Sometimes it seems as if there is no end to the dust that stings our eyes and clouds our vision. Sharp edges of despair and discouragement jut out of the terrain to slow our passage. Always, there is a Devil's Gate, which will swing wide open to lure us in. Those who are wise and faithful will steer a course as far from such temptation as possible, while others—sometimes those who are nearest and dearest to us—succumb to the attraction of ease, comfort, convenience, and rest. Occasionally, we reach the top of one summit in life, as the pioneers did, only to see more mountain peaks ahead, higher and more challenging than the one we have just traversed. Tapping unseen reservoirs of faith and endurance, we, as did our forebears, inch ever forward toward that day when our voices can join with those of all pioneers who have endured in faith, singing: "All is well! All is well!"** CR, Apr 1997, p. 82)

(James E. Faust: Faith in every future footstep will fulfill prophetic vision concerning the glorious destiny of this Church. CR, Oct 1997, p. 58.)

(As the spring of 1847 approached there was need for a formal pattern of organization for the companies which would make the move to the new home for the Latter-day Saints in the West. Much time was devoted to this matter. "Thought upon it finally so crystallized in the mind of Brigham Young," said B. H. Roberts, "that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce 'The Word and Will of the Lord' upon the march of the camps of Israel to the West." Years before, Joseph

Smith had instructed some of the brethren on the principles of receiving the mind and will of the Lord. To that group he had stated: "It was necessary to have our minds on God and exercise faith and become of one heart and of one mind." Then he turned the attention of the group to receiving a revelation. The result was section 88 of the Doctrine and Covenants. This revelation was given over the course of three days. Just how it was received is not noted in the minutes, but it seems that time was necessary to get it in final form, and more than one hand was responsible in its final preparation. So too it seems to be with the reception and recording of section 136. On 14 January 1847 Brigham Young met with a number of the leading brethren. They discussed the best methods for organizing companies and who should be responsible. After the discussion Brigham began to give the revelation. This took most of the afternoon and evening to complete, with a number of people assisting in the production of the final form of the revelation and also enjoying the endowment of the Spirit which accompanied the manifestation of the Lord's will. The next day it was decided to read the revelation to members of the Church in the various locations. Individuals were assigned to take it to the camps. The urgency felt by the leaders to get the revelation out to the Saints is indicated by the fact that though the temperatures ranged to below zero, men mounted buckboards and horses, taking copies to be read to their assigned camps. The response was excellent. (Richard D. Draper, *Studies in Scripture*, 1:544-45)

*The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of the Missouri River, near Council Bluffs, Iowa. Journal History of the Church, January 14, 1847.* (B.H. Roberts: Meantime the serious business of preparing for the continuation of the march into the wilderness, the completion of the exodus **from** the United States, was not neglected. It was considered in many council meetings of the presiding authorities, it was the chief topic of conversation and of discussion wherever two or three were gathered together. Thought upon it finally so crystallized in the mind of Brigham Young that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce "The Word and Will of the Lord" upon the march of the Camps of Israel to the west. CHC, 3:154-55)

*1—16, How the Camp of Israel is to be organized for the westward journey; 17—27, The saints are commanded to live by numerous gospel standards; 28—33, The saints should sing, dance, pray, and learn wisdom; 34—42, Prophets are slain that they might be honored and the wicked condemned.*

1 THE Word and <sup>a</sup>Will of the Lord (Even though the Prophet Joseph is now dead, the flow of revelation to guide the Church does not stop.) concerning the Camp of <sup>b</sup>Israel (With little more to clothe themselves in than the faith known to their ancient father Abraham, his children assembled from the nations of the earth and readied themselves for their march into the wilderness. They sought a modern Sinai, the mountain of the Lord's house, where they too could hear the voice of the God of Israel and be endowed with power. As the body of Joseph, son of Jacob, was carried before their ancient counterparts as they left Egypt, so they were lead by the spirit of the man to whom Moses had committed the keys of the gathering of Israel and the leading of the ten tribes from the lands of the north. To him the Lord had said, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm." So it was that Brigham would become their leader, the modern Moses, and to those who followed him the Lord said, "And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land" (D&C 103:16-20). All that here took place had been known to the ancient counterparts of modern Israel who gave prophetic description of it. We cite the words of Jeremiah: "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. "They shall come with weeping, and with supplications, will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord (Jeremiah 31:6-14). Revelations of the Restoration, p. 1132-33) in their journeyings to the West:

2 Let all the people of the <sup>a</sup>Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise (Of the Lord's promise that latter-day Israel would "walk by the rivers of waters in a straight way," Elder LeGrand Richards said, "In their trek from Nauvoo across the great American desert to the Great Salt Lake Valley, the Saints traveled about six hundred miles (1,000 kilometers) along the North Platte River, as Jeremiah had seen" (Marvelous Work and a Wonder, 225-26). To this Bruce R. McConkie added a spiritual interpretation, saying, "The way is straight and the course is narrow, but the Lord shall be a father to all who heed the call of Ephraim and walk therein" (Millennial Messiah, 195). It was not a series of emigrant wagon trains going west to find and cultivate new lands of which Jeremiah spoke. Rather it was the gathering remnant of Israel coming together from the various nations of the earth in fulfillment of the promises made to their ancient fathers. It was a people seeking a place of refuge where they could build a temple to their God. Revelations of the Restoration, p. 1133) to <sup>b</sup>keep all the commandments and statutes of the Lord our God.

3 Let the companies be organized with captains of <sup>a</sup>hundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve <sup>b</sup>Apostles.

4 And this shall be our <sup>a</sup>covenant—that we will <sup>b</sup>walk in all the <sup>c</sup>ordinances of the Lord.

5 Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, that they can.

6 When the companies are organized let them go to with their <sup>a</sup>might, to prepare for those who are to tarry.

7 Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops.

8 Let each company <sup>a</sup>bear an equal proportion, according to the dividend of their property, in taking the poor, the <sup>b</sup>widows, the <sup>c</sup>fatherless, and the families of those who have gone into the army, (**Twelve days after the arrival of President Brigham Young on the banks of the Missouri River, Captain James Allen of the United States Army arrived at Mount Pisgah with a call from the government for four or five companies of volunteers to serve in the Mexican War. He was advised to go to Council Bluffs to see President Young, with whom he met on 30 June 1846. President Young assured him that the volunteers would be furnished. A battalion of five hundred men was raised. Though not called upon to fight, the Mormon Battalion acquitted themselves honorably, and the pay for their service, which went to their families going west was as manna from heaven.** Revelations of the Restoration, p. 1134) that the cries of the widow and the <sup>d</sup>fatherless come not up into the ears of the Lord

against this people.

9 Let each company prepare houses, and fields for raising <sup>a</sup>grain, for those who are to remain behind this season; and this is the will of the Lord concerning his people.

10 Let every man use all his influence and property to remove this people to the place where the Lord shall locate a <sup>a</sup>stake of Zion.

11 And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be <sup>a</sup>blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

12 Let my servants Ezra T. Benson and Erastus Snow organize a company.

13 And let my servants Orson Pratt and Wilford Woodruff organize a company.

14 Also, let my servants Amasa Lyman and George A. Smith organize a company.

15 And appoint presidents, and <sup>a</sup>captains of hundreds, and of fifties, and of tens.

16 And let my servants that have been appointed go and <sup>a</sup>teach this, my will, to the saints, that they may be ready to go to a land of peace.

17 Go thy way and do as I have told you, and <sup>a</sup>fear not thine enemies; for they shall not have power to stop my work.

18 **Zion shall be <sup>a</sup>redeemed in mine own due time. (Reference is to the New Jerusalem and the temple to be built there. As certainly as we have now gone back to Nauvoo to rebuild our temple there, so the Saints will return to Jackson County, Missouri, to build a temple to their God and to fulfill all the associated promises. As Joseph Fielding Smith said, "When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done" (Doctrines of Salvation, 3:79). Revelations of the Restoration, p. 1135)**

19 And if any man shall seek to build up himself, and seeketh not my <sup>a</sup>counsel, he shall have no power, (Sam Brannan was one who sought his own welfare and failed.) and his <sup>b</sup>folly shall be made manifest.

20 <sup>a</sup>Seek ye; and keep all your <sup>b</sup>pledges one with another; and <sup>c</sup>covet not that which is thy brother's.

21 <sup>a</sup>Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the <sup>b</sup>God of your fathers, the God of Abraham and of Isaac and of Jacob.

22 **I am he who <sup>a</sup>led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to <sup>b</sup>save my people Israel. (Is there any comparison between the Exodus of ancient Israel under Moses and the exodus of the Saints under Brigham Young? Anthony W. Ivins: Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides. It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock. The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different. The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man. The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages. Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles. Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands. Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds which the Lord delivered into their hands.**

Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil. So, I feel justified in saying that this accomplishment has no parallel in the history of the world. CR, Apr 1922, p. 36-37)

23 Cease to <sup>a</sup>contend one with another; cease to speak <sup>b</sup>evil one of another.

24 Cease <sup>a</sup>drunkenness; (They still were not under the commandment to live the Word of Wisdom.) and let your words tend to <sup>b</sup>edifying one another.

25 If thou <sup>a</sup>borrowest of thy <sup>b</sup>neighbor, thou shalt <sup>c</sup>restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

26 If thou shalt find that which thy neighbor has <sup>a</sup>lost, thou shalt make diligent search till thou shalt <sup>b</sup>deliver it to him again.

27 Thou shalt be <sup>a</sup>diligent in <sup>b</sup>preserving what thou hast, that thou mayest be a wise <sup>c</sup>steward; for it is the free gift of the Lord thy God, and thou art his steward.

28 If thou art <sup>a</sup>merry, <sup>b</sup>praise the Lord with singing, with music, with <sup>c</sup>dancing, and with a <sup>d</sup>prayer of praise and <sup>e</sup>thanksgiving. (David O. McKay: On the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the dance should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." CR, Apr 1920, p. 117. Joseph Fielding Smith: Have we any right as Latter-day Saints who profess to keep the commandments of the Lord, to open our dances without prayer, or other amusements, and to close them in improper hours and without prayer? Have we that right, professing to be Latter-day Saints, keeping the commandments of the Lord? I say unto you, No. It makes no difference whether it is pleasure, whether it is our daily labor, whether it is the service of the Lord in teaching the gospel and trying to save mankind. Whatever it may be, that thing should be consecrated by prayer, and every performance, for the welfare of our souls. (CR, October 1919, p. 145.))

29 If thou art <sup>a</sup>sorrowful, call on the Lord thy God with supplication, that your souls may be <sup>b</sup>joyful.

30 **Fear not** (Charles W. Penrose: . . . when the Lord commenced this work He commenced it "for the last days and for the last time." [Sec. 112:30.] It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. . . . it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." [Isa. 29:14.] Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fail; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. [Sec. 65:2; 71:9-11; 103:5-7.] (CR, April 1902, p. 54.)) **thine <sup>a</sup>enemies**, for they are in mine hands and I will do my pleasure with them. (Brigham Young: Dear Brethren, we are sensible that the account of the death of the Prophet and Patriarch of the Church will be painful to your hearts; it is to ours. We feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church; they have died in the Lord and their works still follow them. The eyes of the Lord are upon those who have shed the blood of the Lord's anointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall in the end work together for your good. (MS, July 18, 1844, 25:86.))

31 **My people must be <sup>a</sup>tried in all things, that they may be prepared to receive the <sup>b</sup>glory that I have for them, even the glory of Zion; and he that will not <sup>c</sup>bear chastisement is not worthy of my kingdom.**

32 Let him that is <sup>a</sup>ignorant <sup>b</sup>learn <sup>c</sup>wisdom by <sup>d</sup>humbling himself and calling upon the Lord his God, that his <sup>e</sup>eyes may be opened that he may see, and his ears opened that he may hear;

33 For my <sup>a</sup>Spirit is sent forth into the world to enlighten the <sup>b</sup>humble and contrite, and to the <sup>c</sup>condemnation of the ungodly.

34 Thy brethren have rejected you and your testimony, even the nation that has <sup>a</sup>driven you out; (The Saints were driven out of the United States.)

35 And now cometh the day of their calamity, (This prophecy finds at least partial fulfillment in the Civil War, which began fifteen years later. Revelations of the Restoration, p. 1136) even the days of sorrow, like a woman that is taken in travail; and their <sup>a</sup>sorrow shall be great unless they speedily repent, yea, very speedily. **(B. H. Roberts: that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory. Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said: "Thy brethren have rejected you and your testimony, even the nation that has driven you out; "And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily. "For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them." I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. CR, Oct 1922, p. 17-18. Since the Civil War, the United States has been involved in numerous major wars including the Spanish-American War, World Wars I and II, the Korean and Vietnam Wars, and the Gulf War. Nor has war been the only means of vexation. Depressions, natural disasters, and other calamities have plagued the nations. The prophetic promise is that if the people of this nation do not serve the God of the land, who is Jesus Christ, they will be swept off. As yet there has been no nationwide repentance for past and present sins, and so the Lord continues to vex the people of the United States, seeking to bring them to repentance. D&C Student Manual, p. 352.)**

36 For they <sup>a</sup>killed the prophets, and them that were sent unto them; and they have <sup>b</sup>shed innocent blood, which crieth from the ground against them.

37 Therefore, marvel not at these things, for ye are not yet <sup>a</sup>pure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have <sup>b</sup>given you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine <sup>c</sup>angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38 Which <sup>a</sup>foundation he did lay, and was faithful; and I took him to myself.

39 Many have marveled because of his death; but it was needful that he should <sup>a</sup>seal his <sup>b</sup>testimony with his <sup>c</sup>blood, that he might be <sup>d</sup>honored and the wicked might be condemned. (Having established a dispensation of the gospel here and having conferred all of the keys, powers, and authorities that he held upon the Twelve, the Prophet in his death then took those same powers with him into the world of the spirits where he commenced a dispensation of the gospel there (D&C 90:2-3). Teaching this principle, Charles W. Penrose said, "When the Prophet Joseph and his brother Hyrum were slain for the



testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh"

(Conference Report, April 1902, 52-53). Revelations of the Restoration, p. 1136)

40 Have I not delivered you from your <sup>a</sup>enemies, only in that I have left a witness of my name?

41 Now, therefore, hearken, O ye people of my <sup>a</sup>church; and ye elders listen together; you have received my <sup>b</sup>kingdom.

42 Be <sup>a</sup>diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. (Francis M. Lyman: **Then I exhort you . . . to be faithful, to be humble. Do not neglect any duty that devolves upon you. Whenever you neglect your prayers, you are on dangerous ground. Whenever you neglect to worship the Lord, and break the Sabbath day, you are on dangerous ground. Whenever you neglect to deal righteously and honestly by any person in the world, you are on dangerous ground and in danger of falling into the grasp of Satan. You cannot afford to do it. Satan has great power in the world, and he is more anxious about this little body of people gathered in these mountains than about any nation on this earth. Why?**

**Because these people have the Priesthood of God; they have the ordinances of the Gospel; they have the power of God for salvation to the world. Hence he is agitated, and he agitates others and stirs them up with prejudice and evil thoughts against the Latter-day Saints.** We have the Church of Christ, and it will remain. You and I may get shaky; we may fall away; but this Church will endure; for it is established and planted here by our Father who is in Heaven. [Sec. 1:17-23; 65:2.] It does not depend upon any one man, or any number of men. The Lord has chosen spirits that have been sent here for the very work that has to be accomplished. Let us . . . develop the fact in our lives that we are among those that the Lord has selected to come here and perform His work. (MS, March 5, 1894, 56:149.)

Heber J. Grant: I say to the Latter-day Saints, no amount of knowledge, no amount of testimony, no amount of sealing in the temples of God to our wives and children will save us; but the keeping of the commandments of God, being honest in our dealings with God and with our fellow men, paying our tithing, obeying the Word of Wisdom and doing our duty as Latter-day Saints—these are the things, and the only things that will save us. (CR, October 1900, pp. 59-60.)) So no more at present. Amen and Amen.