

**LESSON 28**  
**“O God, Where Art Thou?”**  
**D&C 121:1-33; 122; Our Heritage, p. 45-53**

**OVERVIEW:**

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

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

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

defensive, showing no hostile intent, and evincing no disposition to resist the laws; that the officers, on their arrival there, had found a large body of men from other counties, armed and in the field, to assist the people of Daviess against the Mormons, without being called out by the proper authorities; and that the Daviess County men were still threatening, in the event of the failure of a certain committee on compromise to agree, to drive the Mormons with powder and lead. . . . The scene now changes to Dewitt, in Carroll County. Enraged at being thwarted in their designs upon Diahman, the mob army, a portion of which had previously threatened Dewitt, appeared to bombard the town. . . . The first gun was fired upon Dewitt on the 2nd of October. Colonel Hinkle waited forty-eight hours, and then ordered the fire returned. The bombardment continued at intervals for nine days. During its progress the Prophet made his way through much difficulty and danger from Far West to the beleaguered settlement. He found his people there hemmed in by their foes, their provisions exhausted, their cattle and horses stolen, their houses burned, and themselves threatened with death if they attempted to leave the town. Through the agency of non-Mormon friends in that vicinity an appeal was made to Governor Boggs, in behalf of the beleaguered Saints. He replied that the quarrel was between the Mormons and the mob, and that they might "fight it out." Finally the Mormons were permitted to evacuate Dewitt, which they did on the 11th of October. Under the treacherous fire of their foes the homeless and plundered refugees fled to Far West. Eight hundred strong the mob army now marched upon Diahman. . . . The battle of Crooked River was fought on the 25th of October. Captain David W. Patten, of the Far West militia, had been directed by Colonel Hinkle to proceed with a company of men to the ford of the river and disperse a band of marauders under Captain Bogart, who were committing depredations in that vicinity. They had captured three Mormons,—Nathan Pinkham, William Seely and Addison Green,—and had boasted of their intention to put them to death the next night. It was to rescue these men, as well as to put a stop to Bogart's operations that Captain Patten went forth. Leaving Far West about midnight, he and his company, seventy-five in number, came upon Bogart's band in ambush just at daybreak. As the Mormons crossed the Bluff above his camp, which was among the brush and willows in the river bottom, the mob leader ordered his men to fire. They obeyed, when young Patrick O'Banion, a Mormon, fell mortally wounded. Captain Patten then ordered his men to charge. Forward they dashed, returning the enemy's fire. After delivering a second volley Bogart's band broke and fled, crossing the river at the ford and abandoning their camp to the victorious Mormons. The three prisoners held by the mob were liberated, though one of them had been shot and wounded by his captors during the engagement. But the victory had been dearly won. Captain Patten, like O'Banion, was mortally wounded, and Gideon Carter killed. Other Mormons were wounded, but not seriously. Bogart, whose force outnumbered the attacking party, lost one man. . . . On the 27th of October Governor Boggs issued an order to Major-General John B. Clark, giving him command of an overwhelming force of militia, with instructions to proceed at once against the Mormons. "Their outrages are beyond all description," said the Governor, "They must be exterminated or driven from the State." Other generals were ordered to take part, under Clark, in the military crusade. . . . Among the first fruits of the sanguinary edict of Missouri's executive was the Haun's Mill massacre. It occurred on the 30th of October. Haun's Mill was situated on Shoal Creek, about twenty miles south of Far West. Here dwelt, in the neighborhood of other lately arrived immigrants, all awaiting a lull in the war-like storm before proceeding farther, a few families of Latter-day Saints. Among them were Joseph Young and his family, lately from Kirtland. About four o'clock in the afternoon a company of two hundred and forty men, commanded by one Nehemiah Comstock, fell upon the little settlement and butchered in cold blood, without warning or provocation, nearly a score of the unoffending Mormons. Men, women and children were shot down indiscriminately, their bodies stripped and mutilated, their camp plundered and their horses and wagons driven off by the murdering marauders. The dead bodies were thrown into an old well. . . . On the day of the massacre the troops from Richmond reinforced to nearly three thousand men, advanced upon beleaguered Far West. General Clark was still at a distance, mustering his forces. The whole surrounding region was now being overrun by marauding bands, shooting, burning and pillaging wherever Mormons were to be found. As the

survivors of these savage raids came fleeing into Far West for safety, their red-handed pursuers augmented the army of investment. Among those who thus joined the militia against the Mormons were Gilliam's painted guerillas and the perpetrators of the Haun's Mill massacre. The inhabitants of the doomed city, their mails having been stopped, had not yet heard of the Governor's exterminating order but supposed the army of General Lucas to be an overwhelming military mob. Though greatly outnumbered by the besieging force, they prepared to make a vigorous defense and sell their lives as dearly as possible. Hastily throwing up some rude fortifications they awaited the onslaught of the foe. . . . It was at this critical juncture that Colonel George M. Hinkle commanding the defenders of Far West, entered into negotiations with General Lucas, and without consulting his associates agreed upon a compromise, the terms of which were as follows: (1) The Mormon leaders were to be delivered up to be tried and punished. (2) The Far West militia were to surrender their arms. (3) An appropriation was to be made of the property of all Mormons who had taken up arms, to indemnify for damages said to have been inflicted by them. This was afterwards construed to cover all the expenses of the militia in making war upon the Saints. (4) The Mormons, as a body, excepting such as should be held as prisoners, were to forthwith leave the State. The prisoners were to include all Mormon participants in the Crooked River battle, who were to be tried for murder. The observance of these conditions, it was promised, would avert bloodshed. The alternative was an immediate assault upon the city. Under pretense of arranging a conference between the Mormon leaders and the besieging generals, and without notifying the former of the compact he had entered into, Colonel Hinkle, on the 31st of October, delivered up to General Lucas the following named persons, who had been demanded: Joseph Smith, junior, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson. Later were added to the list, Hyrum Smith and Amasa M. Lyman. They were placed under a strong guard and treated as prisoners of war. . . . Next day, the army having advanced nearer the city, the Mormon militia laid down their arms, and were then compelled at the point of the bayonet and the cannon's mouth to sign away their property to pay the expenses of the war waged upon them. They had made no agreement to do so, but Hinkle, forsooth, had made it for them. All the men, save those who had escaped, were held in temporary durance, and the town then given up to pillage. Nameless crimes were committed by the ruthless soldiery, and their yet more ruthless allies, the banditti. Women were abused, some of them till they died, within sight of their agonized husbands and fathers, powerless to protect them. Let imagination paint the horror from which the historian's pen recoils. . . . On the evening of November 1st, General Lucas convened a court-martial, consisting of the principal officers of his army, and no less than seventeen Christian preachers. By a majority of this religio-military tribunal, Joseph Smith and his fellow prisoners, none of whom were permitted to be present during their trial, were sentenced to be shot at eight o'clock next morning, in the public square at Far West, in the presence of their wives and children. Generals Doniphan and Graham refused their assent to this decision, the former denouncing it as "cold-blooded murder," and threatening to withdraw his brigade from the scene of the proposed massacre. This caused Lucas and his murderous colleagues to hesitate, and finally to reconsider their action. On the morning set for the execution they decided, in lieu of killing the prisoners, to parade them in triumph through the neighboring counties. . . . Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were now removed to Clay County, and immured in Liberty jail. The remainder of the prisoners were still held at Richmond. The Clay County captives were treated with great barbarity. Several times their food was poisoned, nearly causing their death, and they even declared that cooked human flesh, called by their guards "Mormon beef," was repeatedly served up to them. Months passed. Various efforts were made by legal process to free the prisoners. Among those actively engaged in their behalf were Brigham Young and Heber C. Kimball, who, being comparatively unknown by the Missourians, had escaped arrest and incarceration. Stephen Markham was another faithful friend. Generals Atchison and Doniphan lent their aid, and Judge Hughes, of the Supreme Court of Missouri, also favored the release of the captives. It was conceded by many that they were illegally held, but owing to the prevailing prejudice, their friends were powerless to do much for them. Again and again

they were put upon trial and nothing was proven against them, even after their own witnesses had all been driven from the State. Finally by proceedings in habeas corpus Sidney Rigdon was let out on bail. Threatened by the mob after his liberation he was compelled to flee for his life. His companions were remanded to prison, where they passed the winter of 1838-9. (History of Utah, August 1838-March 1839, 1:142-64.)

Here is the original extermination order:

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

Headquarters of the Militia  
City of Jefferson, Oct. 27, 1838.

Gen. John B. Clark.

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

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

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

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

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

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

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

Governor Bond's order reads as follows:

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

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

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

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

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

(Signed) Christopher S. Bond, Governor.

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

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

## SCRIPTURES:

### THE DOCTRINE AND COVENANTS SECTION 121

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

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

1 O GOD, <sup>a</sup>where art thou? And where is the pavilion that covereth thy <sup>b</sup>hiding place?

2 <sup>a</sup>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?

3 Yea, O Lord, <sup>a</sup>how long shall they suffer these wrongs and unlawful <sup>b</sup>oppressions, before thine heart shall be softened toward them, and thy bowels be moved with <sup>c</sup>compassion toward them?

4 O Lord God <sup>a</sup>Almighty, maker of <sup>b</sup>heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol (Sheol is a Hebrew rendering of the English word hell. It represents the kingdom of the devil and those who follow him. Revelations of the Restoration, p. 945) —stretch forth thy hand; let thine eye pierce; let thy <sup>c</sup>pavilion be taken up; let thy <sup>d</sup>hiding place no longer be covered; let thine ear be inclined; let thine <sup>e</sup>heart be softened, and thy bowels moved with compassion toward us.

5 Let thine <sup>a</sup>anger be kindled against our enemies; and, in the fury of thine heart, with thy <sup>b</sup>sword <sup>c</sup>avenge us of our wrongs.

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

7 My son, <sup>a</sup>peace be unto thy soul; thine <sup>b</sup>adversity and thine afflictions shall be but a <sup>c</sup>small moment; (George Q. Morris: So, in adversity we may have that which will exalt us, or we may have that which will degrade us. We may have that which, "if we endure it well," will ennoble us, and we may have that which, if we indulge in self-pity and bitterness, may destroy us. In all our adversities there are these two elements, and the determining factor is how shall we endure them? Shall we endure them well? If not, they may destroy us. (CR, October 1958, pp. 70-72.) James E. Faust: In the pain, the agony, and the heroic endeavors of life, we pass through a refiner's fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd. Unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression. CR, Apr 1979, p. 77-78. Marion G. Romney: who are being tried in the crucible of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our Great Exemplar, Jesus Christ, and his Prophet of the Restoration, Joseph Smith, we have ample inspiration for comfort and for hope. If we can bear our afflictions with the understanding, faith and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. We can draw assurance from the Lord's promise that he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time [he said], the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings (D&C 58:2-4))

8 And then, if thou <sup>a</sup>endure it well, (Brigham Young: Joseph Smith progressed toward perfection more in thirty-eight years because of his trials than he would have been able to do in a thousand years without them. JD 2:7) God shall exalt thee on high; thou shalt triumph over all thy <sup>b</sup>foes. (This period of confinement for the Prophet proved to be a school in which his soul was sanctified. Mercy and compassion, which often are best learned by personal suffering, are characteristics that all exalted beings must possess. Three months after recording these words, the Prophet wrote: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure" (Teachings of the Prophet Joseph Smith, 150; D&C 132:49). Revelations of the Restoration, p. 945-46. D&C 127:2 - And as for the <sup>a</sup>perils which I am called to pass through, they seem but a small thing to me, as the <sup>b</sup>envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was <sup>c</sup>ordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God <sup>d</sup>knoweth all these things,

whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in <sup>c</sup>tribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.)

9 Thy <sup>a</sup>friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

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

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

12 And also that God hath set his hand and seal to change the <sup>a</sup>times and seasons, and to blind their <sup>b</sup>minds, that they may not understand his <sup>c</sup>marvelous workings; that he may <sup>d</sup>prove them also and take them in their own craftiness;

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

14 That they may be <sup>a</sup>disappointed also, and their hopes may be cut off;

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

16 <sup>a</sup>Cursed are all those that shall lift up the <sup>b</sup>heel against mine <sup>c</sup>anointed, saith the Lord, and cry they have <sup>d</sup>sinned when they have not sinned (Harold B. Lee: I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left the Church ever prospered as an influence in his community thereafter. CR Oct 1947, p. 66-67) before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

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

18 And those who <sup>a</sup>swear <sup>b</sup>falsely against my servants, that they might bring them into bondage and death—

19 Wo unto them; because they have <sup>a</sup>offended my little ones they shall be severed from the <sup>b</sup>ordinances of mine house.

20 Their <sup>a</sup>basket shall not be full, their houses and their barns shall perish, and they themselves shall be <sup>b</sup>despised by those that flattered them.

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

22 It had been <sup>a</sup>better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

23 Wo unto all those that <sup>a</sup>discomfort my people, and drive, and <sup>b</sup>murder, and testify against them, saith the Lord of Hosts; a <sup>c</sup>generation of vipers shall not escape the damnation of hell.

24 Behold, mine eyes <sup>a</sup>see and know all their works, and I have in reserve a swift <sup>b</sup>judgment in the season thereof, for them all;

25 For there is a <sup>a</sup>time <sup>b</sup>appointed for every man, according as his <sup>c</sup>works shall be.

26 God shall give unto you <sup>a</sup>knowledge by his Holy <sup>b</sup>Spirit, yea, by the unspeakable <sup>c</sup>gift of the Holy Ghost, (Joseph Smith: The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men. (Teachings of the Prophet Joseph Smith 137) How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of



God, according to the purposes of his will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy. (HC 3:295-96.)) that has not been <sup>d</sup>revealed since the world was until now; (Joseph Fielding Smith: The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given that have been written; some of them have been published; some of them have not. (CR, October 1910, pp. 40-41.) Francis M. Lyman: We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son: for when we know them we can rely confidently upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. (CR, April 1901, p. 47.))

27 Which our forefathers have awaited with <sup>a</sup>anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;

28 A time to come in the which <sup>a</sup>nothing shall be withheld, whether there be <sup>b</sup>one God or many <sup>c</sup>gods, (This has reference to the Book of Abraham which Joseph had already translated but had not yet been published.) they shall be manifest. (Brigham Young: It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books. [Sec. 109:7.] (JD, October 9, 1859, 7:284-85.))

29 All thrones and dominions, principalities and powers, shall be <sup>a</sup>revealed and set forth upon all who have endured <sup>b</sup>valiantly for the gospel of Jesus Christ. (Bruce R. McConkie: Now what does it mean to be valiant in the testimony of Jesus? It is to be courageous and bold; to use all our strength, energy, and ability in the warfare with the world; to fight the good fight of faith. "Be strong and of a good courage,"

the Lord commanded Joshua, and then specified that this strength and courage consisted of meditating upon and observing to do all that is written in the law of the Lord. (See Josh. 1:6-9.) The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel. To be valiant in the testimony of Jesus is to "come unto Christ, and be perfected in him"; it is to deny ourselves "of all ungodliness," and "love God" with all our "might, mind and strength." (Moro. 10:32.) To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. It is to know of the verity and divinity of the Lord's work on earth. But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior. It is obedience and conformity and personal righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) To be valiant in the testimony of Jesus is to "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." It is to "endure to the end." (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments. It is the manifestation of "pure religion" in the lives of men; it is visiting "the fatherless and widows in their affliction" and keeping ourselves "unspotted from the world." (James 1:27.) To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father's children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called upon to do so. To be valiant in the testimony of Jesus is to take the Lord's side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father. Our doctrine is clear: its application sometimes seems to be more difficult. Perhaps some personal introspection might be helpful. For instance: Am I valiant in the testimony of Jesus if my chief interest and concern in life is laying up in store the treasures of this earth, rather than the building up of the kingdom? Am I valiant if I have more of this world's goods than my just needs and wants require and I do not draw from my surplus to support missionary work, build temples, and care for the needy? Am I valiant if my approach to the Church and its doctrines is intellectual only, if I am more concerned with having a religious dialogue on this or that point than I am on gaining a personal spiritual experience? Am I valiant if I am deeply concerned about the Church's stand on who can or who cannot receive the priesthood and think it is time for a new revelation on this doctrine? Am I valiant if I use a boat, live in a country home, or engage in some other recreational pursuit on weekends that takes me away from my spiritual responsibilities? Am I valiant if I engage in gambling, play cards, go to pornographic movies, shop on Sunday, wear immodest clothes, or do any of the things that are the accepted way of life among worldly people? (CR, October 1974, pp. 45-46.)

30 And also, if there be <sup>a</sup>bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their <sup>a</sup>glories, laws, and set times, shall be revealed in the days of the <sup>b</sup>dispensation of the fulness of times—

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

33 How long can rolling waters remain impure? What <sup>a</sup>power shall stay the heavens? As well might man

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

## SECTION 122

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

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

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

lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it" (D&C 127:2). Revelations of the Restoration, p. 959)

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

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

4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in <sup>a</sup>honor; (Charles W. Penrose: I thank God that when I heard the gospel preached, it found a place in my soul, I was prepared for it in that singular and simple way, and ever since that time there is something about the very name of Joseph Smith and his work and mission which thrills me in every part of my nature. I rejoice in bearing testimony, as I have done in many countries and at many times that Joseph Smith was indeed a prophet of the living God, that he lived a prophet, that he died—that is, his spirit left his body—as a prophet, that he is still ministering in that capacity where he has gone in a sphere shut out from our gaze, like our former estate is shut out from our vision. But he lives and he will be troubled no more by the tyrants that followed him; he will be troubled no more with the false reports that were raised against his character; he is troubled no more with the conflicts of life, for he had to fight upstream all the time as he struggled along from year to year. But he has gone from the gaze of the world and from our gaze, for a time, and now is working in the world behind the veil, in that vast sphere where there are so many of the children of God who have lived in the flesh and have gone before us. (CR, October 1916, p. 18.)) and but for a small <sup>b</sup>moment and thy voice shall be more terrible in the midst of thine enemies than the fierce <sup>c</sup>lion, because of thy righteousness (Parley P. Pratt: 4In one of those tedious nights [Winter, 1838-39, Richmond, Mo. jail] we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I became so disgusted, shocked, horrified, and so filled with the Spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but I had said nothing to Joseph or anyone else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words: "Silence! Ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon, calm, unruffled, and dignified as an angel, he looked down upon his quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet until an exchange of guards. I have seen ministers of justice, clothed in ministerial robes, and criminals arraigned before them, while life was suspended upon a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. (Autobiography of Parley P. Pratt, 1938, pp. 210-11.)); and thy God shall stand by thee forever and ever.

5 If thou art called to pass through <sup>a</sup>tribulation; if thou art in perils among false brethren; if thou art in <sup>b</sup>perils among robbers; if thou art in perils by land or by sea;

6 If thou art <sup>a</sup>accused with all manner of false accusations; if thine enemies fall upon thee; (Joseph

Smith: Myself and fellow prisoners were taken to the town, [Far West, Mo.] into the public square, and before departure we, after much entreaty, were suffered to see our families, being attended all the while by a strong guard. I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. . . . My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. (HC 3:193, November 2, 1838.)

if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to <sup>b</sup>prison, and thine enemies prow around thee like <sup>c</sup>wolves for the blood of the lamb; 7 And if thou shouldst be cast into the <sup>a</sup>pit, (Liberty Jail) or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the <sup>b</sup>deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to <sup>c</sup>hedge up the way; and above all, if the very jaws of <sup>d</sup>hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee <sup>e</sup>experience, and shall be for thy good.

(Difficulty faced well rewards its subjects with greater strength. Greatness of character can come only from the rigors of experience in which it is forged. There is a purifying and sanctifying power that grows out of suffering that cannot, perhaps, be gained in any other way. Revelations of the Restoration, p. 960. Orson F. Whitney: It remained for the Prophet Joseph Smith to . . . set forth the why and wherefore of human suffering; and in revealing it he gave us a strength and power to endure that we did not before possess. For when men know why they suffer, and realize that it is for a good and wise purpose, they can bear it much better than they can in ignorance. The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel's sake. He called upon God, "who controlleth and subjecteth the devil," and God answered telling him that his sufferings should be but "a small moment." "Thou art not yet as Job," said the Lord, "thy friends do not contend against thee." Job's friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was "without cause" that Satan had sought to destroy him. God said to Joseph: "If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience and shall be for thy good." There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore. . . . The fall of Adam and Eve was a great calamity, but it brought forth a wonderful blessing; it gave us our bodies, with endless opportunities to advance and achieve. It brought death into the world, but it also brought forth the human family. There was the compensation. "Adam fell that men might be: and men are, that they might have joy." [2 Nephi 2:25.] The crucifixion of Christ was a terrible calamity, but the atonement connected with it was the foreordained means of man's salvation. Israel's calamitous fate proved a blessing to the world in general. God's promises to Abraham had to be made good. "In thee and in thy seed shall all the nations of the earth be blessed." [Abr. 2:11.] This promise was fulfilled in Christ, but an important part of the fulfillment began when the children of Abraham, Isaac and Jacob were flung broadcast over the world, and the barren wastes of unbelief might be sprinkled with the blood that believes, and made fruitful of

faith and righteousness. So it is with all our troubles and sorrows; there is a compensation for them. The philosopher Emerson says: "A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household or a style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men." How true! To whom do we look, in days of grief and disaster, for help and consolation? Who are these friendly neighbors gathered in today? They are men and women who have suffered, and out of their experience in suffering they bring forth the riches of their sympathy and condolences as a blessing to those now in need. Could they do this had they not suffered themselves? When the sky darkens and the tempest threatens, where do we go for shelter? To the sagebrush or the willow? No, rather to some spreading oak that has withstood the storms of ages and become stronger because of the fierce winds that have swayed its branches and caused its roots to strike deeper and deeper into the soil. When we want counsel and comfort, we do not go to children, nor to those who know nothing but pleasure and self-gratification. We go to men and women of thought and sympathy, men and women who have suffered themselves and can give us the comfort that we need. Is not this God's purpose in causing his children to suffer? He wants them to become more like himself. God has suffered far more than man ever did or ever will, and is therefore the great source of sympathy and consolation. "Who are these arrayed in white, nearest to the throne of God?" asked John the Apostle, wrapt in his mighty vision. The answer was: "These are they who have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb." [Rev. 7:13-14.] There is always a blessing in sorrow and humiliation. They who escape these things are not the fortunate ones. "Whom God loveth he chasteneth." [Heb. 12:6.] When he desires to make a great man he takes a little street waif, or a boy in the back-woods, such as Lincoln or Joseph Smith, and brings him up through hardship and privation to be the grand and successful leader of a people. Flowers shed most of their perfume when they are crushed. Men and women have to suffer just so much in order to bring out the best that is in them. (IE, November 1918, 22:5-7.)

8 The <sup>a</sup>Son of Man hath <sup>b</sup>descended below them all. Art thou greater than he? (Erastus Snow: It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony inward, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. [1 Sam. 20.] No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering and endurance even unto death. (JD, October 1879, 21:26.) Daniel H. Wells: Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things. And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called

to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. If we can pass these tests and trials we shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord." [Matt. 25:21-23.] (JD, March 22, 1868, 12:235.))

9 Therefore, <sup>a</sup>hold on thy way, and the priesthood shall <sup>b</sup>remain with thee; for their <sup>c</sup>bounds are set, they cannot pass. Thy <sup>d</sup>days are known, and thy years shall not be numbered less; ("For there is a time appointed for every man, according as his works shall be" (D&C 121:25). As to those of the Saints who suffer with sickness or affliction, the Lord said, "It shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (D&C 42:48). At the funeral of Richard L. Evans, a member of the Quorum of the Twelve, Joseph Fielding Smith, then president of the Church, said, "No righteous man is taken before his time" (unpublished funeral address, text in possession of authors). Joseph Smith had the sure promise that he would not be taken until his work had been completed. Revelations of the Restoration, p. 960) therefore, <sup>e</sup>fear not what man can do, for God shall be with you forever and ever. (Joseph came out of the prison a kinder man than when he went in. This prison experience had a softening affect upon the Prophet. Although he was a great man before he went into the prison, after he came out, he was even greater.)

## **Our Heritage: p45-53**

### **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.