

Comments on Doctrine & Covenants 24

Section 24 is divided into two parts with v. 1-9 aimed at Smith and v. 10-19 aimed at Cowdery. One point of contrast between the two addresses is that Smith is called to the leadership of Zion where Cowdery is called to preach repentance to all people. Cowdery's present position is not a calling of leadership, something history indicates he was very much interested in obtaining. The Lord appears to address this issue in v. 11.

1 Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry; and I have lifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness! 2 Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

v1-2 The Lord indicates Smith was chosen to translate and publish the Book of Mormon and to be His servant, so He has protected him from the adversary and his minions (v. 1). But, this calling and the protection afforded him does not exempt him from maintaining a godly walk, so the Lord admonishes Smith to not to fall into errors.

v1 As the Church was organized there was considerable persecution heaped upon the early converts and Smith in particular. The Lord's Providence is evident in Smith's being delivered. See the historical material below for more detail.

v2 I would assume this verse is referring to Smith's daily walk, as opposed to some specific sin given the general nature of the discussion in v. 1-2. If it is referring to a specific sin then that matter is something known only between Smith and the Lord as there is no textual or historical material indicating otherwise.

3 Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them both spiritually and temporally; 4 But if they receive thee not, I will send upon them a cursing instead of a blessing. 5 And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. 6 And it shall be given thee in the very moment what thou shalt speak and write, and they shall hear it, or I will send unto them a cursing instead of a blessing.

v3-6 After Smith promptly sees to his own needs he is to go to the new branches of the church and give them the word of the Lord. Those branches will support him and accept the word of the Lord and be blessed for it, or they will be cursed.

The early branches of the Church were obviously subjected to considerable persecution, and therefore required support. Those members who bowed to pressure and abandoned the Church because of the persecution obviously ended up apostate.

v3-4 These verses contain the classic covenant formula of blessings and curses. If the Church supports the Lord's prophet they will be prospered both spiritually and materially (covenant benediction), but if they fail to receive the Lord's prophet they will be cursed (covenant malediction). Compare Lev. 26 and Deut. 28 for similar series of injunctions.

v3 "after thou hast sowed thy fields", the injunction from Gen. 3:19 to provide for one's own family is not lifted with the office of Prophet. Similar to King Benjamin of old, Smith is to labor with his own hands for his support, cf. Mosiah 2:14.

v5-6 These verses give insight into the manner in which revelation is received and documented.

7 For thou shalt devote all thy service in Zion; and in this thou shalt have strength. 8 Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee, even unto the end of thy days. 9 And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying on of the hands and confirming the churches.

v7-9 Smith is informed his primary calling is to serve Zion in a spiritual capacity (v. 7), not in a physical capacity (v. 9). This calling will result in him suffering persecutions, but he must endure them (v. 8).

v8 "Be patient in afflictions, for thou shalt have many", this could hardly be a consoling statement given what Smith had recently suffered.

"I am with thee", this statement indicates divine support and favor, cp. Num. 14:9, Josh. 1:9, Isa. 43:5, Jer. 15:20, Matt. 28:20, Acts 18:10, D&C 34:11, Moses 1:26. Some specific things such a blanket statement would cover would be those

things mentioned in v. 1.

10 And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. 11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free; 12 And at all times, and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

v10-12 Cowdery is called to proclaim the gospel to everyone (cp. D&C 18:9), and in doing so he will be supported by the Lord (v. 10). By doing so he will obtain glory. If he seeks to obtain glory, presumably referring to the glory of the world as opposed to the heavenly glory the Lord promises, on his own he will not obtain it (v. 11). He is to declare the gospel at all times under all circumstances, and if he does the Lord will grant him great strength in the ministry (v. 12).

These verses suggest Cowdery was conflicted over worldly praise and the glory of God. The persecution being heaped upon the Church apparently muted Cowdery to some degree and caused him personal concern. So, the Lord responds to this by telling him to ignore the persecutions, focus on the glory of God, and He will make him great among men.

13 Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; 14 And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.

v13-14 The miracles reviewed here are the standard NT set of miracles associated with the ancient Apostles, cf. Mark 16:17-18, Mormon 9:24-25. As indicated by Moroni in Mormon 9 the miracles of God are not dispensation specific, but will be found among all people of faith. Miracles are not given as signs, but follow those who believe, cf. Mark 16:17-18.

v13 "require not miracles", during Jesus' mortal ministry many who followed him were described as being sign-seekers who only followed him so as to see miracles. The Lord does not want sign-seekers, cp. John 12:18. Here the text is ambiguous enough to lead the reader to think that perhaps Cowdery himself was anticipating witnessing some great miracles or as seeing miracles as a means of converting others, so the Lord may be

cautioning him on this point.

The matter of miracles and conversions as a result of them was a point of some contention during one of the trials Smith was subjected to just prior to this revelation, cf. HC 1:82-84 for Newell Knight's exorcism and conversions as a result of it, then see HC 1:92-92 for Newell's cross examination regarding the matter. So, perhaps this contention is what inspired the Lord's admonition to keep miracles private for the believers.

15 And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside. 16 And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, in mine own due time. 17 And whosoever shall go to law with thee shall be cursed by the law. 18 And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip. 19 For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen.

v15-19 These verses recount the heritage of the servants of the Lord. Those who reject or persecute the servants of the Lord are rejecting and persecuting the Lord (v. 15-17). The Lord will provide for His servants (v. 18). Cowdery is called to be among the servants referred to in the final pruning in Enos' allegory of the olive tree (v. 19).

v15 Those who reject the Lord's messengers reject the Lord. The cursing here of the dusting of the feet is based upon the Semitic custom of extending basic hospitality to guests. The custom referenced is that of receiving people into your dwelling and supplying them with water to bathe their feet. It is implicit that you are supplying the guests with drinking water, and enough of it to bathe their feet (i.e., be generous with guests), cf. Gen. 43:24, cp. Matt. 10:14, Luke 10:11. To fail to provide people with water in such an arid climate was obviously considered well beyond rude. Thus, the shaking off of the dust of your feet against someone indicates someone had failed to extend common courtesy to you unjustifiably.

v16 Those who do violence to the Lord's messengers are cursed. The Lord indicates that His messengers may curse those who do them harm and He will carry it out in His own due time. Consider the case with Abinadi where he cursed those who burned

him at the stake with a similar fate. Also note the numerous statements in the scriptures indicating that the Lord is coming out in retribution against the wicked because the blood of the prophets cries out against their murderers.

v18 Cowdery is instructed in a manner similar to the ancient apostles, cp. Matt. 10:9-10.

v19 This verse paraphrases Jacob 5:61-63.

Historical Material Pertaining to Doctrine & Covenants 24

Two months elapse between the previous revelation and this one. During that time Smith was establishing branches of the church in the surrounding area and he and his family were subjected to considerable persecution and harassment. The lengthy excerpt from History of the Church below goes into considerable detail on these events and serve to place into context what v. 1 of the revelation otherwise leaves ambiguous.

The second excerpt from Lucy Mack Smith's history give the details of the miraculous providence of an attorney to defend Joseph at the mob-induced trials. She also goes on to relate the various persecutions suffered by other members of the family as a result of their faith.

As the excerpts below are quite long, here is a summary of the history taken from comments by Lyndon W. Cook:

On 9 June 1830 the first conference of the Church was convened in the home of Peter Whitmer, Sr., in Fayette, New York. Immediately after the conference the Prophet and others left for Harmony, Pennsylvania. Shortly after arriving home in Harmony, Joseph Smith, Emma, and a few others went to visit the Knights in Colesville, New York, where many believers were baptized. During this visit the Prophet was twice arrested for being "disorderly" in preaching but both times was acquitted. Escaping his enemies in Broome and Chenango counties, the Prophet managed to arrive home in Harmony only to leave to visit the Knights again and confirm some who had been baptized earlier. Upon returning once more to his small farm in Harmony, the Prophet received section 24.

During this period there were only three branches of the Church: Manchester, consisting primarily of the Smith family; Fayette, consisting primarily of the Whitmer family; and Colesville, consisting primarily of the Knight family. (Lyndon W. Cook, The Revelations of the Prophet Joseph Smith, page 35)

This revelation was first published in the Book of Commandments in 1833, pages 55-57. It was then published in the Kirtland Edition Doctrine and Covenants in 1835, pages 111-112. It was published in Times and Seasons, volume 4, number 6, pages 92-93, dated February 1, 1843. It was published in the

Millennial Star, volume 4, number 10, page 149, dated February, 1844.

Excerpt from History of the Church

The Book of Mormon (the stick of Joseph in the hands of Ephraim,) had now been published for some time, and as the ancient prophet had predicted of it, "it was accounted as a strange thing." No small stir was created by its appearance. Great opposition and much persecution followed the believers of its authenticity. But it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above-mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the ninth day of June 1, 1830, we held our first conference as an organized Church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner-many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sense of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when all of a sudden a vision of the future burst upon him. He saw there represented the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ, seated at the right hand of the majesty on high, and had it made plain to his understanding that the time would come when he would be admitted

into His presence to enjoy His society for ever and ever. When their bodily strength was restored to these brethren, they shouted hosannas to God and the Lamb, and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being, by whose grace we had been called to be instrumental in bringing about, for the children of men, the enjoyment of such glorious blessings as were now at this time poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses, the like glorious manifestations of the powers of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

Shortly after this conference, David Whitmer baptized the following persons, in Seneca lake: viz., John Poorman, John Jolly, Julia Anne Jolly, Harriet Jolly, Jerusha Smith, Katherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after conference I returned to my own house, and from thence, accompanied by my wife, Oliver Cowdery, John Whitmer and David Whitmer, went again on a visit to Mr. Knight, of Colesville, Broome county. We found a number in the neighborhood still believing, and now anxious to be baptized. We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient, for the purpose of there attending to the ordinance of baptism; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath. We after ward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth; and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end. The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the

remission of sins, and laying on of hands for the gift of the Holy Ghost, etc. Amongst our audience were those who had torn down our dam, and who seemed desirous to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, and tried to turn them against us and our doctrines.

Amongst the many present at this meeting, was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had, a short time previous to this meeting, come to labor with her. But having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance. For this purpose, he had recourse to stratagem; he told her that one of her brothers was waiting at a certain place desirous to have her go with him. He succeeded thus in getting her a little distance from the house, when, seeing that her brother was not in waiting for her, she refused to go any further with him; upon which he took hold of her by the arm to force her along. But her sister was soon with them, and as the two women were too many for him to cope with, he was forced to sneak off without accomplishing his errand, after all his labor and ingenuity. Nothing daunted, however, he went to her father, representing to him some thing or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labor was in vain, however, for the said Emily Coburn in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

Early on Monday morning we were on the alert, and before our enemies were aware of our proceedings, we had repaired the dam, and the following thirteen persons baptized, by Oliver Cowdery; viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight, Sen., and wife, William Stringham and wife, Joseph Knight, Jun., Aaron Culver and wife, Levi Hale, Polly Knight, and Julia Stringham.

Before the baptizing was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight-whither we had retired raging with anger, and apparently determined to commit violence upon us. Some asked us questions,

others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight. There also they followed us, and it was only by the exercise of great prudence on our part, and reliance in our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay, we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on the charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. The constable informed me, soon after I had been arrested, that the plan of those who had got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by a mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip, and drove me out of their reach.

Whilst driving in great haste one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit. However, we managed to replace the wheel and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as it was in his power.

On the day following, a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will appear in the sequel. In the meantime, my friend, Joseph Knight, had repaired to two of his neighbors, viz., James Davidson and John Reid, Esqrs., respectable farmers, men renowned for their

integrity, and well versed in the laws of their country; and retained them on my behalf during my trial.

At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stoal of whom I have made mention as having worked for him some time-and examined to the following effect:

"Did not the prisoner, Joseph Smith, have a horse of you?"

"Yes."

"Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?"

"No, he told me no such story."

"Well, how had he the horse of you?"

"He bought him of me as any other man would."

"Have you had your pay?"

"That is not your business."

The question being again put, the witness replied:

"I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, Jun., and know him to be an honest man; and if he wishes, I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up and examined:

"Has not the prisoner, Joseph Smith Jun., had a yoke of oxen of you?"

"Yes."

"Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?"

"No, he did not mention a word of the kind concerning the oxen; he purchased them the same as any other man would."

After a few more such attempts, the court was detained for a time, in order that two young women, daughters of Mr. Stoal, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them, both in public and private; when they both bore such testimony in my favor as left my enemies without a pretext on their account. Several other attempts were made to prove something against me, and even circumstances which were alleged to have taken place in Broome county, were brought forward, but these my lawyers would not

admit of as testimony against me; in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome county, which warrant they served upon me at the very moment that I was acquitted by this court.

The constable who served this second warrant upon me had no sooner arrested me than he began to abuse and insult me; and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broome county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, "Prophecy, prophecy!" and thus did they imitate those who crucified the Savior of mankind, not knowing what they did.

We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance; but this was denied be. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only food I that night received. At length we retired to bed. The constable made me lie next the wall. He then laid himself down by me and put his arm around me, and upon my moving in the least, would clench me fast, fearing that I intended to escape from him; and in this very disagreeable manner did we pass the night.

Next day I was brought before the magistrate's court at Colesville, Broome county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell something which somebody else had told them.

In this frivolous and vexatious manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by Lawyer Seymour, who had been especially sent for on this occasion. One Lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous

Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

Mr. Knight was sworn, and Mr. Seymour interrogated him as follows:

"Did the prisoner, Joseph Smith, Jun., cast the devil out of you?"

"No, sir."

"Why, have not you had the devil cast out of you?"

"Yes, sir."

"And had not Joe Smith some hand in its being done?"

"Yes, sir."

"And did not he cast him out of you?"

"No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him to come out of me in the name of Jesus Christ."

"And are you sure that it was the devil?"

"Yes, sir."

"Did you see him after he was cast out of you?"

"Yes, sir! I saw him."

"Pray, what did he look like?"

[Here one of my lawyers informed the witness that he need not answer the question.] The witness replied:

"I believe I need not answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the spirit?"

"No," answered Mr. Seymour, "I do not pretend to such big things."

"Well, then," replied Knight, "it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it."

The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money-digger; and in this manner proceeded, hoping evidently to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colors the nature of the prosecution, the malignancy of intention, and the apparent disposition to

persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shown their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me. Even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness for his behavior towards me; and so far was he changed, that he informed me that the mob were determined, if the court acquitted me, that they would have me, and rail-ride me, and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

The court found the charges against me not sustained; I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me. But through the instrumentality of my new friend the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and in company with her I arrived next day in safety at my own house.

After a few days I returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had been forced to leave for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshments. Our enemies pursued us, and it was oftentimes as much as we could do to elude them. However, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately.

Thus were we persecuted on account of our religious faith-in a country the Constitution of which guarantees to every

man the indefeasible right to worship God according to the dictates of his own conscience-and by men, too, who were professors of religion, and who were not backward to maintain the right of religious liberty for themselves, though they could thus wantonly deny it to us. For instance, Cyrus McMaster, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator of these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but for brevity's sake, will make these suffice for the present.

I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us "line upon line of knowledge-here a little and there a little," of which the following was a precious morsel:

[partial text of Pearl of Great Price-Moses quoted]

Meantime, and notwithstanding all the rage of our enemies, we had much consolation, and many things occurred to strengthen our faith and cheer our hearts.

After our departure from Colesville, after the trial, the Church there were very anxious, as might be expected, concerning our again visiting them, during which time Sister Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we this time were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvelous light of the everlasting Gospel of our Lord Jesus Christ.

Shortly after our return home, we received the following commandments:

[text of D&C 24, 25, 26 follows]

(Joseph Smith, History of the Church, Vol. 1, pages 84-101)

Excerpt from History of Joseph Smith by His Mother

Joseph's trouble commenced at Colesville with the mob, who

served a writ upon him, and dragged him from the desk as he was about taking his text to preach. But as a relation of this affair is given in his history, I shall mention only one circumstance pertaining to it, for which I am dependent upon Esquire Reid, Joseph's counsel in the case, and I shall relate it as near in his own words as my memory will admit:

"I was so busy at that time, when Mr. Smith sent for me, that it was almost impossible for me to attend the case, and never having seen Mr. Smith, I determined to decline going. But soon after coming to this conclusion, I thought I heard someone say to me, 'You must go, and deliver the Lord's Anointed!' Supposing it was the man who came after me, I replied, 'The Lord's Anointed? What do you mean by the Lord's Anointed?' He was surprised at being accosted in this manner, and replied, 'What do you mean, sir? I said nothing about the Lord's Anointed.' I was convinced that he told the truth, for these few words filled my mind with peculiar feelings, such as I had never before experienced; and I immediately hastened to the place of trial. Whilst I was engaged in the case, these emotions increased, and when I came to speak upon it, I was inspired with an eloquence which was altogether new to me, and which was overpowering and irresistible. I succeeded, as I expected, in obtaining the prisoner's discharge. This the more enraged the adverse party, and I soon discovered that Mr. Smith was liable to abuse from them, should he not make his escape. The most of them being fond of liquor, I invited them into another room to drink, and thus succeeded in attracting their attention until Mr. Smith was beyond their reach. I knew not where he went, but I was satisfied that he was out of their hands."

Since this circumstance occurred, until this day, Mr. Reid has been a faithful friend to Joseph, although he has never attached himself to the Church.

After escaping the hands of the mob, Joseph traveled till daybreak the next morning, before he ventured to ask for victuals, although he had taken nothing save a small crust of bread, for two days. About daybreak he arrived at the house of one of his wife's sisters, where he found Emma, who had suffered

great anxiety about him since his first arrest. They returned home together, and immediately afterwards Joseph received a commandment by revelation to move his family to Waterloo.

Joseph had at this time just completed a house, which he had built on a small farm, that he had purchased of his father-in-law; however, he locked up his house with his furniture in it, and repaired with Emma, immediately to Manchester. About the time of his arrival at our house, Hyrum had settled up his business, for the purpose of being at liberty to do whatever the Lord required of him, and he requested Joseph to ask the Lord for a revelation concerning the matter. The answer given was, that he should take a bed, his family, and what clothing he needed for them, and go straightway to Colesville, for his enemies were combining in secret chambers to take away his life. At the same time, Mr. Smith received a commandment to go forthwith to Waterloo and prepare a place for his family, as our enemies also sought his destruction in the neighborhood in which we then resided, but in Waterloo he should find favor in the eyes of the people. The next day, by ten o'clock, Hyrum was on his journey. Joseph and Emma left for Macedon, and William went away from home in another direction, on business. Samuel was absent on a third mission to Livonia, for which he had set out on the first of October, soon after the arrival of my husband and Don Carlos from their visit to father Smith. Catherine and Don Carlos were also away from home. Calvin Stoddard and his wife, Sophronia, had moved several miles distant, some time previous. This left no one but Mr. Smith, myself, and our little girl, Lucy, at home.

On the same day that Hyrum left for Colesville, which was Wednesday, the neighbors began to call, one after another, and inquire very particularly for Hyrum.

This gave me great anxiety, for I knew that they had no business with him. The same night my husband was taken rather ill, and, continuing unwell the next day, he was unable to take breakfast with me. About ten o'clock I commenced preparing him some milk porridge, but, before it was ready for him, a Quaker gentleman called to see him, and the following is the substance of their conversation:

Quaker--"Friend Smith, I have a note against thee for fourteen dollars, which I have lately bought, and I have come to see if thou hast the money for me."

Mr. Smith--"Why, sir, did you purchase that note? You certainly was in no want of the money?"

Quaker--"That is business of my own; I want the money, and must have it."

Mr. Smith--"I can pay you six dollars now--the rest you will have to wait for, as I cannot get it for you."

Quaker--"No, I will not wait one hour; and if thou dost not pay me immediately, thou shalt go forthwith to the jail, unless (running to the fireplace and making violent gestures with his hands towards the fire) thou wilt burn up those Books of Mormon; but if thou wilt burn them up, then I will forgive thee the whole debt."

Mr. Smith (decidedly)--"That I shall not do."

Quaker--"Then, thou shalt go to jail."

"Sir," I interrupted (taking my gold beads from my neck and holding them towards him), "these beads are the full value of the remainder of the debt. I beseech you to take them and give up the note."

Quaker--"No, I will not. Thou must pay the money, or thy husband shall go straightway to jail."

"Now, here, sir," I replied, "just look at yourself as you are. Because God has raised up my son to bring forth a book, which was written for the salvation of the souls of men, for the salvation of your soul as well as mine, you have come here to distress me by taking my husband to jail; and you think, by this, that you will compel us to deny the work of God and destroy a book which was translated by the gift and power of God. But, sir, we shall not burn the Book of Mormon, nor deny the inspiration of the Almighty."

The Quaker then stepped to the door and called a constable, who was waiting there for the signal. The constable came forward, and, laying his hand on Mr. Smith's shoulder, said, "You are my prisoner."

I entreated the officer to allow me time to get someone to become my husband's security, but he refused. I then requested that he might be permitted to eat the porridge which I had been preparing, as he had taken no nourishment since the night before. This was also denied, and the Quaker ordered my husband to get immediately into a wagon which stood waiting to convey him to prison.

After they had taken him to the wagon, the Quaker stood over him as guard and the officer came back and ate up the food which I had prepared for my husband, who sat in the burning sun, faint and sick.

I shall make no remarks in regard to my feelings on this occasion. Any human heart can imagine how I felt. But verily, verily, those men will have their reward.

They drove off with my husband, leaving me alone with my little girl. The next morning I went on foot several miles to see a friend by the name of Abner Lackey, who, I hoped, would assist me. I was not disappointed. He went without delay to the magistrate's office, and had my papers prepared, so that I could get my husband out of the prison cell, although he would still be confined in the jail yard.

Shortly after I returned home, a pert young gentleman came in and asked if Mr. Hyrum Smith was at home. I told him, as I had others, that he was in Colesville. The young man said that Hyrum was owing a small debt to Dr. McIntyre, and that he had come to collect it by the doctor's orders, as he (McIntyre) was from home. I told the young man that this debt was to be paid in corn and beans, which should be sent to him the next day. I then hired a man to take the produce the following day to the doctor's house, which was accordingly done, and, when the man returned he informed me that the clerk agreed to erase the account. It was now too late in the day to set out for Canadaigua, where my husband was confined in prison, and I concluded to defer going till the next morning, in hopes that some of my sons would return during the interval. The night came on, but neither of my sons made their appearance. When the night closed in, the darkness was hideous, scarcely any object was discernible. I sat down and began to contemplate the situation of myself and family. My husband, an affectionate companion and tender father as ever blessed the confidence of a family, was an imprisoned debtor, torn from his family and immured in a dungeon, where he had already lain two dismal nights, and now another must be added to the number before I could reach him to render him any assistance. And where were his children? Alvin

was murdered by a quack physician; but still he lay at peace. Hyrum was flying from his home and why I knew not; the secret combinations of his enemies were not yet fully developed. Joseph had but recently escaped from his persecutors, who sought to accomplish his destruction. Samuel was gone, without purse or scrip, to preach the Gospel, for which he was as much despised and hated as were the ancient disciples. William was also gone, and, I had not, unlike Naomi, even my daughters-in-law, to comfort my heart in this the hour of my affliction.

While I was thus meditating, a heavy rap at the door brought me suddenly to my feet. I bade the stranger enter. He asked me, in a hurried manner, where Hyrum was. I answered the question as usual. Just then a second person came in, and the first observed to a second, "Mrs. Smith says her son is not at home." The person addressed looked suspiciously around and remarked, "He is at home, for your neighbors have seen him here today." "Then, sir, I replied, "they have seen what I have not." "We have a search warrant," rejoined he, "and if you do not give him up, we shall be under the necessity of taking whatever we find that belongs to him." Finding some corn stored in the chamber above the room where Hyrum had lived, they declared their intention of taking it, but I forbade their meddling with it. At this instant a third stranger entered, and then a fourth. The last observed, "I do not know, but you will think strange of so many of us coming in, but my candle was out, and I came in to relight it by your fire." I told him I did not know what to think. I had but little reason to consider myself safe either day or night, and that I would like to know what their business was, and for what cause they were seizing upon our property. The foremost replied that it was wanted to settle a debt which Hyrum was owing to Dr. Melntyre. I told him that it was paid. He disputed my word, and ordered his men to take the corn. As they were going up stairs, I looked out of the window, and one glance almost turned my head giddy. As far as I could see by the light of two candles and a pair of carriage lamps, the heads of men appeared in every direction, some on foot, some on horseback, and the rest in wagons. I saw that there was no way but for me to sit quietly down, and see my house pillaged by a banditti of blacklegs, religious bigots, and cutthroats, who were united in one purpose, namely, that of destroying us from the face of the earth. However, there was one resource, and to that I applied. I went aside, and kneeled before the Lord, and begged that he would not let my children fall into their hands, and that they might be satisfied with plunder without taking life.

Just at this instant, William bounded into the house. "Mother," he cried, "in the name of God, what is this host of men doing here. Are they robbing or stealing? What are they about?"

I told him, in short, that they had taken his father to prison, and had now come after Hyrum, but, not finding him, they were plundering the house. Hereupon, William seized a large handspike, sprang up stairs, and, in one instant, cleared the scoundrels out of the chamber. They scampered down stairs; he flew after them, and, bounding into the very midst of the crowd, he brandished his handspike in every direction, exclaiming, "Away from here, you cut-throats, instantly, or I will be the death of every one of you."

The lights were immediately extinguished, yet he continued to harangue them boisterously, until he discovered that his audience had left him. They seemed to believe what he said, and fled in every direction, leaving us again to ourselves.

Between twelve and one o'clock, Calvin Stoddard and his wife, Sophronia, arrived at our house. Calvin said he had been troubled about us all afternoon, and, finally, about the setting of the sun, he told Sophronia that he would even then start for her father's if she felt inclined to go with him.

Within an hour after their arrival, Samuel came. He was much fatigued, for he had traveled twenty-one miles after sunset. I told him our situation, and that I wished him to go early the next morning to Canadaigua, and procure his father's release from the dungeon. "Well, mother," said he, "I am sick; fix me a bed, that I may lay down and rest myself, or I shall not be able to go, for I have taken a heavy cold, and my bones ache dreadfully."

However, by a little nursing and some rest, he was able to set off by sunrise, and arrived at Canadaigua at ten o'clock. After informing the jailor of his business, he requested that his father might be immediately liberated from the cell. The jailor refused, because it was Sunday, but permitted Samuel to go into the cell, where he found my husband confined in the same dungeon with a man committed for murder. Upon Samuel inquiring what his treatment had been, Mr. Smith replied as follows:

"Immediately after I left your mother, the men by whom I was taken commenced using every possible argument to induce me to renounce the Book of Mormon, saying, 'how much better it would be for you to deny that silly thing, than to be disgraced and imprisoned,

when you might not only escape this, but also have the note back, as well as the money which you have paid on it.' To this I made no reply. They still went on in the same manner till we arrived at the jail, when they hurried me into this dismal dungeon. I shuddered when I first heard these heavy doors creaking upon their hinges; but then I thought to myself, I was not the first man who had been imprisoned for the truth's sake; and when I should meet Paul in the Paradise of God, I could tell him that I, too, had been in bonds for the Gospel which he had preached. And this has been my only consolation.

"From the time I entered until now, and this is the fourth day, I have had nothing to eat, save a pint basin full of very weak broth; and there (pointing to the opposite side of the cell) lies the basin yet."

Samuel was very much wounded by this, and, having obtained permission of the jailor, he immediately went out and brought his father some comfortable food. After which he remained with him until the next morning, when the business was attended to, and Mr. Smith went out into the jail yard to a cooper's shop, where he obtained employment at coopering, and followed the same until he was released, which was thirty days. He preached during his confinement there every Sunday, and when he was released he baptized two persons whom he had thus converted. (Lucy Mack Smith, History of Joseph Smith by His Mother, pages 176-186)

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