Comments on Doctrine & Covenants 105

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

2 Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. 3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; 4 And are not united according to the union required by the law of the celestial kingdom; 5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. 6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. 7 I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad--there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys. 9 Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion-- 10 That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands. 11 And this cannot be brought to pass until mine elders are endowed with power from on high. 12 For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me. 13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. 14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil--I will fight your battles. 15 Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

v1-15 The redemption of Zion is suspended in because of the general disobedience of the Church members.

v1 An introductory summons.

v2-7 These verses level a series of allegations at the ecclesia in general (v. 2), but not the leadership in specific (v. 7).

They have failed to support the poor in accordance with D&C 45 (v. 3). They have failed to observe the United Order per D&C 104 (v. 4). Their failure to adhere to these celestial laws precludes the Lord from accepting them (v. 5). The result is they must be chastened until their hearts are softened and they become obedient (v. 6).

v8-15 A dichotomy is drawn between the rebellious who are to be destroyed and the faithful who are to be endowed with power. The text can be arranged as follows:

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A - (v. 8) Where is their God?  We will not go up to Zion.
      B - (v. 9) Mine elders should wait
            C - (v. 10) That they may be prepared
                  D - (v. 11) Cannot be brought to pass until
                              endowed with power
                  D - (v. 12a) I have prepared a great
                              endowment to be poured out
            C - (v. 12b) Inasmuch as they are faithful
      B - (v. 13-14) It is expedient in me that mine elders should wait
A - (v. 15) Not left to pollute mine heritage, blaspheme my name
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Those who are corrupt in Zion are preventing its progress. They are warned that they will be destroyed in v. 8 and 15, while the rest of the text presents the faithful and humble elders as being endowed with power.

v14 The Lord revokes the command of D&C 103 to redeem Zion.

v15 This verse is referring to the unfaithful among the ecclesia, cp. v. 3, 8, D&C 103:2-3.

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; 17 But the strength of mine house have not hearkened unto my words. 18 But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. 19 I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith.

20 And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; 21 And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them; 22 For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23 And let all my people who dwell in the regions round

about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. 24 Talk not of judgments, neither boast of faith nor of mighty works, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;

25 And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and redress us of our wrongs. 26 Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great. 27 And I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Joseph Smith, Jun., and mine elders, whom I have appointed, shall have time to gather up the strength of my house,

28 And to have sent wise men, to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about. 29 For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of consecration which I have given.

30 And after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their moneys, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me. 31 But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; 32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland. 34 And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

35 There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. 36 And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified; 37 And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

v16-37 This text addresses the issue of the redemption of Zion, which has for the time being been suspended. Imagery from the

parable appearing in D&C 101 is employed in v. 16 and 30.

v16-19 Those who have not listened to the Lord have resulted in the army of Zion being ineffective (v. 16-17). However, the faithful among the army will blessed if they remain faithful (v. 18-19).

v20-22 The people in the area are commanded to stay, and are to be directed by Smith following the Lord's counsel.

v23-24 They are commanded to be humble and not be boastful of mighty works, presumably which they are hoping will be against their enemies. Given the difficult circumstances it would be human nature to revile those who had persecuted with threats of Judgement.

v25-27 The Lord will soften the hearts of the people around them so they may rest in peace and safety. The Exodus theme reappears as was the case in D&C 103:18-20.

v28-29 A reiteration of D&C 101:73, and instructs them to purchase lands.

v30-32 Returning to the theme of the army redeeming Zion and overthrowing her enemies (v. 30), but first the army must sanctify itself (v. 31) by becoming subject to Zion's laws (v. 32). In doing so all of the world will know Zion is God's kingdom (v. 32).

v30 A concise distillation of the parable appearing in D&C 101:43-62.

v31 "fair as the sun...banners may be terrible", see D&C 5:14.

v33-34 The first elders, or leadership of the Church, are to be endowed (v. 33), and the Laws of Consecration and the United Order are suspended until Zion is redeemed.

These two verses appear to be responding to v. 17-18 and identifying the first elders as the faithful identified in v. 18. One can connect v. 3 and v. 17 in subject and interpret v. 34 as reactionary to the situation with the unfaithful. That these laws will be resumed when Zion is redeemed necessarily implies that the unfaithful will not be present among Zion at that time, cp. v. 15.

v35-37 The Lord states He has called people out from the world, but now He must choose the faithful from among those who have been called (v. 35). The Lord's servant, presumably Smith, will

have it revealed to him who is chosen (v. 36), and whom are presumably to be endowed. And, if they are faithful, they shall have power to redeem Zion (v. 37).

v37 "after many days", many of the saints at that time thought the redemption of Zion was imminent. Here the Lord informs them otherwise, cp. D&C 101:62.

38 And again I say unto you, sue for peace, not only to the people that have smitten you, but also to all people; 39 And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; 40 And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.

v38-40 Where in D&C 103:24-26 the Lord is telling them they will be justified in cursing and taking vengeance upon their enemies given certain circumstances, here the Lord tells them to sue for peace per D&C 98:34-35.

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

v41 Conclusion. The Lord admonishes them to be faithful and informs them He is still with them. A common statement of divine support.

Historical Material Pertaining to Doctrine & Covenants 105

Excerpt from <u>History of the Church</u>

June 22.-Brother Lyman Smith received a wound from the accidental discharge of a horse-pistol, from which he recovered in about three days.

Cornelius Gillium, the sheriff of Clay county, came to our camp to hold consultation with us. I marched my company into a grove near by, and formed in a circle, with Gillium in the centre. Gillium commenced by saying that he had heard that Joseph Smith was in the camp, and if so he would like to see him. I arose and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us instruction concerning the manners, customs, and dispositions of the people, and what course we ought to pursue to secure their favor and protection, making certain inquiries, to which we replied, which were afterwards published, and will appear under date of publication.

I received the following:-

[text of D&C 105 quoted]

June 23.-We resumed our march for Liberty, Clay county, taking a circuitous course around the heads of Fishing river, to avoid the deep water. When within five or six miles of Liberty, we were met by General Atchison and other gentlemen, who desired us not to go to Liberty because the feelings of the people were so much enraged against us. At their solicitation we turned our course, wheeling to the left, and crossing the prairie and woodland, came to Brother Algernon Sidney Gilbert's residence, and encamped on the bank of Rush creek, in Brother Burket's1 field.

A council of High Priests assembled in fulfillment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowments:

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office as Bishop to purchase lands in the state of Missouri.

William W. Phelps was called and chosen, and it was appointed unto him to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland, and assist in gathering up the strength of the Lord's house, and preach the Gospel.

John Whitmer and David Whitmer were called and chosen, and

appointed to receive their endowment in Kirtland, and continue in their offices.

Algernon Sidney Gilbert was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting Gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer, Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer and Solomon Hancock were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting Gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and return to Zion and have his office appointed unto him hereafter. (Joseph Smith, History of the Church, volume 2, pages 107-113)

Excerpt from <u>Autobiography of Milo Andrus</u>

I was permitted to return home and preach among the branches until winter, when we had a call from the Prophet Joseph by his brother Hyrum to get ready and go with the company of elders to the state of Missouri, known as "Zion's Camp." Our first daughter and first child was born November 15th, 1833. During the winter of 1833 and spring of 1834, we were instructed to labor and get all the money that we could, and to get good rifles, and make ready to start by the first of May, 1834. We accordingly started from Florence, Huron County, Ohio, on the 7th of May, 1834. These were from the Florence branch; Nelson Higgins, Hyrum Blackman, Asey Fields, and Milo Andrus. My brother-in-law, James Daley, went with us [Zion's Camp] as far as Mansfield, Richland County, Ohio, where we met with the Prophet Joseph, his brother Hyrum and the rest of the camp from the East. Our leader was Elder Orson Hyde.

There was one circumstance that occurred before we joined the main camp worthy of notice. As stated before, I had bought my time from my father, and had paid him the amount agreed upon, but still I was not twenty-one by ten months. On this account, and as he was so opposed to my going with the "Mormons," as he called them, he made an effort to stop me. As we had to pass his house on our way, we learned his intention to stop me at the county seat, Norwalk; and Brother Hyde had learned his plan, he went in and made inquiry about a road that we did not intend to travel,

and then Brother Nelson Higgins and myself were directed to go around the city and take the road to Mansfield, and he and the sheriff thinking that we would move slow, did not want to overtake us until we had camped, accordingly father, sheriff and driver drank freely, and when they started they took the road to Tiffin, that had been inquired after to mislead them, and they drove until long after dark, the team becoming tired they gave up the chase and heard of us the next morning forty miles on the road to Mansfield, and they felt as though they had been badly sold, and gave up and went home.

On the 11th of May, we joined the main [Zion's] camp west of Mansfield, and on the 12th the camp was organized, and the law of consecration was for the first time presented and we shelled out to the last cent, and our money went into a commissary's hands and our supplies were bought by him. I shall not try to name the particulars of this journey. We journeyed on causing considerable excitement, and receiving much good instructions from the Prophet Joseph.

After we got into the state of Missouri, or rather, before our company had crossed the Mississippi River, we went into the dense forest as a company, and there offered up to the Lord our fervent prayers, that He would spare our lives, and permit us to return to our families, and we felt that it would be so, and thanks be to the Lord not one of us were taken by the cholera that visited the camp that afternoon.

Two weeks after we landed on Fishing River, in Clay County, Missouri, where the revelation was given June 22, 1834 [D&C 105], that is recorded on page 345 in Book of Doctrine and Covenants [D&C 105]--New Edition of 1876. About this time the cholera made its appearance among us, as it had been predicted by the prophet. Thirteen of our good brethren were taken away by the dread monster. The camp broke up partly, and the Saints scattered around and the Lord turned away the scourge. After staying there three weeks, the Lord permitted us to return. We got back to our families the last of September, 1834, care-worn and much fatigued. I had the cholera on the way home, but the Lord healed me, and then we went on our way rejoicing. (Milton V. Backman, Writings of Early Latter-day Saints, Autobiography of Milo Andrus, pages 3-5)

Excerpt from <u>Autobiography of Joseph Holbrook</u>

The first of May [1834] we left Kirtland for New Portage, about 50 miles, where the brethren were to meet with us for Missouri. At this place on May 6, 1834, the [Zion's] camp of the Saints was organized for our journey by the Prophet Joseph Smith. Every man gave into the treasury, the amount of means he had for the journey except those that had families who were directed to

provide for themselves inasmuch as they had means to do so. The company was divided into messes of ten persons each with a captain to each ten, and over each five, ten or fifty persons there was a captain of fifty and over each hundred, a captain, according to the ancient order of Israel.

We were led by the Prophet Joseph Smith, Jr. and pitched our tents by the way as we traveled having the most perfect order in our camp, having at the sound of the bugle in the morning and evening prayers in each tent of ten men. While everyone was to be engaged in preparing food, looking after teams, etc., as they were organized and appointed their several duties by the Prophet of the Lord, who was our leader.

We had many good instructions given us while on this journey which if I could have been prepared to have kept a proper record, I should have been much benefitted thereby and as I have not the list of the names before me, I will give only some of those I best remember who formed a part of our company, viz:Brigham Young, Heber C. Kimball, Joseph Young, Lyman Wight, Hyrum Smith, William Smith, Israel Barlow, Amasa Lyman, George A. Smith, Wilford Woodruff, John M. Chidester and wife, Alanson Ripley and wife, Chandler Holbrook, John Tanner, Nathan Tanner, William Smith, Heman T. Hyde, Milton Holmes, Levi Hancock, Martin Harris, Leonard Rich, Jess Harmon, Orson Hyde, Parley P. Pratt, Lyman Johnson,Luke Johnson, Zerubbabel Snow, Jacob Gates and wife, David Patten, Warren Parrish, Jackson Smith, John Fossett, Almon W. Babbit, Eleazer Miller, George Crooks [?], Zebedee Coltrin, Harvey Brown, Alden Childs, Mr. [Joseph] Nichols, Joseph Hancock, Solomon Humphrey, Martin Allred, Solon Foster, John D. Parker, Jedediah M. Grant, Frederick G. Williams, Charles C. Rich, Solomon Angel, John Carter, Ezra Thayer, Samuel Brown, Orson Hyatt, Roger Orton, Sylvester Smith, Elias F. Wells, Joseph B. Noble, James Ive, James Foster, Joseph Holbrook and family.

We having teams, we progressed on our journey at a rapid state considering the bad roads in a new country, often 40 miles per day. We generally lay by ... on the Sabbath and held meetings on the campgrounds, which was very interesting and instructive to us.

I had the bad fortune for one of my horses to die near Jacksonville in Illinois, but I bought another one for $55.00 in cash, so I proceeded on my journey with the [Zion’s] camp. When we came to the Salt River Creek in Missouri, about 50 miles west of Louisiana, we tarried for some three or four days to wash, etc. Then Brother Joseph Smith counselled those that had families to get houses for them, and for the man to go forward with the camp. So I provided a house for my family as decided and was about to leave my family as was the rest of the brethren who had wives with them. Then Brother Joseph Smith said, if the sisters were willing to undergo a siege with the camp they could all go

along with it, whereupon they said they could and said they liked Brother Joseph much better than before for the privilege he gave them of continuing with the camp. At this place as at many others on the road, we had many of the brethren who united with the camp. We were often met by strangers who would interrogate us as to where we were going and what our business was, etc. Then they would often threaten us if we went further, etc. and said that we had a standard raised with "death" on one side and "blood" on the other until we were forced to raise a standard with "peace" on both sides which they could not hardly believe when they saw it for they were so prejudiced in their feelings they could not hardly believe their better senses. And thus we continued our journey.

On the 23 mile prairie below Richmond we camped between the forks of Fishing River. One fork which we crossed this evening was about up to our axletrees of our wagons. We camped about one mile west of said fork near a meetinghouse where we were met by many of our enemies as we had been for some days past, who swore they would send us all to hell before morning and if any were left, we should not be spared in the event to tell the story alive. And thus we were threatened on every side with mobs enough to make any man quail who had not the spirit of God upon him. But Brother Joseph the prophet said, stand still and see the salvation of God.

About sundown it began to rain like torrents with thundering and lightning and dark enough to prevent anyone from being able to find their way. While the hail flew in some degree upon the camp, a mile to the north of our camping, limbs were broken off the trees, the ground covered with leaves and the herbage destroyed which made the country desolated and prevented any harm from befalling our camp that night. To our surprise we found that the two forks of Fishing River were swollen so as to be utterly impossible to pass, being it was said 40 feet deep on each side of us about one and one-half miles. We were forced to continue on those grounds the next day, there being a home mill about one mile up of us which afforded us flour for our comfort. The next day we moved north about four miles to Brethren Coopers near a prairie.

At this place we tarried some three or four days and were visited by a delegation from our enemies, consisting of Judge [John F.] Ryland [and] Colonel Sconce of Clay County and Neil Gilliam the sheriff of Clay County in which they wished interview with our Prophet Joseph Smith which resulted in their promising protection to us in this state of Missouri, as well as our brethren whom we had come to redeem and who were driven from Jackson County the season before.

Thereupon the revelation [was] given on Fishing River, Missouri, June 22, 1834, showing the mind of God concerning the

redemption of Zion, etc. About this time the cholera began to make its appearance in our [Zion's] camp and my wife was one of the first that was taken down with it, but she recovered from it in a few days, being administered to by Brigham Young and others for her recovery.

We removed from here to Clay County to Brother [George] Burketts below Liberty when a number of our brethren were taken with cholera which so frightened our enemies that they did not dare come to us or have us come near them which relieved us from further danger from our enemies. The next day the camp was broken up by the order of Joseph Smith, Jr., the Prophet of God, to meet again in one week at the house of Colonel Lyman Wight. We left the camp around June 26, 1834, and traveled about six miles and west of Liberty five miles and stopped near Mr. Michael Arthur was building a grist mill and had a number of the brethren employed in and about said mill. The next day my brother Chandler and myself went out to cut some house logs but we found ourselves too weak to chop and had to return to our wagons entirely tired out. A brother Lynes Nantels [?] being present, said he lived about a mile from that place and he had rented a stable and corn crib and that we were welcome to use them if we liked. In the morning my brother's wife, Eunice Holbrook, was very sick with the cholera. We therefore thought it best to get some place as soon as possible so we removed to the stable and corn crib, although it was raining a perfect shower. By the middle of the forenoon, my brother's wife was cramping with most violent spasms for life, but Cyrus Zaddacks [?] and Carkis Branger [?] took her into the house and nursed her with the greatest attention so that in a few days she had escaped the hands of the destroyer, but some 17 of our [Zion's] camp fell victims in a few days to the cholera. I moved into the corn crib and my brother into the stable as the brethren who had been driven from Jackson County last fall had occupied all the houses in the county, it being new but few to be had. (Milton V. Backman, Writings of the Early Latter-day Saints, Autobiography of Joseph Holbrook, pages 31-35)

Excerpt from <u>Life of Joseph Smith</u>

It was the 5th day of May, 1834, when Joseph, having gathered clothing and food for his brethren and sisters in Missouri who had been robbed and plundered of their effects, departed, with a company of brethren, from Kirtland to find and succor the distressed Saints. His party consisted of about one hundred men, nearly all young and nearly all endowed with the Priesthood. At New Portage they were joined by fifty men, some of whom had gone in advance of the main body from Kirtland. A careful and harmonious organization of the company was made that the progress of this Camp of Zion might be in steadiness and

order.

The wagons of the party numbered twenty and were filled with provisions and clothing, and such arms as the company needed for the securing of game and for defense. Nearly all of the men were compelled to walk, and Joseph cheerfully led their journey. They traveled sometimes forty or fifty miles in a day, resting always on the Sabbath and holding religious services....

The march was necessarily one of great hardship. The men waded rivers, struggled through marshes and tramped across hard stretches of hill and sandy plain. Many of them suffered from bruised and bleeding feet. Often they were harassed by evil men who suspected their mission and sought to prevent its fulfillment.

A few persons in the Camp had proved unruly, and while they were in the vicinity of the Illinois River, Joseph was led to utter a solemn warning against the dissensions of some of his brethren. He exhorted them to faithfulness and humility, and told them that the Lord had revealed to him that a scourge must come upon them in consequence of their disobedience. Still if they would repent and humble themselves before the Lord, a part of the severity of the scourge might be turned away.

Joseph and his brethren reached the banks of the Mississippi on the 4th day of June, and encamped at a point where the river was a mile and a half in width. Having but one ferry boat two days were required in which to make the passage of the entire party from Illinois into Missouri. Besides, they were delayed, though not prevented, by the menace of numerous enemies who swore that they should not pass beyond the Mississippi....

The assaults of the mob on the scattered Saints and their property in Jackson County continued. In the latter part of April, 1834, one hundred and fifty houses were torn to the ground by the rabble.

Joseph and his party found a branch of the Church at Salt River, in the state of Missouri, where they encamped to spend Sunday, the 8th of June. Here they were joined by Hyrum Smith and Lyman Wight with another party which had been gathered in the State of Michigan and surrounding regions; and the Camp of Zion with this addition now numbered two hundred and five men and twenty-five wagons well laden. Several days were devoted to much needed recuperation, for the greater part of this devoted band of men had traveled nine hundred miles in a little more than a month’s time, the journey being largely made on foot amidst all the natural hardships of a wild country where constant watchfulness had to be exercised.

On the 18th day of June they pitched their tents within one mile of Richmond in Ray County....

The sole purpose of Joseph and his brethren was to bring succor to their suffering friends; but this their inhuman enemies

were determined they should not do. Fifteen of the most violent mobocrats, with Samuel C. Owens and James Campbell at their head started to raise an army to meet and overpower the Camp of Zion. James Campbell swore as he adjusted his pistols in the holsters, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are past." That night as twelve of these mobocrats were attempting to cross the Missouri River their boat was sunk and seven of them drowned. Among the lost was Campbell, whose corpse floated down the river several miles and lodged upon a pile of driftwood, where ravenous birds did indeed pick his flesh from his bones, leaving the hideous bare skeleton to be discovered three weeks later by one Mr. Purtie.

On the night of the 19th, unobserved by a large party of their enemies who intended to fall upon them and murder them, the members of Zion's Camp passed through Richmond in the darkness, and pitched their tents between two branches of Fishing River.

While the members of the Camp were making preparations for the night, five armed desperadoes appeared before them and, with many blasphemies, said: "You will see hell before morning. Sixty men are coming from Richmond, and seventy more from Clay County to utterly destroy you." More than three hundred bloodthirsty men had engaged to concentrate at this point and attack Joseph. But to the subsequent unbounded thankfulness of the members of the Camp, the Lord interposed. When night came a mighty hurricane arose, throwing the plans of the savages into confusion, scattering them in the utmost disorder, and melting their courage into abject fright in the presence of the awful elemental strife. The severity of the storm was not felt to the same extent where Joseph and the camp had rested, but around them, hail fell like grapeshot, spreading terror among the people and devastation amidst all the work of human hands.

While the surrounding region was in this state of consternation, Joseph and his party took refuge in a log meeting house near their camp, being compelled to enter the building through a window. When the commotion was over and they emerged from their retreat, the Prophet gave orders that the parties to whom the house belonged should be visited and tendered an explanation of the intrusion and remuneration for any fancied damage. So scrupulous was he not to trespass upon the rights of others.

When the tornado burst only forty of the mob had been able to cross Fishing River which rose thirty feet in thirty minutes, separating them from their companions, and making them glad to flee back among their lawless friends in Jackson County. The larger party of the mob, thus foiled in their purpose to cross the river, also fled. The Big Fishing River had risen nearly forty feet in one night. One of the mob had been killed by

lightning.

On Saturday, the 21st of June, Colonel Sconce and two other leading men of Ray County visited Joseph, and begged to know his intentions, stating: "We see that there is an almighty power that protects this people." Colonel Sconce confessed that he had been leading a company of armed men to fall upon the Prophet, but had been driven back by the storm. The Prophet with all the mildness and dignity which ever sat so becomingly upon him, and which always impressed his hearers, answered that he had come to administer to the wants of his afflicted friends and did not wish to molest or injure anybody. He then made a full and fair statement of the difficulties as he understood them; and when he had closed the three ambassadors, melted into compassion, offered their hands and declared that they would use every endeavor to allay the excitement.

On the 22nd day of June, 1834, while encamped on Fishing River, Joseph received a revelation [Section 105] in which the Lord declared that the Elders should wait for a season for the redemption of Zion, that he did not require at their hands to fight the battles of Zion, for he would fight their battles; and this he addressed to the Camp which had come up from Kirtland and other places into Missouri to do His will and with the hope that they might contribute to the redemption of His afflicted people. The Lord rebuked many among the Saints in the branches of the Church in the different states for their failure to join the Camp of Zion in response to the call which He had made upon them. The Lord had required the churches abroad to send up wise men with their moneys to purchase lands in Missouri, and thus assist in the redemption of Zion; but they had not hearkened to His words that He had prepared a blessing and an endowment for them if they would continue faithful. The revelation concluded: [Sec. 105:37-41, quoted.] (George Q. Cannon, Life of Joseph Smith, pages 156-64)

Excerpt from <u>Revelations of the Prophet Joseph Smith</u>

Zion's Camp marched out of Kirtland on 5 May 1834. The plight of the Missouri Saints engaged the attention of the approximately two hundred Mormons who joined the camp to defend the rights of their brethren. With a pledge from the Missouri governor to give the homeless Mormons a military escort back to their lands in Jackson County, members of Zion's Camp traveled one thousand miles to protect and defend the Missouri Saints from local harassment after their return. The plan was published and sent to the eastern branches of the Church on a broadside authored by Oliver Cowdery and Sidney Rigdon. Upon the arrival of Zion's Camp in Missouri, the persecuted Saints were

> To inform the Governor of that state that they are ready to go back to their lands. The Governor is bound to call out the Militia and take them back, and has informed our brethren of his readiness so to do....When orders arrive from the Governor to the Military Commanding Officers in that vicinity to guard our brethren back, then it is expected that all will march over, the former residents as well as those now on the way. When they are on their own possessions, they have a right to defend themselves and property from destruction and spoilation, and be justified. in the right of the laws of heaven and men. The company now on the way, with the scattered brethren when collected, will be sufficiently strong in the strength of the Lord to maintain the ground, after the Militia have been discharged.

The Mormon army crossed the Mississippi River in early June, arriving at the Salt River Branch of the Church in Monroe County, Missouri, on 7 June 1834. After a short respite the camp resumed its march on 12 June. Three days later Orson Hyde and Parley P. Pratt returned to the camp from Jefferson City with news that Governor Daniel Dunklin had "refused to fulfill his promise of reinstating" the Mormons on their lands in Jackson County. Dunklin apparently made his earlier promise in good faith; however, in the intervening six months, as Mormon-non-Mormon conditions worsened, he perceived that an armed conflict would inevitably ensue if the Mormons returned to their lands, and "pragmatically withdrew his promise in order to avert a civil war."

Inasmuch as the camp intended only to work in concert with state authorities and under state protection, the governor's refusal insured that Zion's Camp would not enter Jackson County. With its primary objective out of reach, all that remained for the camp was to move into Clay County, where the body of the Church was residing, and discuss possible compromises....

John Whitmer, who had been expelled from Jackson County, reported that the failure of the mission of Zion's Camp "blasted" his fondest hopes:

> Received a revelation that it was not wisdom to go to Jackson county at this time and that the armies of Israel should become very great and terrable first. and the servants of the Lord be endowed with power from on high previous to the redemption of Zion. Thus our fond hopes of being redeemed at this time were blasted at least for a season.

(Lyndon W. Cook, Revelations of the Prophet Joseph Smith, page 212-214.)

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