

LESSON 27

**“They Must Needs Be Chastened and Tried, Even As Abraham”
D&C 101; 103; 105; Our Heritage, p. 27-29, 37-45**

OVERVIEW:

The Saints settle in Jackson County, Missouri, and are later driven out. The Lord instructs the Saints who were driven from Jackson County. Zion’s Camp is organized and marches to Missouri. The Lord reveals that His people must “wait for a little season for the redemption of Zion.”

(ZION’S CAMP: As part of the plan to alleviate the suffering and persecution of the Saints in Missouri, the Lord revealed to the Prophet Joseph Smith a plan that called for the coming of an expedition of from one hundred to five hundred "of the strength of my house." The forming of this expedition was previously revealed by the Lord in a parable. (D&C 101:55-60; 103:21-40.) The Saints in Missouri had been driven from their homes by mob action and were desirous of knowing when "Zion" (Jackson County, Missouri) should be "redeemed" (HC 2:61-62). This expedition, known as Zion's Camp, was the Lord's response. The camp included contingents from Ohio and Michigan and eventually had a strength of 207 men and 25 wagons. The first group left Kirtland on May 1, 1834, and the camp was ultimately disbanded on June 25, near Rush Creek in Missouri. (HC 2:64-114.) Some of their experiences included the following: the discovery of the skeletal remains of a "white Lamanite" named "Zelph"; an outbreak of cholera that afflicted sixty-eight persons and claimed fourteen lives, partly due to the rebellious spirit shown by some members of the camp; and the divine protection afforded the men when the elements preserved them from mobocracy. Upon arriving in Missouri, the Lord informed the Prophet Joseph, who was commander-in-chief of the expedition, that in consequence of transgression, the time for Zion's redemption was not yet at hand (D&C 105). Though many were disappointed, and some even looked upon the march as a failure, it had served a providential purpose. As Elder Neal A. Maxwell once said, "those who marched in Zion's Camp were not exploring the Missouri countryside but their own possibilities" (CR, Oct. 1976, p. 16). From this group came many of the men who were chosen to be the Apostles and other leaders of the early Church. D&C Encyclopedia, p. 658-59)

The Prophet recalled: “God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.” HC, 2:73. On 2 June 1834 the army crossed the Illinois River at Phillips Ferry. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. As the brethren left the hill, the Prophet inquired of the Lord and learned in an open vision: I discovered that the person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the eastern sea to the Rocky mountains. The curse was taken from Zelph, or, at least, in part—one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during a great struggle of the Lamanites and Nephites. (HC 2:79-80.)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 101

Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, December 16, 1833. HC 1: 458—464. At this time the saints who had gathered in Missouri were suffering great persecution. Mobs had driven them from their homes in Jackson County, and some of them had tried to establish themselves in Van

Buren County, but persecution followed them. The main body of the saints was at that time in Clay County, Missouri. Threats of death against individuals of the Church were many. The people had lost household furniture, clothing, livestock, and other personal property, and many of their crops had been destroyed. (The Prophet Joseph Smith learned of the Saints' grave situation from Elders Orson Hyde and John Gould when they returned to Kirtland from Missouri and from letters by Church leaders in Missouri. Joseph repeatedly petitioned the Lord for answers concerning the reasons for the Saints' sufferings. Earlier he wrote: "Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head" (Teachings of the Prophet Joseph Smith, 34). Finally, on 16 December 1833 he wrote, "I received the following . . ." (Smith, History of the Church, 1:458). Revelations of the Restoration, p. 729-30. Joseph Smith: Thursday night, the 31st of October [1833], gave the Saints in Zion abundant proof that no pledge on the part of their enemies, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a branch of the Church, west of the Blue, and unroofed and partly demolished ten dwelling houses; and amid the shrieks and screams of the women and children, whipped and beat in a savage and brutal manner, several of the men: while their horrid threats frightened women and children into the wilderness. . . . On the Friday night, the 1st of November, a party of the mob proceeded to attack a branch of the Church settled on the prairie, about twelve or fourteen miles from the town of Independence. . . . The same night, (Friday), another party in Independence commenced stoning houses, breaking down doors and windows and destroying furniture. . . . The same night a party from Independence met a party from west of the Blue, and made an attack upon a branch of the Church located at the Blue, about six miles from the village of Independence. Here they tore the roof from one dwelling and broke open another house; they found the owner, David Bennett, sick in bed, and beat him most inhumanly, swearing they would blow out his brains. They discharged a pistol at him, and the ball cut a deep gash across the top of his head. . . . Two . . . brethren called on Esquire Silver, in Independence, and asked him for a peace warrant, but he refused to issue one on account, as he afterwards declared, of his fears of the mob. . . . After the Saints had surrendered their arms [as demanded by Colonel Pitcher of the State Militia], which had been used only in self-defense, the tribes of Indians in time of war let loose upon women and children, could not have appeared more hideous and terrific, than did the companies of ruffians who went in various directions, well armed, on foot and on horseback, bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them, warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of these companies appeared the Reverend Isaac McCoy, with a gun upon his shoulder, ordering the Saints to leave the country forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions. On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. . . . Thursday, November 7th the shores of the Missouri river began to be lined on both sides of the ferry, with men, women and children; goods, wagons, boxes, chests, and provisions; while the ferrymen were busily employed in crossing them over. When night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their effects. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and the prejudiced

and ignorant bigot. . . . The Saints who fled from Jackson county, took refuge in the neighboring counties, chiefly in Clay county, the inhabitants of which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection. (HC 1:426-38, October-November, 1833.))

1—8, The saints are chastened and afflicted because of their transgressions; 9—15, The Lord's indignation shall fall upon the nations, but his people will be gathered and comforted; 16—21, Zion and her stakes shall be established; 22—31, The nature of life during the Millennium is set forth; 32—42, The saints shall be blessed and rewarded then; 43—62, Parable of the nobleman and the olive trees signifying the troubles and eventual redemption of Zion; 63—75, The saints are to continue their gathering together; 76—80, The Lord established the Constitution of the United States; 81—101, The saints are to importune for the redress of grievances, according to the parable of the woman and the unjust judge.

1 VERILY I say unto you, concerning your brethren who have been afflicted, and ^apersecuted, and ^bcast out from the land of their inheritance— (Joseph Fielding Smith: In the opening paragraphs of Sec. 101, the Lord declares that the afflictions which came upon them were the result of their own disobedience. CHMR, 2:215-16. Joseph Fielding Smith: Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph, Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. Doctrines of Salvation, 3:246)

2 I, the Lord, have suffered the ^aaffliction to come upon them, wherewith they have been afflicted, in consequence of their ^btransgressions; (Had the Lord not chastened the Saints for their transgressions, he would have denied justice. Earlier, he had warned: "Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire" (D&C 97:25-26). The Saints were responsible for their behavior. Parents contribute to the delinquency of their children when they warn them but then fail to follow through on their warning after their children's disobedience. The Lord is a caring parent. He did not condone the actions of the Missouri mobs, but neither did he excuse the transgressions of those who were called by his name. The strivings of the Spirit had not penetrated the hearts of the transgressors to turn them to the Lord. Like the children of Israel in Moses' day, they required chastening to teach them that only a pure people can build Zion. Revelations of the Restoration, p. 730)

3 Yet I will own them, (How merciful is the Lord!) and they shall be ^amine in that day when I shall come to make up my jewels.

4 Therefore, they must needs be ^achastened (to make pure by correction) and tried, even as ^bAbraham, (If we are to receive the blessings of Abraham, we must first have the faith of Abraham. Bible history accords no more soul- wrenching test than that given our ancient father when God commanded him to offer his son, Isaac, in place of a ram as a sacrifice. Surely every feeling of Abraham's heart must have cried out in protest and anguish. This cannot be so! This is not right! This violates every principle of heaven! And yet Abraham schooled his feelings and offered to the Lord not just his son but his own heart and soul. He held nothing back. All his hopes and dreams lay with Isaac upon an altar built to his God. In the providence of heaven, Abraham's hand was withheld. His son and his hopes were returned to him, and he received an inheritance that reaches to the endless bounds of eternity. Why was such a test necessary? Was it to amuse God or to bless Abraham? Of this there can be no question. To Abraham

was given the promise of eternal life and an endless seed. To him was given the promise that his posterity would find in its numbers all who would follow him as faithful witnesses of the God of heaven and all who would hold the priesthood and be called upon to declare the gospel of salvation to the nations of the earth. Abraham's faith was to become their faith, and his promises were to become their promises. Revelations of the Restoration, p. 730-31. George Q. Cannon: Here comes the command of God to this man [Abraham] who has been taught so scrupulously about the sinfulness of murder and human sacrifice, to do these very things. Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do [Abr. 1:22-23] ; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves, for it is most important that a man should know himself. He required Abraham to submit to this trial because he intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised. (CR, April 1899, pp. 66-67.) who was commanded to offer up his only son.

5 For all those who will not ^aendure chastening, but ^bdeny me, cannot be sanctified. (Harold B. Lee: "Some of us have been tried and have been tested until our very heart strings would seem to break. I have heard of persons dying with a broken heart, and I thought that was just a sort of poetic expression, but I learned that it could be a very real experience. I came near to that thing; but when I began to think of my own troubles, I thought of what the apostle Paul said of the Master, 'Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.' (Heb. 5:8, 9.) 'Don't be afraid of the testing and trials of life. Sometimes when you are going through the most severe tests, you will be nearer to God than you have any idea, for like the experience of the Master Himself in the temptation on the mount, in the Garden of Gethsemane, and on the cross at Calvary, the scriptures record, 'And, behold, angels came and ministered unto him.' (Matt. 4:11.) Sometimes that may happen to you in the midst of your trials." CR, Munich Germany Area Conference 1973, p. 114)

6 Behold, I say unto you, there were jarrings, and ^acontentions, and ^benvyings, and ^cstrifes, and ^dlustful and covetous desires among them; therefore by these things they polluted their inheritances. ("Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels" (Teachings of the Prophet Joseph Smith, 42). Orson F. Whitney: An attempt to rear the New Jerusalem was made in the summer of 1831, a colony approximating fifteen hundred men, women and children, settling for that purpose in Jackson County, Missouri (Sec. 45:64-71), upon lands purchased from the Federal Government. Ground was consecrated, and a City laid out, including the site for a Temple. But a lack of the perfect unity necessary on the part of these selected for this sacred task, prevented its accomplishment at that time: [Sec. 101:6, quoted.] Forewarned by the Prophet of what would result if these evils were not corrected [Sec. 84:54-59], the colonists did not as a whole pay sufficient heed to the admonition, and the Lord permitted their enemies to come upon them and drive them from "the goodly land." The Jackson County colonists, whatever their faults, were superior to the people who mobbed them and drove them from their homes, misinterpreting their motives and falsely accusing them of unfriendly acts or intentions toward the earlier settlers. The persecuted were better than the persecutors; but not good enough to completely carry out the high and holy purposes of Deity. It was in the autumn of 1833 that the "Mormon" colony was expelled from Jackson County. (Saturday Night Thoughts, 1921, pp. 181-82.))

7 They were slow to ^ahearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. (The Saints in Missouri reaped

as they had sown. They ignored the Lord's warnings and now he would ignore their petitions. Abinadi taught this principle to King Noah's people, saying, "Except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God. Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord" (Mosiah 11:23-25). Revelations of the Restoration, p. 731)

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their ^atrouble, of necessity they ^bfeel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with ^acompassion towards them. I will not utterly ^bcast them off; and in the day of ^cwrath I will remember mercy. (The Lord looked compassionately upon his children in their suffering. He had cleansed the inner vessel first, even though the outer vessel was more filthy by comparison. The Saints were first chastened for their transgressions, even though mob members in Jackson County were more filthy than the Saints. The day of judgment was not far distant for the Saints' enemies, as the Civil War would witness. Revelations of the Restoration, p. 731-32)

10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the ^asword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is ^afull.

12 And in that day all who are found upon the ^awatch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be ^agathered.

14 And all they who have ^amourned shall be comforted.

15 And all they who have given their ^alives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine ^ahands; be still and ^bknow that I am God.

17 ^aZion shall not be moved out of her place, notwithstanding her children are scattered. (Jackson County Missouri is the place of Zion. But for now we are scattered throughout the stakes of Zion throughout the world. The place of Zion remains the same, and in some future day the Saints of the Almighty will possess it. Revelations of the Restoration, p. 732. George Q. Cannon: The spot has been designated, and we look forward with peculiar feelings to repossessing that land. We expect when that day shall come that we will be a very different people to what we are today. . . . We expect that a society will be organized there that will be a pattern of heavenly society, that when Jesus and his heavenly beings who come with him are revealed in the clouds of heaven, their feelings will not be shocked by the change, for a society will be organized on the earth whose members will be prepared through the revelations of God to meet and associate with them, if not on terms of perfect equality, at least with some degree of equality. (JD, March 3, 1867, 11:336-37.))

18 They that remain, and are pure in heart, shall return, (George Q. Cannon: We are going back to Jackson county, Missouri, one of these days. . . . The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. (CR, April 1898, p. 14.)) and come to their ^ainheritances, they and their children, with ^bsongs of everlasting joy, to ^cbuild up the waste places of Zion— (Hyrum Andrus: Well, then, to return to the prophesying, when the time shall come that the Lord shall waste away this nation, he will give commandment to his people to return and possess their own inheritance which they purchased some forty-four years ago in the state of Missouri. We own a great deal of land there, which we paid our money for. We purchased land in Jackson, Clay, Caldwell, Davis and Ray counties in that State. That land was taken from us by mobocracy; we were

driven from it. We expect to go back there, and when we do we shall begin to carry out, in all its fullness, so far as we have understanding, the celestial law in regards to consecration. And what this people has will be put into the hands of the servants of God, and each one will receive his stewardship at their hands, without any law pertaining to their stewardships, and pertaining to the income and tithing thereof, and all will be fulfilled according to the letter of the law. Then this people will be united and then will be a commencement of the fulfillment of that prayer of our Saviour, repeated so frequently among all Christian nations, a portion of which says, "Thy will be done on earth as it is in heaven." That will be the nucleus or beginning of it, but there will be approximation to it, here in these mountains. [The great welfare program, I think, is probably a fulfillment of what Orson Pratt contemplated would come in developing Zion's economic principles here in the West.] We will learn a great many pure principles to enable us to carry out the law as far as we possibly can, under the circumstances that we are placed in here, but then [at the redemption] there will be a full execution of that law. Now that order of things will continue and will spread forth from that nucleolus in Jackson county and the western counties of Missouri and the eastern counties of Kansas where this people will be located, and it will spread abroad for hundreds and hundreds of miles, on the right hand and on the left, east, west, north and south from the great central city, and all the people will be required to execute the law on all their stewardships, and then there will be a oneness and a union which will continue, and it will spread wider and wider, and become greater and greater, until the desolate cities of the Gentiles will be inhabited by the Saints. Then will be fulfilled the prophecy of Isaiah in which he says, "Thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," for God will visit them in judgment, and there will be no owners left to occupy the country. Then the land will be filled up with Saints, these who will keep the celestial law; and they will receive their stewardship according to the appointment of heaven. Deseret Evening News 2 Oct 1875, p. 265. Doctrinal Themes of the Doctrine and Covenants.)

19 And all these things that the prophets might be fulfilled.

20 And, behold, there is none other ^aplace appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints— (James E. Talmage: "Zion shall yet be established on the chosen site; she "shall not be moved out of her place," and the pure in heart shall return "with songs of everlasting joy, to build up the waste places of Zion." Articles of Faith, p. 353)

21 Until the day cometh when there is found no more room for them; (Brigham Young: When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be a Zion. It will all be Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go into it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was. (JD, July 28, 1861, 9:138.)) and then I have other places which I will appoint unto them, and they shall be called ^astakes^{*}, for the curtains or the strength of Zion.

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should ^agather together, and ^bstand in holy places; (Our homes, stakes, the temples, if we are righteous, wherever we are.)

23 And ^aprepare for the revelation which is to come, when the ^bveil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall ^csee me together. (Anciently, a veil hung between the two holy chambers of the tabernacle (Exodus 26:31-33). Its presence in Herod's temple is supported by the statement in each of the synoptic gospels that at the time of Christ's death the veil of the temple was rent from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45). Christ, by his sacrificial death, opened a way for the faithful to enter the holiest place, meaning the celestial kingdom, "through the veil, that is to say, his flesh" (Hebrews 10:20). The present text, drawing on this imagery,

suggests that the veil separating us from the presence of the Lord will be rent, and all will be able to see what otherwise would remain hidden to them. Revelations of the Restoration, p. 733. Orson Pratt: Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together." It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. [Rev. 1:7.] It seems then that the second advent of the Son of God is to be something . . . accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. (JD, March 26, 1876, 18:170.)

24 And every ^acorruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be ^bconsumed; (Joseph Fielding Smith: Some members of the Church have an erroneous idea that when the millennium comes all the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium. Eventually, however, the knowledge of the Lord will cover the earth as waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. [Isa. 65:20.] When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves. (Doctrines of Salvation, 1954, 1:86-87.))

25 And also that of element shall ^amelt with fervent heat; and all things shall become ^bnew, that my knowledge and ^cglory may dwell upon all the ^dearth. (When the Lord comes again, "the earth will be renewed and receive its paradisiacal glory" (Article of Faith 10). Isaiah prophesied of "a new earth" during the Millennium (Isaiah 65:17). All that is corruptible—everything of a telestial order—will be destroyed, for a terrestrial or Edenic law will rule during the Millennium. This text affirms that when Adam fell, the whole earth fell— including everything in the plant and animal kingdoms. Prior to the fall of Adam there was neither death nor corruption of any sort in these kingdoms or in any other place in the world that Adam inhabited. With the return of Christ, all things will return to a state like that known in Eden. Revelations of the Restoration, p. 733)

26 And in that day the enmity of man, and the ^aenmity of beasts, yea, the ^benmity of all flesh, shall cease from before my face. (Men will learn peace, and all men and animals will live together in harmony. Further, "there will be no wild animals," explained Bruce R. McConkie. "The coyote will not stalk the deer, and the wolf will not kill the sheep, and all forms of life will be the friends and servants of men. "Isaiah gives us these poetically phrased particulars about animal life during the Millennium. 'The wolf and the lamb shall feed together,' he says, 'and the lion shall eat straw like the bullock.' Implicit in this pronouncement is the fact that man and all forms of life will be vegetarians in the coming day; the eating of meat will cease, because, for one thing, death as we know it ceases. There will be no shedding of blood, because man and beast are changed (quicken) and blood no longer flows in their veins. 'And dust shall be the serpent's meat,' meaning, as we suppose, that they shall no longer eat mice and vermin and animal life. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord' (Isaiah 65:25). And further: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and

the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adders'] den. They shall not hurt nor destroy in all my holy mountain' (Isaiah 11:6-9)" (Millennial Messiah, 658). Revelations of the Restoration, p. 733-34. Orson Pratt: It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness, will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing shall hurt or destroy in all the holy mountain of the Lord, all things becoming, in some measure, as when they were first created. (JD, June 23, 1878, 20:18.))

27 And in that day ^awhatsoever any man shall ask, it shall be given unto him.

28 And in that day ^aSatan shall not have power to tempt any man. (A change will come upon the inhabitants of the earth similar to that experienced by the three Nephite disciples who were translated. By revelation Mormon learned that "there was a change wrought upon them, insomuch that Satan could . . . not tempt them; and they were sanctified in the flesh, that they were holy" (3 Nephi 28:39).

Revelations of the Restoration, p. 734. Erastus Snow: This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his power and dominion over the hearts of the children of God for the space of a thousand years [Sec. 45:55; 101:28]; the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious. I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And temptations and evils that surround us on every hand shall be removed from them. . . . Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "this is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path, they will grow up without sickness, pain, or death. (JD, January 5, 1860, 7:355-56.))

29 And there shall be no ^asorrow because there is no death. (Those on the earth during the Millennium will be like the Three Nephites, for "there must needs be a change wrought upon their bodies, or else it needs be that they must taste of death; Therefore, that they might not taste of death there [will be] a change wrought upon their bodies, that they might not suffer pain nor sorrow" (3 Nephi 28:37-38).

Those living during the Millennium will live in a state akin to translation: their bodies will be changed so that they are not subject to disease or death as we know it. Revelations of the Restoration, p. 733)

30 In that day an ^ainfant shall not die until he is old; and his life shall be as the age of a tree (100 years);

31 And when he dies he shall not sleep, that is to say in the earth, but shall be ^achanged in the twinkling of an eye, and shall be ^bcaught up, and his rest shall be glorious. (No graves will be dug during the Millennium. Death and suffering as we now know them will not exist. The body and the spirit will no longer separate for a long period of time. For now the body returns to the dust while the spirit awaits in a world of spirits for the day of its reunion with a perfected body, but in that day the body will not see corruption, and the spirit will not go to a spirit world. The separation of body and spirit will be virtually instantaneous and their reunion inseparable. "Children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye" (D&C 63:51). The Lord told the Three Nephites: "Ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then

shall ye be blessed in the kingdom of my Father" (3 Nephi 28:8). Those changed "in the twinkling of an eye" will not remain on the earth. The Prophet Joseph Smith recorded: "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it" (Teachings of the Prophet Joseph Smith, 268). Some people will not be caught up after their death. Joseph taught, "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth" (Teachings of the Prophet Joseph Smith, 268-69). The wicked will not be caught up to a glorious rest. Isaiah prophesied that during the Millennium "there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isaiah 65:20). Elder Bruce R. McConkie explained: "Isaiah's description of life and death during the Millennium seems to preserve the concept that even then—even in that blessed day when Satan is bound and righteousness overflows— even then men are free to come out in open rebellion and, as sinners, suffer the fate reserved for the sons of perdition. Manifestly, they, being accursed, would die the death with which we are familiar, for their resurrection is destined to be in that final day when those shall come forth 'who shall remain filthy still' (D&C 88:102)" (Millennial Messiah, 646). Revelations of the Restoration, p. 735)

32 Yea, verily I say unto you, in that ^aday when the Lord shall come, he shall ^breveal all things—
33 Things which have passed, and ^ahidden things which no man knew, things of the ^bearth, by which it was made, and the purpose and the end thereof—

34 Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven. (During the Millennium the mysteries of creation will be revealed. It is apparent from these verses that men will not know the answers to questions concerning creation before that time. In large measure such questions will answer themselves. When we live in a terrestrial or paradisiacal world— a world in which there is no death, aging, decay, or disease— we will, by mere observation, be able to deduce much relative to the true nature of creation. This will be a world much like that known to Adam and Eve before the Fall. Whereas our earth now abides a telestial law, millennial earth will abide a much higher order. It is possible that many scientific conclusions based on our telestial order will have no meaning or relevance there. Until the day comes when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9), it would be wise for us to hearken to the counsel of Elder Harold B. Lee: "I appeal to you again as teachers, let's use those three precious words that ought to be used more often by teachers of religion, 'I don't know.' And we don't know very much because the Lord has not told us. We have these speculations, these theories that if you want to have them in your mind as something to ponder, and something that you never can find a full answer to, go ahead and think about them, but label them for what they are, and do not teach them as facts until the Lord tells us about the details, which presently must be considered in the realm of theory" (Teachings of Harold B. Lee, 456). Revelations of the Restoration, p. 736)

35 And all they who suffer ^apersecution for my name, and endure in faith, though they are called to lay down their lives for my ^bsake yet shall they partake of all this glory. (Harold B. Lee: Heber C. Kimball wrote this: "Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these sayings, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand." CR, Oct 1955, p. 56-57)

36 Wherefore, ^afear not even unto death; for in this world your joy is not full, but in me your ^bjoy is full.

37 Therefore, care not for the body, neither the life of the body; but care for the ^asoul, and for the life of the soul.

38 And ^aseek the face of the Lord always, that in ^bpatience ye may possess your souls, and ye shall have eternal life.

39 When men are called unto mine ^aeverlasting gospel, and covenant with an everlasting covenant, they are accounted as the ^bsalt of the earth and the savor of men; (Orson F. Whitney: What was the character of the early converts to "Mormonism"? They were stigmatized as ignorant and malicious. It was ignorance and malice that so stigmatized them. "Scum of the earth," "offscourings of civilization"—these were some of the pet names bestowed upon them by their enemies. How utterly unjust, how grotesquely misapplied these epithets, must be apparent to everyone who has any knowledge of the facts. The great Charles Dickens, then a reporter on a London newspaper, after visiting an emigrant ship anchored in the Thames, a ship loaded with Latter-day Saints and about to sail for America, described them as "in their degree the pick and flower of England." And if that be true of England, it is true of America, and true of all the countries from which the Saints of latter days have come. As a matter of fact, they were among the best men and women of their time. Many were descended from the Pilgrims and the Patriots who founded this Nation, and in their veins, as sons and daughters of Israel, flowed the blood of priests and kings, illustrious through a thousand generations. (CR, April 1929, pp. 112-13.))

40 They are called to be the savor (We keep the savor by keeping our covenants.) of men; therefore, if that ^asalt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. (Salt that has lost its savor, we are told, is good for nothing but to be cast out and trodden under foot. Salt does not dissipate with age; it carries no expiration date. Savor is lost through mixture and contamination— only diluting salt with impure substances can cause it to lose its capacity to season food. Revelations of the Restoration, p. 736. Elder Carlos E. Asay: When the Lord used the expression "savor of men," he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of those who would share by covenant his priesthood power. He was speaking of you and me. A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination. When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor. When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor. When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor. Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts. King Benjamin cautioned, "Watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God" (Mosiah 4:30). I would offer these simple guidelines, especially to the young men, as the means to preserve one's savor: If it is not clean, do not think it; if it is not true, do not speak it; if it is not good, do not do it (see Marcus Aurelius, "The Meditations of Marcus Aurelius," in The Harvard Classics, Charles W. Eliot, ed., New York: P. F. Collier and Son, 1909, p. 211). CR, Apr 1980, p. 60-61)

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be ^achastened—

42 He that ^aexalteth himself shall be abased, and he that ^babaseth himself shall be exalted.

43 And now, I will show unto you a parable, that you may know my will concerning the ^aredemption of Zion. (In this parable the Lord is the nobleman and his vineyard is Zion, or Jackson County, Missouri. The servants are the Saints who have settled in Zion, and their settlements are the olive trees. Had they built the tower—or temple— as directed, it would have been a spiritual watchtower. From it Church leaders could have seen by revelation the movements of the enemy from afar and gained foreknowledge that would have saved Zion when the enemy attacked. But because the Saints had a spirit of discord,

they were unable to build either the temple or Zion. The parable states that all things will be fulfilled "after many days" (v. 62), indicating that a long period of time will pass before the redemption of Zion. Though Zion was not redeemed at the time of Zion's Camp, we may look for its redemption in the due time of the Lord (D&C 136:18). Revelations of the Restoration, p. 737-38)

44 A certain ^anobleman (the Lord) had a spot of land (Jackson County Missouri), very choice; and he said unto his servants (the Saints who settled in Zion): Go ye unto my ^bvineyard, even upon this very choice piece of land, and plant twelve olive-trees (settlements);

45 And set ^awatchmen round about them, and build a tower (the Temple), that one may overlook the land round about, to be a watchman (the Prophet) upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.

46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower. (They dedicated the land for the temple. The Kirtland Temple had not yet been built.)

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? (They procrastinated building the Temple.)

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very ^aslothful, and they hearkened not unto the commandments of their lord.

51 And the enemy (the mobs) came by night, and broke down the ^ahedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. (The Saints were driven from Missouri)

52 Now, behold, the nobleman, the lord of the ^avineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a ^awatchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; (If the temple had been built, the Saints would have been endowed and able to receive revelation to know the intent of the enemy) and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55 And the lord of the vineyard said unto one of his ^aservants: (Joseph Smith) Go and gather together the residue of my servants, and take ^ball the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; (This army was to become Zion's camp)

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. (This was the march of the 200 to redeem Zion)

57 Therefore, get ye straightway unto my land; break down the ^awalls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, ^aavenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61 And this shall be my seal and ^ablessing upon you—a faithful and ^bwise steward in the midst of mine house, a ^cruler in my kingdom.

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and ^aafter

many days (the redemption of Zion was not to be in Joseph Smith's day, but prior to the Second Coming) all things were fulfilled.

63 Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are ^awilling to be guided in a right and proper way for their salvation—

64 That the work of the ^agathering together of my saints may continue (The Stakes of Zion will continue to grow and be numbered throughout the world), that I may build them up unto my name upon ^bholy places; for the time of ^charvest is come, and my word must needs be ^dfulfilled. (The gathering to the holy places, or stakes of Zion, is likened to wheat that is gathered in bundles. After the wheat has ripened, it is gathered together and bound. Likewise, as the kingdom gains sufficient strength throughout the world, stakes are organized. This is done in preparation for the redemption of Zion in Independence, Missouri, and for the burning of the earth at the Second Coming. The gathering embraces participation in the ordinances of salvation. As the work of the Lord spreads throughout the world, many stakes will yet be organized and many temples will be built wherein the faithful will be "secured in the garners to possess eternal life" (v. 65). Revelations of the Restoration, p. 738. Dr. Sidney B. Sperry's insights into the meaning of the parable are valuable. In his Compendium, he noted: "It would seem that the parable is to be interpreted in this way: the nobleman is the Lord, whose choice land in His vineyard is Zion in Missouri. The places where the Saints live in Zion are the olive trees. The servants are the Latter-day Saint settlers, and the watchmen are their officers in the Church. While yet building in Zion, they become at variance with each other and do not build the tower or Temple whose site had been dedicated as early as 3 August 1831. Had they built it as directed, it would have been a spiritual refuge for them, for from it the Lord's watchmen could have seen by revelation the movements of the enemy from afar. This foreknowledge would have saved them and their hard work when the enemy made his assault. "But the Saints in Missouri were slothful, lax, and asleep. The enemy came, and the Missouri persecutions were the result. The Lord's people were scattered and much of their labors wasted. The Almighty rebuked His people, as we have already seen, but He commanded one of His servants (vs. 55), Joseph Smith (103:21), to gather the 'strength of Mine house' and rescue His lands and possessions gathered against them. "Subsequently, the Prophet and his brethren in the famous Zion's Camp did go to Missouri in 1834 in an attempt to carry out the terms of the parable. Before they went, additional revelation was received (see 103:21-28) concerning the redemption of Zion. The brethren were instructed to try to buy land in Missouri, not to use force; and if the enemy came against them, they were to bring a curse upon them. Zion was not redeemed at that time, but we may look for it in the not-too-distant future. Verily, it will be redeemed when the Lord wills it." Compendium, p. 521-22)

65 Therefore, I must gather together my people, according to the parable of the wheat and the ^atares, that the wheat may be secured in the garners (temples) to possess eternal life, and be crowned with celestial ^bglory, when I shall come in the kingdom of my Father to reward every man according as his work shall be; (Franklin D. Richards: Oh, blessed be the name of the Lord . . . that he caused us to be roused up out of our homes and sent out into these mountains before that war of the Rebellion [Sec. 87:1-3] came upon us. Oh, how we hated to go! But how true the Lord made His word to come out when He said, "My people shall be willing in the day of my power." He knew how to make us willing, although it took mobs to come upon us and kill our brethren, the Prophets. (CR, October 1898, p. 32.))

66 While the ^atares shall be bound in bundles, and their bands made strong, that they may be ^bburned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. (The stakes of Zion)

68 Nevertheless, as I have said unto you in a former commandment, let not your ^agathering be in haste, nor by flight; but let all things be prepared before you.

69 And in order that all things be prepared before you, observe the commandment which I have given concerning these things—

70 Which saith, or teacheth, to ^apurchase all the lands with money, which can be purchased for money,

in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints;

71 All the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

72 Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in ^ahaste; and observe to have all things prepared before you. (During the few years immediately following this revelation, failure to abide the Lord's counsel in these verses led to many Saints gathering far too quickly in Kirtland, Ohio. The large numbers gathering to Kirtland led to rising real estate prices as the demand for property increased. The possibility of becoming rich tempted the Saints with speculative land ventures. Covetousness entered the Church and infected members of even the presiding quorums with its debilitating spirit. A similar scenario occurred in northern Missouri, resulting in the Saints' being sorely tried by opportunities to seek riches in real estate. John Whitmer and W. W. Phelps, members of the presidency of the Church at Far West, embezzled Church funds to purchase lands, hoping to make a profit selling the land to the gathering Saints. Their covetous desires took them out of the Church; both were excommunicated. Revelations of the Restoration, p. 738-39)

73 And let honorable men be appointed, even ^awise men, and send them to purchase these lands.

74 And the churches in the ^aeastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion. (Lorenzo Snow: We will have to meet them [persecutions] in the future if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. . . . They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. It was decreed of the Almighty that that land should be purchased, as I have read to you. [Sec. 63:29-31.] I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President [Brigham] Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life, but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never, worlds without end. But the Latter-day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. (CR, October 1899, pp. 26-27.))

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, ^awilling to hearken to my voice.

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77 According to the laws and ^aconstitution of the people, which I have suffered to be established, and should be maintained for the ^brights and protection of all flesh, (Charles W. Penrose: 80In section 101 the Lord speaks about the constitution of this land. He says it was framed by wise men whom he raised up for that very purpose. What for? To maintain the rights and privileges "of all flesh." Not alone the people of this land. The principles of that great instrument are to go forth to the nations, and the time will come when they will prevail, just as sure as the sun shines even when it appears to be in darkness and the clouds are over it. And the Lord says, concerning the works of those great men, "And redeemed the land by the shedding of blood." Shedding of blood! Does the Lord permit the shedding of blood and justify it? Yes, sometimes he does. Was not the war of independence of this country justifiable? [1 Nephi 13:17-19.] Were not the rights and privileges of the people of this land trampled under foot, and

did they not rise in their might and the God of Battles strengthen their arms and they went forth to victory and brought liberty, not only to themselves and their immediate families, but to hosts of people from down-trodden Europe who are rejoicing today under the Stars and Stripes with liberty of conscience and liberty of speech and liberty of action within proper guidance and direction of righteous law. These principles are to go forth to all flesh. Don't forget it. The time will come when they will be carried to all the nations of the earth and they will be delivered from tyrants and oppressors. (CR, April 1917, p. 20.)) according to just and holy principles;

78 That every man may act in doctrine and principle pertaining to futurity, according to the moral^a agency (A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot knowingly do things that are wrong. They are not, however, moral agents because they do not have power to act or to change their behavior based on an understanding of right and wrong. The more mature children are, the greater their agency. They grow into the ability to act for themselves and to make their own choices. Similarly, as we grow in intelligence (light and knowledge), obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is to increase in agency. God is the perfect example of a moral agent. No one has greater power to act in a responsible and moral manner than he. Salvation can only be granted to moral agents. Only moral agents have the ability to distinguish between right and wrong, and they alone have the capacity to be righteous. Revelations of the Restoration, p. 739-40) which I have given unto him, that every man may be^b accountable for his own sins in the day of^c judgment. (Without freedom of religion, there is no salvation. The war in heaven raged over the principle of free choice (Moses 4:1-3). Governments that restrict their citizens' freedom of choice do so under satanic influence. The Lord foreordained the establishment of a nation that granted freedom of religion in the latter days. He fired the heart of Columbus to set out to sea in a quest that brought knowledge of the ancient promised land to Europeans. He inspired men and women to seek religious liberty and planted in their breasts the desire to seek that freedom in the Americas. He sent to mortality choice spirits who craved freedom of conscience for all mankind so they could exert their influence in establishing laws guaranteeing freedom to all citizens. President Ezra Taft Benson explained: "Before the gospel could again shine forth its resplendent light, religious and political freedom first had to be restored. This land had been preserved as a continent apart from the religious oppression, tyranny, and intolerance of Europe. In time, emigrants came to the new land and established colonies. By and large, they were a God-fearing people. A war was fought for their independence, and by God's intervention, victory was achieved. (See 1 Nephi 13:16-19.) By that same omnipotent power the Constitution was born (see D&C 101:80), which guaranteed religious and political liberty (see D&C 98:5-8). Only then was the time propitious for the kingdom of God—that 'stone cut out without hands' to be restored (see Daniel 2:34)" (Teachings of Ezra Taft Benson, 109). Revelations of the Restoration, p. 739)

79 Therefore, it is not right that any man should be in^a bondage one to another.

80 And for this purpose have I established the^a Constitution of this land, (Joseph Smith: . . . 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 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. (HC 3:304, March 25, 1839.)) by the hands of wise men whom I raised up unto this very purpose (Wilford Woodruff: I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of

Independence, with General [George] Washington, called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. Men are here, I believe, that know of this, Brother J. D. T. McAllister, David H. Cannon and James G. Bleak. Brother McAllister baptized me for all those men and then I told those brethren that it was their duty to go into the Temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony, because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way. (CR, April 1898, pp. 89-90.), and redeemed the land by the shedding of blood. ("In recognizing God as the source of their rights," taught President Ezra Taft Benson, "the Founding Fathers declared Him to be the ultimate authority for their basis of law. This led them to the conviction that people do not make law but merely acknowledge preexisting law, giving it specific application. The Constitution was conceived to be such an expression of higher law. And when their work was done, James Madison wrote: 'It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief in the critical stage of the revolution' (The Federalist, no. 37)" (Constitution: A Heavenly Banner, 23). Wise men whom I raised up unto this very purpose. Brigham Young declared: "We consider that the men in the Revolution were inspired, by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater freedom, a basis of self-government allowing the free exercise of religious worship. It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle, but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations, the blessing of a free and independent government" (Journal of Discourses, 2:170). Revelations of the Restoration, p. 740-41. J. Reuben Clark, Jr.: While the Saints were still undergoing suffering in Missouri, and after they had suffered much from the mobs who were driving them from their homes, and mistreating and maltreating them, the Lord gave a revelation to the Church, in the course of which he said (I am reading from Section 101 of the Doctrine and Covenants): [v. 76, quoted.] Notwithstanding all their sufferings, the Lord directs that they shall still have a loyalty to the rule of law. The revelation continues: [Sec. 101:77-78, quoted.] The Lord is here declaring the scope and fundamental principle of the Constitution of the United States: [Sec. 101:79-80, quoted.] To me . . . that statement of the Lord, "I have established the Constitution of this land," puts the Constitution of the United States in the position in which it would be if it were written in the book of Doctrine and Covenants itself. This makes the Constitution the word of the Lord to us. That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority. The first Congress of the United States, when it began to consider the operations of the government under the Constitution, became impressed that there was not in that document, as originally drawn, any so-called Bill of Rights; there were in the document no provisions which should keep the people free, which should protect them in their daily lives, nor guarantee to them the great liberties which the Declaration of Independence declared were the heritage of men. Accordingly this Congress proposed to the original states the first ten amendments to the Constitution, and it is significant, I am sure, of the influence which the Lord was at that time bringing to bear upon the minds of men, that the very first clause of the very first amendment declared: Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have

suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, our religion, our worship, our belief and faith in God. . . . We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions. (CR, April 1935, pp. 93-94.) Joseph Fielding Smith: The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde: "I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of the Church." I believe this is about the language, as nearly as I can recollect it." (JD 6:152.) (CR, April 1950, p. 159.))

81 Now, unto what shall I liken the children of Zion? I will liken them unto the ^aparable of the woman and the unjust judge, for men ought always to ^bpray and not to faint, which saith—

82 There was in a city a judge which feared not God, neither regarded man.

83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion.

86 Let them importune at the ^afeet of the judge;

87 And if he heed them not, let them importune at the feet of the governor;

88 And if the governor heed them not, let them importune at the feet of the president; (Joseph Smith will visit President Van Buren in 1839)

89 And if the president heed them not, then will the Lord arise and come forth out of his ^ahiding place, and in his fury vex the nation; (The cold disregard of human rights among government officials who rejected the Latter-day Saint appeal for redress in Missouri did much to bring about the Civil War. Revelations of the Restoration, p. 741)

90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and ^aunjust ^bstewards, and appoint them their portion among ^chypocrites, and ^dunbelievers;

91 Even in outer darkness, where there is ^aweeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be ^amerciful unto them, that these things may not come upon them.

93 What I have said unto you must needs be, that all men may be left without ^aexcuse; ("The Saints were also to carry their grievances to the proper tribunals and seek for redress of their wrongs. This was a very necessary step, and when the Saints did this and were denied their civil and religious rights, those officials were left without excuse and the judgments of the Almighty which later came upon them during the Civil War, were justified. . . . "Since there is a just law of retribution, as fixed and eternal as are other laws of the Almighty [Sec. 6:33; 2 Cor. 9:6], the day must come when there shall be adjustments made before a Just Magistrate who will not be cowed by the threats of mobs." (Joseph Fielding Smith, CHMR 2:218, 224.))

94 That wise men and rulers may hear and know that which they have never ^aconsidered;

95 That I may proceed to bring to pass my act, my ^astrange act, and perform my work, my strange work, that men may ^bdiscern between the righteous and the wicked, saith your God.

96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my ^astorehouse, which I have appointed unto my people, into the hands of mine enemies.

97 Let not that which I have appointed be polluted by mine enemies, by the consent of those who ^acall

themselves after my name;

98 For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations.

99 Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. (The Prophet Joseph Smith wrote to the Saints in Missouri: "It is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that ye retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night" (Teachings of the Prophet Joseph Smith, 35-36). Revelations of the Restoration, p. 741)

100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they ^ashall dwell thereon.

101 They shall build, and another shall not ^ainherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

SECTION 103

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 24, 1834. HC 2: 36—39. This revelation was received after the arrival in Kirtland, Ohio, of Parley P. Pratt and Lyman Wight, who had come from Missouri to counsel with the Prophet as to the relief and restoration of the saints to their lands in Jackson County.

1—4, Why the Lord permitted the saints in Jackson County to be persecuted; 5—10, The saints shall prevail if they keep the commandments; 11—20, The redemption of Zion shall come by power, and the Lord will go before his people; 21—28, The saints are to gather in Zion, and those who lay down their lives shall find them again; 29—40, Various brethren are called to organize Zion's Camp and go to Zion; they are promised victory if they are faithful.

1 VERILY I say unto you, my friends, behold, I will give unto you a revelation and commandment, that you may know how to ^aact in the discharge of your duties concerning the salvation and ^bredemption of your brethren, who have been scattered on the land of Zion;

2 Being ^adriven and smitten by the hands of mine enemies, on whom I will pour out my ^bwrath without measure in mine own time. (Civil War)

3 For I have suffered them thus far, that they might ^afill up the measure of their iniquities, that their cup might be full; (We learn by revelation that the Lord allows atrocities on the part of wicked people that they might merit the judgment he has in store for them. When the wicked inhabitants of Ammonihah destroyed faithful women and children by fire, Amulek asked Alma whether they should exercise power to save them. "The Spirit constraineth me that I must not stretch forth mine hand;" answered Alma, "for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day" (Alma 14:11).

The wicked determine the severity of their own suffering. The Lord has declared that "the things which they are willing to bring upon others, and love to have others suffer" will come upon them "to the very uttermost" (D&C 121:13). Revelations of the Restoration, p. 749-50)

4 And that those who call themselves after my name might be ^achastened for a little season with a sore and grievous chastisement, because they did not ^bhearken altogether unto the precepts and commandments which I gave unto them.

5 But verily I say unto you, that I have decreed a decree which my people shall ^arealize, inasmuch as they hearken from this very hour unto the ^bcounsel which I, the Lord their God, shall give unto them. (Melvin J. Ballard: There is another message found in the 103rd Section of the book of Doctrine and Covenants, which was given in the darkest hour of the Church, at a time when the Saints had been exiled from Missouri. They were in dire distress, many had turned away, and then the Lord said: [Sec. 103:5.] How wonderful the promise! It is all conditional. I want to focus your attention upon the conditions: [Sec. 103:5-7, quoted.] These conditions we must comply with; . . . we must adhere to the word of the Lord as given to this people, to observe to keep the commandments, to keep the Word of Wisdom. [Sec. 89.] You young people, we are not asking you to give up your tobacco, your liquor, and your other evil practices, immorality, just to punish you or deny you what you think you ought to have as privileges. We see your destiny, but we know you cannot go forward to that destiny, to carry the work of the Almighty to the triumphant victory over the nations of the earth, unless you adhere to the Lord's plan. If you do subscribe to it, if you do pay your tithes and offerings, if you do adhere to the Word of Wisdom, if you adhere in loyalty to this Church, there is no power on earth, nor in hell, that can stop this people from marching on to their glorious destiny, to be the light of the world, and to win the world ultimately to Christ. When that day comes—for only through him can peace come—then will swords be beaten into plowshares, and spears into pruninghooks. [Isa. 2:4.] (CR, October 1938, p. 108.))

6 Behold they shall, for I have decreed it, begin to ^aprevail against mine ^benemies from this very hour.

7 And by ^ahearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the ^bkingdoms of the world are subdued under my feet, and the earth is ^cgiven^c unto the saints, to ^dpossess it forever and ever.

8 But inasmuch as they ^akeep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

9 For they were set to be a ^alight unto the world, and to be the ^bsaviors of men;

10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. (To follow the counsel of the Lord is to enjoy the protection of the Lord; to refuse his counsel is to become the heir of all the sorrows and difficulties from which the Lord seeks to protect them. Revelations of the Restoration, p. 750)

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the ^alands of their inheritances, (Orson F. Whitney: "Will our mission end here [in Utah]? Is the State of Utah the proper monument to the 'Mormon' people? No. . . . The monument to 'Mormonism' will stand in Jackson County, [Missouri]. There the great City will be built: There Zion will arise and shine, 'the joy of the whole Earth,' and there the Lord will come to His temple in His own time, when His people shall have made the required preparation." Commentary, p. 147. President Joseph Fielding Smith declared that "the center place, where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County." Doctrines of Salvation, 3:72. Elder Bruce R. McConkie commented in 1982: "There is no present call for the saints to purchase land or to live in Jackson County or in any place connected therewith. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come . . . that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places." Millennial Messiah, p. 294) and

shall ^bbuild up the waste places of Zion.

12 For after ^amuch tribulation, as I have said unto you in a former commandment, cometh the blessing. (The redemption of Zion will come only when the Saints are worthy of the Lord's divine power. On 21 January 1836, after attending to the ordinance of anointing in the upper west school room of the Kirtland Temple, the Prophet Joseph Smith recorded that he the redemption of Zion. . . . My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw" (Smith, History of the Church, 2:381). It is also important to note that throughout all of the revelations concerning inheritances in Zion the Lord indicated that the Saints were to obtain them by purchase (D&C 42:35; 45:65-66; 48:4-5; 57:4-6; 58:49-52; 63:27-30; 101:70-71; 103:23; 105:28-30). Revelations of the Restoration, p. 751)

13 Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down.

14 Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances.

15 Behold, I say unto you, the ^aredemption of Zion must needs come by power; (Orson Pratt: I expect that when the Lord leads forth His people to build up the city of Zion, His presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. . . . We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people . . . and his people will go forth and build up Zion according to celestial law. Will not this produce terror upon all the nations of the earth? Will not the armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and His angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth. (JD, March 9, 1873, 15:364.) Brigham Young: Before we were driven out of Missouri I had a vision, if I would dare to say that I had a vision, and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. JD, 6:16-17. Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. Brigham Young: "Remarks have been made as to our staying here in the Rockies. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains for ever and for ever, worlds without end, and a portion of the Priesthood will go and redeem and build up the Center Stake of Zion." JD, 6:16-17)

16 Therefore, I will raise up unto my people a man, who shall ^alead them like as Moses led the children of Israel. (John A. Widtsoe: In the early days of the Church, persecution raged against the Saints in Jackson County, Missouri. For the comfort of the people, the Lord gave several revelations. In one He promised, "I will raise up unto my people a man who shall lead them like as Moses led the children of Israel." [D&C 103:16.] There have been misguided men who have declared themselves to be this man "like as Moses." Yet, the meaning as set forth in the scriptures, is very simple. In modern revelation the President of the Church is frequently compared to Moses. Soon after the organization of the Church, the Lord said, "no one shall be appointed to receive commandments and revelations in this Church excepting my servant, Joseph Smith, Jun., for he receiveth them even as Moses." [D&C 28:2.] In one of the great revelations upon Priesthood, this is more specifically expressed: "The duty of the President of

the office of the High Priesthood is to preside over the whole church, and to be like unto Moses." [D&C 107:91.] The discussion of this question among the Saints, led to the following statement in the Times and Seasons (6:922) by John Taylor, then the editor: "The President (of the Church) stands in the Church as Moses did the children of Israel, according to the revelations." The man like unto Moses in the Church is the President of the Church. (Evidences and Reconciliations, 1943, p. 197.)

17 For ye are the children of Israel, and of the ^aseed of Abraham, and ye must needs be ^bled out of ^cbondage by power, and with a stretched-out arm.

18 And as your fathers were ^aled at the first, even so shall the redemption of Zion be. (The initial thought upon reading such a prophesy is that a modern Moses will lead the army of Israel back to their promised inheritance, with the powers of heaven attending as they did Moses at the parting of the Red Sea, bringing water from a rock, and feeding the people with manna from heaven. Such thinking, however, misses the point of this and the attendant revelations that deal with the eventual redemption of Zion. Moses took his people to Sinai and there sought to sanctify them that they might stand in the presence of their God. His people, however, proved themselves emotionally, mentally, and spiritually unready for such an experience and refused it. The Lord in response took from them the Melchizedek, or higher, Priesthood with its attendant ordinances and blessings. They were then consigned to wander in the wilderness for forty years before a new generation could arise with sufficient faith to follow their leaders into the promised land. In likening the events of our day to those of Moses' day, we as a people still appear unwilling and unready to redeem Zion. We have not yet sanctified ourselves that we might stand in the presence of God, and we have not obtained the discipline and faith necessary to live the law of consecration. When a sanctified generation comes, the Lord will call a modern Moses who will lead the armies of Israel with the same power in his priesthood as that known to his ancient counterpart from whom we received the keys of the gathering of Israel. Revelations of the Restoration, p. 751-52)

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine ^aangel shall go up before you, but not my ^bpresence.

20 But I say unto you: Mine ^aangels shall go up before you, and also my ^bpresence, and in time ye shall ^cpossess the goodly land. (Joseph Fielding Smith: "It appears from this declaration that the redemption of Zion was not to come immediately," explained Joseph Fielding Smith, "but was to be postponed to some future day. Moreover, that day would not come until the members of the Church were willing to keep their covenants and walk unitedly, for until the members of the Church learn to walk in full accord and in obedience with all of the commandments, this day cannot come. It may be necessary in order to bring this to pass for the Lord to use drastic measures and cleanse the Church from everything that offends. This he has promised to do when he is ready to redeem Zion" (Church History and Modern Revelation, 1:484). Orson Pratt: "When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.' (JD 15:361.)")

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the ^aman to whom I likened the servant to whom the Lord of the ^bvineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto the ^astrength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

23 And let all the churches send up wise men with their moneys, and ^apurchase lands even as I have commanded them.

24 And inasmuch as mine enemies come against you to drive you from my goodly ^aland, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have

brought before me against them, ye shall curse them;

25 And whomsoever ye ^acurse, I will curse, and ye shall avenge me of mine enemies.

26 And my presence shall be with you even in ^aavenging me of mine enemies, unto the third and fourth generation of them that hate me.

27 Let no man be afraid to lay down his ^alife for my sake; for whoso ^blayeth down his life for my sake shall find it again.

28 And whoso is not willing to lay down his life for my sake is not my disciple.

29 It is my will that my servant ^aSidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion.

30 It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the ^astrength of my house.

31 Behold this is my will; ask and ye shall receive; but men do ^anot always do my will.

32 Therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred.

33 And if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. (They had a group of 207 men, 11 women and 11 children)

34 But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion.

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my people, and organize my kingdom upon the ^aconsecrated land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you.

36 All victory and glory is brought to pass unto you through your ^adiligence, faithfulness, and ^bprayers of faith.

37 Let my servant Parley P. Pratt journey with my servant Joseph Smith, Jun.

38 Let my servant Lyman Wight journey with my servant Sidney Rigdon.

39 Let my servant Hyrum Smith journey with my servant Frederick G. Williams.

40 Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, Jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen.

SECTION 105

Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. HC 2: 108—111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation. (During the spring of 1834 Joseph Smith led an army of more than two hundred of his brethren, known as Zion's Camp, from Kirtland, Ohio, to Clay County, Missouri— a distance of one thousand miles. Their objective was to help the Missouri Saints reclaim their homes and property in Jackson County, from which they had been driven by mobs (D&C 103). While the Prophet's party was encamped on Fishing River, he received this revelation. Zion's Camp left Kirtland on 5 May 1834 with a pledge from Governor Dunklin of Missouri that the state would give those who had been driven from their homes and lands a military escort back to reclaim that which was rightfully theirs. The plan was published and sent to the eastern branches of the

Church. Zion's Camp crossed the Mississippi River in early June, arriving at the Salt River Branch of the Church in Monroe County, Missouri, on 7 June 1834. After a short rest there the camp resumed its march on 12 June. Three days later Orson Hyde and Parley P. Pratt brought the message to the camp that Governor Dunklin was refusing to fulfill his promise to help the Saints reclaim their homes, which he did to avert action he believed would escalate into civil war. Because Zion's Camp was intended only to work in concert with the authority of the state, the governor's refusal frustrated the camp's designs. As a result, the camp moved to Clay County, where the refugees from Jackson County had gathered to consider what to do. The Prophet received this revelation after their arrival in that county. Revelations of the Restoration, p. 767)

1—5, Zion shall be built up by conformity to celestial law; 6—13, Redemption of Zion deferred for a little season; 14—19, The Lord will fight the battles of Zion; 20—26, The saints are to be wise and not boast of mighty works as they gather; 27—30, Lands in Jackson and adjoining counties should be purchased; 31—34, The elders are to receive an endowment in the House of the Lord in Kirtland; 35—37, Saints who are both called and chosen shall be sanctified; 38—41, Saints are to lift an ensign of peace to the world.

1 VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the ^aredemption of mine afflicted people—

2 Behold, I say unto you, were it not for the ^atransgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them; (In contrast to these teachings, some of the Saints in Missouri would not even care for the sick of Zion's Camp. An example of this disobedience occurred shortly before the camp disbanded. At the end of their thousand-mile journey, the men of Zion's Camp stayed temporarily on the land of a Brother Burgett. Heber C. Kimball said: "While we were here, the brethren being in want of some refreshment, Brother Luke Johnson went to Brother Burgett to get a fowl, asking him for one to make a broth for Elder Wilcox and others [who were stricken with cholera]; but Brother Burgett denied him it, saying, 'In a few days we expect to return back into Jackson County, and I shall want them when I get there.' When Brother Johnson returned he was so angry at Burgett for refusing him, he said, 'I have a great mind to take my rifle and go back and shoot his horse.' I told Luke to never mind; that such actions never fail to bring their reward. "Judge how we felt, after having left the society of our beloved families, taking our lives in our hands and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup for brethren in the agonies of death. Such things never fail to bring their reward, and it would do well for the Saints never to turn away a brother who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves" (Whitney, Life of Heber C. Kimball, 62). Revelations of the Restoration, p. 768)

4 And are not ^aunited according to the union required by the law of the celestial kingdom; (Brigham Young: "The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings— that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in the eternal burnings with the Father and Ruler of the universe" (Journal of Discourses, 7:276).)

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom;

otherwise I cannot receive her unto myself. (Zion is a celestial city; it is the earthly abode of the Lord. Zion can be built upon only one standard: those that inhabit her must be worthy to behold the face of the Lord. Before this earth can be "crowned with glory, even with the presence of God the Father" (D&C 88:19), cities of Zion must fill the breadth and width of her lands. Each time a stake of Zion was organized under the direction of Joseph Smith, a city of Zion was prepared to which the Saints were to gather. The next phase of establishing Zion is that of perfecting the Saints who live within the geographical boundaries of a stake. The earth cannot roll back into the presence of God until we have learned to build a celestial kingdom founded on the laws given by the Lord to sanctify and purify us. The labor is spiritual in nature and made possible through the atoning blood of Jesus Christ. Each individual citizen of Zion must be washed clean and be able to abide the law of a celestial kingdom (D&C 88:22). Revelations of the Restoration, p. 769)

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer. (Melvin J. Ballard: The other great responsibility that rests upon the priesthood of this Church, and all the members of the Church, is that we shall sanctify ourselves and our sons and daughters, and preserve that which the Lord has given us; so that we may establish here a people who shall be an ensign and a pattern, an example to the world as well as to prepare the people for the coming of the Redeemer to live among men in the flesh. I wish to read a few words from the 105th section of the Doctrine and Covenants. [Sec. 105:1-6, quoted.] Now . . . I rejoice that, notwithstanding we are in the midst of these chastisements not because perhaps, of any deliberate wickedness on the part of the people but because many of us have heard the warning voice of the shepherd of Israel, but have not heeded that warning voice, I want to say to you that there is no plan devised for the solution of these vexing problems that are now before us and before the world; there is no plan devised that shall succeed, except the plan that our God has given to this people. . . . I rejoice, notwithstanding we are occasionally in need of chastisement, that we are not going to fail. (CR, October 1921, pp. 98-99.))

7 I speak not concerning those who are appointed to lead my people, who are the ^afirst elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will ^adeliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys. (The phrase "churches abroad" refers to the various branches of the restored Church of Jesus Christ outside of Kirtland, Ohio. The Prophet Joseph Smith sent word to these branches that money was needed to help the afflicted Saints in Missouri. The Saints donated little in response to his plea. He wrote concerning the Saints' refusal to help pay the debts of the United Firm and aid those driven from their homes in Missouri: "If this Church, which is essaying to be the Church of Christ will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophesy—I speak the truth, I lie not— God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion; therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God, and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savor, and is thenceforth good for nothing, but to be trodden under foot of men" (Smith, History of the Church, 2:48). Revelations of the Restoration, p. 770)

9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion— (When this revelation was given, the "little season" was to end 11 September 1836 (see commentary on Doctrine and Covenants 105:23-26). Because the Saints did not obey the Lord's counsel by imparting to those in need, the little season has lengthened to however much time passes before the Saints learn to live according to the principles of the celestial kingdom. Revelations of the Restoration, p. 770)

10 That they themselves may be prepared, and that my people may be ^ataught more perfectly, and have experience, and know more perfectly concerning their ^bduty, and the things which I require at their

hands. (After citing these verses, President Lorenzo Snow said: "Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth. "The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded" (Journal of Discourses, 16:276). Revelations of the Restoration, p. 770. J. Reuben Clark, Jr.: The Lord tried to give us, what I suppose is the perfect economic system, the United Order. We could not live it. He took it away. A few years thereafter he gave us tithing. [Sec. 119.] But we are not too far away from the United Order in this Welfare Plan. Our surpluses, taken from individuals either in the form of work on permanent projects or with cash, go into the store houses. From the storehouses to which every needy person has access, the necessities are provided. The storehouse is the common property of the Church, even as was the storehouse under the United Order. I say we are not far away from that Order. We have our individual family units just as they had under the United Order. The only thing we need to do is to exercise some brotherly love, and in one way and another, provide the things which those who are in need, must have. (DNCS, August 8, 1951, p. 15.) Marion G. Romney: Now, my brothers and sisters, the handwriting is on the wall; "the interpretation thereof [is] sure." (Dan. 2:45.) Both history and prophecy—and I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by bemused manipulators and now being implemented as government welfare programs all around the world. Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.) But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed. Remember that Enoch's Zion was built in a day when wickedness was as rampant as it is among us today. Among those who rejected the word of God in that day "there were wars and bloodshed"; they were ripening in that iniquity which brought the flood. "But the Lord came and dwelt with his people, and they dwelt in righteousness . . . because they were of one heart and one mind, . . . and there was no poor among them." (Moses 7:16, 18.) As we prepare for the building of Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: love—love of God and neighbor—and work, or labor. We shall persevere by helping people to help themselves until "the curse of idleness [is] done away with, the evils of a dole abolished, and independence, industry, thrift and self respect [are] once more established amongst our people." (CR, April 1976, p. 169.))

11 And this cannot be brought to pass until mine ^aelders are ^bendowed with power from on high. (Brigham Young: Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. Discourses of Brigham Young, p. 416. Joseph Fielding Smith: The endowment received now is greater than that given in Kirtland, for the Lord has revealed additional covenants and obligations for us to keep. If we go into the temple we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing then the endowment will be a protection to us all our lives—a protection which a man who does not go to the temple does not have. I have heard my father say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he made in the House of the Lord, and they were a protection to him. He was but fifteen years of age when he received his endowments and went forth into

the mission field. This is exceptional, I know, and I do not recommend that our sons and our daughters go to the temple as young as that, but that they go as soon as they are prepared. This protection is what these ceremonies are for, in part. They save us now and they exalt us hereafter, if we will honor them. I know that this protection is given, for I, too, have realized it, as have thousands of others who have remembered their obligations. Utah Genealogical and Historical Magazine, July 1930, p. 103)

12 For behold, I have prepared a great endowment and blessing to be ^apoured out upon them, inasmuch as they are faithful and continue in humility before me.

13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. (President Spencer W. Kimball: Now, my brothers and sisters, it seems clear to me, indeed, this impression weighs upon me—that the Church is at a point in its growth and maturity when we are at last ready to move forward in a major way. Some decisions have been made and others pending, which will clear the way, organizationally. But the basic decisions needed for us to move forward, as a people, must be made by the individual members of the Church. The major strides which must be made by the Church will follow upon the major strides to be made by us as individuals. We have paused on some plateaus long enough. Let us resume our journey forward and upward. Let us quietly put an end to our reluctance to reach out to others—whether in our own families, wards, or neighborhoods. We have been diverted, at times, from fundamentals on which we must now focus in order to move forward as a person or as a people. Seemingly small efforts in the life of each member could do so much to move the Church forward as never before. Are we ready, brothers and sisters, to do these seemingly small things out of which great blessings will proceed? I think we are. I believe the Lord's church is on the verge of an upsurge in spirituality. Our individual spiritual growth is the key to major numerical growth in the kingdom. The Church is ready to accomplish these things now which it could not have done just a few years ago. So also we are ready as members. If you will accept my counsel, you will come to feel that there is a readiness in our people which must be put to work. CR, Apr 1979, p. 114)

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will ^afight your battles. (The Saints were not required and will not be required to cleanse the area of Independence, Missouri, of wickedness. The Lord will secure the lands for the building of the temple and the inheritances of the righteous in his own way. To this end he instructed the Saints to purchase the lands of their inheritance (vv. 28-30). The Prophet clarified that the Lord never did intend that the Saints in Zion's Camp would battle the Missourians. Revelations of the Restoration, p. 771)

15 Behold, the ^adestroyer I have sent forth to destroy and lay waste mine ^benemies; and not many years hence they shall not be left to pollute mine heritage, and to ^cblaspheme my name upon the lands which I have ^dconsecrated for the gathering together of my saints. ("If Missouri in the preceding generation had sown to the wind, when the Latter-day Saints were the victims of their cruel lawlessness, Missouri in the Civil War period reaped the whirlwind. The measure they had meted out to the saints was surely meted out to them again, pressed down and running over more than a hundred fold was the measure increased unto her. . . . The Missourians lived to see the outbreak of a 'civil war' in their state that was one of the most appalling men ever witnessed; and Missouri, when all things are considered, and especially western Missouri, suffered more than any other state of the Union. In other states the war lasted at most but four years; but counting her western border warfare in the struggle for Kansas, the war was waged in western Missouri from 1855 to 1865, ten years; and for many years after the close of the Civil War, a guerrilla warfare was intermittently carried on by bands of outlaws harbored in western Missouri—especially in Jackson, Ray, Caldwell and Clay counties—that terrorized the community and shocked the world by the daring and atrocity of their crimes—including bank robberies in open day, express train wrecking and robberies, and murders. . . . But what immeasurably added to her suffering, and especially to the suffering of western Missouri, was the spirit of lawlessness, rapine, murder and mobocracy engendered in the minds of the inhabitants of that section of the state, by their treatment of the Latter-day Saints, and the course the state pursued with reference to them. It is in no spirit of gloating

exultation that the foregoing facts in Missouri's history are referred to here. It gives no gratification to the writer to recount the woes of Missouri, and his hope is that it will give none to the reader. These facts of history are set down only because they are valuable for the lesson they teach. It may be that visible retribution does not always follow in the wake of state or national wrongdoing; but it is well that it should sometimes do so, lest men should come to think that Eternal Justice sleeps, or that she may be thwarted, or, what would be worst of all, that she does not exist. I say it is well, therefore, that sometimes visible retribution should follow state and national as well as individual transgressions, that the truth of the great principle that 'as men sow, so shall they reap,' may be vindicated. Missouri in her treatment of the Latter-day Saints during the years 1833-9, sowed the wind; in the disastrous events which overtook her during the years 1855-1880, she reaped the whirlwind. Let us hope that in those events Justice was fully vindicated so far as the state of Missouri is concerned; and that the lessons of her sad experience may not be lost to the world" (Comprehensive History of the Church, 1:551-59.)

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the ^astrength of my house, even my warriors, my young men, and middle-aged, (The average age of those that joined Zion's camp was 29, the age of Joseph Smith.) to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their ^bwatchmen;

17 But the strength of mine house have not hearkened unto my words.

18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an ^aendowment for them, if they continue faithful. (Members of Zion's Camp were the first to receive the preparatory ordinances of the temple endowment in Kirtland, Ohio. Revelations of the Restoration, p. 774)

19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a ^atrial of their ^bfaith. (The Lord knew before he called upon the Saints to raise an army of men to redeem Zion that they were not yet ready to live the laws necessary for her redemption. Yet the Lord had purpose in his command that they travel to Missouri as an army of Saints. Only 207 brethren volunteered to journey with Zion's Camp. Before leaving their homes in the eastern states, many feared that they might lose their lives in battle against the Missouri mobs. The journey to Missouri itself was a trial of faith that tested their mettle. Following the disbanding of Zion's Camp, a few of its numbers became critical of Joseph Smith and left the faith. The rest appear to have found great spiritual strength in the experience. On 14 February 1835 the Prophet Joseph Smith called a meeting "of those who journeyed last season to Zion for the purpose of laying the foundation of its redemption, together with as many other of the brethren and sisters as were disposed to attend. On that day the Quorum of the Twelve Apostles was organized with nine of its members coming from those who marched with Zion's Camp. Two weeks later the First Quorum of Seventy was organized. All seven presidents of the First Council of Seventy and sixty-three of the seventy members of the quorum were chosen from among those who had journeyed with Zion's Camp. "Elder Joseph Young in his 'History of the Organization of the Seventies,' (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: 'Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter'" (Smith, History of the Church, 2:182). Other Saints were similarly valiant. After cholera broke out among Zion's Camp, fourteen Saints died. They too passed the trial of their faith. On 8 February 1835 "the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio, it being on the Sabbath day. After they were seated and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those

men who died in Zion's Camp, in Missouri. He said, 'Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more.' At this relation he wept, and for some time could not speak" (Smith, History of the Church, 2:181). Earlier, the Lord revealed, "I will try you and prove you herewith. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy" (D&C 98:12-14). Revelations of the Restoration, p. 774-76. Orson F. Whitney: All members of the Church were not responsible for the Jackson County failure; but all had to share in the consequences entailed. The strength of a chain is proverbially the strength of its weakest link, and the general average of the newly formed and inexperienced community was not high enough to justify a better outcome. The Camp of Zion did not utterly fail. Indeed, there are good reasons for believing that it accomplished everything expected of it under the circumstances. And if this be true of the members of the Camp, it is also true of those whose relief and reinstatement were the announced purpose of the expedition. At all events, what occurred must have been foreseen. Divine prescience extends to all things connected with the Lord's work. When he commanded his people to build the New Jerusalem, he knew how much, or how little, they were capable of accomplishing in that direction—knew it just as well before as he did after. Such a thing as surprise or disappointment on his part is inconceivable. An all-wise, all-powerful Being who has created, peopled, redeemed and glorified "millions of earths like this" (Moses 7:30) is not one to be astounded by anything that happens on our little planet. [Sec. 38:2; 88:41.] The All-knowing One knew in advance what those Zion-builders would do or leave undone, and he shaped his plans accordingly. Evidently the time was not ripe for Zion's redemption. The Saints were not ready to build the New Jerusalem. The proof is in the trespasses committed by them against the divine laws ordained for their government. [Sec. 105:9, quoted.] . . . So came the voice of the Lord to Zion's Camp, on Fishing River, Missouri. But this word of comfort came with it: [Sec. 105:19, quoted.] Such then, ("a trial of their faith") was the real purpose of the call for that expedition. More was not expected of the members of Zion's Camp, than a manifestation of willingness to do all that the Lord might require of them. Another proof that Zion's redemption was not intended for that time, is found in another part of the same revelation: [Sec. 105:11, quoted.] Take note that the Church had no "endowments" in 1834. There was no Temple that early, and the sacred ritual of the House of God, even if revealed to the Prophet, had not been made known to the people. Whether this was the endowment referred to in the revelation, or whether it meant something else, it is evident that the blessing spoken of was in the future. [Sec. 105:18.] Zion could not be redeemed until the Elders were "endowed with power from on High." And yet these same Elders, unendowed, had been sent forth to redeem Zion! Surely, the Lord did not design it then to be. Else would He not have endowed them beforehand? This admitted and what becomes of their "failure"? They were blameworthy for their disobedience, but surely not for their failure to do what could not be done by men unendowed and consequently not equal to the undertaking. (Saturday Night Thoughts, 1921, pp. 186-88.))

20 And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay;

21 And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them;

22 For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23 And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.

24 Talk not of judgments, neither ^aboast of faith nor of mighty ^bworks, but carefully gather together, as much in one region as can be, consistently with the feelings of the people; (When the appointed time

arrived, the Saints in Clay County, Missouri, had not heeded the commands of God. Without regard to the feelings of their neighbors, the Saints had gathered in great numbers to Clay County. "As the gathering heightened," explained Max Parkin, "some Saints did not follow counsel and were viewed as speaking with inordinate zeal for their home in exile. Friendly Joseph Thorpe lamented over what he saw as boasts of some of the Saints. '[The Latter-day Saints] with all their experience in Jackson, began to tell the citizens of Clay the same old tale; that this country was theirs by gift of the Lord, and it was folly for them to improve their lands, they would not enjoy the fruits of their labor; that it would finally fall into the hands of the saints.' After reviewing a conversation with a zealous Latter-day Saint, Thorpe unsympathetically reflected: 'This kind of talk, with their insolence and impudent behavior, so enraged the citizens that they began to consult about the best course to take to rid themselves of a set of religious fanatics.' Thus, lingering dissatisfaction by some old settlers of Clay County erupted into animosity against the Latter-day Saints. "Adverse sentiment heightened by late spring 1836. On 29 June, friendly leading citizens at Liberty held a public meeting to help prevent violence by issuing suggestions and where they felt needful to file complaints against the Latter-day Saints. 'Their rapid emigration,' the committee report said of the Saints, 'their large land purchases,' and their claims that Clay County was 'destined by heaven to be theirs' were some of the objections they noted" ("Latter-day Saint Conflict," 254-55). The citizens of Clay County requested that the Saints move from the region and settle in Wisconsin. Instead, the Saints moved to relatively uninhabited lands north of Ray County, Missouri, at the advice of the Prophet Joseph Smith, who counseled them that "if [they] could stop short [of Wisconsin], in peace, [they] had better do so" (History of the Church, 2:455). The land they settled was later incorporated into Caldwell County, Missouri. Revelations of the Restoration, p. 777-78)

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in ^apeace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our ^bwrongs.

26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the ^aarmy of Israel becomes very great.

27 And I will soften the hearts of the people, as I did the heart of ^aPharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent ^awise men, to fulfil that which I have commanded concerning the ^bpurchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about.

29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of ^aconsecration which I have given.

30 And after these lands are purchased, I will hold the ^aarmies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and ^bavenging me of mine enemies unto the third and fourth generation of them that hate me. (The Saints lost the opportunity to lay claim to their property because of their failure to live according to the standard required of a Zion people. Revelations of the Restoration, p. 779)

31 But first let my army become very great, and let it be ^asanctified before me, that it may become fair as the sun, and clear as the ^bmoon, and that her banners may be terrible unto all nations; (Orson Pratt: We believe in the sanctification that comes by continued obedience to the law of heaven. I do not know of any other sanctification that the Scriptures tell about, of any other sanctification that is worth the consideration of rational beings. If we would be sanctified then, we must begin to-day, or whenever the Lord points out, to obey his laws just as far as we possibly can; and by obedience to these laws we continually gain more and more favor from heaven, more and more of the Spirit of God, and thus will be fulfilled a revelation given in 1834, which says that before Zion is redeemed, let the armies of Israel become very great, let them become sanctified before me; that they may be as fair as the sun, clear as the moon, and that their banners may be terrible unto all the nations of the earth—not terrible by reason of

numbers, but terrible because of the sanctification they will receive through obedience to the law of God. Why was Enoch, and why were the inhabitants of the Zion built up before the flood terrible to all the nations around about? It was because, through a long number of years, they observed the law of God, and when their enemies came up to fight against them, Enoch, being filled with the power of the Holy Ghost, and speaking the word of God in power and in faith, the very heavens trembled and shook, and the earth quaked, and mountains were thrown down, rivers of water were turned out of their course, and all nations feared greatly because of the power of God, and the terror of his might that were upon his people. [Moses 7:12-17.] We have this account of ancient Zion in one of the revelations that God has given. What was it that made their banners terrible to the nations? It was not their numbers. If, then Zion must become great it will be because of her sanctification. (JD, June 14, 1874, 17:112.)

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the ^akingdom of our God and his Christ; therefore, let us become ^bsubject unto her laws. (At a future day—most probably the Millennium—the kingdoms of this world will come to acknowledge the greatness of Zion, its people, and her laws and will seek to unite with the Saints of God. "The worthiness of the Lord's people, their sanctified state, their purity and uprightness before him— these are the things that will enable them to build the New Jerusalem, for Zion is the City of Holiness," said Elder Bruce R. McConkie. "When it is built, as it was in Enoch's day, its grandeur and glory and power must be such that those in all nations, from one end of the earth to the other, standing in awe, will feel inclined to be subject to such a mighty city, whence comes such a perfect law" (New Witness, 618-19). At that time Isaiah's words will find yet another fulfillment, for "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isaiah 2:3). Revelations of the Restoration, p. 779)

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their ^aendowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments which I have given concerning Zion and her ^alaw be executed and fulfilled, after her redemption.

35 There has been a day of ^acalling, but the time has come for a day of choosing; and let those be chosen that are ^bworthy. (J. Reuben Clark, Jr.: The question naturally comes, Why did the Lord, knowing the end from the beginning command Zion's Camp and its tragic mission? Elder Roberts quotes Elder Joseph Young as giving the following incident in answer: Elder Joseph Young in his History of the Organization of the Seventies (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice and those who have not made their sacrifices and their offerings now, will make them hereafter. (HC 2:182.) In the Fishing River revelation (June 1832) the Lord declared: [Sec. 105:35-37, quoted.] In passing it is worth noting that in the Zion's Camp expedition, Brigham Young, who was thereafter to lead the Saints to the Valleys, got his first experience in handling bodies of men on a trek; he was later to evacuate the Saints from Missouri to Illinois while the Prophet unjustly languished in a dungeon. [Sec. 121.] (The One Mighty and Strong . . . , p. 18.)

36 And it shall be ^amanifest unto my servant, by the voice of the Spirit, those that are ^bchosen; and they shall be ^csanctified; (The day after he received this revelation, the Prophet Joseph Smith recorded: "A council of High Priests assembled in fulfillment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowments" (History of the Church, 2:112). He then recorded that

the following brethren "were called and chosen, to go to Kirtland and receive their endowment with power from on high" (Smith, History of the Church, 2:113): Edward Partridge, William W. Phelps, Isaac Morley, John Corry, John Whitmer, David Whitmer, Algernon Sidney Gilbert, Peter Whitmer Jr., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, Solomon Hancock, Thomas B. Marsh, and Lyman Wight. Revelations of the Restoration, p. 779)

37 And inasmuch as they follow the ^acounsel which they receive, they shall have power ^bafter many days to accomplish all things pertaining to Zion. (Originally, the Saints were promised that they could reenter Jackson County 11 September 1836 (see commentary on D&C 57:4; 105:23-26). Failure to prepare themselves for this blessing resulted in its being taken from them. Today the Saints await the Lord's instructions concerning the redemption of the City of Zion. Until that time, our responsibility is to establish and build up stakes of Zion among every nation, kindred, tongue, and people so that the whole earth can receive the blessings of the Holy City. Revelations of the Restoration, p. 780. Wilford Woodruff: When the members of Zion's Camp were called, many of us had never beheld each others' faces; we were strangers to each other and many had never seen the prophet. We had been scattered abroad, like corn sifted in a sieve, throughout the nation. We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at Kirtland and went up to redeem Zion, in fulfilment of the commandment of God unto us. God accepted our works as He did the works of Abraham. We accomplished a great deal, though apostates and unbelievers many times asked the question, "What have you done?" We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of travelling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred Elders from throughout the nation in that early day and sent us broadcast into the world to preach the Gospel of Jesus Christ. Had I not gone up with Zion's Camp I should not have been here today, and I presume that would have been the case with many others in this Territory. By going there we were thrust into the vineyard to preach the Gospel, and the Lord accepted our labors. And in all our labors and persecutions, with lives often at stake, we have had to work and live by faith. (JD, December 12, 1869, 13:158.) Joseph F. Smith: But they did not redeem Zion, because the Saints were not prepared. Consequently, the day for the redemption of Zion was postponed, until the time should come when the people, through the experiences they would be called to pass through, should be prepared for the redemption of Zion and for the building of the House of God at the center stake thereof. And the day was not yet come; and no man, so far as I know, can foretell the day to the hour, the month or the year when the people of God are prepared to go back, and not before. Whether it be in this generation or in the next generation, it matters not; it will only be when the people have prepared themselves to do it by their faithfulness and obedience to the commands of God. I prophesy to you, in the name of the Lord, that when the Latter-day Saints have prepared themselves through righteousness to redeem Zion, they will accomplish that work, and God will go with them. No power will then be able to prevent them from accomplishing that work; for the Lord has said it shall be done, and it will be done in the due time of the Lord, when the people are prepared for it. But when shall I be prepared to go there? Not while I have in my heart the love of this world more than the love of God. Not while I am possessed of that selfishness and greed that would induce me to cling to the world or my possessions in it, at the sacrifice of principle or truth. But when I am ready to say, "Father all that I have, myself included, is Thine; my time, my substance, everything that I possess is on the altar, to be used freely, agreeable to Thy holy will, and not my will, but Thine, be done," then perhaps I will be prepared to go and help to redeem Zion. (MS, June 18, 1894, 56:385-86.))

38 And again I say unto you, sue for ^apeace, not only to the people that have smitten you, but also to all people;

39 And lift up an ^aensign of ^bpeace, and make a proclamation of peace unto the ends of the earth;

40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit

which is in you, and ^aall things shall work together for your good.

41 Therefore, be faithful; and behold, and lo, I am ^awith you even unto the end. Even so. Amen.

Our Heritage: Pages 27-29

Training of Leaders in Zion's Camp

The Church was in great need of priesthood leaders who had been tried, given experience, and proven faithful, who would remain true to the Lord and his prophet under any circumstances. An opportunity to prove obedience in difficult circumstances and to be trained personally by the Prophet Joseph Smith was provided by the march of Zion's Camp.

Zion's Camp was organized to help the Saints in Missouri who were being severely persecuted because of their religious beliefs. Many had been driven from their homes. (See further information on pages 39–45.) On 24 February 1834, the Lord revealed to Joseph Smith that he should organize a group of men to march from Kirtland to Missouri and help restore the Saints to their lands (see **D&C 103**). The Lord promised that his presence would go with them and that “all victory and glory” would be brought to pass through their “diligence, faithfulness, and prayers of faith” (**D&C 103:36**). Most of the original members of the Quorum of the Twelve Apostles and Quorum of the Seventy were prepared for their future responsibilities by this experience.

Zion's Camp was formally organized in New Portage, Ohio, on 6 May 1834. It eventually included 207 men, 11 women, and 11 children, whom the Prophet divided into companies of tens and fifties, instructing each group to elect a captain. One recruit, Joseph Holbrook, reported that the camp was organized “according to the ancient order of Israel.”⁶ For 45 days they marched together to Clay County, Missouri, a distance of over 1,000 miles. They traveled as quickly as possible and under harsh conditions. It was very difficult to get enough food. The men were often required to eat limited portions of coarse bread, rancid butter, cornmeal mush, strong honey, raw pork, rotten ham, and maggot-infested bacon and cheese. George A. Smith, who was later to become an Apostle, wrote that he was frequently hungry: “I was so weary, hungry and sleepy that I dreamed while walking along the road of seeing a beautiful stream of water by a pleasant shade tree and a nice loaf of bread and a bottle of milk laid out on a cloth by the side of the spring.”

The camp placed great emphasis on spirituality and obeying the commandments. On Sundays they held meetings and partook of the sacrament. The Prophet often taught the doctrines of the kingdom. He said: “God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.”

However, the difficulties of the camp began to take their toll on the participants. This refining process revealed the grumblers, who did not have the spirit of obedience and often faulted Joseph for their troubles. On 17 May the Prophet exhorted those who were possessed with a rebellious spirit “to humble themselves before the Lord and become united, that they might not be scourged.”

By 18 June the camp had reached Clay County, Missouri. However, the governor of Missouri, Daniel Dunklin, would not keep his promise to help the army of Saints reinstate the Church members who had been forced from their homes. For some in the camp, the failure of this military objective was the final test of their faith. Disappointed and angry, some openly rebelled. As a result, the Prophet warned them that the Lord would send upon them a devastating scourge. Soon a calamitous epidemic of cholera

spread through the camp. Before it ended a third of the camp was afflicted, including Joseph Smith, and thereafter 14 members of the camp died. On 2 July, Joseph again warned the camp to humble themselves before the Lord and covenant to keep his commandments and said that if they did so, the plague would be stayed from that hour. The covenant was made by uplifted hands, and the plague ended.

In early July, the camp members were honorably discharged by the Prophet. The journey had revealed who was on the Lord's side and who was worthy to serve in positions of leadership. The Prophet later explained the outcome of the march: "God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham."

Wilford Woodruff, a member of the camp who later became the fourth President of the Church, said: "We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations."

In February of 1835, five months after the discharge of the camp, the Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized. Seventy-nine of the eighty-two positions filled in the two quorums were filled by men who had been proven in the march of Zion's Camp.

In Kirtland, Joseph Smith continued to train future leaders. Four future Presidents of the Church—Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow—were baptized during the Kirtland years and later led the Church in succession until 1901. In addition, the next three Presidents—Joseph F. Smith, Heber J. Grant, and George Albert Smith, whose administrations lasted until 1951—were direct descendants of stalwart Kirtland pioneers.

Our Heritage: Pages 37-45:

The Early Years in Missouri

At the same time the Saints were striving to build the kingdom of God in Kirtland, Ohio, many members of the Church were undergoing great struggles in Jackson County, Missouri.

When called upon to do so, the Saints living in Colesville, New York, had willingly left their homes to gather to Kirtland (see page 18). When they arrived in Ohio in mid-May 1831, they found that the land set aside for them was not available. The Prophet Joseph Smith took the plight of these Saints to the Lord in prayer. He had just received the revelation directing himself, Sidney Rigdon, and 28 other elders to go on a proselyting mission to Missouri, and the Lord instructed that the Colesville Saints also journey "unto the land of Missouri" (**D&C 54:8**). They were the first group of Saints to settle in the land that was to become known as Zion.

Newel Knight, president of the Colesville Branch, immediately gathered his people. Emily Coburn related, "We most truly were a band of pilgrims, started out to seek a better country." At Wellsville, Ohio, they boarded a steamboat and, using the Ohio, Mississippi, and Missouri Rivers, traveled to Jackson County, Missouri. The captain of the steamboat said that they "were the most peaceable and quiet emigrants they had ever carried west; 'no profanity, no bad language, no gambling and no drinking.'"

Using an overland route, the Prophet and other Church leaders hurried ahead of the Colesville Saints to make advance arrangements for locating them in Jackson County. The Prophet's party reached Independence, Missouri, on 14 July 1831. After viewing the country and prayerfully seeking divine guidance, the Prophet said, "[The Lord] manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion."

This revelation specified that Missouri was the place intended by the Lord for the gathering of the Saints, and that "the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (**D&C 57:3**). The Saints were to buy every tract of land lying west of that city to the line separating the state of Missouri and Indian territory (see **D&C 57:1–5**).

Joseph Smith and Bishop Partridge acquired land for the Colesville Branch in Kaw Township, some 12 miles west of Independence. On 2 August 1831, after the arrival of the branch members, a ceremony was conducted that was filled with symbolism. Twelve men, representing the 12 tribes of Israel, carried a freshly cut oak log and placed it across a stone that had been set by Oliver Cowdery, thus laying the symbolic foundation for the establishment of Zion. From that humble beginning the Saints constructed a building that was used as both a church and a schoolhouse.

On the following day, a number of the brethren gathered at an elevated point one-half mile west of the Independence courthouse. The Prophet Joseph Smith set in place the cornerstone for the contemplated temple and dedicated it in the name of the Lord. The central feature of the land of Zion was to be the house of the Lord.

The Prophet returned to Kirtland, and the Saints in Jackson County began to receive parcels of land from Bishop Edward Partridge. They were very poor and did not even have tents to protect them from the elements while building cabins. They were also almost entirely without farm implements until teams were sent more than 200 miles east to St. Louis to obtain them. Once the Saints were outfitted, they began to break up the ground for planting. Greatly impressed by what she witnessed, Emily Coburn related: "It was a strange sight indeed, to see four or five yoke of oxen turning up the rich soil. Fencing and other improvements went on in rapid succession. Cabins were built and prepared for families as fast as time, money and labor could accomplish the work."

Despite the inconveniences of the frontier, the Colesville Saints remained cheerful and happy. Parley P. Pratt, who settled with them, said: "We enjoyed many happy seasons in our prayer and other meetings, and the Spirit of the Lord was poured out upon us, and even on the little children, insomuch that many of eight, ten or twelve years of age spake, and prayed, and prophesied in our meetings and in our family worship. There was a spirit of peace and union, and love and good will manifested in this little Church in the wilderness, the memory of which will be ever dear to my heart."

The Saints were blessed by a second visit from the Prophet and Sidney Rigdon in April of 1832. These leaders had just come from a very painful experience at the John Johnson farm in Hiram, Ohio, where they had been working on the translation of the Bible. A mob of enemies of the Church had dragged Joseph Smith from his home during the night. They had choked him, stripped him, and covered his body with tar and feathers. Sidney Rigdon had been dragged by his heels along frozen, rough ground, causing severe lacerations to his head.

Now, in contrast to that physical beating, they were safe with friends. Joseph affirmed that he “received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God.”

Persecution in Jackson County

Following the commandment of the Lord, Bishop Partridge purchased hundreds of acres of land in Jackson County for the many Saints who were emigrating from Ohio and elsewhere. The leaders initially set up the Independence, Colesville, Whitmer, Big Blue, and Prairie Branches for these members. A total of ten branches were established by the latter part of 1833. There were probably more than 1,000 Saints present when the combined branches met at the Big Blue River in April 1833 to celebrate the third anniversary of the founding of the Church. Newel Knight said that this gathering was the first commemoration of its kind in Zion and the Saints had a spirit of general rejoicing. However, Newel also observed, “When the Saints rejoice, the devil is mad, and his children and servants partake of his spirit.”

Before April had ended, the spirit of persecution manifested itself. At an early stage, local citizens warned Church members that they were displeased with the arrival of so many Latter-day Saints, who, they feared, would soon overwhelm them at the voting polls. The Saints were primarily from the northern states and generally were against black slavery, which was then legal in the state of Missouri. The Saints’ belief in the Book of Mormon as scripture, their claim that Jackson County was ultimately to be their Zion, and their assertion that they were led by a prophet were very unsettling. Too, the charge that they had contact with the Indians aroused the suspicions of the local citizens.

A circular, sometimes referred to as the secret constitution, was passed around by the opposition to obtain the signatures of those willing to eliminate the “Mormon scourge.” These feelings of animosity culminated on 20 July 1833 when a mob, numbering some 400 men, met at the courthouse in Independence to coordinate their efforts. Written demands were placed before the leaders of the Church calling upon the Saints to leave Jackson County; to cease printing their newspaper, *The Evening and the Morning Star*; and to not allow any additional Church members to come into Jackson County. When the mob found that the Church’s leaders would not agree to these illegal requirements, they attacked the newspaper office, which was also the home of the editor, William W. Phelps. The attackers stole the printing press and demolished the building.

Destruction of the Book of Commandments

The most important project being printed at the newspaper office was the Book of Commandments, the first compilation of revelations received by the Prophet Joseph Smith. When the mob attacked the building, they tossed the unbound pages of the book into the street. Seeing this, two young Latter-day Saints, Mary Elizabeth Rollins and her sister, Caroline, at the peril of their own lives, sought to rescue what they could. Mary Elizabeth recalled:

“[The mob] brought out some large sheets of paper, and said, ‘Here are the Mormon Commandments.’ My sister Caroline and myself were in a corner of a fence watching them; when they spoke of the commandments I was determined to have some of them. Sister said if I went to get any of them she would go too, but said ‘they will kill us.’ ” While the mob was busy at one end of the house, the two girls ran and filled their arms with the precious sheets. The mob saw them and ordered the girls to stop. Mary Elizabeth reported: “We ran as fast as we could. Two of them started after us. Seeing a gap in a

fence, we entered into a large cornfield, laid the papers on the ground, and hid them with our persons. The corn was from five to six feet high, and very thick; they hunted around considerable, and came very near us but did not find us.”

When the ruffians had gone, the girls made their way to an old log stable. Here, as reported by Mary Elizabeth, they found that “Sister Phelps and children were carrying in brush and piling it up at one side of the barn to lay her beds on. She asked me what I had—I told her. She then took them from us. ... They got them bound in small books and sent me one, which I prized very highly.”

Tarring and Feathering of Bishop Partridge

The mob next seized Bishop Edward Partridge and Charles Allen. They were taken to the public square in Independence and commanded to renounce the Book of Mormon and leave the county. Bishop Partridge said, “I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it.”

With this refusal, the men were stripped of their outer clothing and their bodies were covered with tar and feathers. Bishop Partridge observed, “I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else.”

Battle of the Big Blue

The mob came again on 23 July, and Church leaders offered themselves as ransom if they would not harm the people. But the mob threatened injury to the whole Church and forced the brethren to agree that all Latter-day Saints would leave the county. As the actions of the mob were illegal, running counter to the constitutions of the United States and the state of Missouri, Church leaders sought the aid of the governor of the state, Daniel Dunklin. He advised them of their civil rights and directed the Saints to get legal counsel. Alexander W. Doniphan and others were hired to represent Church members, an action that further infuriated the mob.

At first the Latter-day Saints attempted to avoid direct conflict; however, the beatings of members and the destruction of property eventually led to a battle near the Big Blue River. Two members of the mob were killed, and the Saints lost Andrew Barber. Philo Dibble was shot three times in the stomach. Newel Knight was called to administer to him, with miraculous results. Brother Dibble related:

“Brother Newel Knight came to see me, and sat down on the side of my bed. ... I felt the Spirit resting upon me at the crown of my head before his hand touched me, and I knew immediately that I was going to be healed. ... I immediately arose and discharged three quarts of blood or more, with some pieces of clothes that had been driven into my body by the bullets. I then dressed myself and went out doors. ... From that time not a drop of blood came from me and I never afterwards felt the slightest pain or inconvenience from my wounds, except that I was somewhat weak from the loss of blood.”

Governor Dunklin interceded and instructed Colonel Thomas Pitcher to disarm both sides. However, Colonel Pitcher’s sympathies were with the mob, and he took the weapons from the Saints and delivered them to the mob. The defenseless Saints were attacked and their homes destroyed. The men had to seek

refuge in the woods or suffer severe beatings. Finally Church leaders called on the people to take their belongings and flee from Jackson County.

Refuge in Clay County

In late 1833 the majority of the Saints crossed the Missouri River north into Clay County and found temporary refuge there, as described by Parley P. Pratt:

“The shore began to be lined on both sides of the ferry with men, women and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed; and when night again closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene ... would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community.”

The opportunity to build Zion and a temple to their God in Jackson County was thus temporarily wrested from the Saints. About 1,200 Church members now did what was necessary to survive an inhospitable winter by the river in Clay County. Some took shelter in wagon boxes, tents, or dugouts in the hillside, while others occupied abandoned cabins. Newel Knight endured the winter in an Indian wigwam.

One of the first buildings constructed by the Saints in Clay County was a small log church house in which to worship. Here they “did not forget to return thanks unto Almighty God for deliverance from the hands of their vile enemies and to seek His protecting care for the future—that He would soften the hearts of the people to whom they had fled, that they might find among them something to sustain themselves.”

Persecution of Zion’s Camp

As described in chapter 3, the Lord commanded Joseph Smith to gather a group of men to march from Kirtland to Missouri to help the Saints who had been driven from their lands in Jackson County. When Zion’s Camp reached eastern Clay County, Missouri, in late June 1834, a mob of over 300 Missourians came out to meet them—intent on their destruction. Under the direction of the Prophet Joseph, the brethren set up camp at the junction of the Little and Big Fishing Rivers.

The mob began to attack with cannon fire, but the Lord was fighting the battle of the Saints. Clouds quickly began to form overhead. The Prophet described the circumstances: “It began to rain and hail. ... The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage and frustrated all their designs to ‘kill Joe Smith and his army.’ ... They crawled under wagons, into hollow trees, filled one old shanty, etc., till the storm was over, when their ammunition was soaked.” After experiencing the pelting of the storm all night, “this ‘forlorn hope’ took the ‘back track’ for Independence, to join the main body of the mob, fully satisfied ... that when Jehovah fights they would rather be absent. ... It seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the destruction of their enemies.”

When it became apparent that a mob army was confronting the Saints and that Governor Dunklin would not keep his promise to help them, the Prophet prayed for instruction from the Lord. The Lord told him that conditions were not then right for the redemption of Zion. The Saints had much to do to prepare their personal lives in order to build Zion. Many of them had not yet learned to be obedient to the things the Lord required: “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer” (**D&C 105:5–6**).

The Lord instructed that Zion’s Camp should not pursue its military objective: “In consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—That they themselves may be prepared, and that my people may be taught more perfectly” (**D&C 105:9–10**). The brethren in Zion’s Camp were honorably released, and the Prophet returned to Kirtland.

Church Headquarters at Far West

Most of the Missouri Saints continued in Clay County until 1836, when they were reminded by the citizens of that county that they had promised to remain only until they could return to Jackson County. As this now seemed impossible, they were asked to leave as pledged. Legally the Saints did not have to comply, but rather than create a conflict, they moved once again. Through the efforts of their friend in the state legislature, Alexander W. Doniphan, two new counties, named Caldwell and Daviess, were created out of Ray County in December 1836. The Saints were allowed to establish their own community of Far West, about 60 miles north of Clay County, as the county seat of Caldwell. The primary officers of the county were Latter-day Saints, and many people hoped this would end the persecutions of the Saints.

After a difficult journey from Kirtland, Ohio, the Prophet Joseph Smith arrived in Far West, Missouri, in March 1838 and established the Church headquarters there. In May he went north into Daviess County and, while visiting the Grand River, prophetically identified the area as the Valley of Adam-ondi-Ahman, the “place where Adam shall come to visit his people” (**D&C 116:1**). Adam-ondi-Ahman became the primary community of the Saints in Daviess County. The cornerstones for a temple were dedicated at Far West on 4 July 1838, and the Saints began to feel that they had at last found a respite from their enemies.

The Battle of Crooked River

Persecution soon began again, however. On 6 August 1838, a mob of 100 people at the election polls in Gallatin, Daviess County, would not let the Saints cast their ballots. This led to a brawl in which several people were injured. The growing disorder fostered by the mob in Caldwell and Daviess Counties caused Governor Lilburn W. Boggs to bring in the state militia to keep the peace.

Captain Samuel W. Bogart, one of the militia officers, was in reality closely allied with the mob. He decided to begin a conflict by kidnapping three Latter-day Saints and holding them in his camp on the Crooked River in northwestern Ray County. A company of Latter-day Saint militia was dispatched to rescue these men, and a fierce battle was waged on 25 October 1838. Captain David W. Patten, one of the Twelve Apostles, led the company and was among those mortally wounded in the fray. David’s wife, Phoebe Ann Patten; Joseph and Hyrum Smith; and Heber C. Kimball came from Far West to be with him before he died.

Heber said of David Patten: “The principles of the Gospel which were so precious to him before, afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror.” The dying man spoke to those at his bedside concerning some Saints who had fallen from their steadfastness into apostasy, exclaiming, “ ‘O that they were in my situation! For I feel that I have kept the faith.’ ” Next he addressed Phoebe Ann, saying, “ ‘Whatever you do else, Oh do not deny the faith.’ ” Just before he died, he prayed, “ ‘Father, I ask Thee in the name of Jesus Christ, that Thou wouldst release my spirit, and receive it unto Thyself.’ ” And then to those around him he pleaded, “ ‘Brethren, you have held me by your faith, but do give me up, and let me go, I beseech you.’ ” Brother Kimball said, “We accordingly committed him to God, and he soon breathed his last, and slept in Jesus without a groan.”

Captain Samuel Bogart’s company had acted more like a mob than like state militia. Nevertheless, the death of a militiaman in the Battle of Crooked River, along with other reports, was employed by Governor Lilburn W. Boggs in formulating his infamous “extermination order.” That decree, dated 27 October 1838, stated in part, “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.” A militia officer was appointed to carry out the governor’s order.

Haun’s Mill Massacre

On 30 October 1838, three days after the extermination order was issued, some 200 men mounted a surprise attack against the small community of Saints at Haun’s Mill on Shoal Creek, Caldwell County. The assailants, in an act of treachery, called for those men who wished to save themselves to run into the blacksmith shop. They then took up positions around the building and fired into it until they thought all inside were dead. Others were shot as they tried to make their escape. In all, 17 men and boys were killed and 15 wounded.

After the massacre, Amanda Smith went to the blacksmith shop, where she found her husband, Warren, and a son, Sardius, dead. Among the carnage she was overjoyed to find another son, little Alma, still alive though severely wounded. His hip had been blown away by a musket blast. With most of the men dead or wounded, Amanda knelt down and pleaded with the Lord for help:

“Oh my Heavenly Father, I cried, what shall I do? Thou seest my poor wounded boy and knowest my inexperience. Oh Heavenly Father direct me what to do!” She said that she “was directed as by a voice,” instructing her to make a lye from the ashes and cleanse the wound. She then prepared a slippery elm poultice and filled the wound with it. The next day she poured the contents of a bottle of balsam into the wound.

Amanda said to her son, “ ‘Alma, my child, ... you believe that the Lord made your hip?’

“ ‘Yes, mother.’

“ ‘Well, the Lord can make something there in the place of your hip, don’t you believe he can, Alma?’

“ ‘Do you think that the Lord can, mother?’ inquired the child, in his simplicity.

“ ‘Yes, my son,’ I replied, ‘he has shown it all to me in a vision.’

“Then I laid him comfortably on his face, and said: ‘Now you lay like that, and don’t move, and the Lord will make you another hip.’

“So Alma laid on his face for five weeks, until he was entirely recovered—a flexible gristle having grown in place of the missing joint and socket.”

Amanda and others had the awful task of seeing to the burial of their loved ones. Only a few able-bodied men remained, including Joseph Young, the brother of Brigham Young. Because they feared the return of the mob, there was no time to dig conventional graves. The bodies were thrown into a dry well, forming a mass grave. Joseph Young helped to carry the body of little Sardius but declared “he could not throw that boy into this horrible grave.” He had played with the “interesting lad” on their journey to Missouri, and Joseph’s “nature was so tender” that he could not do it. Amanda wrapped Sardius in a sheet, and the next day she and another son, Willard, placed the body in the well. Dirt and straw were then thrown in to cover the dreadful scene.

At Adam-ondi-Ahman, 20-year-old Benjamin F. Johnson was spared a similar fate at the hands of a Missourian who was determined to shoot him. Benjamin had been arrested and kept under guard for eight days in intensely cold weather before an open campfire. While he was sitting on a log, a “brute” came up to him with a rifle in his hands and said, “You give up Mormonism right now, or I’ll shoot you.” Benjamin decisively refused, upon which the ruffian took deliberate aim at him and pulled the trigger. The gun failed to discharge. Cursing fearfully, the man declared that he had “used the gun 20 years and it had never before missed fire.” Examining the lock, he reprimed the weapon and again aimed and pulled the trigger—without effect.

Following the same procedure he tried a third time, but the result was the same. A bystander told him to “fix up his gun a little” and then “you can kill the cuss all right.” So for a fourth and final time the would-be murderer prepared, even putting in a fresh load. However, Benjamin declared, “This time the gun bursted and killed the wretch upon the spot.” One of the Missourians was heard to say, “You’d better not try to kill that man.”

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.”

Exodus to Illinois

While their Prophet remained imprisoned, over 8,000 Saints crossed from Missouri east into Illinois to escape the extermination order. They were forced to leave in the cold of winter, and although Brigham Young, the President of the Quorum of the Twelve, directed them and gave them every possible assistance, they suffered greatly. The John Hammer family was one of the many families who sought refuge. John recalled the difficult conditions:

“Well do I remember the sufferings and cruelties of those days. ... Our family had one wagon, and one blind horse was all we possessed towards a team, and that one blind horse had to transport our effects to the State of Illinois. We traded our wagon with a brother who had two horses, for a light one horse wagon, this accommodating both parties. Into this small wagon we placed our clothes, bedding, some corn meal and what scanty provisions we could muster, and started out into the cold and frost to travel on foot, to eat and sleep by the wayside with the canopy of heaven for a covering. But the biting frosts of those nights and the piercing winds were less barbarous and pitiful than the demons in human form before whose fury we fled. ... Our family, as well as many others, were almost bare-footed, and some had to wrap their feet in cloths in order to keep them from freezing and protect them from the sharp points of the frozen ground. This, at best, was very imperfect protection, and often the blood from our feet marked the frozen earth. My mother and sister were the only members of our family who had shoes, and these became worn out and almost useless before we reached the then hospitable shores of Illinois.”

The Prophet had to wait helplessly in prison while his people were driven from the state. The anguish of his soul is measured in his plea to the Lord, recorded in the Doctrine and Covenants, section 121:

“O God, where art thou? And where is the pavilion that covereth thy hiding place?”

“How 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, and thine ear be penetrated with their cries?” (**D&C 121:1–2**).

The Lord answered him with these comforting words: “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

“And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

“Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands”
(D&C 121:7–9).

The words of the Lord were literally fulfilled in April 1839. After six months of illegal imprisonment, changes of venue took the prisoners first to Gallatin in Daviess County, Missouri, and then toward Columbia in Boone County. However, Sheriff William Morgan was instructed “never to carry [them] to Boone County.” A person or persons in high places had determined that the prisoners would be allowed to escape, perhaps to avoid the public embarrassment of bringing them to trial when there was no evidence to convict them. The prisoners were given the opportunity to purchase two horses and elude their guards. Hyrum Smith said, “We took our change of venue for the state of Illinois, and in the course of nine or ten days arrived safe at Quincy, Adams county, where we found our families in a state of poverty, although in good health.” There they were indeed greeted “with warm hearts and friendly hands.”

Wilford Woodruff said of his reunion with the Prophet: “Once more I had the happy privilege of taking Brother Joseph by the hand. ... He greeted us with great joy. ... [He] was frank, open, and familiar as usual, and our rejoicing was great. No man can understand the joyful sensations created by such a meeting, except one who has been in tribulation for the gospel’s sake.” The Lord had miraculously preserved his Prophet and the body of the Church. Modern-day Israel began to gather once again in a new land with new opportunities and covenants before them.