

### #32: "To Seal the Testimony"

Monte F. Shelley, 20 Sept 2009

#### Sources:

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- HC (History of the Church)
- Gibbons, Ted. *The Road to Carthage*,
- Dallin H. Oaks and Marvin S. Hill, *Carthage Conspiracy*.
- CH Inst (Church History Institute manual)
- Horace Cummings, "Conspiracy of Nauvoo," *The Contributor*

#### Timeline of Events

1823	Joseph's "name should be had for good and evil among all nations ... or that it should be both good and evil spoken of among all people. (JS—H 1:33)
1838	<b>Jan.</b> Plot to kill Joseph. Joseph told his mother he had a promise that he would live at least 5 more years (lived 6.5).
1839	In Liberty Jail, the Lord told Joseph "Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (D&C 122:9) In Liberty Jail, Joseph told Lyman Wight that he would not live to be 40 years old (HC 7:212). He was 38.5 when murdered.
1840	<b>Sept.</b> Joseph's dying father said in a blessing, "'You shall even live to finish your work.' At this Joseph cried out, weeping, 'Oh! My father, shall I?' 'Yes, ... you shall live to lay out the plan of all the work which God has given you to do'" (CH Inst, 273)
1841	<b>Jun.</b> Thomas Sharp, editor of the <i>Warsaw Signal</i> , claimed Joseph was trying to unite church and state, and that they had too much power and autonomy in Nauvoo charter. Sharp helped form an anti-Mormon party in county.
1842	<b>May 17.</b> Mayor John C. Bennett excommunicated and left <b>Jun 6.</b> Gov. Boggs shot and wounded while in his home. <b>Su.</b> Bennett urged Boggs to accuse Joseph and Porter Rockwell of attempted assassination, gave anti-Mormon speeches, accused Mormons of violating Masonic policy, and published <i>Exposé of Joe Smith</i> . Missouri issued warrant to extradite Joseph. F & C Higbee and Foster reproved for immorality and became enemies. Mormon swing vote: Ford as governor; W. Smith beat T. Sharp for state house.
1843	<b>Jul 12.</b> Joseph dictates D&C 132 (plural marriage) <b>Su.</b> Mormon vote: Douglas in Congress. Whigs mad, anti-Mormon meeting held in Carthage and passed resolutions threatening to drive, expel, and exterminate the Mormons. Because of threats from Missouri, mayor Joseph Smith increased the police force of Nauvoo. <b>Dec 25.</b> Porter Rockwell returned from 9 months in Missouri prison and said a close friend was conspiring to deliver Joseph to Missourians. <b>Dec 29.</b> Joseph told 40 new policemen: "I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests, and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live as Caesar might have lived, were it not for a right-hand Brutus. ... Judas was one of the Twelve Apostles ... and through his treachery, the crucifixion was brought about; and we have a Judas in our midst." (HC 6:152)

1844	<b>Jan 5.</b> W. Law (2 <sup>nd</sup> counselor) and Marks (stake president) expressed fear that the increased force had been organized to secretly put them away. Joseph: "What can be the matter with these men? Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such an excitement." (HC 6:170)
	<b>Jan 8.</b> Law released from First Presidency. He felt this was illegal because he was appointed by revelation (124:91). However, he said, "I cannot fellowship the abominations which I ... know are practiced by this man, consequently I am glad to be free from him. (Black)
	<b>Jan.</b> Joseph wrote the major candidates for President, including Henry Clay and John C. Calhoun, asking about their policy regarding the redress of wrongs for the Missouri Saints. Their answers were unsatisfactory.
	<b>Jan 31.</b> Joseph announced his candidacy for U.S. President <b>Feb 7.</b> Joseph's platform published.
	<b>Mar 11.</b> Council of Fifty set up. It directed the campaign. <b>Mar.</b> (latter part) Joseph to Twelve: "Some important scene is near to take place. It may be that my enemies will kill me. And in case they should, and the keys and power which rest on me not be imparted to you, they will be lost from the earth. But if I can only succeed in placing them upon your heads, then let me fall a victim to murderous hands if God will suffer it, and I can go with all pleasure and satisfaction, knowing that my work is done, and the foundation laid on which the kingdom of God is to be reared." (TPC:JS 533) Joseph transferred all keys to 9 of the Twelve. Rigdon, Wight, Page, and G.A. Smith absent.
	<b>Mar 17.</b> Law held 1 <sup>st</sup> secret meeting in his house. Lies told about Joseph. Some opposed polygamy, denounced Joseph as a fallen prophet, and were determined to destroy him. Two 17 year-old boys attended and reported to Joseph.
	<b>Mar 24.</b> Law held 2 <sup>nd</sup> meeting accusing Joseph of serious crimes. Joseph said he had been informed by two men of a conspiracy to kill him and other leaders. He gave names of W. Law, Foster, Higbees, and others. Before the next meeting, Joseph told the boys, "This will be your last meeting; ... Make no covenants. ... Do not take any part in their deliberations. ... They may shed your blood, but I hardly think they will because you are so young. ... If you have to die, die like men." (Cummings)
	<b>Mar 31.</b> Law held 3 <sup>rd</sup> meeting. They said Joseph "is a fallen prophet. ... He will surely lead the whole Church to destruction if his career is not stopped. We can do nothing with him by the law, and for the sake of the Church we deem it our solemn duty to accomplish his destruction and rescue the people from this peril. We are simply combining and conspiring to save the Church." About 200 took an oath to give their life and influence to destroy Joseph. The two informers almost lost their lives for refusing to take oath. When they reported that night, Joseph said "It shall not be many months until I shall have to go." (Gibbons 32, 52) Joseph said, "If I do not practice [polygamy], I shall be damned with my people. If I do ..., they say they will kill men, and I know they will." Joseph made them promise to tell no one about the meetings for 20 years. (Cummings)
	<b>Apr 7.</b> Joseph gave King Follett discourse

<p><b>Apr 18.</b> Law and others excommunicated. Law had committed adultery and used wheat weighing unjust scales (JD 7:116; Gibbons 23) Law said “I put pistols in my pockets one night, and went to Joseph Smith’s house, determined to blow his infernal brains out, but I could not get the opportunity to shoot him then, but I am determined I will shoot him <b>the first opportunity</b>, and you will see blood and thunder in this place.” (HC 7:227)</p> <p><b>Apr 28.</b> Law became president of a “reform” 1838 church saying Joseph was a fallen prophet, not a fraud. They hated polygamy, many Gods, <b>the Kingdom of God</b>, and Joseph’s tyranny.</p> <p><b>May.</b> Apostles leave for conferences in other states.</p> <p><b>May 10.</b> Prospectus for <i>Nauvoo Expositor</i> was distributed. Its purpose was “to use such terms and names as they deem proper, when the object is of such high importance that the <u>end will justify the means.</u>” (Gibbons 57)</p> <p><b>May 12.</b> Joseph: “God will always protect me until my mission is fulfilled … I never told you I was perfect—but there is no error in the revelations which I have taught.” (<i>Words of Joseph</i>, 367, 369)</p> <p><b>May 23.</b> Law appeared before the grand jury in Carthage and swore that Joseph was guilty of polygamy and adultery. Joseph was subsequently indicted.</p> <p><b>May 27.</b> Joseph rode to Carthage for the indictment. Law and the others intended to kill him, but didn’t get to.</p> <p><b>May 29.</b> After months of accusing Mormons of many crimes, Sharp said he “would not be surprised to hear of [Joseph’s] death by violent means in a short time.” (<i>Warsaw Signal</i>)</p> <p><b>Jun 1.</b> Law took Missourians to Joseph’s house at night to kidnap him. Attempt failed. (HC 6:438)</p> <p><b>Jun 7.</b> Conspirators publish the <i>Expositor</i> on block east of temple. It advocated repeal of the Nauvoo Charter and charged Joseph with practicing spiritual wifery, indulging in whoredoms, abusing political power, teaching the plurality of gods, and claiming power to seal men up to eternal life. Church leaders were accused of controlling politics, and Joseph was branded as a base seducer, a liar, and a murderer. (<i>Studies In Scripture</i>, 1:537)</p> <p><b>Jun 8.</b> Nauvoo city council discussed the <i>Expositor</i>. Joseph said “All the sorrow he ever had in his family in this city has arisen through the influence of William Law.” (HC 6:438)</p> <p><b>Jun 10:</b> City council ordered press and paper destroyed.</p> <p><b>Jun 12:</b> Thomas Sharp wrote, “War and extermination is inevitable! Citizens ARISE, ONE and ALL!!!—Can you stand by, and suffer such INFERNAL DEVILS! To ROB men of their property and RIGHTS, without avenging them. We have no time for comment, every man will make his own. LET IT BE MADE WITH POWDER AND BALL!!! (<i>Warsaw Signal</i>, 12 June 1844)</p> <p>Higbee’s complaint led to the arrest of Joseph and seventeen others. A writ of <i>habeas corpus</i> allowed the Nauvoo court to hear the case. A witness said Higbee had said “I will shoot [Joseph] and all that pertains to him; and before ten suns shall go over our heads, the Temple, Nauvoo House and Mansion [House] shall all be destroyed, and it will be the total downfall of this community. ...If they laid their hands on the press, from that hour they might date their downfall.” (HC 6:457–8)</p> <p><b>Jun 13.</b> The Nauvoo court released Joseph.</p>	<p><b>Jun 14:</b> Joseph (as mayor) took his seat as judge <b>over the municipal court</b>, and cleared all others charged the day following his own release. This recurrent mix of religious, executive, and judicial power again infuriated the anti-Mormons.</p> <p>Joseph wrote Gov. Ford detailing the situation. Ford warned all citizens of Hancock County that he would interfere against aggressors. Over the next few days tensions increased, threats were made, rumors flew.</p> <p><b>Jun 17.</b> Hyrum wrote Brigham to call the Twelve home</p> <p><b>Jun 18.</b> Joseph Smith declares martial law in Nauvoo and calls out the militia to protect the city from anti-Mormon mobs. All roads into town were guarded. The Legion was at full strength. The mob cut off all mail from Nauvoo.</p> <p><b>Jun 20.</b> Joseph urged Hyrum to take his family and leave <b>on the next steamboat</b> for Cincinnati, which Hyrum refused to do. Joseph had said, “if I and Hyrum were ever taken again we should be massacred, or I was not a Prophet of God. I want Hyrum to live to avenge my blood, but he is not to leave me.” (HC 6:546) Another account says “I want Hyrum to live to lead the Church, but he is determined not to leave me.” ... There is evidence ... that the Prophet did desire Hyrum Smith to succeed him in the presidency of the Church, and even ‘ordained’ him to take that place. At the October conference following the martyrdom of the two brothers, President Brigham Young said: ‘Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum. But Hyrum fell a martyr before Joseph did’ (Times and Seasons 5:683).” (HC 6: Chap. 28 footnotes)</p> <p><b>Jun 21.</b> Gov. Ford arrived in Carthage to assess situation.</p> <p>Sat Jun 22</p> <p>John Taylor met with Ford, Law and other apostates. Ford said Joseph must face charges before the same judge that issued the writ for his arrest to appease the public. <b>This required Joseph to appear in a hostile community.</b> Taylor reported to Joseph and said “These facts show conclusively that [Ford] is under the influence of the mob spirit, and is designedly intending to place us in the hands of murderous assassins, and is conniving at our destruction, or else he is so ignorant and stupid that he does not understand the corrupt and diabolical spirits that are around him.” (HC 6:542)</p> <p>“About 9 p.m. Hyrum came out of the Mansion and ... [said] to ... Cahoon ... ‘A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Goodbye ... we shall see you again.’ In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after ... Hyrum without uttering a word.” (HC 6:547)</p> <p>Sun Jun 23</p> <p>About 2:00 AM Porter Rockwell took Hyrum, Joseph, and Willard Richards across the Mississippi to Montrose, Iowa, where they stayed with William Jordan and began preparations to flee to the West.</p> <p>Joseph had earlier sent Call and Evans to Knoxville to request the judge to have his court investigate the charges. The judge ordered Joseph’s appearance at Carthage postponed. They delivered to Emma the letter that would have saved his life. Call believes that it was not given to the Prophet. (<i>Joseph Smith &amp; the Restoration</i>, 601-602)</p> <p>Rockwell returned to Nauvoo for horses. He returned with a message from Emma and others pleading for Joseph’s return because of threats against the Saints. Joseph said: “If my life is of no value to my friends it is of none to myself.”</p>
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	<p>"Joseph said to Rockwell, 'What shall I do?' Rockwell replied, 'You are the oldest and ought to know best; and as you make your bed, I will lie with you.' ... Hyrum said, 'Let us go back and give ourselves up, and see the thing out.' After studying a few moments, Joseph said, 'If you go back I will go with you, but we shall be butchered.' Hyrum said, 'No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate'."</p> <p>As they walked to the river, Joseph and Porter fell behind. The others called back for them to hurry along. Joseph replied, "It is of no use to hurry, for we are going back to be slaughtered." (HC 6:549–551)</p>	<p>have plenty of troops to bring the prisoners out. Joseph donned his hat and walked boldly outside with the roughest looking of the Carthage Greys and walked to the courthouse, expecting to be massacred on the way.</p> <p>Joseph's lawyers objected to the illegality of the proceedings. The examination was postponed until the following day and subpoenas were granted to bring witnesses from Nauvoo. The prisoners were returned to the Carthage Jail where they spent the night.</p> <p>During the night a shot was heard. Joseph prophesied that Dan Jones would yet fulfill a mission to Wales.</p>
Mon Jun 24	<p>Joseph and 17 others started for Carthage. As they rode by the unfinished temple, Joseph looked across the city and said: "This is the loveliest place and the best people under the heavens; little do they know the trials that await them."</p> <p>Four miles from Carthage, Joseph met a militia on their way to Nauvoo with orders from the governor to take the state provided weapons. Joseph countersigned the order.</p> <p>Joseph turned to the men around him and said, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me "He was murdered in cold blood!"" (HC 6:554–555)</p>	<p>WW Phelps visited jail (HC 6:602).</p> <p>Jones asked Worrell, sergeant of the guard, about the shot heard during the night. Worrell didn't answer, but said that he could "prophecy better than Old Joe, for neither he nor his brother, nor anyone who remain with them, will see the sun set today."</p> <p>On his way to report the threat to Ford, Jones heard a militia leader say: "Our troops will be discharged this morning in obedience to orders, and for a sham, we will leave the town; but when the governor and ... troops have left for Nauvoo this afternoon, we will return and kill those men, if we have to tear down the jail."</p> <p>Ford told Jones: "You are unnecessarily alarmed for the safety of your friends, sir, the people are not that cruel."</p> <p>Jones said, "I demand of you protection of their lives. ... If you do not do this, I have but one more desire ...that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned to their danger." (HC 6:602–603)</p>
Tues Jun 25	<p>Joseph surrendered to the constable. Ford reaffirmed his pledge for their protection and an impartial trial. Joseph and others were freed on bail pending the October arrival of the circuit court. However, Joseph and Hyrum were jailed for treason by a writ issued by Robert Smith, a Methodist minister, justice of the peace, and captain of the Carthage Greys militia. That evening they were committed to the Carthage Jail.</p>	<p>Before leaving for Nauvoo, Ford disbanded all the militia, except for county troops, which he took with him to Nauvoo.</p> <p>Joseph was told of a meeting to consider "the best way to stop Joseph Smith's career, as his views on government were widely circulated and took like wildfire. They said if he did not get into the Presidential chair this election, he would be sure to the next time; and if Illinois and Missouri would join together and kill him, they would not be brought to justice for it. There were delegates ... from every state in the Union except three. Governor Ford and Captain Smith were also in the meeting." (HC 6:605)</p>
Wed Jun 26	<p>The day was spent in the Carthage Jail. Joseph met with Ford in the morning to explain the destruction of the Expositor. He said that they had acted "strictly in accordance with the law." Ford said it was a high handed measure suppressing the freedom of speech and the press. (HC 6:581–82).</p> <p>Joseph justified it by saying that "a set of worthless vagabonds" had come into the city and vilified the character of themselves and their wives and their children.... There is not a city in the United States that would have suffered such an indignity for twenty-four hours." (HC 6:581)</p> <p>Ford was going to Nauvoo the next day. Joseph asked if he could go with him since he did not feel safe in Carthage. Ford agreed and pledged protection.</p> <p>During the day John Taylor sang and extracts from the Book of Mormon were read. They preached to the guards and testified of their innocence.</p> <p>A non-Mormon editor interviewed Joseph. "Joe Smith proved himself a prophet, for he said to me on parting, that he should not live to see another day, so fully was he impressed ... that he would be murdered, all of which proved true. (Gibbons 37)</p> <p>That afternoon the constable presented the jailer with an order for the prisoners to appear before Judge Smith for trial. George Stigall, the jailer, said that the order was illegal and refused to surrender the prisoners.</p> <p>An appeal was made to the governor who said that we</p>	<p>Cyrus Wheelock gave Joseph a six-shooter. Both Hyrum and Joseph now had a weapon. Wheelock received a list of witnesses to get for the trial. Joseph said, "Our lives have already become jeopardized by revealing the wicked and bloodthirsty purposes of our enemies; and for the future we must cease to do so. All we have said about them is truth, but it is not always wise to relate all the truth. Even Jesus, the Son of God had to refrain from doing so, and had to restrain His feelings many times for the safety of Himself and His followers, and had to conceal the righteous purposes of His heart in relation to many things pertaining to His Father's kingdom. When still a boy He had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom He possessed; but He was a boy only, and lacked physical strength even to defend His own person, and was subject to cold, to hunger and to death. So it is with the Church of Jesus Christ of Latter-day Saints; we have the revelation of Jesus, and the knowledge within us is sufficient</p>

to organize a righteous government upon the earth, and to give universal peace to all mankind, if they would receive it, but we lack the physical strength, as did our Savior when a child, to defend our principles, and we have of necessity to be afflicted, persecuted and smitten, and to bear it patiently until Jacob is of age, then he will take care of himself." (HC 6:608)

Ford left for Nauvoo at 11:00 AM, ignoring his promise to Joseph.

Joseph and Hyrum spoke to their companions in the jail bearing ardent testimonies of the Book of Mormon and prophesied that the gospel would triumph over all the earth.

After dinner (lunch) Willard Richards complained of an upset stomach. Markham was asked to go out and get some medicine. He was refused readmittance to the jail and was forced to leave. He was told he had five minutes to leave town. Markham refused and several of the Carthage Greys rushed upon him with bayonets, forcing him onto his horse. After refusing again they prodded his legs until his boots were full of his own blood.

Only Joseph, Hyrum, John Taylor, and Willard Richards remained in the jail.

"Meantime the prisoners . . . experienced that depression of spirit that so often precedes calamitous events in the lives of men. Especially was this the case with the Prophet . . . The afternoon was sultry and hot. The four brethren sat listlessly about the room with their coats off; and the windows of the prison were open to receive such air as might be stirring." (CHC 2:282-283)

Without question, the feeling of the afternoon was one of gloom, as if they anticipated the dark events that would soon transpire.

"Late in the afternoon Mr. Stigall, the jailor, came in and suggested that they would be safer in the cells. Joseph told him that they would go in after supper. Turning to Elder Richards the Prophet said: 'If we go into the cell will you go with us?'

"Elder Richards: 'Brother Joseph, you did not ask me to cross the river with you [referring to the time, when they crossed the Mississippi, en route for the Rocky Mountains]—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for "treason," I will be hung in your stead, and you shall go free.'

"Joseph: 'But you cannot.'

"Richards: 'I will.'

Before the jailer came in, his boy brought in some water and said the guard wanted some wine. Joseph gave the guard a dollar. When a guard returned with the wine, Dr. Richards "presented a cup to Joseph, who tasted, as also Brother Taylor and the doctor, and the bottle was then given to the guard." (HC 6:616)

Critics point to accounts like this that show Joseph drank wine and beer after the WofW. "Strong drinks" meant distilled drinks like whiskey and other liquor (80–100 proof) and "mild drinks" included fermented drinks like wine (20–30 proof now) and beer (8–12 proof). . . . Drinking water in Joseph Smith's day (or during Biblical times) was a gamble because water purity was always questionable; a little alcohol in a beverage ensured that it was free of viruses and bacteria. . . . A strict ban of all alcohol in Joseph Smith's

time would have been a death sentence for many Latter-day Saints—especially during the 1832–1833 cholera pandemic, which spread its disease by water.  
[en.fairmormon.org/Word\\_of\\_Wisdom](http://en.fairmormon.org/Word_of_Wisdom)

"Hyrum Smith asked Elder Taylor to sing again 'The Poor Wayfaring Man of Grief.'

"Elder Taylor: 'Brother Hyrum, I do not feel like singing.' "Hyrum: 'Oh, never mind: commence singing and you will get the spirit of it.'" (CHC 2:283-284)

As Richards looked out the south window of the jail, he saw a 100 or more men rushing around the corner of the jail. Hyrum and Joseph grabbed their guns. John and Willard grabbed their walking sticks. The four of them sprang against the door. The mob rushed the jail, pushed aside the guards and ran up the stairs, shooting and yelling. A ball tore through the upper door panel and struck Hyrum on the nose. Hyrum fell to the floor. Joseph rushed the door and fired three shots from his revolver. After a brief lull, bullets again started whizzing through the room.

Taylor was hit four times. Joseph turned from the door, dropped his gun, and sprang to the east window. Bullets hit Joseph both from the doorway and from outside. Joseph exclaimed, "O Lord, my God!" and fell to the ground.

Masonic distress call: raise both arms to the square and say "O Lord, my God! Is there no help for the widow's son?" (*Mormons and Masons*, 54–55)

Through all of this Willard Richards was untouched. A year before, Joseph had prophesied that "the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment" (HC 6:619).

In the confusion, some shouted, "The Mormons are coming!" It was a false alarm, but the murderers fled to the woods.

That evening, Willard Richards sent the following communication to Nauvoo: "CARTHAGE JAIL. 8 o'clock, 5 min., p. m., June 27. Joseph and Hyrum are dead. Taylor wounded, not badly. I am well. Our guard was forced as we believe, by a band of Missourians from 100 to 200. The job was done in an instant, and the party fled towards Nauvoo instantly. This is as I believe it. The citizens here are afraid of the 'Mormons' attacking them; I promise them no." (CHC 2:289-290)

Anti-Mormons evacuated women and children. They expected and hoped Mormons would attack so they could get rid of the Mormons.

On the day of the martyrdom, [Samuel Smith] mounted his horse and rode for Carthage. Samuel was pursued for two hours, finally arriving in Carthage shortly after the assassination. Once in Carthage he helped carry John Taylor to the hotel and dress his wounds. He also assisted in preparing and moving the bodies. The physical and nervous exhaustion caused a severe fever and Samuel died one month after the burial of his beloved brothers.

Fri Jun 28 The bodies of Joseph and Hyrum were brought to Nauvoo by Richards, Samuel Smith, and a guard of 8 men.

*Warsaw Signal* reported "that the Mormons attacked the prison;—that the guards were compelled to shoot the prisoners in defense of their own lives, and to prevent their escape;—that three of the Citizens of Hancock were shot by Joe;—the Mormons have killed Governor Ford and suite, burned Carthage, and we look for them to attack Warsaw

	every hour; will not the inhabitants of the surrounding Country rush to our defense before we and our wives and children will be massacred." (Gibbons 103)	<ul style="list-style-type: none"> <li>National bank with stock held by nation and states. Officers elected annually. Never issue more bills than capital stock in vaults. Profits for national and state revenue.</li> </ul>
Sat Jun 29	<p>The bodies lay in state from 8:00 AM to 5:00 PM while thousands viewed them. The coffins containing Joseph and Hyrum were removed from the pine boxes and bags of sand substituted for the coffins. The funeral procession moved to the cemetery east of the city where W.W. Phelps preached the funeral sermon.</p> <p>Near midnight the coffins containing the bodies were taken and secretly buried in the basement of the Nauvoo House. Later that fall the bodies of Joseph and Hyrum were reburied under the floor of the springhouse near the old homestead.</p> <p>This was considered necessary because of threats to desecrate the bodies. A reward of \$1000 was reportedly offered for the head of the Prophet.</p>	<ul style="list-style-type: none"> <li>Give every man his constitutional freedom and the president full power to send an army to suppress mobs. The Constitution should contain a "provision that every officer ... who should refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment." (HC 6:57)</li> <li>Let the union spread from sea to sea with consent of Indians. Grant statehood to Texas, Canada, and Mexico if they ask.</li> <li>Campaign promises: "Whenever ... a promise is made by a candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation."</li> </ul>
	<b>Aug 1.</b> WW Phelps published "Praise to the Man." (T&S)	<b>2. Purposes of Joseph's Presidential Candidacy</b>
1845	<p><b>May.</b> Sharp and 4 others tried for the murder of Joseph and Hyrum. They said the law of God and Nature was above the law of the land. A man "commits no crime by preferring his own safety" over the law. The law was too slow or weak. They did the will of the people. After the non-Mormon jury acquitted them, they enjoyed successful careers. (Oaks &amp; Hill, 210, 217) These five ordinary men had been "roused to levels of hatred and fear they never reached at any other time." (Bushman, 553)</p>	<p>Joseph said, "The Lord has not given me a revelation concerning politics. I have not asked him for one." (HC 5:526)</p> <p>Reasons for running: (<a href="http://en.fairmormon.org/Joseph_Smith/Politics">en.fairmormon.org/Joseph_Smith/Politics</a>)</p> <ul style="list-style-type: none"> <li>Provide Saints with a political candidate they could support. Rather than voting for the "lesser of two evils," or not voting, Joseph offered himself as an option.</li> <li>Mormons would support neither Whigs nor Democrats. this could help avert anti-Mormon sentiment in Illinois, since Mormons held a "balance of power" in the state.</li> <li>Publicize their Missouri grievances. Other efforts at legal redress had failed and none of the candidates pledged support. The campaign was a means of attracting attention, with hopes that the public's sentiments could be appealed to directly.</li> <li>Running for President would attract attention and allow him to preach his religious and political ideals on the national stage.</li> </ul>
1879	Emma died and was buried at this same site.	Other benefits included:
1928	<p><b>Jan.</b> Frederick M Smith (President of the Reorganized Church) began searching for the remains of Joseph and Hyrum. Old Nauvoo residents were asked where the Spring House once stood. After six days of searching the skeletons were discovered and the remains of Joseph, Hyrum, and Emma were moved to a higher spot.</p>	<ul style="list-style-type: none"> <li>The Twelve were safely out of reach of mob violence at the martyrdom of Joseph and Hyrum. (Wilford Woodruff reported that Joseph told him that he [Woodruff] needed to leave to be protected. Some of the returning Twelve also faced mob attacks on their lives before reaching Nauvoo.)</li> <li>The Twelve strengthened members not at Nauvoo so they would follow the apostles after Joseph's death.</li> <li>Campaigning strengthened the Church through converts.</li> </ul> <p>One author who reviewed the campaigners' diaries noted: "The electioneers did much more than merely campaign for Joseph Smith: one of the purposes of the candidacy, which becomes obvious from the journals of the campaigners, was to proselytize. By their own accounts, campaigning seemed secondary in comparison to the amount of time they devoted to preaching." And, with Joseph's death, the travelers did not suddenly return home. They continued their work, which would be strange if their departure was primarily geared toward electing Joseph Smith.</p> <ul style="list-style-type: none"> <li>Apostate practices and teachings were corrected. Having many traveling messengers who knew Joseph and the gospel well allowed the Church to suppress apostate practices or teachings in areas away from Nauvoo.</li> <li>The preaching and campaigning managed "to remove a great deal of prejudice" against the Church. It also impressed many people favorably in the midst of an acrimonious presidential campaign: ... the electioneers did campaign. They held political meetings, and some even had electors appointed for their respective states. The bulk of their campaigning effort involved presenting Joseph's [platform] to the citizenry of the United States, who on the whole seemed impressed and pleased with</li> </ul>
	<b>1. Joseph Smith for President of United States</b>	
	337 missionaries, including the Twelve, were assigned to the 36 existing states. They were instructed to preach and present Joseph's "views of the powers and policy of the general government and seek diligently to get up electors" (HC 6:340)	
	Joseph's platform (HC 6:197–209): "Unity is power. ... I am astounded at the silly moves of persons and parties to foment discord ... to ride into power ...; nor am I less surprised at the stretches of power or restrictions ... which ... pave the way to some favorite political scheme ... destitute of intrinsic merit."	
	<ul style="list-style-type: none"> <li>His platform focused on getting back to founding principles.</li> <li>Pay Congress "two dollars a day. ... That is more than the farmer gets, and he lives honestly. Curtail the officers ... in pay, number, and power."</li> <li>"Protect ... [national industries] by a judicious tariff."</li> <li>Maintain neutrality towards belligerent nations.</li> <li>Protect "rights of person and property, liberty of conscience."</li> <li>Prison reform: "Pardon every convict." Have criminals do public work where they "can be taught ... wisdom, and ... virtue. ... Rigor and seclusion will never do as much to reform propensities of men as reason and friendship. Murder only can claim confinement or death." Turn prisons into "seminaries of learning." "Banish imprisonment for debt."</li> <li>Slavery: The government should buy slaves from their owners using money from the reduction of Congressional wages and the sale of public lands and then set them free.</li> <li>"Abolish ... court-martial for desertion."</li> </ul>	

this platform. On the other hand, many of the elders did have difficulty campaigning and were sometimes severely opposed.

- The electioneers worked in their home state, and preached to family members. Some joined the Church, while others merely abandoned the prejudices they had held against their Mormon kin. This is significant, since the Saints were soon to move west, far from these family ties.

## Conclusion

Joseph Smith was sincere in his political principles, which seem to have been generally well-received and were well thought out. There is little evidence, however, that Joseph expected to win his political contest. Joseph had ample experience with persecution and hatred throughout his prophetic career; it seems unlikely that he would have expected to overcome such animus and successfully be elected president.

However, there were other goals that were also served with his Presidential campaign, and these seem to have loomed even larger in the minds of Joseph and those he sent as campaigners—chief among these was the strength added to the Church through strengthening distant branches, training future leaders, preaching the gospel, and dispelling prejudice.

### 3. Destruction of Nauvoo Expositor

On 10 June, the Nauvoo city council met. After discussing the issues, Joseph said “he would rather die tomorrow and have the thing smashed, than live and have it go on, for it was exciting the spirit of mobocracy among the people, and bringing death and destruction upon us.” The city charter gave them power to remove all nuisances. Blackstone said a libelous press could be considered a nuisance. They “declared the paper a nuisance and ordered the mayor to “cause said printing establishment and papers to be removed without delay.” (HC 6:442, 448)

The City Marshall and a posse, along with hundreds of citizens, went to the paper where the press, type, printed matter and fixtures were removed to the street and destroyed.

The publishers had previously boasted “that all they want for the word ‘go,’ to exterminate or ruin the Latter-day Saints, is for them to do ‘one’ unlawful act, and the work shall be done” (HC 6:433). “Fleeing from Nauvoo as though in mortal danger, they stopped only long enough to set fire to their own homes, hoping to vilify the citizens of Nauvoo by blaming them for this additional outrage. The police … however, discovered the flames and extinguished them.” (Gibbons 75) The publishers fled to Carthage and swore out a warrant for Joseph’s arrest on the charge of riot.

Several papers protested. *Warsaw Signal*: “We have only to state that this is sufficient! War and extermination is inevitable! Citizens, Arise, One and All!!! Can you stand by and suffer such Infernal Devils! to rob men of their property and rights, without avenging them? We have no time to comment: every man will make his own. Let it be made with powder and ball!!!” (CHC 2:236)

“Even though Illinois had experienced 20 similar destructions of printing presses over the previous two decades with such a reaction, the enemies of the Church proclaimed the *Expositor* incident a violation of freedom of the press.” (CH Inst 275)

Blackstone’s commentary affirms that “a libelous print of paper (not the printing press on which they may be printed) affecting a private individual may be destroyed; or, which is the better course, taken and delivered to a magistrate.” The destruction of libelous “prints and papers” does not include the destruction of the press from which they issue. Dallin H. Oaks concluded “Aside from damages for unnecessary destruction of the press, for which

the Nauvoo authorities were unquestionably liable, the remaining actions of the council, including its interpretation of the constitutional guarantee of a free press, can be supported by reference to the law of their day.” (Gibbons 74)

“The law of the day probably gave Joseph and the council the right to destroy the offending issue; however, since they had also ordered the press and type destroyed, they violated property laws. Joseph later said he would be happy to pay for the damages. Critics are inconsistent when they complain about the Nauvoo city council’s decision to suppress the *Expositor* (an action that was legal) and yet do not also acknowledge that Mormon presses had been destroyed by mobs acting with no legal authority.” ([en.fairmormon.org/Nauvoo\\_Expositor](http://en.fairmormon.org/Nauvoo_Expositor))

**DHO:** “The event that focused anti-Mormon hostilities and led directly to the Martyrdom was the action of Mayor Joseph Smith and the city council in closing a newly established opposition newspaper in Nauvoo. Mormon historians—including Elder B. H. Roberts—had conceded that this action was illegal, but as a young law professor pursuing original research, I was pleased to find a legal basis for this action in the Illinois law of 1844. The amendment to the United States Constitution that extended the guarantee of freedom of the press to protect against the actions of city and state governments was not adopted until 1868, and it was not enforced as a matter of federal law until 1931. (See Dallin H. Oaks, “The Suppression of the *Nauvoo Expositor*,” *Utah Law Review* 9 [1965]: 862.) We should judge the actions of our predecessors on the basis of the laws and commandments and circumstances of their day, not ours.” (Dallin H. Oaks, “Joseph, the Man and the Prophet,” *Ensign*, May 1996, 71)

## Safety of Saints ([en.fairmormon.org/Nauvoo\\_Expositor](http://en.fairmormon.org/Nauvoo_Expositor))

One member said Joseph told him that the destruction of the press was necessary for the Saints’ safety: ‘Brother Joseph called a meeting at his own house and told us that God showed to him in an open vision in daylight [meaning that this was not something he had just conjured up in dreams of the night] that if he did not destroy that printing press that it would cause the blood of the Saints to flow in the streets and by this was that evil destroyed.’

Given Joseph’s numerous presentiments of his own death, it may well be that he knowingly chose this course of action to spare the members’ lives at the cost of his own. Said Joseph to Elizabeth Rollins: ‘I must seal my testimony with my blood.’

And later: ‘Some have supposed that [I] could not die but this is a mistake. It is true there have been times when I have had the promise of my life to accomplish such & such things, but having accomplished those things I have not at present any lease of my life. I am as liable to die as other men.’ (9 Apr 1842, *Words of Joseph*)

**CES CH manual:** At 6:30 A.M. on Monday, 24 June, Joseph, Hyrum, John Taylor, and fifteen other members of the Nauvoo city council set out on horseback for Carthage, accompanied by Willard Richards and a number of other friends. It had rained for weeks, but this morning was sunny and beautiful. Pausing at the temple site, the Prophet looked on the sacred edifice, then on the city, and remarked, “This is the loveliest place and the best people under the heavens; little do they know the trials that await them.” To the assembled Saints, he said, “If I do not go [to Carthage], the result will be the destruction of this city and its inhabitants; and I cannot think of my dear brothers and sisters and their children suffering the scenes of Missouri again in Nauvoo; no, it is better for your brother, Joseph, to die for his brothers and sisters, for I am willing to die for them. My work is finished.”

#### 4. “A testament is of force after men are dead”

The testators are now dead, and their testament is in force. (135:5)

Jesus “is the mediator of the new testament, that by means of death … they … might receive the promise of eternal *inheritance*. For where a *testament* is, there must also of necessity be the death of the *testator*. For a *testament* is of force after men are dead: otherwise it is of no strength at all while the *testator* liveth.” (Heb 9:15–17)

GR διαθήκη g1242 (1) *last will and testament*, (2) declaration of one’s will, (3) *compact, contract or covenant* (Bauer)

GR διατίθεμαι; g1303 (1) *decree, ordain*, (2) *assign*, (3) *dispose of property by a will, make a will* (Bauer)

#### 5. Governor Ford’s role

“Governor Ford is certainly a man who performed mighty wonders. He not only compelled two innocent men, by virtue of his office as *Governor of Illinois*, to go before two different magistrates on the same charge, contrary to the Constitution and laws of the State; to surrender themselves into the custody of a mob magistrate (not the one who issued the writ); go to prison under a military guard on an illegal mittimus granted contrary to law, without any examination; put in a criminal cell without having been examined for crime; brought them out of prison contrary to law; thrust them back again under the most solemn and sacred pledges of his personal faith, and the faith of the State, for their protection; guarded them with men whom he knew to be treacherous, and to have resolved on the death of the prisoners, until they were murdered in cold blood, and then professed to be ‘thunderstruck.’” (HC 7:2)

#### 6. Joseph’s Legacy

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand. And thy people shall never be turned against thee by the testimony of traitors. (D&C 122:1–3)

**Warsaw Signal:** “Is it not better that the blood of two guilty wretches, whose crimes had long awaited the vengeance of Heaven, has been shed and thus by cutting off the fountain head to dry up the steam of corruption?” (Editorial, 29 June 1844)

**Governor Thomas Ford:** Thus fell Joe Smith, the most successful impostor in modern times; a man who, though ignorant and coarse, had some great natural parts which fitted him for temporary success, but which were so obscured and counteracted by the inherent corruption and vices of his nature that he never could succeed in establishing a system of policy which looked to permanent success in the future. (Gordon B. Hinckley, “The Greatest Miracle in Human History,” *Ensign*, May 1994, 72)

**Parley P. Pratt:** “His work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel, the prophet, which should break in pieces all other kingdoms and stand forever.” (*ibid.*)

**John Taylor:** “Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. … He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. …

Their innocent blood … is a witness to the truth of the everlasting gospel that all the world cannot impeach.” (D&C 135:3, 7)

1. Godhead	Three beings with bodies and human form
2. Priesthood	Offices, organizations, duties, blessings
3. Godhood	Children of God with eternal potential
4. Scriptures	“More scriptures than any prophet” (BRMcConkie)
5. Plan of Salvation	Knowledge and comfort
6. Temple Work	Ordinances and eternal families
7. Others	Restoration, missionary work, Articles of Faith, Word of Wisdom, <i>Zion building</i> , law of consecration, etc.

#### 8. Joseph Smith and Joseph of Egypt (2 Ne 3:6–15, 18)

Joseph of Egypt “said: Thus saith the Lord …: A *choice seer* will I raise up out of the fruit of thy loins; and he shall be *esteemed highly* among [them]. … *I give commandment that he shall do a work … of great worth …, even to the bringing of them to the knowledge of the covenants.* … <sup>8</sup> *I will give unto him a commandment that he shall do none other work, save the work which I shall command him.* And *I will make him great in mine eyes; for he shall do my work.* <sup>9</sup> *And he shall be great like unto Moses,* … <sup>11</sup> *and unto him will I give power to bring forth my word … to the convincing them of my word, which shall have already gone forth among them.* … <sup>13</sup> *Out of weakness he shall be made strong.* … <sup>14</sup> *They that seek to destroy him shall be confounded;* … <sup>15</sup> *His name shall be called after me; and it shall be after the name of his father. And *he shall be like unto me*; for the thing, which the Lord shall bring forth by his hand … shall bring my people unto salvation.* … *I will make for him a spokesman.*

Joseph of Egypt helped Lord save Israel physically and Joseph spiritually. Both received revelations even in prison. Those close to them wanted to kill them. Both were falsely accused and put into prison. Joseph of old was lifted up to sit on an earthly throne and Joseph Smith was lifted up to sit on a heavenly throne.

#### 9. Parallels between Joseph Smith and Jesus

What manner of men ought ye to be? … Even as I am. (3 Ne 27:27)

1. Prophets prophesied of them before their birth.
2. Healed the sick
3. Organized church with apostles, prophets, pastors, teachers, …
4. Taught faith, repentance, baptism, Holy Ghost, endure to end.
5. Taught commandments and new doctrines.
6. Taught and practiced charity and forgiveness.
7. High Priests after the order of Melchizedek.
8. Baptized by or under the direction of John the Baptist.
9. Made many prophecies that came true.
10. Entertained ancient prophets, while apostles watched.
11. Confident they would live until mission completed.
12. Visited by Moses and Elijah.
13. Ensured their apostles had training and keys before death.
14. Persecuted for testimony of Messiah and modern revelation.
15. Hated for growing religious, political, economic influence.
16. Mobs attempted to kill them several times.
17. Mobs thought they were doing “God service” (John 16:2)
18. Prophesied own death.
19. Betrayed by a Judas (W. Law) among their inner circle.
20. Went “as a lamb to the slaughter” (Isa. 53:7; HC 6:555)
21. Submitted to the authorities without a fight.
22. Falsely accused and paraded before a mob.
23. Unfair trials based on testimony of false witnesses.
24. Executed while imprisoned for treason.

25. Authorities (Pilate / Ford) allowed mobs to have them killed.
26. Mobs expected death to end their legacy and following.
27. Church grew under leadership of their apostles.

Jesus taught apostles before death and 40 days after resurrection. Joseph “spent the last winter of his life, some three or four months, with the Quorum of the Twelve, teaching them. It was not merely a few hours ministering to them the ordinances of the Gospel; but he spent day after day, week after week and month after month, teaching them and a few others the things of the kingdom of God.” (Wilford Woodruff, JD 13:164)

## 10. What can we learn?

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me ... but have done that which was meet in mine eyes, and which I commanded them. (D&C 121:16)

The devil ... stirreth up the hearts of men to contend with anger, one with another. (3 Ne 11:29)

Trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. (Mosiah 23:14)

## Conclusion

How many have been to Carthage? How felt? Why relevant?

Blood removed from floor between my visit in the 1960s and the one in June 2009. Pres. Kimball had it removed so we remember his life more than death. This is like not using the cross to remember Jesus.

**Elder Perkins:** We need not visit Carthage Jail to strengthen our testimony of Joseph’s calling as a prophet of God. We need only study patterns of prophets in the scriptures and learn of Joseph’s life ... [and] stay “true to the truth for which martyrs have perished.” Elder Robert D. Hales ... said, “They were called to give their lives for the gospel. We are called to *live* our lives for the same purpose.” (*Ensign*, Aug 2009, 52–57)

**Testimony of** (many prophesies during or about this period)

Circumstances → ask → revelation

Do best and learn from [sad] experiences

## Gratitude For

Sing verses 1 and 3 of “Praise to the man” (40 seconds per verse)

## Quotes

**Joseph.** I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priesthood, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women,—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding-place shall be destroyed, while these smooth- polished stones with which I come in contact become marred. (HC 5:401)

**Spencer W. Kimball:** Men do not give their lives to perpetuate falsehoods. Martyrdom dissipates all questions as to the sincerity of the martyr. Personalities do not survive the ages. They rise like a shooting star, shine brilliantly for a moment and disappear from

view, but a martyr for a living cause, like the sun, shines on forever. Great characters, students, businessmen, scientists, followed the youthful prophet to his death. They were not deceived. They lost him in martyrdom but inspired with the divinity of the Cause went forward without hesitancy. Thousands gave lives they could have saved, in Missouri, Illinois, and crossing the plains, and today a great people hailed for their education, practicability, and virtue, stand to bear witness that the martyrdom of Joseph Smith, like that of the martyrs before him, is another of the infallible proofs of the divinity of the gospel of Jesus Christ, restored in its fulness through that humble prophet. (CR, April 1946, 45, 50)

**Gordon B. Hinckley:** We have those critics who ... cull out ... items which demean and belittle some of the men and women of the past who worked so hard in laying the foundation of this great cause. ... We recognize that our forebears were human. They doubtless made mistakes. ... But the mistakes were minor, when compared with the marvelous work which they accomplished. To highlight the mistakes and gloss over the greater good is to draw a caricature. Caricatures are amusing, but they are often ugly and dishonest. A man may have a blemish on his cheek and still have a face of beauty and strength, but if the blemish is emphasized unduly in relation to his other features, the portrait is lacking in integrity. (*Ensign*, Nov 1983)

**Praise to the Man** (Hymns, no. 27; *Text*: William W. Phelps)

1. Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer.

Blessed to open the last dispensation,  
Kings shall extol him, and nations revere.

[Chorus]

Hail to the Prophet, ascended to heaven!  
Traitors and tyrants now fight him in vain.  
Mingling with Gods, he can plan for his brethren;  
Death cannot conquer the hero again.

2. Praise to his mem’ry, he died as a martyr;

Honored and blest be his ever great name!  
Long shall his blood, which was shed by assassins,

Plead unto heav’n while the earth lauds his fame.

3. Great is his glory and endless his priesthood.

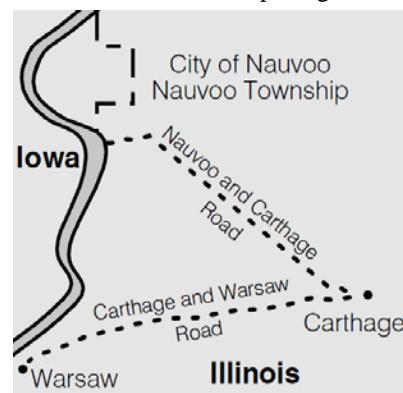
Ever and ever the keys he will hold.

Faithful and true, he will enter his kingdom,  
Crowned in the midst of the prophets of old.

4. Sacrifice brings forth the blessings of heaven;

Earth must atone for the blood of that man.

Wake up the world for the conflict of justice.  
Millions shall know “Brother Joseph” again.



**Brigham Young:** Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. . . . No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation. Should not this comfort all people? They will, by and by, be a thousand times more thankful for such a man as Joseph Smith, Junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, Junior was ordained to this great calling before the worlds were. (JD 7:289)

**Henry B. Eyring:** You and I can't hope to describe adequately the contribution of the Prophet Joseph to the cause of the salvation of God's children. But you can gauge what he has done in your life. A few years ago I went with my two young daughters to the Museum of Church History and Art. They wanted to go through the exhibit on Church history. They took with them the little pink sheets printed with questions that the lovely woman at the front desk gave them. While they were writing down the answers to a question about a stone from the Nauvoo temple, I waited for them at the next exhibit. My eyes went to two faces in a glass case, the death masks of Joseph and Hyrum.

It took the girls a long time to write. And it took me a long time to look away from those two faces. And when I did, I walked back again. All the artifacts, all the pictorial accounts of adventures, and even the tragedy portrayed before me melted away, and I could think only of a boy and then a man to whom the heavens were opened, who spoke with God the Father and his Son, who was taught by the angel Moroni, ordained by John the Baptist and by Peter, James, and John, empowered and taught by Moses, Elijah, and heavenly beings beyond his recounting and my comprehension. And most wonderful of all, as I stood there, I could hear the whispering of the Spirit say to me, "It is true." (Henry B. Eyring, *To Draw Closer to God*, 36–37)

## Nauvoo is Hebrew for Beautiful

**נָאָוֹן**nā'veh ; h5000

From n'h {h4998} or nāveh {h5116}

Mean *suitable*, or *beautiful*

KJV becometh, comely, seemly

**נָאָוֹן**n'h ; h4998

From a primitive root

Mean properly to *be at home*, i.e. (by implication) to be *pleasant* (or *suitable*), i.e. *beautiful*

KJV be beautiful, become, be comely

**נָבֵה**nvh ; h5115

From a primitive root

Mean to *rest* (as at home); causatively (through the implied idea of *beauty* [compare nāveh {h5116}]), to *celebrate* (with praises)

KJV keep at home, prepare an habitation

**נָבָה**nāveh

or (feminine)**נָבָה**nāvāh ; h5116

From nhv {h5115}

Mean (adjectively) *at home*; hence (by implication of satisfaction) *lovely*; also (noun) a *home*, of God (temple), men (residence), flocks (pasture), or wild animals (*den*)

KJV comely, dwelling (place), fold, habitation, pleasant place, sheepcote, stable, tarried

(n nhv-nāveh KJV)

## Critics

### Gospel Doctrine apologetics: D&C lesson 32

by Mike Parker on August 19th, 2009

This week: [Lesson 32](#), "To Seal the Testimony" (D&C 135).

Subjects covered: The martyrdom of Joseph Smith.

Potential issues:

- [Joseph fired a gun in Carthage Jail](#) (related: [The Church is hiding this fact](#)).
- [Martyrdom in Christian history](#).
- [The Nauvoo Legion was supposed to rescue Joseph](#).
- [Joseph and his companions drank wine the night before the martyrdom](#).
- [The Council of Fifty / Joseph Smith anointed "king of the world"](#).
- [Joseph's Presidential candidacy](#).
- [The Nauvoo Expositor](#).
- ["Oh Lord, my God" was a Masonic distress call](#).
- [Status of Joseph Smith in LDS belief](#) (related: [Joseph as subject of hymns](#)).
- [Joseph Smith is the Holy Ghost](#).

### **Joseph and his companions drank wine the night before the martyrdom.**

The text of the Word of Wisdom forbids "strong drink" ([D&C 89:5, 7](#)), which was initially interpreted as distilled beverages (hard liquor). Beer, unfermented or lightly fermented wine, and cider were considered "mild drinks" ([D&C 89:17](#)) and therefore

acceptable (note that verse 17 specifically permits “barley … for mild drinks”). The complete prohibition of alcoholic drinks of any kind only became part of the Word of Wisdom following the temperance movement of the late 19th and early 20th centuries; Presidents Joseph F. Smith and Heber J. Grant supported the movement and Grant made complete abstention from alcohol in any form a requirement for a temple recommend in the early 1920s.

Consider also that drinking water in Joseph Smith’s day (or during Biblical times) was a gamble because water purity was always questionable; a little alcohol in a beverage ensured that it was free of viruses and bacteria. The development of germ theory in the late 19th century lead to chemical treatments to ensure a safe supply of public drinking water. A strict ban of all alcohol in Joseph Smith’s time would have been a death sentence for many Latter-day Saints

**strong drink** - an alcoholic beverage that is distilled rather than fermented (whisky, brandy,)

**Mild drink:** fermented drink (wine, beer)

#### [Joseph fired a gun in Carthage Jail](#) (related: [The Church is hiding this fact](#)).

The critics’ third attack is to insist that since Joseph fired his gun six times (only three shots discharged) and he hit two of the mobbers, he is a murderer.

Joseph’s actions were clearly self-defense and defense of others under the common law. But, this point is moot since the mobbers who were hit were not killed (as was first reported in some Church publications) but only wounded. They were alive and well at the trial held for mob leaders, and were identified by witnesses. Their good health allowed them to receive gifts because of their role in the assault on Joseph, Hyrum, and the other prisoners.

#### **Conclusion**

It seems clear, then, that:

1. Joseph and Hyrum were martyrs by the accepted definition of the term—they suffered death for their beliefs. (Note that martyrs can die for worthy or ignoble causes, but this makes them no less martyrs.)
2. The Church has not hidden this fact, but published it from the beginning and includes it in the *History of the Church* twice.
3. Joseph was not guilty of murder, because no one died from his shots, and his actions would have been justifiable as self-defense and defense of others even if deaths had resulted.

#### **“Oh Lord, my God” was a Masonic distress call.**

It is well documented that Joseph Smith uttered the words “Oh Lord, My God,” as he fell from the window at Carthage Jail. The Masonic Grand Hailing Sign of Distress is “Oh Lord, My God, is there no help for the widow’s son?”

**Dan Jones:** The following story took place on the evening prior to the martyrdom, June 26, 1844. Dan Jones and John Fullmer were released from Carthage the next day. It is apparent here that the Prophet understood that he would soon die for the cause. It is also apparent that he knew that many of his friends had need still to live for it, as is evidenced by his comments to Dan Jones. Brother Jones did go on to preach the gospel in Wales. What was required of him was not his death, but his willingness to give his life to the gospel.

#### **“Are You Afraid to Die?”**

During the evening the Patriarch Hyrum Smith read and commented upon extracts from the Book of Mormon, on the imprisonments and deliverance of the servants of God for the Gospel’s sake. Joseph bore a powerful testimony to the guards of the divine authenticity of the Book of Mormon, the restoration of the Gospel, the administration of angels, and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison, and not because he had violated any law of God or man.

They retired to rest late. Joseph and Hyrum occupied the only bedstead in the room, while their friends lay side by side on the mattresses on the floor. Dr. Richards sat up writing until his last candle left him in the dark. The report of a gun fired close by caused Joseph to arise, leave the bed, and lay himself on the floor, having Dan Jones on his left, and John S. Fullmer on his right.

Joseph laid out his right arm, and said to John S. Fullmer, “Lay your head on my arm for a pillow Brother John;” and when all were quiet they conversed in a low tone about the prospects of their deliverance. Joseph gave expression to several presentiments that he had to die, and said “I would like to see my family again” and “I would to God that I could preach to the Saints in Nauvoo once more.” Fullmer tried to rally his spirits, saying he thought he would often have that privilege, when Joseph thanked him for the remarks and good feelings expressed to him.

Soon after Dr. Richards retired to the bed which Joseph had left, and when all were apparently fast asleep, Joseph whispered to Dan Jones, “Are you afraid to die?” Dan said, “Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors.” Joseph replied, “You will yet see Wales, and fulfill the mission appointed you before you die.” (Quoted in *Best-Loved Stories of the LDS People*, ed. Jack M. Lyon, Linda Ririe Gundry, and Jay A. Parry [Salt Lake City: Deseret Book, 1997], 73–74)