

## Comments on Doctrine & Covenants 101

This section explains why Zion fell into the hands of her enemies and was broken up. Also addressed is when Zion will ultimately be established.

This section is the most clear statement by the Lord as to why the ecclesia at Missouri was chastened. The thinly veiled parable in v. 43-62 equates the failure to build the tower with their failure to build the Temple.

More importantly, the Lord obliquely pulls two Old Testament passages into this section by way of rebuke. Verse 3 quotes Mal. 3:17, bringing in the context of Mal. 3-4, a blistering rebuke of the wicked among Judah, and the necessity of the Lord purging the wicked from among them so He will be able to have a righteous remnant when He comes to return to His Temple. Then in v. 95 the Lord talks about His "strange act...strange work", a reference to Isa. 28:21, bringing in the context of Isa. 28, a harsh condemnation of the wicked among Ephraim.

These two obscure references are largely lost on the audience, but that doesn't change the meaning: the Lord is punishing them for their deliberate rebellion and has to take active measures to pull a righteous remnant out from among them in order to accomplish His goals. It is impossible to overstate how harsh these two oblique references are. These chapters in the Old Testament are some of the most bluntly worded reprimands the Lord hands out to natural Israel.

1 VERILY I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance-- 2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3 Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. 4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son. 5 For all those who will not endure chastening, but deny me, cannot be sanctified.

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. 7 They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. 8 In the day of their peace they esteemed lightly my

counsel; but, in the day of their trouble, of necessity they feel after me.

9 Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy. 10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass. 11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. 12 And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. 13 And they that have been scattered shall be gathered. 14 And all they who have mourned shall be comforted. 15 And all they who have given their lives for my name shall be crowned.

v1-15 The people in Zion were warned to repent and failed to listen, so they are being punished (v. 1-2). However, the Lord will still be merciful to those who endure the chastening and are sanctified by it (v. 3-5). Their sins were many and in their ease and prosperity they became lax in their religion, but in being punished they will return to him (v. 6-8). Regardless of their past sins the Lord will have compassion on His people and gather them in while He punishes the wicked (v. 9-15).

v2 They were repeatedly told what to do in order to avoid the present circumstances, cf. D&C 98:11-12, D&C 100:13-17, and also cp. D&C 104:3-8. Their failure to observe these admonitions resulted in a classic covenant curse, cp. v. 41-42, Lev. 26:23-25, Hosea 5:15.

v3 "they shall be mine...in that day when I...make up my jewels", a paraphrase of Mal. 3:17, see also Isa. 54:11-13. This use of the passage from Mal. 3:17 is significant because Mal. 3-4 (in the Christian Bible Mal. 3-4 are separate chapters, but in the Hebrew Bible they are a single chapter, which, based on context, is the correct way to read the text) is about the Lord coming to His Temple and purging the wicked out from among His people, and preserving the righteous who fear Him. Thus, the Lord is invoking the themes of Temple worship, which the ecclesia at Missouri failed to build, and the various sins and rebellion from Mal. 3-4 into the present context.

v4 This verse informs the reader that the Akedah of Gen. 22 was intended to chasten Abraham, and the ecclesia needs to be

chastened just as he was chastened.

That the Lord would draw a parallel between the contemporary ecclesia and the ancient Abraham is significant. The Lord made the original covenant through Abraham and all of the promises to Israel flow from that original covenant. Here, the Lord is comparing the ecclesia to him, implying they are occupying the same position as him with respect to the Lord's dealings. They are no longer being treated like Gentiles, they are being treated as natural Israel. Gentiles would be cast aside or destroyed when they are fully wicked, where Israel is protected by the promise to Abraham. While the Lord is chastising the ecclesia for their weaknesses, He is letting them know His relationship with them is the same as with Abraham.

The Hebrew term translated to "chasten" in the KJV in Deut. 21:18 is "yasar", which is also translated to "instruct, correct, taught, bound, punish, reformed, reproveth" and can literally mean a physical beating or a figurative verbal correction. In general, this term "chastise" in English can carry the threat of physical punishment, where "admonish" does not. The latter is exclusively used as a verbal correction. The ecclesia is being verbally corrected by the Lord, but the Lord is also presently allowing them to be physically abused by their enemies. The Lord will hold their enemies accountable for their actions, but He is still allowing them to physically abuse the ecclesia, to chasten them.

v5 Compare D&C 100:13 and 16.

v6 "they polluted their inheritance", failing to observe the laws given you by the Lord results in being ejected from the land He gave you, cp. Lev. 18:24-30, also cp. Morm. 8:31, D&C 84:59, D&C 103:14, D&C 121:33.

v8 Compare Hela. 12:1-3.

"they feel after me", this is paraphrasing Acts 17:27. There, the Greek term is "pselaphao", which means to seek through the sense of touch. In this case it appears to be implying they are spiritually blind and must therefore grope and feel after spiritual things they cannot see.

v9 The Lord tempers His wrath with mercy. While the Lord is angry with them and is chastising them, He is not so upset that

He is going to destroy Him. This follows the formula of the Lev. 26 covenant curses where they are designed to get Israel to repent.

v10-15 The Day of the Lord, a frequent subject in D&C, is derived from the OT Prophets and refers to what is more commonly referred to among Christians as the Second Coming..

v11 Compare 2 Ne. 28:16, Jacob 5:58, Alma 10:19, Hela. 13:14, Ether 2:17-15.

v12-15 While the Day of the Lord is a day of wrath for the wicked, it is also a day of vindication for the righteous. In these verses Israel (v. 12, cp. D&C 97:1-2, D&C 98:1) shall be gathered (v. 13), comforted (v. 14) and crowned (v. 15, cp. D&C 88:96-98).

v12 "watchtower", cp. Isa. 62:6, Ezek. 3:17, Ezek. 33:9.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. 17 Zion shall not be moved out of her place, notwithstanding her children are scattered. 18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion-- 19 And all these things that the prophets might be fulfilled. 20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints-- 21 Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places; 23 And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. 24 And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; 25 And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

26 And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face. 27 And in that day whatsoever any man shall ask, it shall

be given unto him. 28 And in that day Satan shall not have power to tempt any man. 29 And there shall be no sorrow because there is no death. 30 In that day an infant shall not die until he is old; and his life shall be as the age of a tree; 31 And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

32 Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things-- 33 Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof-- 34 Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

v16-34 These verses form a parenthetical interlude on when Zion is to be founded. Clearly, as a result of the intransigence of the people, Zion will not be founded there at the present time. However, Zion ultimately will be established in that very same location by the righteous at some later time as no other place will be chosen (v. 16-21). The time when it is to be established will coincide with the Second Coming (v. 22-25) and the advent of the Millennium (v. 26-31). And, when the Lord does come, he will reveal many great things to His people (v. 32-34).

The events in this section of text are to be fulfilled "after many days" (cf. v. 62) with the statements in v. 22-25 being drawn from various prophetic texts dealing with the Day of the Lord. Thus, Zion will probably not be established at Independence, MO until after the Lord's Second Coming.

Interestingly enough, the Lord does not say exactly when Zion will be established. Rather, in v. 22-25 He tells the faithful they should turn their attention to preparing for the Second Coming. So, their focus is to change from "establishing Zion" to "preparing for Second Advent". This doesn't directly address when Zion will be established, it changes what the Saints are supposed to be aiming at.

v17 Independence, MO is still to be Zion, just not at the present time.

v21 "no more room", cp. Isa. 49:20.

"stakes, for the curtain...of Zion", cp. Isa. 54:2.

v22 "stand in holy places", cp. v. 64, D&C 27:15, D&C 45:32.

v23 The Apocalypse, or the Revealing of Christ to all the earth, cp. Matt. 24:30.

v33-34 Compare 2 Ne. 30:16-18.

35 And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory. 36 wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. 37 Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. 38 And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

v35-38 The subject from v. 15 resumes. The Lord addresses the faithful, those who have endured the hardships and not apostatized as a result of it.

v37 The loss of material possessions and being expelled from their lands was sure to cause them to be concerned about things of a material nature. Here the Lord encourages them to keep a spiritual and eternal perspective rather than a temporal and material one. Also, clearly, the loss of life and continual threats of such were a concern as well.

39 when men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; 40 They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened-- 42 He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion. 44 A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees; 45 And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard. 46 Now, the servants of the nobleman went and did as their lord

commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower. 47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower? 48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? 49 Might not this money be given to the exchangers? For there is no need of these things. 50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord. 51 And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. 52 Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, why! what is the cause of this great evil? 53 Ought ye not to have done even as I commanded you, and--after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof--built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? 54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. 55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; 56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. 57 Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. 58 And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. 59 And the servant said unto his lord: when shall these things be? 60 And he said unto his servant: when I will; go ye straightway, and do all things whatsoever I have commanded you; 61 And this shall be my seal and blessing upon you--a faithful and wise steward in the midst of mine house, a ruler in my kingdom. 62 And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

v39-62 The Lord gives two Parables concerning Zion, savory salt (v. 39-42) and the neglectful servants (v. 43-62).

v39-42 Parable of the Savory Salt. Verse 39-40 present the

parable, which is derivative of Matt. 5:13, and v. 41-42 indicate most in Zion were not as savory salt. As a result, the self-promoters will be debased.

v43-62 Parable of the Redemption of Zion. Verse 43 serves as the introduction, v. 44-54 are the events leading up to their current situation, v. 55-62 is the main point, namely the future redemption of Zion.

v47 "tower", one could equate this tower with the Temple they were commanded to build in D&C 95, but failed to do.

v54 "the destroyer", cp. v. 51, D&C 105:15. Given the historical context the "destroyer" would be their mortal enemies, the Missouri Mobocrats, as opposed to the adversary himself or some divine messenger of retribution as in D&C 61:19.

v55-62. The exact chronology and application of these verses is uncertain, particularly given the poetical context of being a parable. However, v. 55 is probably referring to the gathering of some of the natural remnants of Israel into the LDS Church, and v. 56-58 to be referring to the subject of Micah 5:8 and 2 Ne. 21:11-21.

v55 "one of his servants", this reference and the ones appearing in v. 59 and 62 are referring to Smith, cp. D&C 103:21.

v59-60 Compare D&C 130:14-17.

63 Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation-- 64 That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

65 Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be; 66 while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. 68 Nevertheless, as I have said unto you



in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.

69 And in order that all things be prepared before you, observe the commandment which I have given concerning these things-- 70 which saith, or teacheth, to purchase all the lands with money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; 71 All the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand. 72 Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in haste; and observe to have all things prepared before you. 73 And let honorable men be appointed, even wise men, and send them to purchase these lands. 74 And the churches in the eastern countries, when they are built up, if they will hearken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion. 75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

v63-75 Even though Zion is not going to get established, the Lord still wants His people to gather together and establish themselves (v. 63-64). This is so the Lord can separate out the wheat from the tares (v. 65-66), even according to the old parable, cf. Matt. 13:24-30. As such, the Lord commands them to continue to gather together to wherever they are appointed to in an orderly fashion (v. 67-68).

The Lord then commands them to continue to purchase land in and around Zion (v. 69-73) and also to purchase lands in other locations where they are trying to settle (v. 74). The Lord then again rebukes them for failing to heed His commands (v. 75).

v65 Aside from the original appearance in the NT (cf. Matt. 13:24-30), the parable of the wheat and the tares is also treated in D&C 86.

"secured in the garners", cp. Alma 26:5.

v66 Compare D&C 88:100-101.

v68 The Lord instructs them not to panic or do things in haste, but to plan ahead and do things deliberately. Given the hostilities the people were facing it would have been easy, even

tempting, to act rashly.

v70-73 These verses instruct them to purchase lands in and around the land of Zion, even as the Lord is telling them they won't have the opportunity to dwell on them. Obviously, the Lord is planning for the long run. Having them do so would also serve to indicate to them that this land they were being expelled from would ultimately be Zion.

See v. 96-100 where the Lord has no intention whatsoever of the Church giving up the lands they legally own even though they cannot presently inhabit them.

v74 You don't have to be in Independence, MO to be in Zion, but you do have to purchase lands and gather together on them wherever it is you are.

v75 The Lord flatly states that if the people of His Church would listen and do what He tells them to do their enemies could never overthrow them.

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you-- 77 According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; 78 That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. 79 Therefore, it is not right that any man should be in bondage one to another. 80 And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

81 Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, for men ought always to pray and not to faint, which saith-- 82 There was in a city a judge which feared not God, neither regarded man. 83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary. 84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion. 86 Let them importune at the feet of the judge; 87 And if he heed them not,

let them importune at the feet of the governor; 88 And if the governor heed them not, let them importune at the feet of the president; 89 And if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation; 90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; 91 Even in outer darkness, where there is weeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. 93 What I have said unto you must needs be, that all men may be left without excuse; 94 That wise men and rulers may hear and know that which they have never considered; 95 That I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.

v76-95 The Lord tells the Church to take up the cause of Zion with government officials. He wants people to be responsible for their actions and their stewardship, as that is why He made sure this constitutional government was established (v. 76-80). He then likens the contemporary Church to the ancient parable of the importunate widow (v. 81-84). Thus should they argue their case up the ladder of leadership of the government, and if those political leaders neglect their case the Lord will punish them for it (v. 85-91). The members of the Church need to do this for two reasons, first so that their case may be heard and vindicated (v. 92), but also so that the leaders may hear about the Lord's work and be judged accordingly (v. 93-94).

v78 "pertaining to the futurity", probably referring to Judgement Day, which is referenced in the last line of the verse.

v81-84 Another parable is employed to describe Zion. This time they are told to be like the importunate widow from Luke 18. This is done so that they may sue for justice, but also so that the government authorities might be held responsible for their actions, cp. v. 92-94.

v89 "then will the Lord arise...out of his hiding place", cp. v. 23.

v90 The Lord holds secular leaders as well as religious ones responsible for their actions, cp. D&C 134:1.

v91 "outer darkness", referring to the time of suffering those participating in the Second Resurrection must endure, as opposed to the fate of Sons of Perdition, cp. D&C 133:73.

v92-94 The "they" being referred to are the various government authorities from v. 86-89. They are to be informed concerning the plight of Zion and the Saints so they might be made accountable.

v94 This is presented as something of a fulfilment of Isa. 52:13-15.

v95 "my strange act...my strange work", cp. D&C 95:4. The rhetorical cue is to Isa. 28:21, and the larger context of Isa. 28, where the Lord castigates the "drunkards of Ephraim".

96 And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. 97 Let not that which I have appointed be polluted by mine enemies, by the consent of those who call themselves after my name; 98 For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations. 99 Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon. 100 Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they shall dwell thereon. 101 They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

96-101 The Lord instructs the Church to retain legal ownership of their properties for future occupation, cp. v. 70-73. Under no circumstance is the Lord permitting them to sell off the land.

v100-101 These verses make reference to the future redemption of Zion, the subject of v. 55-62. While they are being expelled from the land now, others will ultimately be living there when they shall bring forth fruit suitable for the kingdom (v. 100). With repentance comes a curse reversal and the establishment of Zion (v. 101, cp. Isa. 65:21).

D&C 101.13

## **Historical Material Pertaining to Doctrine & Covenants 101**

Below are Parley P. Pratt's first-hand account of the persecutions in Missouri. This is followed by Joseph Smith's comments on the events surrounding D&C 101, he being located at Kirtland, Ohio at the time.

This section was first published in the Kirtland edition Doctrine and Covenants in 1835, pages 235-240. It was published in Times and Seasons, volume 6, number 12, pages 944-947, dated July 1, 1845. It was published in the Millennial Star, volume 14, number 41, pages 646-649, dated December 4, 1852.

### **Excerpt from Autobiography of Parley P. Pratt**

That portion of the inhabitants of Jackson County which did not belong to the Church, became jealous of our growing influence and numbers. Political demagogues were afraid we should rule the county; and religious priests and bigots felt that we were powerful rivals, and about to excel all other societies in the State in numbers, and in power and influence.

These feelings, and the false statements and influences growing out of them, gave rise to the organization of a company of outlaws, whose avowed object was to drive the Church of the Saints from the county.

These were composed of lawyers, magistrates, county officers, civil and military; religious ministers, and great numbers of the ignorant and uninformed portion of the population, whose prejudices were easily aroused.

They commenced operations by assembling in great numbers, destroying a printing office and its materials; demolishing dwellings and stores, and plundering the contents and strewing them in the street; cutting open feather beds, breaking furniture, destroying fences and crops, whipping, threatening and variously abusing men, women and children, etc.

The saints submitted to these outrages for a time in all patience, without defense or resistance of any kind, supposing that the public authorities would of course put a stop to them, as in duty bound.

But they were soon convinced to the contrary, and were compelled to take up arms for defense; and also to make the most vigorous exertions to prosecute according to law. We assembled in small bodies in different neighborhoods, and stood on guard during the nights, being ready to march in a moment to any place

of attack.

I had the command of about sixty men who were thus assembled in the Colesville branch; and rendezvoused in some log buildings during a very rainy time.

It was evening. I was out in the act of posting guards a short distance from the dwellings, when two men assailed us, armed with guns and pistols; and supposing it against our principles to make any defense, they attacked the guards. I was without arms, but stepped forward to interfere between them, when one of them drew his gun backwards, and, with both hands, struck the barrel of it across the top of my head. I staggered back, but did not fall; the blood came streaming down my face, and I was for an instant stunned by the blow; But, recovering myself, I called help from the house and disarmed them, and put them under guard till morning. Their arms were then restored, and they let go in peace.

The taking of these two men proved a preventive against an attack that night. They were the advance of a party of men who were about to come upon the settlement, but were disconcerted by this means.

On the next day, about sunset, myself and a Mr. Marsh set out on horseback to visit the Circuit Judge at Lexington, a distance of some forty miles. We were under the necessity of travelling the most private paths across the country, in order to avoid our enemies; but we had a most faithful pilot, an old resident of the country, who knew every crook and turn of the different paths.

We had ridden but a few miles when it became so excessively dark that we could not see each other, or distinguish any object. Our pilot dismounted several times and tried to feel his way. We were at last compelled to halt for some time, until it cleared and became a little lighter; but the rain began to fall in torrents, and continued all the latter part of the night. We soon became drenched, and every thread about us perfectly wet; but still we dare not stop for any refreshment or shelter, until day dawned, when we found ourselves forty miles from home and at the door of a friend, where we breakfasted and refreshed ourselves.

We then repaired to Lexington, and made oath before Judge Ryland of the outrages committed upon us, but were refused a warrant. The Judge advised us to fight and kill the outlaws whenever they came upon us. We then returned to the place where we breakfasted, and, night coming on, we retired to bed. Having been without sleep for the three previous nights, and much of

the time drenched with rain, this, together with the severe wound I had received, caused me to feel much exhausted. No sooner had sleep enfolded me in her kind embrace than a vision opened before me.

I was in Jackson County; heard the sound of firearms, and saw the killed and wounded lying in their blood. At this I awoke from slumber, and awaking Mr. Marsh and the family with whom we lodged, I told them what I had seen and heard in my dream, and that I was sure a battle had just occurred.

Next morning we pursued our journey homeward with feelings of anxiety indescribable. Every officer of the peace had abandoned us to our fate; and it seemed as if there was no alternative but for men, women and children to be exterminated. As we rode on, ruminating upon these things, a man met us from Independence, who told us there was a battle raging when he left; and how it had terminated he knew not.

This only heightened our feelings of anxiety and suspense. We were every instant drawing nearer to the spot where we might find our friends alive and victorious, or dead, or perhaps in bondage, in the hands of a worse than savage enemy.

On coming within four miles of Independence, we ventured to inquire the distance at a certain house; this we did in order to pass as strangers, and also, in hopes to learn some news; the man seemed frightened, and inquired where we were from. We replied, from Lexington. Said he, "Have you heard what has happened?" We replied, "That we had heard there was some difficulty, but of all the participants we had not been informed." "Why," said he, "the Mormons have riz, and have killed six men."

We then passed on, and as soon as we were out of sight we left the road and took into the woods.

Taking a circuitous route, through thickets of hazel interwoven with grape vine, we came in sight of Independence, after some difficulty and entanglement, and advanced towards it; but seeing parties of armed men advancing towards us, we wheeled about, and retreating a distance, turned again into the woods, and galloping about a half mile, reached the tents of our friends.

But what was our astonishment when we found our brethren without arms, having surrendered them to the enemy!

The truth was this: The same evening that I dreamed of the battle, a large body of the outlaws had marched to a certain settlement, where they had before committed many outrages, and commenced to unroof dwellings, destroy property, and threaten



and abuse women and children. While some sixty men were thus engaged, and their horses quietly regaling themselves in the cornfields of the brethren, about thirty of our men marched upon them, and drove them from the field. Several were severely if not mortally wounded on both sides; and one young man of the Church died of his wounds the next day—his name was Barber.

In the battle brother Philo Dibble, of Ohio, was shot in the body through his waistband; the ball remained in him. He bled much inwardly, and, in a day or two his bowels were so filled with blood and so inflamed that he was about to die, or, rather, he had been slowly dying from the time he was wounded. The smell of himself had become intolerable to him and those about him. At length Elder Newel Knight administered to him, by the laying on of hands, in the name of Jesus; his hands had scarcely touched his head when he felt an operation penetrating his whole system as if it had been a purifying fire. He immediately discharged several quarts of blood and corruption, among which was the ball with which he had been wounded. He was instantly healed, and went to work chopping wood. He remained an able bodied man, a hard worker, and even did military duty for many years after. He is still living in Davis County, Utah.

The next morning, Nov. 5, armed men were assembled in Independence from every part of the county. These joined the outlaws, and called themselves militia, and placed themselves under the command of Lieutenant-Governor Boggs and a colonel by the name of Pitcher. Thus organized, manned and officered, they were a formidable band of outlaws; capable of murder, or any other violence or outrage which would accomplish their purpose; which was to drive the people of the Church from the county, and plunder their property and possess their lands.

Very early the same morning, several volunteers united their forces from different branches of the Church and marched towards Independence, in order to defend their brethren and friends. When within a short distance from the town they halted, and were soon informed that the militia were called out for their protection; but in this they did not place confidence; for they saw that the armed body congregated had joined with the mobbers and outlaws, and were one with them to carry out their murderous purposes. On communicating with the leaders, Boggs and Pitcher, it was found that there was no alternative but for the Church to leave the county forthwith, and deliver up their arms, and certain men to be tried for murder, said to have been committed in the battle the previous evening.

Rather than have submitted to these outrageous requirements

the saints would willingly have shed their blood; but they knew that if they resisted this mob, the lies of the designing and the prejudice of the ignorant would construe their resistance into a violation of law, and thus bring certain destruction upon them; therefore, they surrendered their arms and agreed to leave the county forthwith. The men who were demanded as prisoners were also surrendered and imprisoned, but were dismissed in a day or two without trial.

A few hours after the surrender we arrived at the camp of our brethren on our return from Lexington.

The struggle was now over, our liberties were gone, our homes to be deserted and possessed by a lawless banditti; and all this in the United States of America.

The sun was then setting, and twelve miles separated me from my family; but I determined to reach home that night. My horse being weary I started on foot, and walked through the wilderness in darkness; avoiding the road lest I should fall into the hands of the enemy.

I arrived home about the middle of the night, and furnishing my wife with a horse, we made our escape in safety.

When night again overtook us we were on the bank of the Missouri River, which divided between Jackson and Clay Counties. Here we camped for the night, as we could not cross the ferry till morning. Next morning we crossed the river, and formed an encampment amid the cottonwoods on its bank.

While we thus made our escape companies of ruffians were ranging the county in every direction; bursting into houses without fear, knowing that the people were disarmed; frightening women and children, and threatening to kill them if they did not flee immediately. At the head of one of these parties appeared the Rev. Isaac McCoy (a noted Baptist missionary to the Indians), with gun in hand, ordering the people to leave their homes immediately and surrender everything in the shape of arms.

Other pretended preachers of the gospel took part in the persecution—speaking of the Church as the common enemies of mankind, and exulting in their afflictions. On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction. One party of about one hundred and fifty fled to the prairie, where they wandered for several days, mostly without food; and nothing but the open firmament for their shelter. Other parties fled towards the Missouri River. During the dispersion of women and children, parties were hunting the men, firing upon some, tying up and whipping others, and some they pursued several miles.

Thursday, November 7. The shore began to be lined on both sides of the ferry with men, women and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed; and when night again closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable, and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community.

Next day our company still increased, and we were principally engaged in felling cottonwood trees and erecting them into small cabins. The next night being clear, we began to enjoy some degree of comfort.

About two o'clock the next morning we were called up by the cry of signs in the heavens. We arose, and to our great astonishment all the firmament seemed enveloped in splendid fireworks, as if every star in the broad expanse had been hurled from its course, and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction, with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God.

All our goods were left behind; but I obtained some of them afterwards at the risk of my life. But all my provisions for the winter were destroyed or stolen, and my grain left growing on the ground for my enemies to harvest. My house was afterwards burned, and my fruit trees and improvements destroyed or plundered. In short, every member of the society was driven from the county, and fields of corn were ravaged and destroyed; stacks of wheat burned, household goods plundered, and improvements and every kind of property destroyed. One of this banditti afterwards boasted to one of the brethren that, according to their own account of the matter, the number of houses burned was two hundred and three.

The Saints who fled took refuge in the adjoining counties, mostly in Clay County, which received them with some degree of

kindness. Those who fled to the county of Van Buren were again driven and compelled to flee; and those who fled to Lafayette County were soon expelled, or the most part of them, and had to move to wherever they could find protection.

When the news of these outrages reached the Governor of the State, courts of inquiry, both civil and military, were ordered by him, but nothing effectual was ever done to restore our rights, or to protect us in the least. It is true the Attorney-General, and a military escort under Colonel, afterwards General Doniphan, and our witnesses went to Jackson County and demanded indictments; but the court refused to do anything in the case, and the military, Attorney-General and witnesses were mobbed out of the county; and thus that matter ended.

The Governor also ordered them to restore the arms of which they robbed us, but they never were restored. Even our lands were robbed of their timber, and either occupied by our enemies for years or left desolate. Soon after Jackson County had rebelled against the laws and constitution of the General and State Governments, several of the adjacent counties followed the example, by justifying her proceedings, and by opposing the Saints in settling among them. The counties of Clay, Ray, Clinton and various others, held public meetings, the tenor of which was to deprive the members of our society of the rights of citizenship, drive them from among them, and to compel them to settle only in such places as these outlaws should dictate; and even at that time some of their proceedings went so far as to publicly threaten to drive the whole society from the State. The excuses they offered for these outrages were:

First: The society were guilty principally of being eastern or northern people.

Secondly: They were guilty of some slight variations in manners and language from the other citizens of the State, who were mostly from the South.

Thirdly: Their religious principles differed in some important particulars from most other societies.

Fourthly: They were guilty of immigrating rapidly from the different States, and of purchasing large quantities of land, and of being more enterprising and industrious than their neighbors.

Fifthly: Some of them were guilty of poverty—especially those who had been driven, from time to time, and robbed of their all. And,

Lastly: They were said to be guilty of believing in the present Government administration of Indian affairs, viz: that the land west of the Mississippi, which Government had deeded in fee simple to the immigrating tribes, was destined by Providence for their permanent homes.

All these crimes were charged upon our society, in the public proceedings of the several counties, and were deemed sufficient to justify their unlawful proceedings against us. The reader may smile at this statement, but the public journals of Upper Missouri in 1835, actually printed charges and declarations against us, of the tenor of the foregoing.

By these wicked proceedings our people were once more compelled to remove, at a great sacrifice of property, and were at last permitted to settle in the north of Ray County, where, by the next legislature, they were organized into the counties of Caldwell and Davies. Here again they exercised the utmost industry and enterprise, and these wild regions soon presented a more flourishing aspect than the oldest counties of the State.

In the meantime, the majority of the State so far countenanced these outrages that they actually elected Lilburn W. Boggs (one of the oldest actors in the scenes of Jackson County, who had assisted in murder and plunder, and the expulsion of twelve hundred citizens, in 1833) for Governor of the State, and placed him in the executive chair, instead of suspending him by the neck, between the heavens and the earth, as his crimes justly merited. This movement may be said to have put an end to liberty, law and Government in that State. About this time, Colonel Lucas, a leader of the banditti, was elected Major-General, instead of being hung for treason and murder. And Moses Wilson, another leader of the mob, was elected Brigadier-General; and others were advanced accordingly. These all very readily received their commissions from their accomplice, Governor Boggs, and thus corruption, rebellion and conspiracy had spread on every side, being fostered and encouraged by a large majority of the State; and thus the treason became general.

In the meantime, our society had greatly increased by a rapid immigration, and having long felt the withering hand of

oppression from so corrupt an administration, they had endeavored to organize themselves, both civil and military, in the counties where they composed the majority, by electing such officers as they thought would stand for equal rights, and for the laws and Constitution of the country. In this way they hoped to withstand the storm which had so long beaten upon them, and whose black clouds now seemed lowering in awful gloom, preparing to burst with overwhelming fury upon all who dared to stand for liberty and law. (Autobiography of Parley P. Pratt, pages 78-86)

**Excerpt from History of the Church**

A Letter from the Prophet Joseph Smith to the Exiled Saints in Missouri.

KIRTLAND MILLS, OHIO,  
December 10, 1833.

Edward Partridge, W. W. Phelps, John Whitmer, A. S. Gilbert, John Corrill, Isaac Morley, and all the Saints whom it may concern.

BELOVED BRETHREN:-This morning's mail brought letters from Bishop Partridge, and Elders Corrill and Phelps, all mailed at Liberty, November 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learned that a number of our brethren had been slain, but we could not learn from the letters referred to above, that there had been more than one killed, and that one Brother Barber, and that Brother Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer His Saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood.

I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who

have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord, will be redeemed: but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is: Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.

Now, there are two things of which I am ignorant: and the Lord will not show them unto me, perhaps for a wise purpose in Himself-I mean in some respects-and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means, He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly shown unto me; but there are some things that are plainly manifest which have incurred the displeasure of the Almighty. When I contemplate upon all things that have been manifested, I am aware that I ought not to murmur, and do not murmur, only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body is disordered, the rest of our body will be affected with it, and then all are brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy

hours-sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives-are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword-I say when I contemplate this, it is with difficulty I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant that notwithstanding your great afflictions, and sufferings, there may not anything separate us from love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet. we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sake; and also, Elder Cowdery could not lighten your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us. O brethren, let us be thankful that it is as well with us as it is, and we are yet alive and peradventure, God hath laid up in store great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end; let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that ye retain your lands, even



unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His, lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the Saints, Give us of your lands-behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, were it possible for him to come, but dare not advise, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and

harmless as doves. Again, I desire that Elder Phelps should collect all the information, and give us a true history of the beginning and rise of Zion, and her calamities.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:-O My God! Thou who hast called and chosen a few, through Thy weak instrument, by commandment, and sent them to Missouri, a place which Thou didst call Zion, and commanded Thy servants to consecrate it unto Thyself for a place of refuge and safety for the gathering of Thy Saints, to be built up a holy city unto Thyself; and as Thou hast said that no other place should be appointed like unto this, therefore, I ask Thee in the name of Jesus Christ, to return Thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of Thy people, who will not repent and turn unto Thee may be destroyed from off the face of the land; and let a house be built and established unto Thy name; and let all the losses that Thy people have sustained, be rewarded unto them, even more than four-fold, that the borders of Zion may be enlarged forever; and let her be established no more to be thrown down; and let all thy Saints, when they are scattered, as sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to Thy law; and let this prayer ever be recorded before Thy face. Give Thy Holy Spirit unto my brethren, unto whom I write; send Thine angels to guard them, and deliver them from all evil; and when they turn their faces toward Zion, and bow down before Thee and pray, may their sins never come up before Thy face, neither have place in the book of Thy remembrance; and may they depart from all their iniquities. Provide food for them as Thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before Thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ

be with you all until His coming in His kingdom. Amen.

JOSEPH SMITH, JUN

December 12.-An express arrived at Liberty, from Van Buren county, with information that those families, which had fled from Jackson county, and located there, were about to be driven from that county, after building their houses and carting their winter's store of provisions, grain, etc., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson County mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture, and clothing, is very great, and much of their stock is lost. The main body of the Church is now in Clay County, where the people are as kind and accommodating as could reasonably be expected. The continued threats of deaths to individuals of the Church, if they make their appearance in Jackson County, prevent the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

The following is an extract of a letter to me, from Elder Phelps, dated-

CLAY COUNTY, Missouri.  
December 15, 1833.

The condition of the scattered Saints is lamentable, and affords a gloomy prospect. No regular order can be enforced, nor any usual discipline kept up; among the world, yea, the most wicked part of it, some commit one sin, and some another (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills), and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren and other counties, and cannot hear from one another oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till, that we

may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If, from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose it; but we hope for better things and shall wait patiently for the word of the Lord.

Our people fare very well, and when they are discreet. little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry; but we cannot attend a court of inquiry, on account of expense, till we are restored and protected.

(Signed) W.W. PHELPS.

December 16.-I received the following:

[text of D&C 101 quoted]

[...]

December 19.-William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland, O may God grant that they may be a blessing to Zion, as kind angels from heaven. Amen.

The following circular was published in the December number of the Star:

THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD.

*Dear Brethren in Christ, and Companions in Tribulation:-*It seemeth good unto us to drop a few lines to you, giving you some instruction relative to

conducting the affairs, of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear; but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.

On the subject of ordination, a few words are necessary. In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "Lay hands suddenly upon no man." Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all. Such may expect to lose their appointment, except they awake and magnify their office. Let the Elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let him be a faithful man, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "called, and chosen, and faithful."

Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and

warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "it is a day of warning, and not a day of many words." If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation, and into the snare of the devil. Finally, in these critical times, be careful; call on the Lord day and night; beware of pride; beware of false brethren, who will creep in among you to spy out your liberties. Awake to righteousness, and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth, and everlasting righteousness brought in. Farewell.

Monday night, the 24th of December, four aged families, living near the town of Independence, whose penury and infirmities, incidents to old age, forbade a speedy removal, were driven from their homes by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large stones into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, and the youngest man in the four families. Some of these men have toiled and bled in the defense of their country; and old Mr. Jones, one of the sufferers, served as life guard to General George Washington, in the Revolution. Well may the soldier of "Seventy-six" contemplate with horror the scenes which surround him at this day in Jackson County, where liberty, law, and equal rights, are trodden under foot. It is now apparent that no man embracing the faith of the Latter-day

Saints, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson County mob whenever it is in their power to inflict abuse.

A court of inquiry was held at Liberty, Clay County, Missouri, the latter part of this month, to inquire into the conduct of Colonel Pitcher, for driving the Saints, or "Mormons," from Jackson County, which resulted in his arrest for further trial by a court-martial. (Joseph Smith, History of the Church, Vol. 1, pages 453-470)

**Excerpt from the Revelations of the Prophet Joseph Smith**

In accordance with a "secret constitution" authored and circulated by anti-Mormons in Jackson County, Missouri, a mob gathered in Independence Square on Saturday, 20 July 1833, and demanded "the discontinuance of the Church printing establishment," the dosing of the Gilbert-Whitney store, and "the cessation of all mechanical labors."

When Church members refused to comply, the rabble destroyed the Church printing office and tarred and feathered two Mormons. Three days later, Church leaders were forced to sign a written agreement to leave the county by 1 January 1834. Oliver Cowdery was promptly sent to Kirtland to inform the Prophet of the riot. Upon his arrival, sometime before 18 August 1833, a meeting was convened to hear the matter. It was decided "that measures should be immediately taken to seek redress by the laws of our country." After dispatching Orson Hyde and John Gould to Independence with the decision of the council, the Prophet corresponded with leaders of the Church in Missouri concerning their plight:

In fellowship and love towards you, but with a broken heart and contrite spirit I take the pen to address you, but I know not what to say to you and the thought that this letter will be so long coming to you my hearts faints within me.... The Church in Kirtland concluded with one accord to die with you or redeem you and never at any time have I felt as I now feel that pure love and for you my brethren the warmth and zeal for your safety.... Brother Oliver is now sitting before me and is faithful and true and his heart bleeds as it were for Zion, yea, never did the heart pant for the cooling stream as doth the heart of thy

Brother Oliver for thy salvation.... This affliction is sent upon us not for your sins, but for the sins of the Church and that all the ends of earth may know that you are not speculating with them for lucre, but you are willing to die for the Church you have espoused.

Upon petitioning the Missouri governor for assistance, church leaders were urged by the state attorney-general to seek both redress and protection under the law. This attempt to normalize conditions produced a vehement response from members of the opposition. The intransigence of non-Mormons in Jackson County was immediately made manifest when, on 31 October 1833, citizens demolished houses and whipped several Mormon men. Violence continued, and judges repeatedly refused to issue warrants against the mobsters. On 4 November 1833 a skirmish on the Big Blue River caused the deaths of one Mormon and two Missourians.

As early as 25 November 1833 Hyde and Gould had returned to Kirtland bearing the tragic news of the Missouri mobbings and bloodshed. And on 10 December 1833 the Prophet learned by letter of the Saints' flight from Jackson County by force.

Section 101, received on 16 December 1833, explained the reasons for the Saints' expulsion from Zion. Moreover, it reiterated the command to purchase land in Jackson and adjoining counties and contained a parable which adumbrated the march of Zion's Camp to rescue the homeless Saints. (Lyndon W. Cook, Revelations of the Prophet Joseph Smith)

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