

LESSON 29

Building the Kingdom of God in Nauvoo, Illinois

D&C 124:1-21, 87-90, 97-110; 126; Our Heritage, p, 51-52, 55-58, 61-62

OVERVIEW:

The Saints sought refuge in Illinois. Missionaries sent from Nauvoo converted thousands of people. The examples of the Nauvoo Saints show the importance of enduring to the end in righteousness. The Relief Society was organized in Nauvoo.

Section 124 is the longest of all of the published revelations.

(Joseph Smith: The name of our city (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of rest; and is truly descriptive of the most delightful location. HC 4:268)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 124

Revelation given to Joseph Smith the Prophet, at Nauvoo, Illinois, January 19, 1841. HC 4: 274—286. Because of increasing persecutions and illegal procedures against them by public officers, the saints had been compelled to leave Missouri. The exterminating order issued by Lilburn W. Boggs, Governor of Missouri, dated October 27, 1838, had left them no alternative. See HC 3: 175. In 1841, when this revelation was given, the city of Nauvoo, occupying the site of the former village of Commerce, Illinois, had been built up by the saints, and here the headquarters of the Church had been established. (George Q. Cannon: On Saturday, the 6th day of April, 1839, Judge King ordered the Prophet and his fellow-prisoners off to Gallatin, Daviess County [Missouri] . . . The day after their arrival at Gallatin, an examination of their case commenced before a drunken jury. Austin A. King, who acted here as the presiding judge, was as drunk as the jurymen. The same perjured testimony was invoked at this time as on previous occasions. Everything which was prejudicial to the prisoners, even when it was a patent falsehood, and even when, if true it could have had no relevancy to the case, was eagerly seized and applauded. . . . On the 11th of April, 1839, the grand jury brought in a bill against Joseph Smith, Hyrum Smith, Alexander McRae, Caleb Baldwin and Lyman Wight for "murder, treason, burglary, arson, larceny, theft and stealing." All of these counts were embodied in one indictment, and not one of them was sustained by any specific statement of circumstances. The language of the bill proves that the grand jury . . . had failed to find a definite charge which they could substantiate, and so included everything which they could think of. . . . After the mock examination in Gallatin the Prophet and his companions procured a change of venue to Boone County, for which place they departed on the 15th day of April, 1839, under charge of a strong guard. On the evening of the 16th, while pursuing their journey, all of the guards became intoxicated. It was a favorable moment for an escape, and the brethren seized the opportunity. . . . By this act the brethren took their change of venue from the state of Missouri to the state of Illinois. After indescribable hardships, traveling by night and suffering all manner of privations, they arrived in Quincy, Illinois, and met the congratulations of their friends and the embraces of their families. . . . It was on the 1st day of May that Joseph made the first purchase of lands in that locality [Commerce, Illinois]. . . . The material welfare of the Saints increased marvelously, the marshy wilderness on the Mississippi banks soon grew to be a solid resting place for their weary feet. The Twelve, on whom the burden of the exodus from Missouri had fallen, were now preparing for their mission to England. . . . On the 5th day of October, 1839, a general conference of The Church of Jesus Christ of Latter-day Saints was convened at Nauvoo, at which it was decided to establish a stake of

Zion, and to organize a branch of the Church on the opposite side of the river in Iowa Territory, and officers were appointed to preside and officiate in the stake and over the branch. . . Joseph and his companion [Judge Elias Higbee] reached Washington [D.C.] on the 28th day of November, 1839. . . . The Prophet determined that the cause of his people should be vigorously presented. He visited the leading men of the nation, including the President of the United States, Martin Van Buren. He had prepared for presentation to Congress, an eloquent memorial in which was plainly stated the crime of Missouri. Nothing was set down in malice; but the facts were all given in such a straightforward way that they formed apparently an irresistible argument. . . . Some members of Congress showed a great deal of interest in the Prophet, and the cause which he was pleading; but after the most earnest effort, the only result was to receive from Martin Van Buren the famous, almost infamous, reply: YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU. And in the sense of this answer, if not in its words, the Senate and House of Representatives coincided. . . . Becoming satisfied that there was little use for him to further press the claims of the Saints, Joseph departed from the nation's capital and returned to Nauvoo, reaching there on the 4th day of March, 1840. . . . Commerce was officially recognized as Nauvoo by the post office department on the 21st day of April, 1840. It was growing into the dignity of a town. In a year after the first settlement of the Saints there, two hundred and fifty houses had been built. The region was becoming more healthful; and the Saints were achieving prosperity. . . . On the 16th day of December, 1840, the charter of the city of Nauvoo, with charters of the Nauvoo Legion and the University of the City of Nauvoo, were signed by Governor Thomas Carlin, having previously passed both houses of the Legislative Assembly of the state of Illinois. (Life of Joseph Smith, 1907, pp. 285-330.))

1—14, Joseph Smith is commanded to make a solemn proclamation of the gospel to the president of the United States, the governors, and the rulers of all nations; 15—21, Hyrum Smith, David W. Patten, Joseph Smith, Sen., and others among the living and the dead are blessed for their integrity and virtues; 22—28, The saints are commanded to build both a house for the entertainment of strangers and a temple in Nauvoo; 29—36, Baptisms for the dead are to be performed in temples; 37—44, The Lord's people always build temples for the performance of holy ordinances; 45—55, The saints are excused from building the temple in Jackson County because of the oppression of their enemies; 56—83, Directions are given for the building of the Nauvoo House; 84—96, Hyrum Smith is called to be a patriarch and to receive the keys and stand in the place of Oliver Cowdery; 97—122, William Law and others are counseled in their labors; 123—145, General and local officers are named, along with their duties and quorum affiliations.

1 VERILY, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your^a offering and acknowledgments, which you have made; for unto this end have I raised you up, (George F. Richards: 1Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. . . . During the short life of the Prophet Joseph Smith he was instrumental in the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. [Dan. 2.] Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them. The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward. More than a century has passed since the martyrdom of the Prophet, but his works and the spirit that actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if

necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood. [Sec. 135.] (CR, September 1949, p. 153.) that I might show forth my ^bwisdom through the ^cweak things of the earth. (We also are the weak things of the earth that are building up the kingdom of God on earth.)

2 Your prayers are acceptable before me; and in answer to them I say unto you, that you are now called immediately to make a solemn ^aproclamation of my gospel (The Prophet Joseph Smith was killed before he could write this proclamation. Initially, his efforts were hindered by the death of his assistant, Robert B. Thompson, who died 27 August 1841. Later efforts were hampered by the apostasies of John C. Bennett and William Law, both of whom were called to assist the Prophet in issuing the proclamation (vv. 16-107). Following the death of brother Thompson, further efforts were made to write the proclamation 22 December 1841. The Prophet Joseph Smith recorded: "This evening I commenced giving instructions to the scribe [Willard Richards] concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841" (History of the Church, 4:483-84). Other concerns intervened with these efforts until finally in November 1843 the Prophet Joseph Smith "instructed Elders Richards, Hyde, Taylor, and Phelps to write a 'Proclamation to the Kings of the Earth'" (History of the Church, 6:80). But again other concerns took the Prophet's immediate attention, particularly the building of the Nauvoo Temple. The need to fulfill this responsibility was still upon his mind, however (Smith, History of the Church, 6:176-77). William W. Phelps reported that he did write a twenty-two-page manuscript under the direction of the Prophet Joseph Smith in the spring of 1844, but that he stopped after the martyrdom. A 16-page pamphlet was written in behalf of the Twelve Apostles by Parley P. Pratt and published in 1845 by Wilford Woodruff in Liverpool, England, entitled "Proclamation of the Twelve to the Kings of the World," which ultimately fulfilled the Lord's command in this revelation (Smith, History of the Church, 7:558). Revelations of the Restoration, p. 966-967. The entire text of the Proclamation is included at the end of this lesson.), and of this ^bstake which I have planted to be a ^ccornerstone of Zion, which shall be polished with the refinement which is after the similitude of a palace. (The Saints were to build up cities that, as stakes of Zion, reflected the glory of God. The spirit of this counsel is found in the instruction given by Brigham Young to the Saints as they colonized the West. He charged them saying, "Let the people build good houses, plant good vineyards and orchards, make good roads, build beautiful cities in which may be found magnificent edifices for the convenience of the public, handsome streets skirted with shade trees, fountains of water, crystal streams, and every tree, shrub and flower that will flourish in this climate, to make our mountain home a paradise and our hearts wells of gratitude to the God of Joseph, enjoying it all with thankful hearts, saying constantly, 'not mine but thy will be done, O Father'" (Young, Journal of Discourses, 10:3-4). Revelations of the Restoration, p. 966)

3 This proclamation shall be made to all the ^akings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. (The leaders of the world did not heed the proclamation. Proclamation of the Twelve Apostles (6 April 1845, in New York City, and on 22 October 1845, in Liverpool, England). On 19 January 1841, Joseph Smith had received a significant revelation commanding him to "make a solemn proclamation" to the rulers of all nations (D&C 124:2-14, 16-17, 107). It was not until 1845, however, after the death of the Prophet, that the Quorum of the Twelve under the leadership of Brigham Young finally completed this assignment. The resulting 16-page pamphlet was printed in New York and reprinted in Liverpool. Some discrepancy exists with regard to the author of this document. James R. Clark (1:252) quoted William H. Reeder Jr.'s statement that Wilford Woodruff was the author. While it is certain that Wilford Woodruff published the proclamation, B. H. Roberts, in a footnote in the History of the Church, indicates that the author was Parley P. Pratt (7:558). The proclamation was signed by the Quorum of the Twelve Apostles because there was no First Presidency at the time it was published. In this proclamation, the Twelve announced to the rulers of the nations of the earth that God has spoken once again in our day and that the gospel of Jesus Christ has been fully restored to the earth. The solemn warning spoke not only of blessings, but of impending

judgments that would come to a wicked world. All were invited to come unto Christ and assist in preparing the world for the coming of the Savior. Encyclopedia of Latter-day Saint History.)

4 Let it be ^awritten in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same;

5 For it shall be ^agiven you by the Holy Ghost to know my ^bwill concerning those ^ckings and authorities, even what shall befall them in a time to come.

6 For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

7 Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as ^agrass, and all their glory as the flower thereof which soon falleth, that they may be left also without excuse—

8 And that I may ^avisit them in the day of visitation, when I shall ^bunveil the face of my covering, to appoint the portion of the ^coppressor among hypocrites, where there is ^dgnashing of teeth, if they reject my servants and my testimony which I have revealed unto them.

9 And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the ^alight of truth, and the Gentiles to the exaltation or lifting up of Zion.

10 For the day of my visitation cometh speedily, in an ^ahour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them?

11 Awake, O kings of the earth! Come ye, O, come ye, with your ^agold and your silver, to the help of my people, to the house of the daughters of Zion.

12 And again, verily I say unto you, let my servant Robert B. Thompson (The name of Robert B. Thompson appears but once in the Doctrine and Covenants (D&C 124:12). The Lord indicated his pleasure with the man's conduct. Thompson "was born in Great Driffield, England, October 1, 1811. For a number of years he was a Methodist preacher, but he embraced the gospel in Canada and was baptized in 1836. He lived in Far West when the fires of persecution were kindled, and was compelled to flee for his life." (SS, 769-70.) Thompson died an early death on August 27, 1841. Of his passing Joseph Smith wrote: "Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the Times and Seasons, colonel in the Nauvoo Legion, and had done much writing for myself and the Church." (HC 4:411.) D&C Encyclopedia, p. 593-94) help you to write this proclamation, for I am well pleased with him, and that he should be with you;

13 Let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes;

14 But let him remember that his ^astewardship will I require at his hands.

15 And again, verily I say unto you, blessed is my servant Hyrum Smith (Heber J. Grant: No mortal man who ever lived in this Church desired more to do good than did Hyrum Smith, the patriarch. I have it from the lips of my own sainted mother, that of all the men she was acquainted with in her girlhood days in Nauvoo, she admired Hyrum Smith most for his absolute integrity and devotion to God, and his loyalty to the prophet of God. (CR, October 1920, p. 84.)); for I, the Lord, love him because of the ^aintegrity of his heart, and because he loveth that which is right before me, saith the Lord.

16 Again, let my servant John C. Bennett (Orson F. Whitney: In May, 1842, the treachery and rascality of a man whom the Mormon leader had befriended and loaded with honors, became known to his benefactor. That man was Dr. John C. Bennett, Mayor of Nauvoo, Chancellor of its University, and Major-General of its legion. He had become associated with the Saints soon after their exodus from Missouri. Though a great egotist, he was a man of education, address and ability. That he had little or no principle was not immediately apparent. Considerable of a diplomat and possessing some influence in political circles, he rendered valuable aid in securing the passage by the Illinois Legislature of the act incorporating the city of Nauvoo. Hence the honors bestowed upon him by the Mormon people. Prior to

that, and subsequently, he was Quartermaster-General of Illinois. Bennett professed great sympathy for the Saints. He joined the Church and apparently was a sincere convert to the faith. Governor Thomas Ford, in his history of Illinois, styles Bennett "probably the greatest scamp in the western country." But this was not until long after the Mormons, thrice victimized, had become aware of his villainy. (History of Utah 1:193-94.) An almost Davidic-like tragedy is expressed in the story of John C. Bennett, for like the ancient king of Israel, who had so much promise and yet threw it away in his adulterous descent to hell, so in like fashion John C. Bennett forsook his crown of glory. Like David, the ancient king of Israel, John C. Bennett stood to receive untold blessings if he remained true to the Lord. Also like David, he turned from his duty to pursue the ways of adultery. (See 2 Sam. 11-12; D&C 132:39.) However, whereas David sought forgiveness of his iniquity, Bennett hardened his heart yet more and sought to bring down the kingdom of God on earth. In 1841, the Lord promised a "crown ... with blessings and great glory" to John C. Bennett, who was to labor with the Prophet Joseph, "and his reward shall not fail if he receive counsel" (D&C 124:16-17; italics added). Just sixteen months later Bennett was notified that because of his impurities his membership in the Church had been revoked. John Taylor wrote: "Respecting John C. Bennett: I was well acquainted with him. At one time he was a good man, but fell into adultery and was cut off from the Church for his iniquity." (HC 5:81.) Though he had served as mayor of Nauvoo and traveled in the highest councils of the Church, even serving as an "assistant president" with the First Presidency for a time (HC 4:341) -a friend and confidant of prophets, seers, and revelators -he succumbed to the siren's call and wrecked his soul upon the reefs of adultery. "Then he became one of the most bitter enemies of the Church. His slanders, his falsehoods and unscrupulous attacks, which included perjury and attempted assassination were the means of inflaming public opinion to such an extent that the tragedy at Carthage became possible." (SS, 771.) Such is the tragic story of one who spurned spirituality and seared his soul in the fires of sensual passion. D&C Encyclopedia, p. 42-43.) help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction; and his reward shall not fail if he receive ^acounsel.

17 And for his love he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory.

18 And again, I say unto you that it is my will that my servant Lyman Wight (A companion of the Prophet Joseph Smith in Liberty Jail, Lyman Wight was chosen to fill the vacancy in the Quorum of the Twelve created by the death of David W. Patten. After the Prophet's death he refused to acknowledge the right of Brigham Young or the Quorum of the Twelve to preside over him. Contrary to their direction he led a group of Saints from Wisconsin to settle in Texas. He was excommunicated 3 December 1848. Revelations of the Restoration, p. 968. The name of Lyman Wight appears in three sections of the Doctrine and Covenants (52:7, 12: 103:30, 38; 124:18, 62, 70). He was baptized in 1830 and was one of the first to receive the office of high priest. At a conference in Kirtland in June 1831, he testified to seeing the Savior in vision. His faithfulness and courage in the early days of the Church seemingly knew no bounds. When others hesitated, he stepped forth to offer his all. During the persecution of the Saints in Missouri, he was described as "a dread to his enemies and a terror to evil doers." Wight shared the confines of the Liberty Jail with Joseph and Hyrum Smith during their six months of incarceration and was ever ready to defend his leader with his life. Once, when asked to betray the Prophet in order to save his own life, Wight responded: "Shoot and be damned!" Although not polished in speech and sometimes rough in appearance, Lyman Wight could bear a powerful testimony. During a mission to Cincinnati, he worked as a fisherman by day and preached by night. "One evening he went from the fish net to the court house, and stood on the top of a stove barefooted with his trousers rolled up to his knees, and his shirt sleeves up to his elbows, and preached two hours. Some of the people remarked, 'He preaches the truth, though he does not look much like a preacher.'" On April 8, 1841, he was called to join the select ranks of the Twelve Apostles, filling a vacancy created by the

martyrdom of David W. Patten. The "wild ram of the mountains" is how Joseph Smith referred to Lyman Wight (HC 7:435). He was one of those fearless men of great physical courage whose fidelity to the Prophet was unquestioned. Yet, as Joseph died on that fateful day in June 1844 and his physical body began the process of natural decay, in a similar fashion a spiritual decay began to take effect in Lyman Wight, for he found it impossible to transfer his loyalties from the man Joseph to the cause for which he stood. Wight resisted the leadership of Brigham Young, stating he did not believe "the death of Joseph gave one of the twelve a supremacy over the others" (BYUS 17:109-10). "The day was when there was somebody to control me," declared this errant Apostle, "but that day is past." Unfortunately, this 1831 warning of the Lord was disregarded: "And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff" (D&C 52:12). Contrary to counsel, Lyman led a colony to Texas and was excommunicated from the Church on December 3, 1848 (Jenson 1:93-96). He died on March 31, 1858. D&C Encyclopedia, p. 636-37) should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on ^aeagles' wings; and he shall beget glory and honor to himself and unto my name.

19 That when he shall finish his work I may ^areceive him unto myself, even as I did my servant David Patten (A short revelation given in April 1838 deals with a spiritual giant of great faith and courage, David W. Patten (D&C 114). Patten had been sustained a member of the Quorum of the Twelve Apostles in February 1835. His great spiritual capacity had been earlier attested to in a letter written by Joseph Smith in September 1833. Said the Prophet: "Many were healed through his instrumentality, several cripples were restored. As many as twelve that were afflicted came at a time from a distance to be healed; he and others administered in the name of Jesus, and they were made whole." (HC 1:408-9.) Jenson reported that "a woman who had suffered from an infirmity for nearly twenty years was instantly healed" by Elder Patten (Jenson 1:76). He had many dreams and visions of future events and on at least one occasion was visited by an angelic messenger. Several times his life was threatened by mobocrats, but he courageously withstood their advances and they backed down. He bodily removed one disturber from a meeting of the Saints, prompting the saying that "David Patten had cast out one devil, soul and body." His total commitment to consecration was evident in every facet of his life-and in his death. In the infamous battle of Crooked River, where three Saints lost their lives in attempting to defend their brethren, the shades of time were drawn for David W. Patten. To the last breath he bore a strong witness of the divinity of the work in which he had immersed himself from the day of his baptism in June 1832. In his final moments he pleaded with his wife: "Whatever you do else, do not deny the faith!" Pointing to the lifeless body of this latter-day martyr, the Prophet Joseph declared: "There lies a man who has done just as he said he would: he has laid down his life for his friends" (Jenson 1:76-80). The Lord's pleasure with Elder Patten's life was revealed in a revelation received in January 1841: "David Patten ... is with me at this time," proclaimed the Lord. "I have taken [him] unto myself; behold, his priesthood no man taketh from him." (D&C 124:19, 130.) D&C Encyclopedia, p. 414-15), who is with me at this time, and also my servant ^bEdward Partridge, (He [Edward Partridge] served as the first bishop of the Church, being called by revelation to that position on February 4, 1831 (D&C 41:9). As a young boy "he remembers that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer." Bishop Partridge was one of the early converts from the Campbellite movement, being baptized on December 11, 1830. Joseph Smith described this new convert as "a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end." The Lord himself issued this compliment of Bishop Partridge: "His heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile" (D&C 41:11). He was present at the dedication of the site for the yet-to-be-built temple at Independence, Missouri, and was also in attendance at the dedication of the Kirtland Temple. During the persecutions in Missouri, he was taken from his home and publicly tarred and feathered, having rejected their offer of clemency if he would renounce his faith. To this request he replied: "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...."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 toward my persecutors or anyone else." (HC 1:390-91.) As a result of the many persecutions he endured, his health was broken and he died on May 27, 1840, at the age of forty-seven. Of his demise, the Prophet wrote: "He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands." This was not to be his final epitaph, however, for the Lord pronounced in a revelation in January 1841 that Edward Partridge "is with me at this time" (D&C 124:19; Jenson 1:218-22). D&C Encyclopedia, p. 411-12) and also my aged servant Joseph Smith, Sen., who sitteth ^cwith Abraham at his right hand, and blessed and holy is he, for he is mine.

20 And again, verily I say unto you, my servant George Miller (George Miller was the first to serve as a bishop over a ward.) is without ^aguile; he may be trusted because of the ^bintegrity of his heart; and for the love which he has to my testimony I, the Lord, love him. (A life which illustrates the necessity of constant vigilance, never resting on today's laurels at the expense of tomorrow's salvation, is that of George Miller. In 1841, the Lord said that Miller was "without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him" (D&C 124:20). Unfortunately, that love of testimony and truth did not endure. Appointed to the bishopric by revelation, Miller is listed among the Presiding Bishops of the Church, where he served as "Second Bishop" from 1844 to about 1847 (CA 1978:123). His name appears frequently in the Prophet's journals. He was appointed to act as one of two trustees-in-trust of the Church following the death of Joseph Smith and later officiated in the Nauvoo Temple (HC 7:247, 547). He led a company of pioneers in the westward movement, but began to take exception to the directions issued by the Twelve Apostles and soon found himself in open opposition to them. He declared that he had "a special appointment from the Prophet Joseph Smith" and stated that the Church should move to the southern part of Texas rather than to the Rocky Mountains. He moved there to join with Lyman Wight, but soon left to affiliate himself with the apostate movement of James J. Strang. "Of his later movements and death our annals give no information but his career illustrates the truth of President [Brigham] Young's remarkable prophecy, delivered on the 8th of August, 1844: 'All that want to draw away a party from the church after them, let them do it, if they can, but they will not prosper.'" (CHC 3:157-59.) Miller was disfellowshipped December 12, 1848. President Joseph Fielding Smith observed that when the Saints came west, "there were a few among them who lacked the faith to continue the journey and fell by the wayside, among them Bishop George Miller" (DS 3:343). D&C Encyclopedia, p. 357-58)

21 I therefore say unto you, I seal upon his head the office of a bishopric, like unto my ^aservant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me. (George Miller was the first man in the history of the Church to serve as a bishop over a ward. Earlier Edward Partridge and Newel K. Whitney served as regional or traveling bishops (D&C 20:66). Bishop Partridge served the Saints in Missouri and the surrounding areas; Bishop Whitney received responsibility for Ohio and the eastern states. At the suggestion of the Prophet Joseph Smith, the City council divided Nauvoo into four political divisions called wards on 1 March 1841 (Smith, History of the Church, 4:305-6). Consequently, four bishops, Newel K. Whitney, George Miller, Isaac Higbee, and Vinson Knight (D&C 124:141), were assigned to preside over these areas. As part of their stewardship they were responsible to receive the consecrations, or tithes and offerings, of the Saints living within those ward boundaries. Their responsibilities dealt primarily with temporal concerns, whereas spiritual matters were administered through the Melchizedek Priesthood. On 20 August 1842 the Nauvoo Stake High Council determined, "that the city of Nauvoo be divided into ten [ecclesiastical] wards, according to the division made by the temple committee; and that there be a bishop appointed

over each ward; and also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary" (Smith, History of the Church, 5:119). This pattern of geographical areas being assigned bishops to preside over the temporal needs of the members continued as the Saints moved to Winter Quarters during the exodus from Nauvoo and as they settled the Great Basin. On 6 April 1847, Newel K. Whitney was sustained as the presiding bishop of the Church. Others were called as bishops within stakes of Zion, which practice has continued to the present day. Revelations of the Restoration, p. 968-69)

87 Therefore, let my servant William (Unfortunately, infamy now claims the name of William Law, a man whose name is found among the latter verses of section 124. At that time, he was called to serve as second counselor in the First Presidency, which position he occupied for about three years (1841-1844). Although "for a season considered a good and faithful man," he allowed the spirit of apostasy to enter his heart to the degree that he sought the death of Joseph the Prophet and was described as Joseph's "most bitter foe and maligner" (HC 7:57). He was excommunicated from the Church on April 18, 1844. A short time later, Law openly opposed the Prophet and was one of the instigators of the infamous Nauvoo Expositor, which Joseph called a "foul, noisome, filthy sheet" (HC 6:585). The name of William Law "is classed in history with those ... who were the instigators and abettors of the murder of Joseph and Hyrum Smith" (Jenson 1:53). Of him, well might the Psalmist have written: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). D&C Encyclopedia, p. 317-18) put his trust in me, and cease to fear concerning his family, because of the sickness of the land (When the Saints first settled the city of Commerce, Illinois, later renamed Nauvoo, it was a place of sickness. During the first two years many of the Saints died due to the ague, or malaria, especially those who were weakened from their cruel expulsion from Missouri. Revelations of the Restoration, p. 980). If ye ^alove me, keep my commandments; and the sickness of the land shall ^bredound to your glory.

88 Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my ^aSpirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord. (Joseph Smith: There was a meeting at Wilson Law's, near the sawmill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, Sen., Francis M. Higbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new church; i.e., as they had decided that I was a fallen prophet, etc.; and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his counselors. Robert D. Foster and Francis M. Higbee to be two of the Twelve Apostles, etc., etc., as report says. (HC 6:346-47, May 28, 1844.) Joseph Fielding Smith: William Law was called by revelation to act as second counselor in the First Presidency, in 1841, but when the doctrine of celestial marriage was revealed he turned away from the Church, and was one of the chief plotters against the Prophet and Patriarch and helped to bring them to martyrdom. (CHMR, 1950, 4:83.))

89 If he will do my ^awill let him from henceforth hearken (William did not hearken to the Lord) to the counsel of my servant Joseph, and with his interest support the ^bcause of the poor, and publish ^cthe new translation of my holy word unto the inhabitants of the earth. (John A. Widtsoe: Joseph Smith accepted the Bible as far as it was translated correctly but felt that many errors which should be corrected had crept into the work of the copyist and translators. During the first year of the Church and almost to the end of his life, he endeavored through inspiration from on high to correct those many departures from the original text. This was not fully completed when he died, but his manuscript exists in the original and in copies, and has been published by the Reorganized Church of Jesus Christ of Latter Day Saints. It is a remarkable evidence of the prophetic power of Joseph Smith. Hundreds of changes make clear many

a disputed text. It is interesting to note that in so many instances his inspired corrections correspond to the text of modern translators. In every case his version makes the Bible statement much more understandable. (Joseph Smith, 1951, p. 251.)

90 And if he will do this I will ^able^ss him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found ^bbegging bread.

97 Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be ^ahumble before me, and be without ^bguile, and he shall receive of my Spirit, even the ^cComforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say.

98 And these ^asigns shall follow him—he shall heal the ^bsick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison;

99 And he shall be led in paths where the poisonous serpent ^acannot lay hold upon his heel, and he shall mount up in the ^bimagination of his thoughts as upon eagles' wings.

100 And what if I will that he should ^araise the dead, let him not withhold his voice.

101 Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God.

102 Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone; (William Law and Hyrum Smith were appointed to travel to the eastern states. They left Nauvoo, 4 September 1842, to counter false statements of John C. Bennett and to attend a conference of the Church in Philadelphia (Smith, History of the Church, 5:146). They returned on 4 November (Smith, History of the Church, 5:183). Revelations of the Restoration, p. 983) and let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen.

103 And again, verily I say unto you, if my servant Sidney will serve me and be ^acounselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me.

104 And if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a ^aspokesman before my face. (Joseph Smith: This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised; yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. . . . She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." Elder Rigdon . . . closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, through obedience to its laws,

the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts and not in theory. President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, etc.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation. (HC 5:121-23, August 20, 1842.)

105 Let him come and locate his family in the neighborhood in which my servant Joseph resides.

106 And in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come.

107 Let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph, in making a solemn ^aproclamation unto the kings of the earth, even as I have before said unto you.

108 If my servant Sidney will do my will, let him not remove his family unto the ^aeastern lands, but let him change their habitation, even as I have said.

109 Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo.

110 Verily I say unto you, even now, if he will hearken unto my voice, it shall be well with him. Even so. Amen. (With the exceptions of Joseph Smith and Oliver Cowdery, the name of Sidney Rigdon appears more often in the Doctrine and Covenants than any other. After having served as a very popular preacher for the Baptists, Campbellites, and on his own, Rigdon became convinced of the truthfulness of the restored gospel by a careful and prayerful reading of the Book of Mormon. He was baptized on November 14, 1830, and many with whom he had previous religious association chose to follow Sidney's example in investigating this new faith. Only a month later, his name appeared in one of the revelations wherein the Lord said to him, "I say unto you my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.Â... Thou was sent forth, even as John, to prepare the way before me" (D&C 35:3-6.) Thus, while previously not having had the complete truth, the Lord had used Sidney to prepare a people for the Restoration. In March 1833, Sidney was set apart as a counselor to Joseph Smith in the Presidency of the Church (D&C 90:6). Sidney was a gifted orator and was called by revelation to be a "spokesman" for Joseph Smith (D&C 100:9). This was the fulfillment of an ancient prophecy uttered by Joseph who was sold into Egypt, thousands of years prior to this time (2 Ne. 3:18; JD 25:126-27). Early in his ministry, Joseph Smith said of his counselor: "Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him-these are his faults. But, notwithstanding these things, he is a very great and good man; a man of great power and words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue faithful to his calling." Then, the Prophet added this plea: "O God, grant that he may, for the Lord's sake" (HC 1:443). Unfortunately, in spite of all he suffered for the sake of truth, Sidney was not able to totally bend his will to that of the Lord's. In August 1843, Joseph accused Sidney of acts of betrayal and withdrew the hand of fellowship from him (HC 5:532). By October 1843, Joseph endeavored to "throw Sidney off his shoulders" and have him released from the First Presidency. Joseph indicated that Rigdon had been of little value to him as a counselor since the expulsion from Missouri. However, the conference voted to retain Sidney for yet another year. (HC 6:47-49.) Following the martyrdom, Rigdon, who had been living in Pittsburgh, rushed back to Nauvoo with the suggestion that he be named as the "guardian" for the Church. At the memorable conference of August 8, 1844, Rigdon's eloquence could not prevail above the authority of the Twelve Apostles, and his bid for leadership failed. Though he outwardly acquiesced, he secretly told many that he held "the keys of David" and that God had instructed him to take charge of the Church. Though he initially denied disloyalty to the Twelve, the

truth was revealed and he was excommunicated from the Church on September 8, 1844. His efforts at organizing a following failed, fulfilling the prophetic words of Brigham Young: "All that want to draw a party from the Church after them, let them do it if they can, but they will not prosper" (SP, 7-18; see also HC 7:223-43}. D&C Encyclopedia, p. 473-74)

SECTION 126

Revelation given through Joseph Smith the Prophet, in the house of Brigham Young, at Nauvoo, Illinois, July 9, 1841. HC 4: 382. At this time Brigham Young was president of the Quorum of the Twelve Apostles. (Brigham Young was born to teach the gospel. His missionary zeal and love of truth knew no bounds. Almost immediately after his baptism, he went on a mission to Canada, in company with his brother, Joseph, to declare the restored gospel. Shortly after his return he joined Zion's Camp in their march from Kirtland, Ohio to the Fishing River in Missouri. He and his brother were known as the "sweet singers" of the Camp, always cheerful and true. In February of 1835 he was named one of the first Apostles of this dispensation. Early in May of that year he commenced his first apostolic mission in the Eastern States. In 1836, after having attended the solemn assembly at Kirtland and receiving the promised endowment, he went on another mission to the Eastern States, traveling through New York, Vermont, Massachusetts, and Rhode Island, returning to Kirtland in the fall of the year. In 1840, Brigham Young, accompanied by Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, left New York for a mission to Great Britain, where he labored with great success. On 20 April, 1841, he set sail for New York on his return journey. While in the British mission field, he had been instrumental in performing a great work. Of that missionary experience he said, "Through the mercy of God we have gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5000 Books of Mormon, 3000 Hymn Books, 2500 volumes of the Millennial Star, and 50,000 tracts" (Young, "History," 1). It was shortly after his return to Nauvoo that Joseph Smith visited Brigham's humble log cabin where his family were in near destitute conditions to give Brigham Young the revelation recorded here. At a conference held at Nauvoo 16 August 1841, the Prophet Joseph, with this revelation in mind, said that "the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victoriously to the nations" (Smith, History of the Church, 4:403). The time had come for Brigham Young to stand more watchfully in the shadow of Joseph Smith that he might be fully prepared when the time came for him to bear the Prophet's mantle. Revelations of the Restoration, p. 990-91)

1—3, Brigham Young is commended for his labors and is relieved of future travel abroad. (George Q. Cannon: In the month of July, 1841, the Apostles began to return to Nauvoo from their missions to Europe, and their coming was a great comfort to the Prophet in his hour of affliction. At a special conference which was held at Nauvoo on the 16th of August, 1841, shortly after the return of the Twelve, Joseph stated to the people there assembled that the time had come when the Apostles must stand in their places next to the First Presidency. They had been faithful and had borne the burden and heat of the day, giving the gospel triumph in the nations of the earth, and it was right that they should now remain at home and perform the duty in Zion. (Life of Joseph Smith, 1907, p. 374.))

1 DEAR and well-beloved brother, ^aBrigham Young, verily thus saith the Lord unto you: My servant Brigham (Orson F. Whitney: Brigham Young was a man of undoubted genius,—a master mind, well balanced and powerful, thoroughly practical in thought and method, and of Napoleonic energy and intuition. . . . Brigham Young first saw the Book of Mormon in the spring of 1830, at the home of his brother Phineas in Mendon. It had been left there by Samuel H. Smith, brother to the Prophet. Two years

later a party of Mormon Elders from Pennsylvania came preaching in that neighborhood. Being converted to the faith, Brigham was baptized by Eleazer Miller on the 14th of April, 1832. . . . Not long afterward Brigham . . . accompanied by Joseph Young, visited Kirtland and became acquainted with the Prophet. It was the summer or fall of 1832. This was the first meeting of Joseph Smith with the man who was destined to be his successor. It is said that Joseph predicted about this time that Brigham Young would yet preside over the Church. (History of Utah, 1882, p. 112.)), it is^b no more required at your hand to leave your family as in times past, for your offering is acceptable to me. (Brigham needed to stay close to home so he could more closely watch Joseph Smith so he would know how to act as president of the Church when it was his turn.)

2 I have seen your^a labor and toil in journeyings for my name. (Brigham Young: I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when brother Joseph sent me the half of a small pig that the brethren had brought to him. I did not ask him for it. . . . I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. That is the way I got help, and it was good for me; it learned [sic.] me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one. For me to travel and preach without purse or scrip was never hard. . . . In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; brother [John] Taylor was left to die by the road-side, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers. When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article. We went to Preston, and held our Conference and decided that we would publish a paper; brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed brother Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of sister Jane Benbow, one hundred of brother Thomas Kington, and returned to Manchester, where we printed three thousand Hymn Books, and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for brother Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds to brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year. I was there one year and sixteen days, with my brethren the Twelve and during that time I bought all my clothing, except one pair of pantaloons, which the sisters gave me in Liverpool soon after

I arrived there and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming. I paid three hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. (JD, August 31, 1856, 4:34-35.)

3 I therefore command you to ^asend my word abroad, and take especial ^bcare of your family from this time, henceforth and forever. Amen.

Our Heritage: Pages 51-52: **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.”

Our Heritage: p. 55-58:

Sacrifice and Blessings in Nauvoo

The Latter-day Saints who made their way to Illinois received a warm welcome from generous citizens in the town of Quincy. Following the return of the Prophet Joseph Smith from his confinement in Liberty Jail, the Saints moved north up the Mississippi River about 35 miles. There they drained the large swamps in the area and began to build the city of Nauvoo beside a bend in the river. The city was soon a bustle of activity and commerce as Saints gathered there from all parts of the United States, Canada, and England. Within four years, Nauvoo had become one of the largest cities in Illinois.

Church members lived in relative peace, secure in the fact that a prophet walked and labored among them. Hundreds of missionaries called by the Prophet left Nauvoo to proclaim the gospel. A temple was constructed, the temple endowment was received, wards were created for the first time, stakes were established, the Relief Society was organized, the book of Abraham was published, and significant revelations were received. For more than six years, the Saints displayed a remarkable degree of unity, faith, and happiness as their city became a beacon of industry and truth.

Sacrifices of Nauvoo Missionaries

As the Saints began to construct homes and plant crops, many of them became ill with the ague, an infectious disease that included fever and chills. The sick included most of the Twelve and Joseph Smith himself. On 22 July 1839 the Prophet arose from his bed of sickness with the power of God resting upon him. Using the power of the priesthood, he healed himself and the sick in his own house, then commanded those camping in tents in his dooryard to be made whole. Many people were healed. The Prophet went from tent to tent and from house to house, blessing everyone. It was one of the great days of faith and healing in Church history.

During this period, the Prophet called the Quorum of the Twelve Apostles to go to England on missions. Elder Orson Hyde, a member of the Quorum of the Twelve, was sent to Jerusalem to dedicate Palestine for the gathering of the Jewish people and other children of Abraham. Missionaries were sent to preach throughout the United States and eastern Canada, and Addison Pratt and others received calls to go to the Pacific Islands.

These brethren made great sacrifices as they left their homes and families to respond to their calls to serve the Lord. Many members of the Twelve were struck with the ague as they prepared to depart for England. Wilford Woodruff, who was very ill, left his wife, Phoebe, almost without food and the necessities of life. George A. Smith, the youngest Apostle, was so sick that he had to be carried to the wagon, and a man who saw him asked the driver if they had been robbing the graveyard. Only Parley P. Pratt, who took his wife and children with him, his brother Orson Pratt, and John Taylor were free from disease as they left Nauvoo, although Elder Taylor later became terribly ill and almost died as they traveled to New York City.

Brigham Young was so ill that he was unable to walk even a short distance without assistance, and his companion, Heber C. Kimball, was no better. Their wives and families, too, lay suffering. When the Apostles reached the crest of a hill a short distance from their homes, both lying in a wagon, they felt as though they could not endure leaving their families in so pitiful a condition. At Heber's suggestion, they struggled to their feet, waved their hats over their heads, and shouted three times, "Hurrah, Hurrah, for Israel." Their wives, Mary Ann and Vilate, gained strength enough to stand and, leaning against the door frame, they cried out, "Good-bye, God bless you." The two men returned to their wagon beds with a spirit of joy and satisfaction at seeing their wives standing instead of lying sick in bed.

The families remaining behind demonstrated their faith as they sacrificed to support those who had accepted mission calls. When Addison Pratt was called to a mission in the Sandwich Islands, his wife, Louisa Barnes Pratt, explained: "My four children had to be schooled and clothed, and no money would be left with me. ... My heart felt weak at the first, but I determined to trust in the Lord, and stand bravely before the ills of life, and rejoice that my husband was counted worthy to preach the gospel."

Louisa and her children went to the dock to bid farewell to their husband and father. After they returned home, Louisa reported that "sadness took possession of our minds. It was not long till loud thunders began to roar. A family, living across the street, had a leaky house; frail and uncertain. Soon they all came over for safety through the storm. Thankful we were to see them come in; they talked comforting to us, sang hymns, and the brother prayed with us, and stayed till the storm was over."

Not long after Addison's departure, his young daughter contracted smallpox. The disease was so contagious that there was real danger to any priesthood brother who might come to the Pratts, so Louisa prayed with faith and "rebuked the fever." Eleven little pimples came out on her daughter's body, but

the disease never developed. In a few days the fever was gone. Louisa wrote, “I showed the child to one acquainted with that disease; he said it was an attack; that I had conquered it by faith.”

Those missionaries who left Nauvoo at such sacrifice brought thousands into the Church. Many of those who were converted also displayed remarkable faith and courage. Mary Ann Weston lived in England with the William Jenkins family while learning dressmaking. Brother Jenkins was converted to the gospel, and Wilford Woodruff came to the house to visit the family. Only Mary Ann was home at the time. Wilford sat by the fire and sang, “Shall I for fear of feeble man, the Spirit’s course in me restrain.” Mary Ann watched him as he sang and remembered that “he looked so peaceful and happy, I thought he must be a good man, and the Gospel he preached must be true.”

Through her association with Church members, Mary Ann was soon converted and baptized—the only member of her family to respond to the message of the restored gospel. She married a member of the Church, who died four months later, due in part to a beating he received at the hands of a mob intent on disrupting a Church gathering. All alone, she boarded a ship filled with other Latter-day Saints bound for Nauvoo, leaving her home, her friends, and her unbelieving parents. She never saw her family again.

Her courage and commitment eventually blessed the lives of many people. She married Peter Maughan, a widower, who settled Cache Valley in northern Utah. There she raised a large, faithful family, who honored both the Church and her name.

Our Heritage: p. 61-62:

The Relief Society

While the Nauvoo Temple was under construction, Sarah Granger Kimball, wife of Hiram Kimball, one of the city’s wealthiest citizens, hired a seamstress named Margaret A. Cooke. Desiring to further the Lord’s work, Sarah donated cloth to make shirts for the men working on the temple, and Margaret agreed to do the sewing. Shortly thereafter, some of Sarah’s neighbors also desired to participate in the shirt making. The sisters met in the Kimball parlor and decided to formally organize. Eliza R. Snow was asked to write a constitution and bylaws for the new society.

Eliza presented the completed document to the Prophet Joseph Smith, who declared it was the best constitution he had seen. But he felt impressed to enlarge the vision of the women concerning what they could accomplish. He asked the women to attend another meeting, where he organized them into the Nauvoo Female Relief Society. Emma Smith, the Prophet’s wife, became the society’s first president.

Joseph told the sisters that they would receive “instruction through the order which God has established through the medium of those appointed to lead—and I now turn the key to you in the name of God and this Society shall rejoice and knowledge and intelligence shall flow down from this time—this is the beginning of better days to this Society.”

Soon after the society came into existence, a committee visited all of Nauvoo’s poor, assessed their needs, and solicited donations to help them. Cash donations and proceeds from the sale of food and bedding provided schooling for needy children. Flax, wool, yarn, shingles, soap, candles, tinware, jewelry, baskets, quilts, blankets, onions, apples, flour, bread, crackers, and meat were donated to help those in need.

Besides helping the poor, Relief Society sisters worshiped together. Eliza R. Snow reported that in one meeting “nearly all present arose and spoke, and the spirit of the Lord like a purifying stream, refreshed every heart.” These sisters prayed for each other, strengthened each other’s faith, and consecrated their lives and resources to help further the cause of Zion.

If you’re interested, here is the entire text of the 1845 Proclamation to the Nations:

PROCLAMATION

OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

*To all the Kings of the World;
To the President of the United States of America;
To the Governors of the several States;
And to the Rulers and People of all Nations:*

Greeting:

KNOW ye:-

that the kingdom of God has come: as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

The great Elohim, Jehovah, has been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the order of his Son, even the Apostleship, has been restored; or returned to the earth.

This High Priesthood or Apostleship, holds the keys of the kingdom of God, and power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this great event, there must needs be a preparation.

Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children, before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in his name, for the remission of sins (that is, be buried in the water in the likeness of his burial and rise again to newness of life, in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the Apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you, of the truth of our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things past to your understanding and remembrance, and shall show you things to come.

It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling demons; and even of seeing visions, and conversing with Angels and spirits from the unseen world.

By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ, in its fullness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.

We also bear testimony that the "*Indians*" (so called) of North and South America are a remnant of the tribes of Israel, as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be fathered, civilized, and made *one nation* in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it, and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a holy city and temple to be built on this continent, for the endowment and ordinances pertaining to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord, and to be taught in his ways and walk in his paths; in short, to finish their preparations for the coming of the Lord.

And we further testify, that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare, to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord.

And also to organize and establish their own political government, under their own rulers, judges, and governors, in that country.

For be it known unto them that *we* now hold the keys of the priesthood and kingdom which is soon to be restored unto them.

Therefore let them also repent, and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of the Gentiles, hear ye the word of the Lord, for this commandment is for you. You are not only required to repent and obey the gospel in its fullness, and thus become members or citizens of the kingdom of God; but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use, for the fulfillment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to

be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard; for there shall be one Lord, and his name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion, by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, home, and political rights for their testimony.

And this is not all. Their first founder, Mr. Joseph Smith, whom God raised up as a prophet and apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth, and have sealed their testimony with their blood; and still the work has, as it were, but just begun.

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing and establishing the Jews—in gathering, instructing, relieving, civilizing, educating and administering salvation to the remnant of Israel on this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization—instructing them in all things for their sanctification and preparation, that the whole Church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride for the coming of the Lord.

And now, O ye kings, rulers, presidents, governors, judges, legislators, nobles, lords, and rich men of the earth, will you leave us to struggle alone, and to toil unaided in so great a work? or will you share in the labours, toils, sacrifices, honours and blessings of the same?

Have you not the same interest in it that we have? Is it not sent forth to renovate the world—to enlighten the nations—to cover the earth with light, knowledge, truth, union, peace and love? and thus usher in the great millennium, or sabbath of rest, so long expected and sought for by all good men? We bear testimony that it is; and the fulfillment of our words will establish their truth to millions yet unborn, while there are those now living upon the earth who will live to see the consummation.

Come, then, to the help of the Lord, and let us have your aid and protection—and your willing and hearty co-operation in this, the greatest of all revolutions.

Again, we say, by the word of the Lord, to the people as well as to the rulers, your aid and assistance is required in this great work; and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your churches, doors, and hearts for the truth; hear the apostles and elders of the Church of the Saints when they come into your cities and neighborhoods; read and search the scriptures carefully, and see whether these things are so; read the publications of the Saints, and help to publish them to others; seek for the witness of the Spirit, and come and obey the glorious fullness of the gospel, and help us build the cities and sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest; for they must be educated and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty,

temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and all other things which are calculated in their nature to refine, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the coming of the bridegroom.

Know, assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and co-operation, it is all the same as to the success and final triumph of the work; for it is the work of the great God—for which his WORD and OATH have been pledged from before the foundation of the world. And the same promise and oath has been renewed unto man from the beginning, down through each succeeding dispensation: **AND CONFIRMED AGAIN BY HIS OWN VOICE OUT OF THE HEAVENS IN THE PRESENT AGE;** therefore he is bound to fulfill it, and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration.

There is also another consideration of vast importance to all the rulers and people of the world in regard to this matter. It is this:—as this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject—no community or individual will stand *neutral*: all will at length be influenced by one spirit or the other, and will take sides either for or against the kingdom of God, and the fulfillment of the prophets in the great restoration and return of his long-dispersed covenant people.

Some will act the part of the venerable Jethro, the father-in-law of Moses, or the noble Cyrus, and will aid and bless the people of God; or, like Ruth, the Moabitess, will forsake their people, and their kindred, and country, and will say to the Saints, or to Israel—"*This people shall be my people, and their God my God,*" while others will walk in the footsteps of a Pharaoh or a Balak, and will harden their hearts and fight against God, and seek to destroy his people. These will commune with priests and prophets who love the wages of unrighteousness, and who, like Balaam, will seek to curse, or to find enchantments against Israel.

You cannot, therefore, stand as idle and disinterested spectators of the scenes and events which are calculated, in their very nature, to reduce all nations and creeds to *one* political and religious *standard*, and thus put an end to Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord; or, on the other hand, you will become their inveterate enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine, against the Jews, and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God, or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven as the defender of the Jews, and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at his presence, and remove one half to the north, and the other to the south, thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying.

In that day, all who are in the siege, both against Judea and against Jerusalem, shall be cut in pieces, though all the people of the earth should be gathered together against it.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah and the accompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organization, and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary becomes holy. There also the Messiah establishes his throne and seat of government.

Jerusalem then becomes the seat of empire, and the great centre and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with dearth and famine; and if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfil them.

In short the kings, rulers, priests and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter his voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburg, and all others, will then have to yield the point and do homage, and all pay tribute to one great centre, and to one mighty Sovereign, or, **THRONES WILL BE CAST DOWN, AND KINGDOMS WILL CEASE TO BE.**

Priests, bishops, and clergy, whether Catholic, Protestant, or Mahomedan, will then have to yield their pretended claims to the priesthood, together with titles, honours, creeds and names, and reverence and obey the true and royal priesthood of the order of Melchisedek, and of Aaron; restored to the rightful heirs—the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram, who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, the Western Continent will present a scene of grandeur, greatness, and glory, far surpassing the scene just described.

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over *them* in Mount Zion from that time forth and for ever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever; in short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him; and he will establish his kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles, shall say—Come and let us go up to the Mount Zion, and to the temple of the Lord, where his holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—"*I am Joseph; does my father yet live?*" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated *me*, and sold *me*, and thought *I* was dead; but lo! I live, and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The Spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and His eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized, but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with his presence, while the cloud of his glory shall be seen in his temple.

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a *standard* which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South

America in one great and common bond of brotherhood; while truth and knowledge shall make them free, and love cement their union.

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know, "*this once*" that there is a God in Israel, who can utter his voice, and it shall be fulfilled.

Americans! This mighty and strange work has been commenced in your midst, and must roll on in fulfillment.

You are now invited and earnestly intreated to investigate it thoroughly, and to aid and participate in its accomplishment.

You ask what can be done?

We answer; protect the Saints; give them their rights; extend the broad banner of the constitution and laws over their homes, cities, firesides, wives and children, that they may **CEASE TO BE BUTCHERED, MARTYRED, ROBBED, PLUNDERED, AND DRIVEN**, and may peaceably proceed in the work assigned them by their God.

Execute the Law upon the offenders, and thus rid your garments of **INNOCENT BLOOD**.

Pass acts, also, to indemnify them in the millions they have lost, by your cruel and criminal neglect.

Contribute liberally of your substance for their aid, and for the fulfillment of their mission.

Let the government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succour, and protect them, and endeavour to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the gospel which was revealed to, and written by their forefathers on this land, the record of which has now come to light.

It is these records, together with the other scriptures, and the priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and inefficient.

The Lord has spoken, and who can disannul it? He has uttered his voice, and who can gainsay it? He has stretched out his arm, and who can turn it back?

Why will not the government and people of these States become acquainted with these records? They are published among them for this purpose.

They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labours, and the final destiny of the Latter-day Saints as a church and people; and this very subject has been a source of wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this Republic, and of all other Governments, States, or Republics in America; and the purpose of God in relation to this continent, from the earliest ages of antiquity till the present, and from this time forth, till the heavens and the earth shall pass away and be created anew. All these subjects are made plain in these ancient records, and are rolling on in fulfillment.

If the rulers and people will now inform themselves on these momentous subjects, and fulfill the duties we have just pointed out to them, they will then be entitled to a continuation of the great national blessings and favours they have heretofore enjoyed; yea, and to more abundant favours from *His* bountiful hand, who first raised them to national greatness. They will in that case be prospered and enlarged, and spread their dominion wide and more wide over this vast country, till not only Texas and Oregon, but the whole vast dominion from sea to sea, will be joined with them, and come under their protection as one great, powerful, and peaceful empire of Liberty and Union.—Millions of people would also come from all nations, their silver and their gold with them, and would take protection under our banner, till, in less than half a century from the present time, we would have upwards of a hundred millions of population, all united and free; while civilisation, arts, cultivation and improvement would extend to the most wild regions of our continent, making our "wilderness like Eden, and our deserts like the garden of the Lord." Or, if they will go still further, and obey the fulness of the gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king,—Messiah,—and to dwell for ever under his peaceful government in this happy country.

But so long as they remain indifferent and ignorant on these subjects, and so long as they continue to breathe out slanders, lies, hatred and murder against the Saints, and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow, and the souls to cry from under the altar for vengeance on a guilty land, till the great Messiah shall execute judgment for the Saints, and give them the dominion.

It is in vain to suppose that the sword, the musket, the thunder of cannon, or the grating and rattle of chains, bolts and bars, will take away the faith, hope, or knowledge of a Latter-day Saint. They *know* some *facts*—and these will continue to be *known facts* when death and war in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please either governors, rulers, or the raging multitude.

We would now make a solemn appeal to our rulers and other fellow citizens, whether it is treason to *know*, or even to publish what we *know*? If it is, then strike the murderous blow, but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know it.*

He has given us the holy priesthood and apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—*And we know it.*

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny.—*And we know it.*

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know it.*

He has commanded *us* to bear witness of it, first to the Gentiles, and then to the remnants of Israel, and the Jews.—*And we know it.*

He has commanded us to gather together his saints, on this continent, and build up holy cities and sanctuaries.—*And we know it.*

He has said, that the Gentiles should come into the same gospel and covenant, and be numbered with the house of Israel, and be a blessed people upon this good land for ever, if they would repent and embrace it.—*And we know it.*

He has also said that, if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.—*And we know it.*

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.—*And we know it.*

He has said, that the Ten Tribes of Israel should also be revealed in the north country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.—*And we know it.*

He has said, that when these preparations were made, both in this country and in Jerusalem, and the gospel in all its fulness preached to all nations for a witness and testimony. He will come, and all the Saints with him, to reign on the earth one thousand years.—*And we know it.*

He has said, that he will not come in his glory and destroy the wicked, till these warnings were given, and these preparations were made for his reception.—*And we know it.*

Now, fellow-citizens, if this knowledge, or the publishing of it is *treason* or *crime*, we refuse not to die.

But be ye sure of this, that whether we live or die, the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled.

Therefore, again we say to all people, repent, and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel.

And we once more invite all the kings, presidents, governors, rulers, judges, and people of the earth to aid us, the Latter-day Saints, and also the Jews, and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the temples and sanctuaries of our God; and may accomplish the great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honour, glory, and power, may fill the earth with eternal life and joy.

That death, bondage, oppression, wars, mourning, sorrow, and pain, may be done away for ever, and all tears be wiped from every eye.

In fulfillment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the temple of the Lord, which is now in progress in the city of Nauvoo, in the state of Illinois.

Let them also come with their gold and silver, and goods, and workmen, to establish manufactories and business of all kinds, for the building up of the city, and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices in laying the foundation of the kingdom of God, and moving on the work thus far.

We also make a solemn and an earnest request of all editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the *Lord's kingdom to to come, and for his will to be done on the earth, as it is done in heaven.*

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this proclamation a wide circulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely through that country.

It should also be translated into German, by some of our German elders, and published both in this country, and on the continent of Europe. Also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Addison Pratt, our missionary to the Sandwich Islands, should also translate and publish it there.

We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages.

And last, but not least, we would invite the Editor of the *Cherokee Advocate*, and others of the remnant of Joseph, to publish the same as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, No. 7 Spruce Street, New York, one hundred thousand copies of this work, to circulate in this country, gratis; and will do our best endeavors to send them to all presidents, governors, legislators, judges, postmasters, rulers, and people, not forgetting the clergy.

All persons who wish to aid us in so doing, will please forward us contributions for that purpose, directed to our office, No. 7, Spruce Street, New York.

All who wish a number of copies for distribution, will obtain them at the above-named office, at 50 cents per hundred.

The world are also informed, that further information can be had by applying to the following general publishing offices of the Latter-day Saints:—Mr. John Taylor, *Times and Seasons* office, Nauvoo, in the

State of Illinois; Messrs. Pratt and Brannan, Prophet office, No. 7, Spruce street, New York; Mr. Wilford Woodruff *Millennial Star* office, Stanley Buildings, Bath Street, Liverpool, England. Also, of our travelling elders, and in our religious meetings throughout the world.

New York April 6th, 1845.

TO THE ENGLISH READER.

It will be borne in mind that the foregoing was written in the United States of America, therefore the language, which we have not altered, will be understood as emanating from thence.

We would also add, that any persons desirous of assisting us in the publication of the same, can forward their donations, &c., addressed to Wilford Woodruff, Stanley Buildings, Bath Street, Liverpool.

W. Woodruff.

Liverpool, October 22nd, 1845

LIVERPOOL:

PUBLISHED BY WILFORD WOODRUFF, STANLEY BUILDINGS,
BATH STREET.

JAMES AND WOODBURN, PRINTERS, SOUTH CASTLE STREET.

Of this 1845 proclamation President Ezra Taft Benson in General Conference in October 1975 said:

Humbly and gratefully I stand before you today and seek the influence of the Holy Spirit to give witness to my message.

Our Lord and Savior Jesus Christ, after restoring his gospel in our day and establishing his Church, even The Church of Jesus Christ of Latter-day Saints, revealed through his Prophet, Joseph Smith, the following:

“Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

“For verily the voice of the Lord is unto all men, and there is none to escape.

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.” (D&C 1:1–2, 4.)

Today I shall speak doctrine, by way of warning and of testimony, and shall do so as one holding the holy apostleship, whose responsibility it is to proclaim the Lord’s message in all the world and to all people. Each of my brethren of the Council of the Twelve has the same responsibility I have to declare these things to the world and to bear record of them before all men.

Toward the end of his mortal ministry, the Lord commanded the Prophet Joseph Smith as follows:

“Make a solemn proclamation of my gospel ... to all the kings of the world, to the four corners thereof ... and to all nations of the earth.” (D&C 124:2–3.) He was to invite them to come to the light of truth, and use their means to build up the kingdom of God on earth.

In the spirit of this divine direction, on the sixth day of April 1845, and shortly after the Prophet Joseph Smith and his brother Hyrum had mingled their blood with that of the other martyrs of true religion, the Council of the Twelve made such a proclamation. They address it:

*“To all the Kings of the World;
To the President of the United States of America;
To the Governors of the several States;
And to the Rulers and People of all Nations:”*

In it they said:

“Know ye:

“That the kingdom of God has come: as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

“The great Eloheem ... has been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of Holy Messengers.

“By this means the great and eternal High Priesthood, after the Order of His Son, even the Apostleship, has been restored; or, returned to the earth.

“This High Priesthood, or Apostleship, holds the keys of the kingdom of God, and power to bind on earth that which shall be bound in heaven; and to loose on earth that which shall be loosed in heaven. And, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.

“Being established in these last days for the restoration of all things spoken by the prophets since the world began; and in order to prepare the way for the coming of the Son of Man.

“And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

“In order to meet this great event there must needs be a preparation.

“Therefore we send unto you with authority from on high, and command you all to repent and humble yourselves as little children, before the majesty of the Holy One; and come unto Jesus [Christ] with a broken heart and a contrite spirit; and be baptized in his name, for the remission of sins (that is, be buried in the water in the likeness of his burial and rise again to newness of life, in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the Apostles and elders, of this great and last dispensation of mercy to man.

“This Spirit shall bear witness to you, of the truth of our testimony; and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things past to your understanding and remembrance; and shall show you things to come.

“By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the

children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

“We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ, in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.” (*Messages of the First Presidency*, 1:252–54.)

It seems fitting and proper to me that we should reaffirm the great truths pronounced in this declaration and that we should proclaim them anew to the world.

To the rulers and peoples of all nations, we solemnly declare again that the God of heaven has established his latter-day kingdom upon the earth in fulfillment of prophecies. Holy angels have again communed with men on the earth. God has again revealed himself from heaven and restored to the earth his holy priesthood with power to administer in all the sacred ordinances necessary for the exaltation of his children. His church has been reestablished among men with all the spiritual gifts enjoyed anciently. All this is done in preparation for Christ’s second coming. The great and dreadful day of the Lord is near at hand. In preparation for this great event and as a means of escaping the impending judgments, inspired messengers have gone, and are now going, forth to the nations of the earth carrying this testimony and warning.

The nations of the earth continue in their sinful and unrighteous ways. Much of the unbounded knowledge with which men have been blessed has been used to destroy mankind instead of to bless the children of men as the Lord intended. Two great world wars, with fruitless efforts at lasting peace, are solemn evidence that peace has been taken from the earth because of the wickedness of the people. Nations cannot endure in sin. They will be broken up but the kingdom of God will endure forever.

Therefore, as humble servants of the Lord, we call upon the leaders of nations to humble themselves before God, to seek his inspiration and guidance. We call upon rulers and people alike to repent of their evil ways. Turn unto the Lord, seek his forgiveness, and unite yourselves in humility with his kingdom. There is no other way. If you will do this, your sins will be blotted out, peace will come and remain, and you will become a part of the kingdom of God in preparation for Christ’s second coming. But if you refuse to repent or to accept the testimony of his inspired messengers and unite yourselves with God’s kingdom, then the terrible judgments and calamities promised the wicked will be yours.

The Lord in his mercy has provided a way of escape. The voice of warning is to all people by the mouths of his servants. If this voice is not heeded, the angels of destruction will increasingly go forth, and the chastening hand of Almighty God will be felt upon the nations, as decreed, until a full end thereof will be the result. Wars, devastation, and untold suffering will be your lot except you turn unto the Lord in humble repentance. Destruction, even more terrible and far-reaching than attended the last great war, will come with certainty unless rulers and people alike repent and cease their evil and godless ways. God will not be mocked. He will not permit the sins of sexual immorality, secret murderous combinations, the killing of the unborn, and disregard for all his holy commandments and the messages of his servants to go unheeded without grievous punishments for such wickedness. The nations of the world cannot endure in sin. The way of escape is clear. The immutable laws of God remain steadfastly in the heavens above. When men and nations refuse to abide by them, the penalty must follow. They will be wasted away. Sin demands punishment.

When the voice of warning goes forth it is always attended by testimony. In the great declaration issued by the apostles of the Lord Jesus Christ in 1845, this is the testimony which was borne, and we who are the apostles today renew it as our witness:

“We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know it.*”

“He has given us the Holy Priesthood and Apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—*And we know it.*”

“He has revealed the origin and the Records of the aboriginal tribes of America, and their future destiny.—*And we know it.*”

“He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know it.*”

“He has commanded *us* to bear witness of it, first to the Gentiles, and then to the remnants of Israel and the Jews.—*And we know it.*”

“He has also said that, if they do not repent, and come to the knowledge of the truth, ... and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.—*And we know it.*”

“He has said, that when ... the gospel in all its fulness [is] preached to all nations for a witness and testimony, He will come, and all Saints with him, to reign on the earth one thousand years.—*And we know it.*”

“He has said that he will not come in his glory and destroy the wicked, till these warnings were given and these preparations were made for his reception.—*And we know it.*”

“Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled.”

“Therefore, again we say to all people, Repent, and be baptized in the name of Jesus Christ, for remission of sins; and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel.” (*Messages of the First Presidency*, 1:263–64.)

Now there remains but one thing more for me to do today, and that is to bear my personal testimony.

I know that God lives, that he is a personal being, the Father of our spirits, and that he loves his children and hears and answers their righteous prayers. I know that it is his will that his children be happy. It is his desire to bless us all. I know that Jesus Christ is the Son of God, our Elder Brother, the very Creator and Redeemer of the world. I know that God has again established his kingdom on the earth in fulfillment of prophecy and that it will never be overcome, but it shall ultimately hold universal dominion in the earth and Jesus Christ shall reign as its King forever.

I know that God in his goodness has again revealed himself from the heavens and that Joseph Smith was called of God to reestablish that kingdom—The Church of Jesus Christ of Latter-day Saints. I testify that he accomplished this work, that he laid the foundations and that he committed to the Church the keys and powers to continue the great Latter-day work, which he began under the direction of Almighty God.

I know that Joseph Smith, although slain as a martyr to the truth, still lives and that as head of this dispensation—the greatest of all gospel dispensations—he will continue so to stand throughout the eternities to come. He is a prophet of God, a seer, and a revelator, as are his successors. I know that the inspiration of the Lord is directing the Church today because I have felt of its power. I know that the First Presidency and other General Authorities of the Church have as their object and purpose the glory of God and the exaltation of his children. And finally, I know that no person who does not receive this work can be saved in the celestial kingdom of God and escape the condemnation of the Judge of us all.

Humbly and prayerfully I leave this testimony, knowing full well I must eventually meet my Maker and stand with all men before the judgment bar of God. More than anything else in all the world, I am grateful for this testimony of the divinity of this great latter-day work and exhort all men everywhere to give heed thereto, in the name of Jesus Christ. Amen.

This talk was by Elder Gordon B. Hinckley at General Conference on 6 April 1980 from the Peter Whitmer, Sr. reconstructed farm house:

Proclamation

From the First Presidency and the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, April 6, 1980

The Church of Jesus Christ of Latter-day Saints was organized 150 years ago today. On this sesquicentennial anniversary we issue to the world a proclamation concerning its progress, its doctrine, its mission, and its message.

On April 6, 1830, a small group assembled in the farmhouse of Peter Whitmer in Fayette Township in the state of New York. Six men participated in the formal organization procedures, with Joseph Smith as their leader. From that modest beginning in a rural area, this work has grown consistently and broadly, as men and women in many lands have embraced the doctrine and entered the waters of baptism. There are now almost four and a half million living members, and the Church is stronger and growing more rapidly than at any time in its history. Congregations of Latter-day Saints are found throughout North, Central, and South America; in the nations of Europe; in Asia; in Africa; in Australia and the islands of the South Pacific; and in other areas of the world. The gospel restored through the instrumentality of Joseph Smith is presently taught in forty-six languages and in eighty-one nations. From that small meeting held in a farmhouse a century and a half ago, the Church has grown until today it includes nearly twelve thousand organized congregations.

We testify that this restored gospel was introduced into the world by the marvelous appearance of God the Eternal Father and his Son, the resurrected Lord Jesus Christ. That most glorious manifestation marked the beginning of the fulfillment of the promise of Peter, who prophesied of “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,” this in preparation for the coming of the Lord to reign personally upon the earth (**Acts 3:21**).

We solemnly affirm that The Church of Jesus Christ of Latter-day Saints is in fact a restoration of the Church established by the Son of God, when in mortality he organized his work upon the earth; that it carries his sacred name, even the name of Jesus Christ; that it is built upon a foundation of Apostles and prophets, he being the chief cornerstone; that its priesthood, in both the Aaronic and Melchizedek orders, was restored under the hands of those who held it anciently: John the Baptist, in the case of the Aaronic; and Peter, James, and John in the case of the Melchizedek.

We declare that the Book of Mormon was brought forth by the gift and power of God and that it stands beside the Bible as another witness of Jesus the Christ, the Savior and Redeemer of mankind. Together they testify of his divine sonship.

We give our witness that the doctrines and practices of the Church encompass salvation and exaltation not only for those who are living, but also for the dead, and that in sacred temples built for this purpose a great vicarious work is going forward in behalf of those who have died, so that all men and women of all generations may become the beneficiaries of the saving ordinances of the gospel of the Master. This great, selfless labor is one of the distinguishing features of this restored Church of Jesus Christ.

We affirm the sanctity of the family as a divine creation and declare that God our Eternal Father will hold parents accountable to rear their children in light and truth, teaching them “to pray, and to walk uprightly before the Lord” (**D&C 68:28**). We teach that the most sacred of all relationships, those family associations of husbands and wives and parents and children, may be continued eternally when marriage is solemnized under the authority of the holy priesthood exercised in temples dedicated for these divinely authorized purposes.

We bear witness that all men and women are sons and daughters of God, each accountable to him; that our lives here on earth are part of an eternal plan; that death is not the end, but rather a transition from this to another sphere of purposeful activity made possible through the Atonement of the Redeemer of the world; and that we shall there have the opportunity of working and growing toward perfection.

We testify that the spirit of prophecy and revelation is among us. “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (**A of F 1:9**). The heavens are not sealed; God continues to speak to his children through a prophet empowered to declare his word, now as he did anciently.

The mission of the Church today, as it has been from the beginning, is to teach the gospel of Christ to all the world in obedience to the commandment given by the Savior prior to his ascension and repeated in modern revelation: “Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost” (**D&C 68:8**).

Through the Prophet Joseph Smith the Lord revealed these words of solemn warning: “Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

“For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

“And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days” (**D&C 1:1–4**).

It is our obligation, therefore, to teach faith in the Lord Jesus Christ, to plead with the people of the earth for individual repentance, to administer the sacred ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost—all of this under the authority of the priesthood of God.

It is our responsibility to espouse and follow an inspired program of instruction and activity, and to build and maintain appropriate facilities for the accomplishment of this, that all who will hear and accept may grow in understanding of doctrine and develop in principles of Christian service to their fellowmen.

As we stand today on the summit of 150 years of progress, we contemplate humbly and gratefully the sacrifices of those who have gone before us, many of whom gave their lives in testimony of this truth. We are thankful for their faith, for their example, for their mighty labors and willing consecrations for this cause which they considered more precious than life itself. They have passed to us a remarkable heritage. We are resolved to build on that heritage for the blessing and benefit of those who follow, who will constitute ever enlarging numbers of faithful men and women throughout the earth.

This is God's work. It is his kingdom we are building. Anciently the prophet Daniel spoke of it as a stone cut out of the mountain without hands, which was to roll forth to fill the whole earth (see **Dan. 2:31–45**). We invite the honest in heart everywhere to listen to the teachings of our missionaries who are sent forth as messengers of eternal truth, to study and learn, and to ask God, our Eternal Father, in the name of his Son, the Lord Jesus Christ, if these things are true.

“And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things” (**Moro. 10:4–5**).

We call upon all men and women to forsake evil and turn to God; to work together to build that brotherhood which must be recognized when we truly come to know that God is our Father and we are his children; and to worship him and his Son, the Lord Jesus Christ, the Savior of mankind. In the authority of the Holy Priesthood in us vested, we bless the seekers of truth wherever they may be and invoke the favor of the Almighty upon all men and nations whose God is the Lord, in the name of Jesus Christ, amen.