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# MARTYR: ABINADI & JOSEPH SMITH PARALLELED

FOR OUR DAY



LESSON  
**20**

**MARTYR:  
ABINADI &  
JOSEPH  
SMITH  
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**KEY LATTER-DAY SIGN OF THE TIMES:  
MARTYRDOM OF JOSEPH & HYRUM SMITH**

**FOR OUR DAY**

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# PARALLELS BETWEEN ABINADI & JOSEPH SMITH

- Both are sent to a corrupt church and priesthood
- Both call people to repentance
- Both are killed for similar teachings, especially teaching the true nature of the Godhead
- Both willingly surrender their life
- Both prophesy heavy consequences on their murderers and persecutors
- Both provide teachings that become the foundation for the Church in their day

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# ABINADI CALLS OUT HYPOCRISY

“And they said: We teach the law of Moses. And again he said unto them: If ye teach the law of Moses **why do ye not keep it?** Why do ye set your hearts upon **riches?** Why do ye commit **whoredoms** and spend your strength with harlots, yea, and **cause** this people to **commit sin**, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people? Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.”

*Mosiah 12:28-30*



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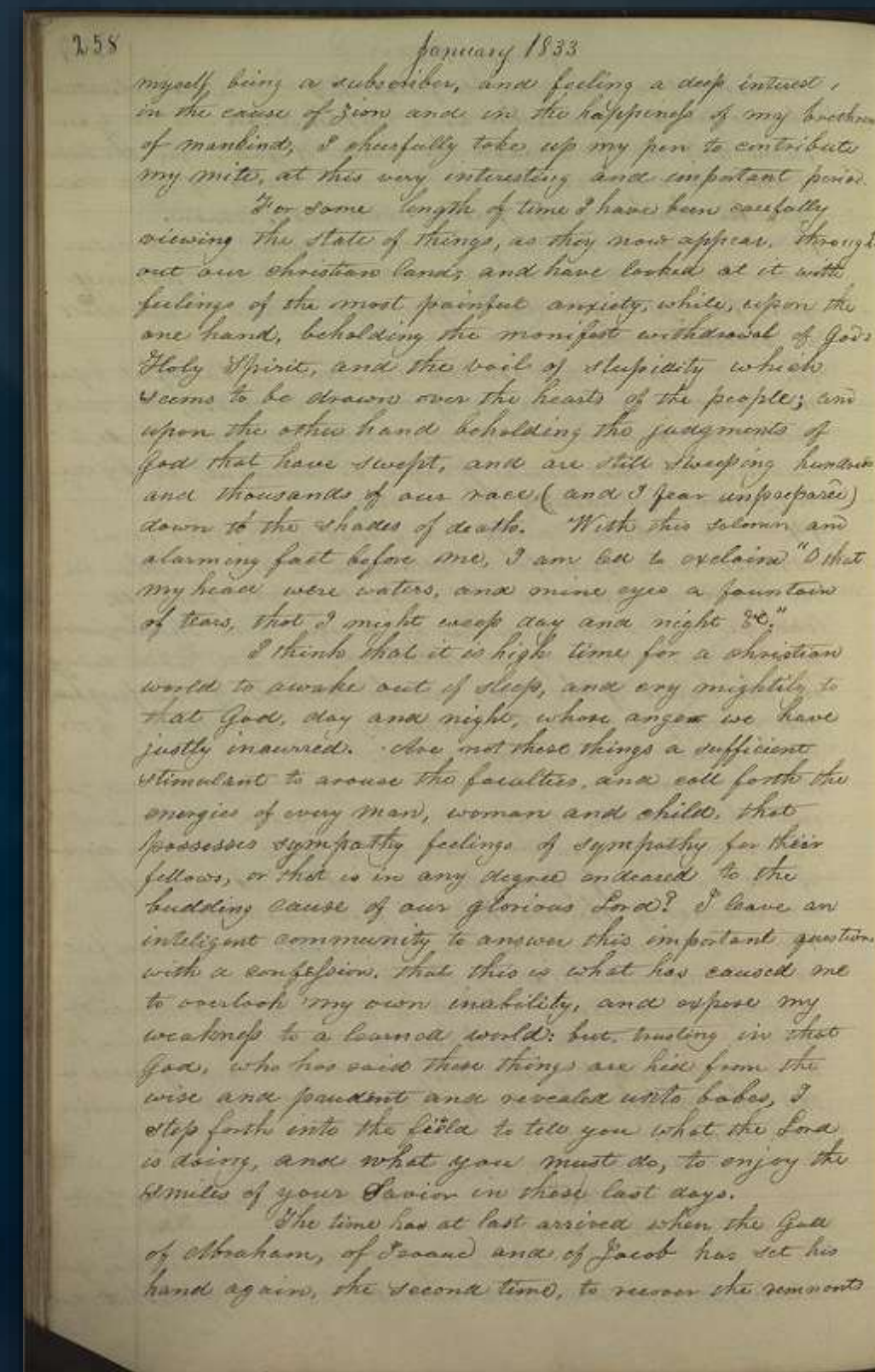
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# EXAMPLE OF THE PROPHET CRYING REPENTANCE

“... I have been carefully viewing the state of things, as they now appear, throughout our christian land; and have looked at it with feelings of the most **painful anxiety**, while, upon the one hand, beholding the manifest **withdrawal** of God’s Holy **Spirit**, and the veil of stupidity which seems to be drawn over the hearts of the people... I think that it is **high time for a christian world to awake out of sleep**, and cry mightily to that God, day and night, whose **anger** we have justly incurred... The Lord declared to his servants, some eighteen months since, that he was then withdrawing his spirit from the earth... **Repent of all your sins**, and be baptized in water for the remission of them...”

*Letter to newspaper editor by Joseph Smith, Joseph Smith Papers (History, 1838–1856, volume A-1, pg. 258-261); Also printed in Teachings of the Prophet Joseph Smith, pg. 13-16*

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# ABINADI & JOSEPH SMITH

*Chief persecutors were religious leaders, individuals claiming to be “Christians,” or former friends turned apostate.*

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## WILLARD CHASE & A CONJUROR TEAM UP TO STEAL THE PLATES

“Mr. Smith was soon informed that 10 or 12 men were clubbed together with one, Willard Chase, a Methodist class leader at their head. And what was most ridiculous, they had sent for a conjuror to come 60 miles to divine the place, where the record was deposited, by magic art. . . . Accordingly, the morning after we heard of their plans, Mr. Smith went over a hill that lay east of us to see what he could discover among the neighbors there. At the first house he came to, he found the conjuror, Willard Chase, and the company all together. . . . He could hear their conversation. They were devising many plans and schemes to find ‘Joe Smith’s gold bible’ as they termed it. The conjurer was really animated although he had travelled 60 miles during the latter part of the day and the night before. . . . The conjurer bawled out . . . at the top of his voice, ‘I am not afraid of anybody. We will have the plates in spite of Joe Smith or all the devils in hell.’”

*Lucy Mack Smith, History, 1844–1845, pp. 8-9, Joseph Smith Papers (spelling and punctuation corrected)*

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# WITCH SALLY CHASE ASSISTS IN SEARCH

“A young woman by the name Chase (sister to Willard Chase) found a green glass, through which she could see many very wonderful things. And, among her great discoveries, she said that she saw the precise place where ‘Joe Smith kept his gold Bible hid.’ And, obedient to her directions, they gathered their forces and laid siege to the cooper shop.”

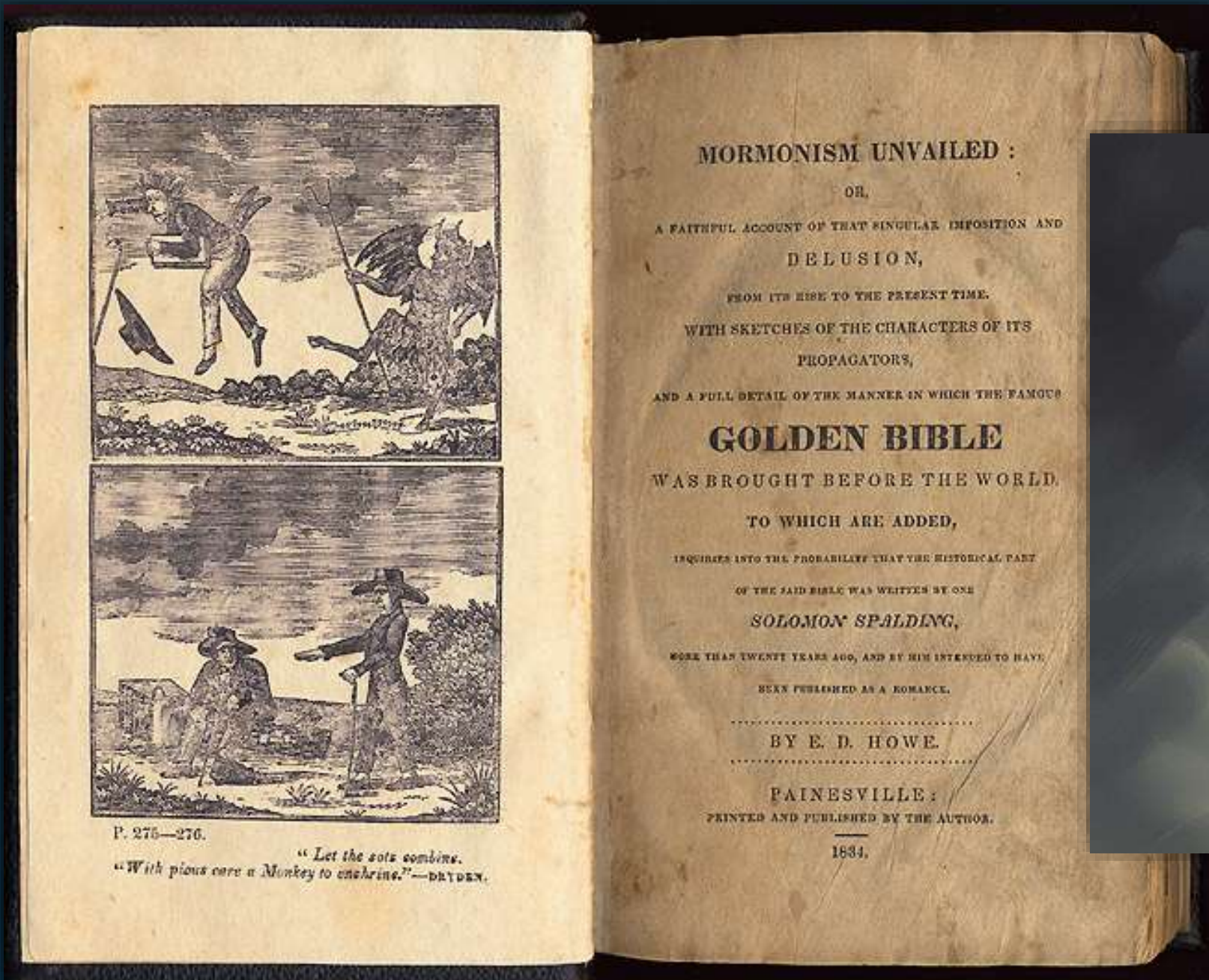


*Lucy Mack Smith, History, 1845, p. 116, Joseph Smith Papers (spelling and punctuation corrected)*

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# WILLARD CHASE AFFIDAVIT (MORMONISM UNVAILED, 1834)

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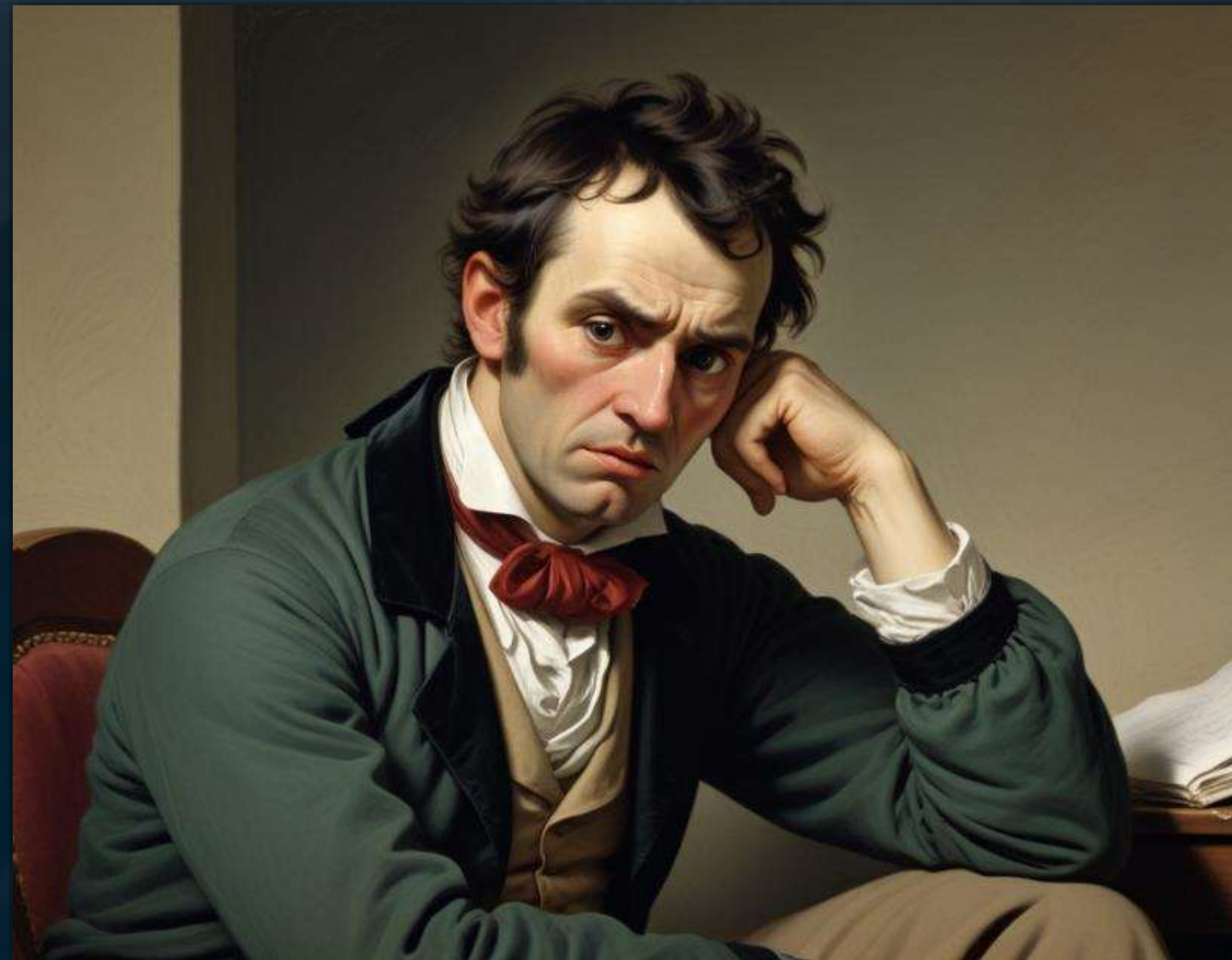
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# DOCTOR PHILASTUS HURLBUT

- Hurlbut is ordained an elder but after three months is excommunicated from “unchristian conduct with the female sex while on a mission.”
- Hurlbut begs “to be forgiven, made every promise that a man could make . . . [to] live a virtuous life.”
- “Joseph arose, and said to the Council, he is not honest . . . what he has confessed are not the thoughts and intents of his heart, and time will prove it.”
- Two days later, Hurlbut is caught bragging he had deceived the council. He is finally excommunicated.



*Sources & additional documentation can be found in: Seer Stone v. Urim & Thummim: Book of Mormon Translation on Trial.*

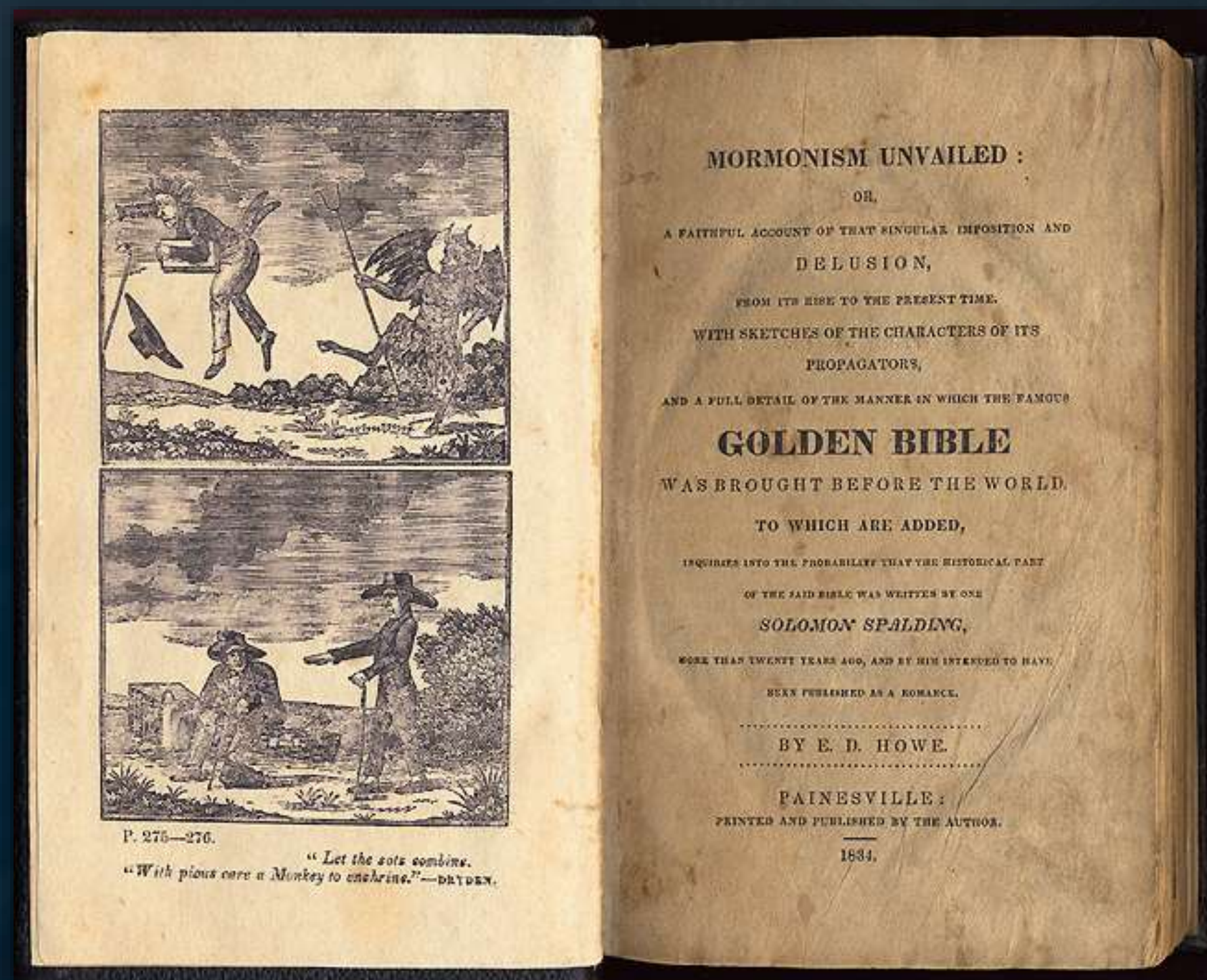
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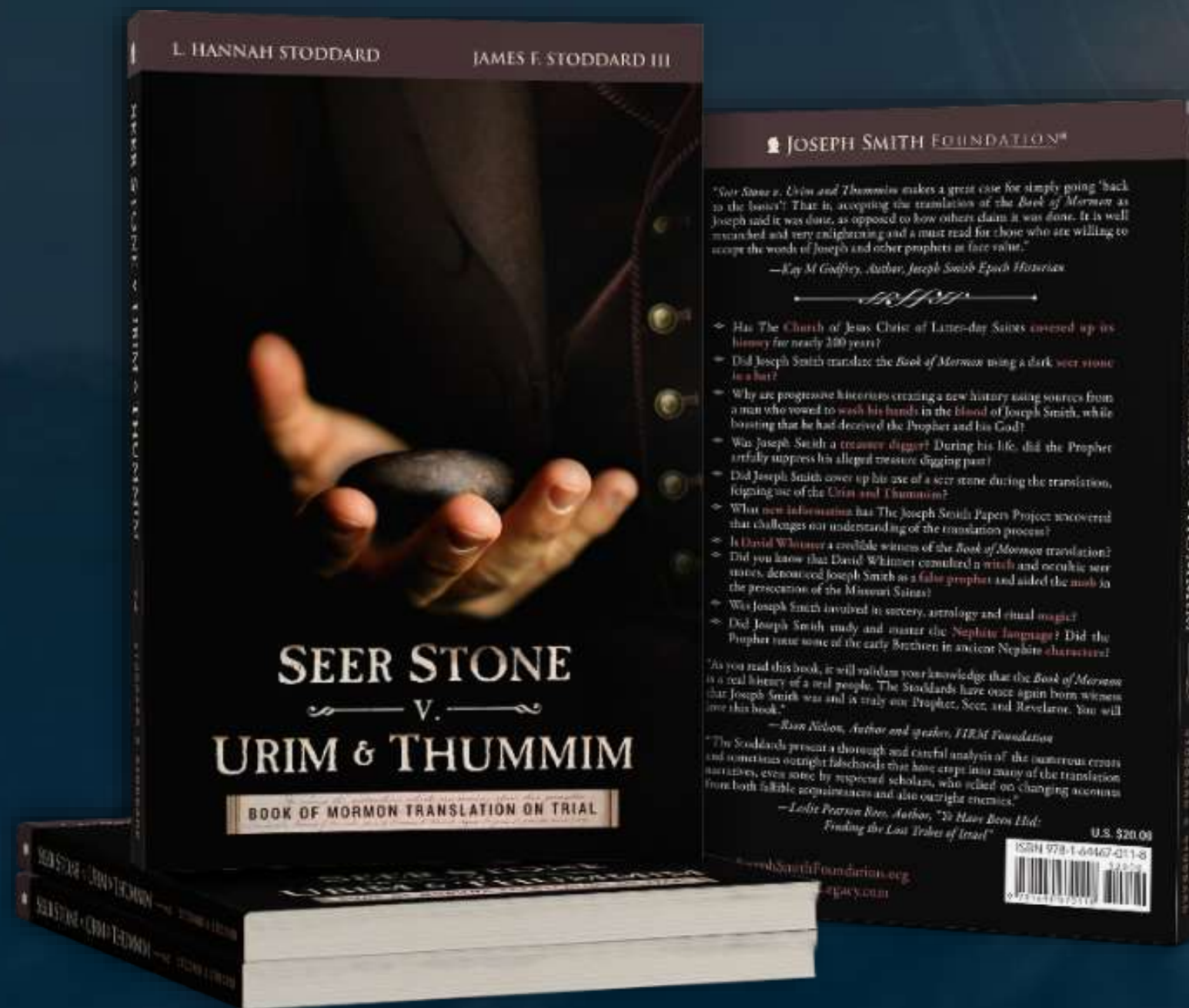
# HURLBUT'S DEMISE

- Joseph Smith prophesies that "God will put a stop to his career soon and all will be well . . ."
- Hurlbut is found guilty of threatening Joseph Smith's life and is fined \$200.
- Hurlbut's wife is caught having an affair with Orris Clapp, leading member of the Mentor Baptists.
- Hurlbut delivers slanderous material against Smiths to E. D. Howe. Howe publishes it under the title "Mormonism Unvailed."



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To learn more, see *Seer Stone v. Urim & Thummim: Book of Mormon Translation on Trial*.

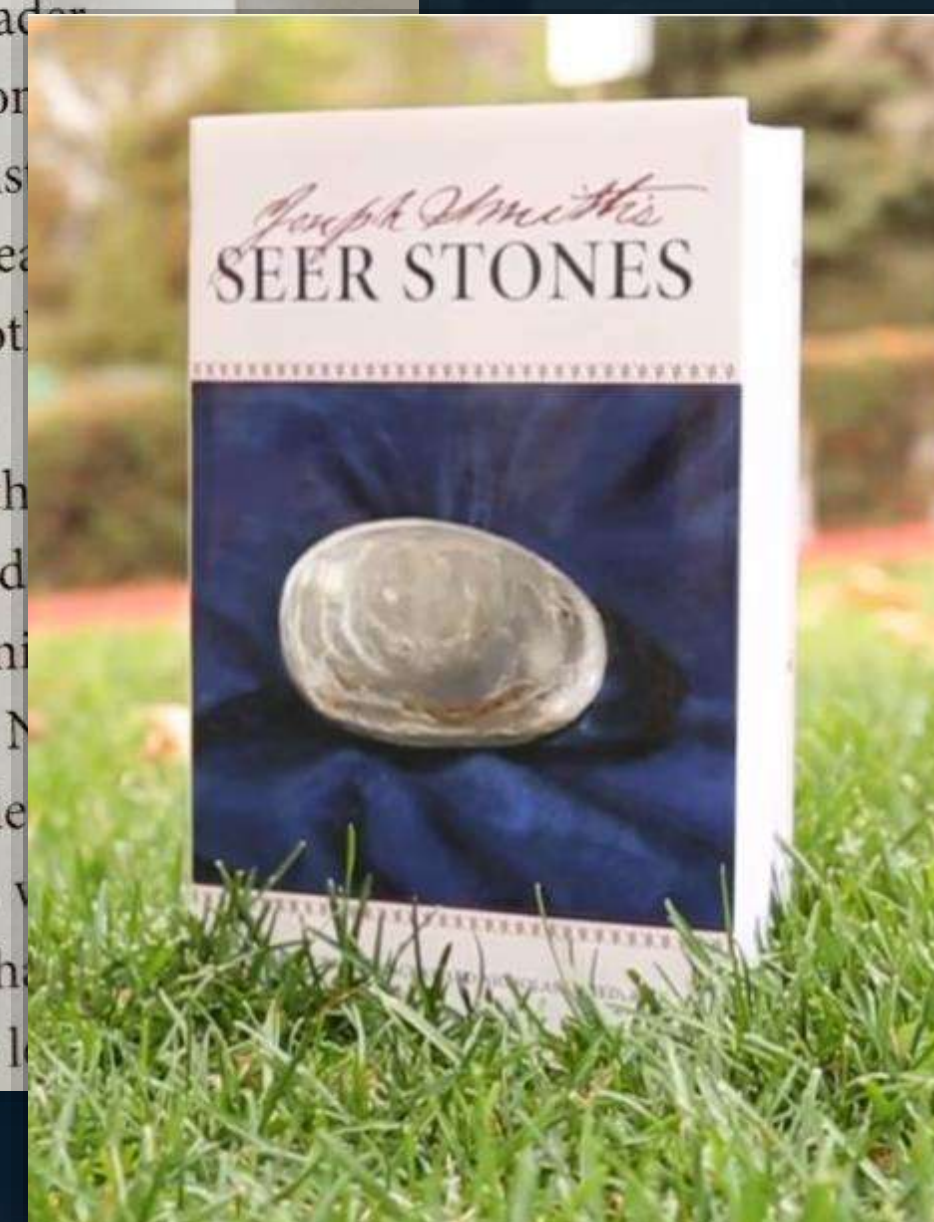
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## JOSEPH SMITH'S SEER STONES

religious leaders who were at one time interested in the folklore of magic generally did not have to justify their curiosity. For example, Willard Chase was also interested in divination and money digging, and it is quite possible that Joseph found one of his seer stones with him on the Chase family property.<sup>11</sup> Chase went on to become a devout Methodist leader and local preacher, yet his religious future was never defined by his money digging. The activity certainly played a role in his life and was indistinguishable from some of his other religious experiences, but by no means did it shape his career as much as the Second Great Awakening and other religious, social, and political movements.

Alan Taylor's research has shown that between 1810 and 1840 there was an apparent increase in the use of both seer stones and divining rods to find buried treasure in the American northwest frontier.<sup>12</sup> Joseph Smith's interest may have begun through divining for water with his father in New England, but once his family moved to the small farm on the border between Manchester and Palmyra, New York, in 1818, he found neighbors who were also interested in digging for buried treasure, especially the Chases who lived adjacent to their property (see chart and appendix). Some l



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ogy, 1644–1844 (Cambridge: Cambridge University Press, 1997), 100–101.  
Lyman Bushman, “Joseph Smith as Translator,” in *Interpretive Essays on Joseph Smith*, ed. Bryan Waterman (Salt Lake City: Signature Books, 1999), 69–85; see, generally, Ashworth, *Joseph Smith: The Prophet to Prophecy*, 100–101.

11. *Mormonism Unveiled*, 240–45.
12. Alan Taylor, “The Early Republic’s Supernatural Economy in the American Northeast, 1780–1830,” *American Quarterly* 54, no. 1 (Spring 2002): 26–27.
13. Dan Vogel, “The Locations of Joseph Smith’s Early Ministry,” *Dialogue: A Journal of Mormon Thought* 27, no. 3 (Fall 1995): 243–51.

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“... all the  
**ridiculous stories**  
that could be  
**invented** and some  
**affidavits** ...”

(Joseph Smith & First  
Presidency)



43-44, 50-53, 58-59. The question of Moroni being a biblical angel or a guardian spirit of a treasure hoard is taken up in Quinn, *Early Mormonism*, 138-47; Thomas, "Form Criticism," 145-60; and Ashurst-McGee, "Moroni," 39-75.

86 PreM, 323; Peter Ingersoll, William Stafford, Willard Chase, and Henry Harris, Affidavits (1833); Abigail Harris, Statement (1833), all in MoU, 232-34, 238, 239, 242, 251-53; *Tiffany's Monthly*, Aug. 1859, 164. *Tiffany's Monthly* was a spiritualist journal that was willing to admit supernatural influence in Joseph Smith's revelations, but attributed them to "a band of spirits, of not very exalted character." In *Tiffany's* view Joseph Smith was a sincere but misled medium. The *Tiffany's* interview with Martin Harris has him say that the company of money-diggers consisted of Josiah Stowell, Mr. Beman, Samuel Lawrence, George Proper, Joseph Smith Jr., his father, and Hyrum Smith. Joseph Capron claimed "the family of Smiths held Joseph Jr. in high estimation on account of some supernatural power, which he was supposed to possess." MoU, 237-38, 259. The huge literature on Joseph Smith Jr. in high seeking includes Taylor, "Treasure Seeking," 18-28; Walker, "An Account of the Money-Digging of Joseph Smith, Jr., and Treasures Found," 429-59; Hill, "Money-Digging Folklore" 489-560.

87 ManHA-1, in P7S 1:28

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## How Joseph Smith Received Visions Through Seer Stones and the Urim and Thummim

by Alexander L. Baugh, excerpted from "Opening the Heavens"

[Makes You Think](#) [Mormon Life](#)



The youthful prophet received many visions through the medium of "Urim and Thummim"—sometimes a seer stone and, more particularly, the Nephite interpreters. Both of these instruments apparently operated in much the same spiritual manner, and through them Joseph received an undetermined number of visions in addition to the translation of the Book of Mormon. The young prophet obtained a seer stone, described as dark brown in color, while digging a well for Willard Chase around 1822.1

This discovery occurred only two years after the First Vision and one year before Moroni's first visits. Joseph made use of the seer stone for five years before

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revelations could be better described as “visions” received through the Nephite interpreters or the seer stone. Soon after the translation of the Book of Mormon was complete, visions using the seer stone as a medium seemed to cease. David Whitmer remembered Joseph saying that “we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord.”<sup>16</sup>

All images from [byu.edu](http://byu.edu)

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1. Willard Chase, in Eber D. Howe, *Mormonism Unveiled [sic]: or, a Faithful Account of That Singular Imposition and Delusion, from Its Rise to the Present Time* (Painesville, Ohio: By the author, 1834), 241–42, available on Internet Archive, <https://archive.org/stream/mormonismunvaile00howe#page/240/mode/2up>.

See also Nicholas J. Frederick and Michael Hubbard Mackay, *Joseph Smith’s Seer Stones* (Salt Lake City: Deseret Book, 2016). For eyewitness descriptions of the seer stone, see Richard Van Wagoner and Steve Walker, “Joseph Smith: ‘The Gift of Seeing,’” *Dialogue: A Journal of Mormon Thought* 15 (Summer 1982): 59; and for images of a seer stone, see Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations, Volume 1: Manuscript Revelation Books*, vol. 1 of the *Revelations and Translations* series of *The Joseph Smith*

first seer stone in about 1821–1822.<sup>[2]</sup>

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## The second seer stone was reportedly found while digging a well on the property of William Chase in 1822

Joseph then used this first stone to find a second stone (a white one). The second seer stone was reportedly found on the property of William Chase in 1822 as Chase described it:

“

*In the year 1822, I was engaged in digging a well. I employed Alvin and Joseph Smith to assist me.... After digging about twenty feet below the surface of the earth, we discovered a singularly appearing stone, which excited my curiosity. I brought it to the top of the well, and as we were examining it, Joseph put it into his hat, and then his face into the top of his hat.... The next morning he came to me, and wished to obtain the stone, alleging that he could see in it; but I told him I did not wish to part with it on account of its being a curiosity, but I would lend it.<sup>[3]</sup>*



- [Hat?](#) , 2009 FAIR Conference presentation. Gardner references [9] D. Michael Quinn, *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987), 38. and [10] Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana and Chicago: University of Illinois Press, 1984), 70.
2. [↑](#) Mark Ashurst-McGee, "[A Pathway to Prophethood: Joseph Smith Junior as Rodsman, Village Seer, and Judeo-Christian Prophet](#) ,  - 3. [↑](#) Eber Dudley Howe, *Mormonism Unveiled* (Painesville, Ohio: Telegraph Press, 1834), 241-242; cited in Richard Van Wagoner and Steven Walker, "Joseph Smith: 'The Gift of Seeing,'" *Dialogue: A Journal of Mormon Thought* 15 no. 2 (Summer 1982), 48–68.

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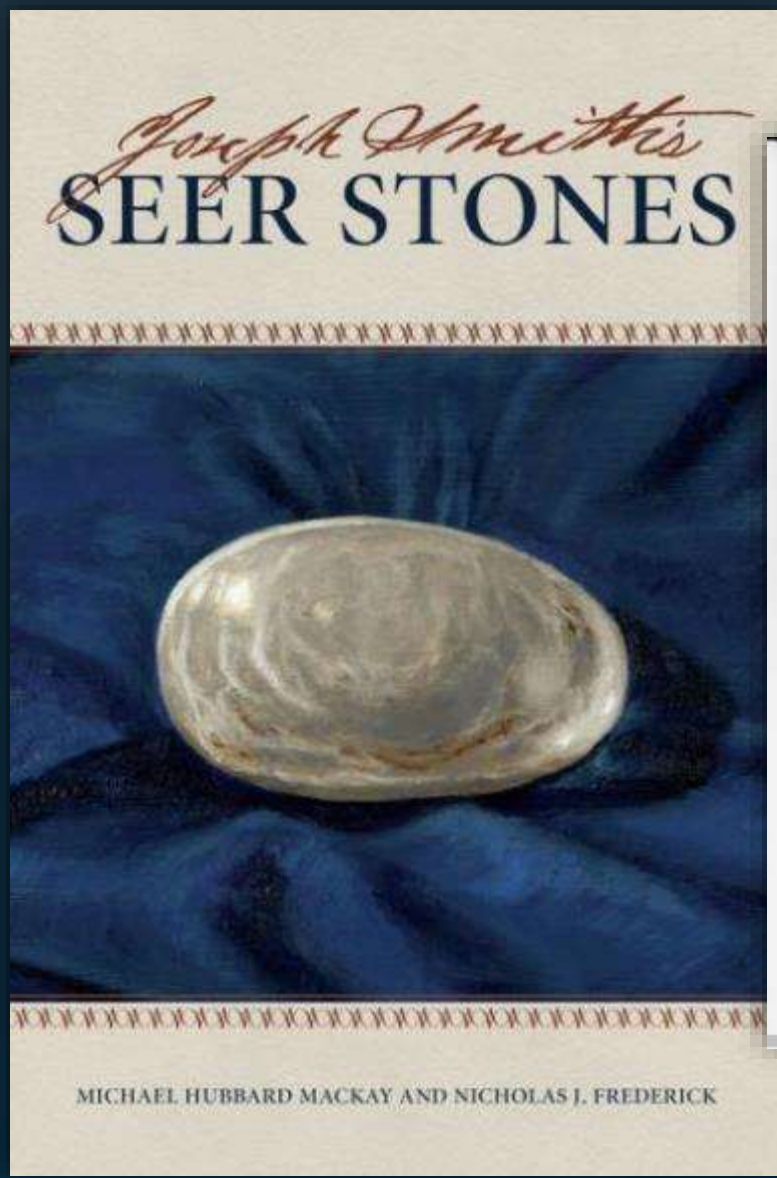
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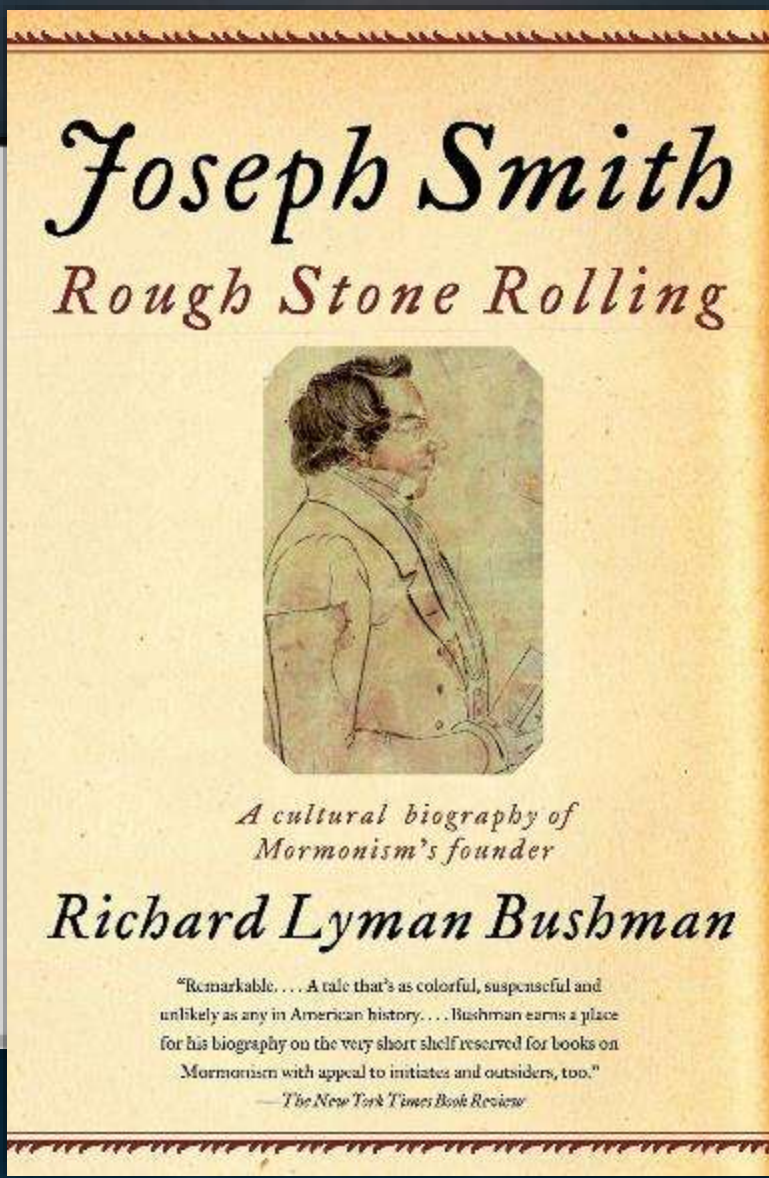
A PATHWAY TO PROPHETHOOD: JOSEPH SMITH JUNIOR  
AS RODSMAN, VILLAGE SEER, AND  
JUDEO-CHRISTIAN PROPHET

by  
Mark Ashurst-M'Gee

A thesis submitted in partial fulfillment  
of the requirements for the degree

of  
MASTER OF ARTS

in



# WHAT ARE THE SOURCES?

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## SERIOUS CHRISTIANS?

“It was **no more scandalous** than say **gambling**, playing poker today. A little bit discredited and slightly morally disreputable but not really evil. And when it was found that all sorts of treasure seekers were also serious Christians, why not the Smiths too? So, instead of being a puzzle or a contradiction, it was just one aspect of Smith family culture and not really anything to be worried about.”

*Richard L. Bushman, "Joseph Smith Miscellany by Richard Bushman," YouTube video, 1:00:34, posted by Fair Mormon, October 8, 2012,*

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# KING NOAH COUNSELING WITH PRIESTS

“And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the **priests** should **gather** themselves together that he might hold a **council** with them **what he should do** with him.” (Mosiah 12:17)

“And it came to pass that the king caused that his guards should surround Abinadi and take him; and they **bound** him and cast him into **prison**. And after **three days**, having **counseled with his priests**, he caused that he should again be brought before him.” (Mosiah 17:5-6)



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# JOHN TAYLOR ENCOUNTERS APOSTATE MEMBERS IN CARTHAGE

“Accordingly, John Taylor and John M. Bernhisel, carrying documents and prepared to answer any inquiries, were sent to speak with Governor Ford. They found that Carthage was filled with a number of drunken rabble, who were yelling and swearing in the streets. They registered at the Hamilton House where Governor Ford and his party were located. In going to their room, they had to pass through another bedroom. Stretched out on the bed was a man named Joseph Jackson, one of the principal enemies of the Saints. They had no sooner retired than the young apostate, Chauncey Higbee, came to their door and asked Brother Bernhisel to go with him and post bail for one Daniel Garn. This was merely an attempt to separate the two brethren. Their suspicions were rightfully aroused, and Dr. Bernhisel refused to accompany him. That night Elder Taylor lay awake with his pistols under his pillow, ready for instant action.”

*Illustrated Stories from Church History, p. 73*

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# GOVERNOR FORD COUNSELING WITH FORMER CHURCH LEADERS & MEMBERS

“He [Governor Thomas Ford] was surrounded by some of the **vilest** and most **unprincipled** men in creation; some of them had an appearance of respectability, but many of them lacked even that. Wilson, and, I believe, William Law, were there, Foster, Frank and Chauncey Higbee, Mr. Mar, a lawyer from Nauvoo, a mobocratic merchant from Warsaw, the aforesaid Jackson [Joseph H. Jackson], a number of his associates, among whom was the governor’s secretary, in all, fifteen or twenty persons, most of whom were **recreant** to **virtue, honor, integrity** and **every thing** that is considered **honorable** among men.

“I can well remember the feelings of **disgust** that I had in seeing the governor surrounded by such an **infamous group**, and on being introduced to men of so **questionable** a character; and had I been on private business, I should have turned to **depart**, and told the **governor** that if he thought proper to **associate** with such **questionable** characters, I should beg leave to be **excused**; but coming as we did on public business, we **could not**, of course, consult our private feelings.”

*John Taylor, martyrdom account pp. 21-22 (also found in History of the Church 6:543)*

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## “DETERMINED TO SHED THE BLOOD OF JOSEPH”

“Captain Dunn, and his company of mounted militia, returning with the State arms from Nauvoo, joined them here, and escorted them into Carthage, where they arrived at five minutes before 12 at night, and went to Hamilton's Tavern. . . . There was a company of **apostates** also quartered at Hamilton's hotel—viz., **William and Wilson Law**, the **Higbees** and **Fosters**, **Augustine Spencer**, **Henry O. Norton**, **John A. Hicks**, (formerly President of the Elder's Quorum,) and others. Hicks stated to C. H. Wheelock that it was determined to **shed** the **blood** of **Joseph** Smith by not only himself, but by the Laws, Higbees, Fosters, Joseph H. Jackson, and **many** others, **whether he was cleared by the law or not.**”

*Millennial Star 24:344*

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# PARALLEL MARTYRS

Abinadi	Joseph Smith
Priests convince King Noah to kill Abinadi (Mosiah 17:12)	Former apostate leaders & members urge Illinois governor & state to kill Joseph Smith
Abinadi is imprisoned for 3 days (Mosiah 17:6)	Joseph Smith is imprisoned in Carthage Jail
Abinadi's life is preserved until his message is delivered (Mosiah 11:26, 13:1-3)	"I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die." (October 15, 1843 sermon; History of the Church 6:58)
Abinadi willingly returns to cry repentance, although king had threatened to kill him. (Mosiah 11:1)	Joseph Smith escapes Nauvoo & begins journey to the Rocky Mountains for safety but willingly returns, knowing he will die.
". . . ye shall shed innocent blood . . ." (Mosiah 17:10)	"I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a consciences void of an 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!'" (Doctrine and Covenants 135:4)

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# ABINADI'S TEACHINGS

- Return to scripture and revelation, as opposed to twisted words of false priests
- Priests and teachers did not understand the scriptures (Mosiah 12:25-26)
- Abinadi killed for teaching true nature of the Godhead (Mosiah 17:7-8, Mosiah 7:26-28)
- Doctrinal teachings
  - Fall
  - Atonement
  - Requirements for salvation
  - Godhead
  - Submission
  - Resurrection
  - Judgement
  - Born Again
  - Millennium
  - True gospel and nature of Jesus Christ
  - Dangers of dead laws, empty form, and hollow rituals

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## WHY WAS ABINADI KILLED?

“And a prophet of the Lord have they slain; yea, a chosen man of God, who told them of their **wickedness** and abominations, and **prophesied** of many things which are to come, yea, even the coming of Christ.

“And because he said unto them that **Christ was the God**, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was **created in the beginning**; or in other words, he said that man was **created after the image of God**, and that **God** should **come** down among the children of men, and take upon him **flesh and blood**, and go forth upon the face of the earth.”

*Mosiah 7:26-27*

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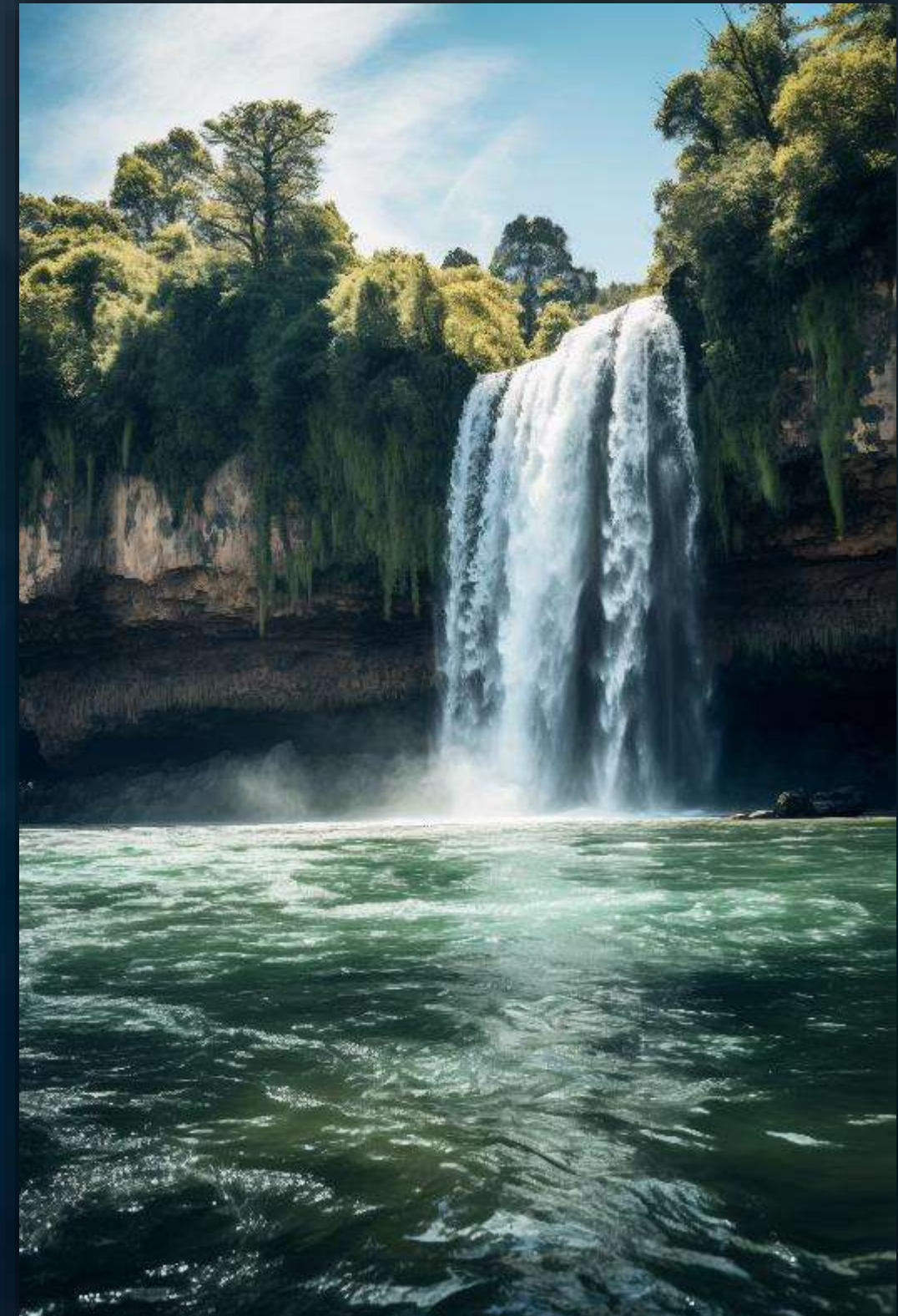
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# ABINADI'S WORDS ESTABLISH TRUE CHURCH

- “But he [Alma] fled from before them and hid himself that they found him not. And he being concealed for many days did **write** all the **words** which **Abinadi** had spoken.” (Mosiah 17:4)
- “And he commanded them that they should **teach nothing save** it were the things which **he** had **taught**, and which had been spoken by the mouth of the **holy prophets.**” (Mosiah 18:19)



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## “MEASURE EVERY MAN’S DOCTRINE”

“It makes **no difference** what is written or what anyone has said, if what has been said is in **conflict** with what the Lord has revealed, we can **set it aside**. My words, and the teaching of any other member of the Church, high or low, if they **do not square with the revelations, we need not accept them**. Let us have this matter clear. We have accepted the **four standard works** as the measuring yardsticks, or balances, by which we **measure every man’s doctrine**.

“You **cannot accept** the books written by the authorities of the Church as standards in doctrine, only in so far as they accord with the revealed word in the standard works.

“If Joseph Fielding Smith writes something which is out of harmony with the revelations, then every member of the Church is **duty bound to reject** it. If he writes that which is in perfect **harmony** with the revealed word of the Lord, then it **should be accepted**.”

*Joseph Fielding Smith, Doctrines of Salvation, vol. 3 (Salt Lake City, Utah: Bookcraft, 1956), p. 203-204.*

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# CONSEQUENCES OF ABINADI'S MARTYRDOM

- Abinadi seals his testimony with blood (Mosiah 17:10, 20)
- Abinadi prophesies calamities on those who reject his words
  - Visited by the Lord "in my anger" (Mosiah 12:1)
  - "brought into bondage" (Mosiah 12:2)
  - slain, vultures "shall devour their flesh" (Mosiah 12:2)
  - King Noah valued as "garment in a hot furnace" (Mosiah 12:3)
  - famine, pestilence, "they shall howl all the day long" (Mosiah 12:4)
  - "burdens lashed upon their backs," hail, pestilence, insects devour grain (Mosiah 12:5-6)
  - destroyed off the face of the earth (Mosiah 12:8)
- How Abinadi is persecuted is a "type and a shadow" of things to come (Mosiah 13:1)
- King Noah is killed by fire, just as he killed Abinadi with fire (Mosiah 19:20)

LESSON  
20

MARTYR:  
ABINADI &  
JOSEPH  
SMITH  
PARALLELED

FOR OUR DAY

## “YOU THIRST FOR BLOOD”

“General Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be; and he asked them to give him their honest opinion on the subject. The reply was,

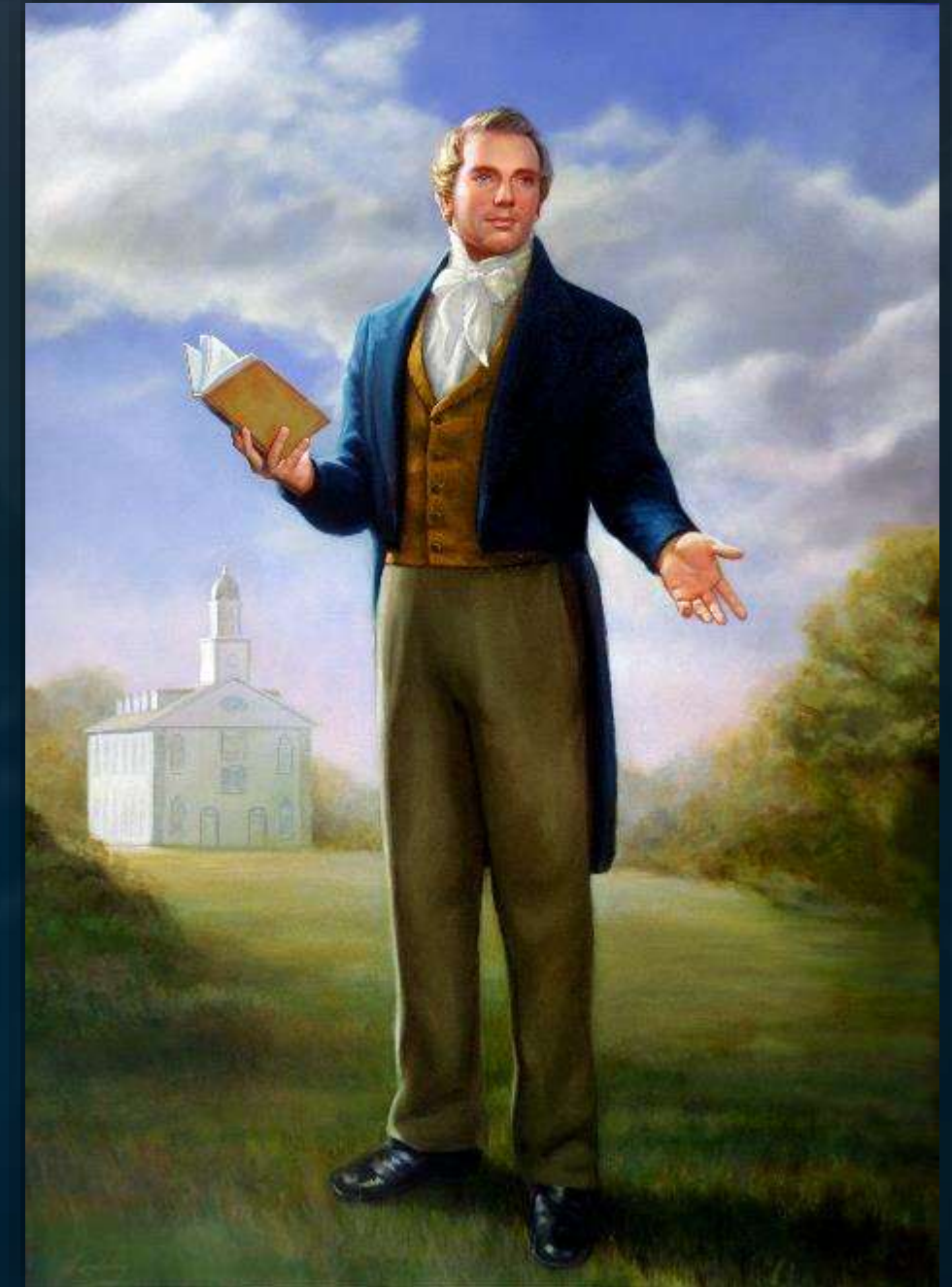
“No sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions.’

“To which Joseph replied,

“‘Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but **I can see what is in your hearts**, and will tell you what I see. I can see you **thirst for blood**, and nothing but **my blood** will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself . . .’”

*Millennial Star 24:358*

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LESSON  
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MARTYR:  
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FOR OUR DAY

## “SCENES OF BLOOD & SORROW”

“. . . and inasmuch as you and the people thirst for blood, I **prophecy**, in the name of the Lord, that you shall witness scenes of **blood** and **sorrow** to your entire satisfaction. You souls shall be perfectly **satiated with blood**, and many of you who are now present shall have an opportunity to face the **cannon’s mouth** from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with **regret** and **sorrow** because of the scenes of **desolation** and **distress** that **await** them. They shall seek for peace, and shall **not** be able to **find** it. Gentlemen, you will find what I have told you to be true.”

*Millennial Star 24:358*

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# BONES “BLEACH ON THE PRAIRIE”

“Some of the brethren thought it was best to apostatize, because the spirit of cursing was with men who had been driven from Missouri by mob violence. Yet every word that they prophesied has been fulfilled. They prophesied that the **bones** of many of those **murderers** should **bleach** on the **prairie**, and that **birds** should **pick** out their **eyes**, and **beasts** devour their **flesh**. Men who have traversed the plains of Mexico, California, Nebraska, and Kansas, have often seen the fulfilment of that prophecy in the most marvellous [*sic*] manner. We have **seen** their **names** upon trees, on the heads of old trunks, and bits of boards; the names of men that I knew, and I knew just as well, in the Kirtland Temple, what would be their **fate**, as I know now.”

*George A. Smith, Journal of Discourses 2:216*

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## “BONES OF HUNDREDS”

“I will tell you another prophecy of Joseph’s, of which both Jews and Gentiles are my witnesses. Joseph said that the **bones** of **hundreds** of the Missouri and Illinois **mobocrats**, who drove the Saints from those States, should **bleach** on the **plains**, and their **flesh** should be **meat** for **wolves**. Are you witnesses to that, in coming over the Plains? Yes, hundreds and **hundreds** of those characters that started to go to the gold mines, their flesh was meat for the wolves, and their bones are there bleaching today, so far as they have not been buried, or entirely rotted away. That is another **prophecy** of **Joseph’s**.”

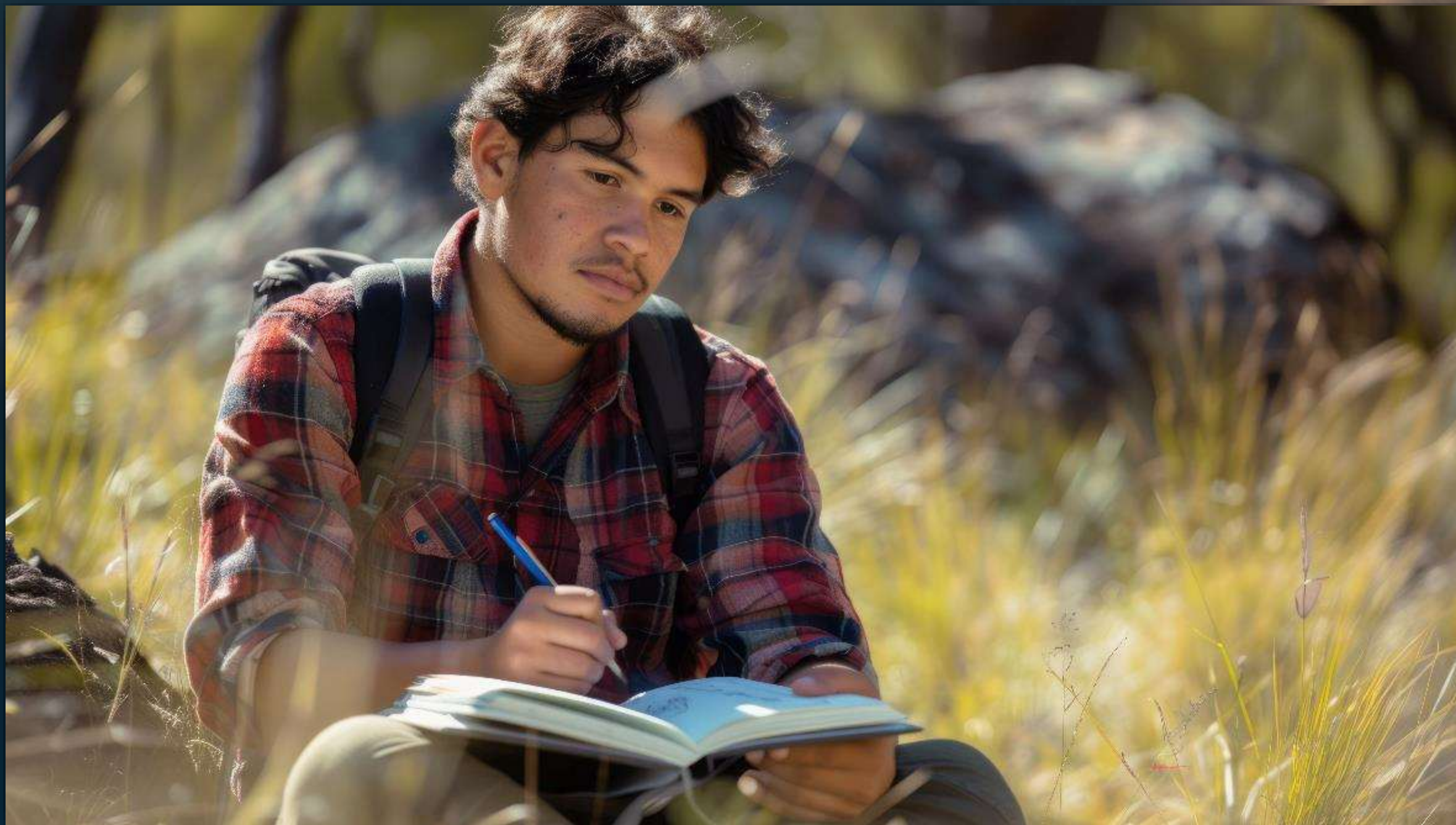
*Brigham Young, Journal of Discourses 8:357*

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HOW LOYAL ARE YOU AND I  
TO THE PROPHET JOSEPH SMITH?

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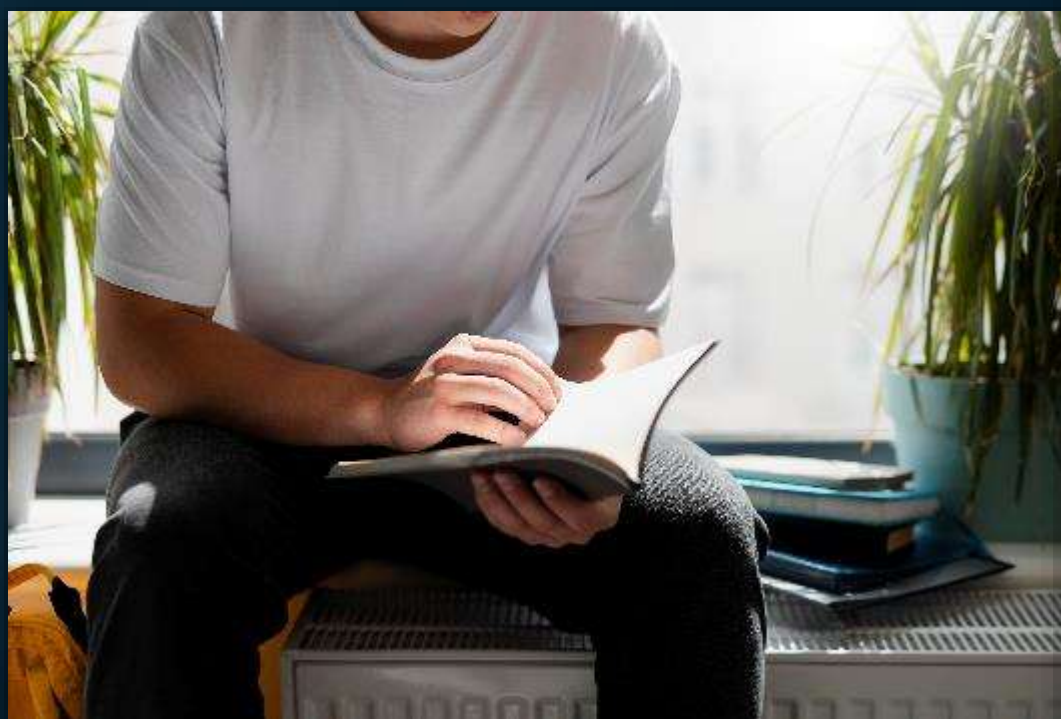
# WHAT IS OUR REACTION?

*Do we apologize for alleged weaknesses?*

*Do we rejoice in a more “humanized” Prophet?*

*Do we turn a blind eye to the battle?*

*Or do we rise up and defend his name?*



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HOW FAR ARE WE WILLING TO SACRIFICE OUR TIME & TALENTS  
TO DEFEND THE PROPHET & UPHOLD THE RESTORATION?

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## JOSEPH SMITH'S DREAM

“... [I] related a dream which I had a short time since. I thought I was riding out in my carriage, and my guardian angel was along with me. We went past the Temple, and had not gone much further before we espied **two large snakes** so fast locked together that neither of them had any power. I inquired of my guide what I was to understand by that. He answered, ‘Those snakes represent **Dr. Foster and Chauncey L. Higbee**. They are your enemies and desire to destroy you; but you see they are so fast locked together that they have no power of themselves to hurt you.’

“I then thought I was riding up Mulholland street, but my guardian angel was not along with me. On arriving at the prairie, I was overtaken and seized by William and Wilson Law and others, saying, ‘Ah! ah! we have got you at last! We will secure you and put you in a safe place!’ and, without any ceremony dragged me out of my carriage, tied my hands behind me, and **threw me into a deep, dry pit**, where I remained in a perfectly **helpless** condition, and they went away.”

*Joseph Smith, History of the Church 6:462*

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## JUSTICE FOR JOSEPH'S ENEMIES

"While struggling to get out, I heard **Wilson Law screaming** for help hard by. I managed to unloose myself so as to make a spring, when I caught hold of some grass which grew at the edge of the pit.

"I looked out of the pit and saw Wilson Law at a little distances attacked by **ferocious wild beasts**, and heard him cry out, 'Oh! Brother Joseph, come and save me!' I replied, 'I cannot, for you have put me into this deep pit.'

"On looking out another way, I saw **William Law** with outstretched tongue, blue in the face, and the green **poison** forced out of his mouth, caused by the coiling of a **large snake** around his body. It had also grabbed him by the arm, a little above the elbow, ready to devour him. He cried out in the intensity of his agony, 'Oh, Brother Joseph, Brother Joseph, come and save me, or I die!' also replied to him, '**I cannot**, William; I would willingly, but **you** have **tied** me and put me in this **pit**, and I am **powerless** to help you or liberate myself.'

"In a short time after my guide came and said aloud, 'Joseph, Joseph, what are you doing there?' I replied, 'My enemies fell upon me, bound me and threw me in.' He then took me by the hand, drew me out of the pit, set me free, and we went away rejoicing."

*Joseph Smith, History of the Church 6:462*

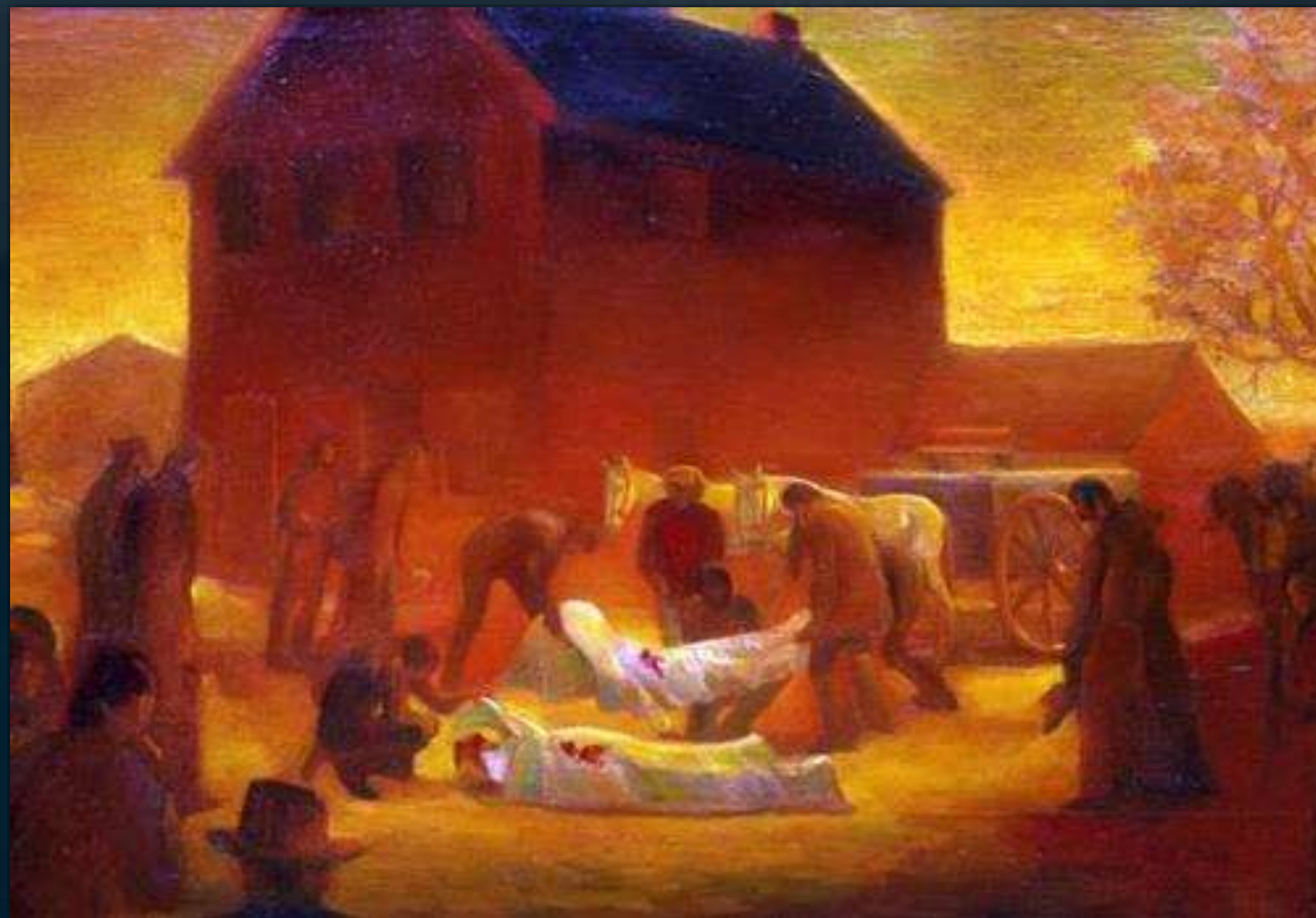
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# JUNE 27<sup>TH</sup>: A DAY OF FASTING AND PRAYER

“27th Day of PRAYER & FASTING. One year ago this day the Prophet Joseph & Patriarch Hyrum Smith were martyred. I **appointed** this day **throughout the churches** in this land as a **day of prayer & fasting**. I arose in the morning & fasted through the day. Spent a part of the day in prayer & a part of it in writing.”



*Journal of Wilford Woodruff, June 27, 1845 (spelling corrected)*

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FOR OUR DAY

# MILLENNIAL FEAST DAY FOR JOSEPH & HYRUM

“Our curiosity excited us to inquire, what day they celebrated? To which the guide replied, **This is the Feast-day of the Lord to JOSEPH AND HYRUM SMITH**, for being martyred for the truth, held **yearly** on the 7th day of the fourth month, throughout **all the tribes of Israel.**”

*Parley P. Pratt, “A Vision. One Hundred Years Hence 1845-1945,” Millennial Star 6:140-142*

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LESSON  
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## “TRIUMPH OF KINGS”—HOLIDAY OF ETERNITY!

“Flesh and blood **cannot comprehend** the **greatness** of the scene; the worthy of the earth, with **Adam** at their head; the **martyrs** of the different dispensations, with **Abel** at their head; and honorable men from **other worlds** composed an assemblage of majesty, dignity, and ‘divinity’ . . . This was a **feast-day** for truth! This was the **reward** of integrity!—This was the **triumph** of ‘kings and priests,’ unto God, and was a **holiday** of eternity! Who could be happier than he that was among the holy throng? No one . . .”



*Parley P. Pratt, “A Vision. One Hundred Years Hence 1845-1945,” Millennial Star 6:140-142*

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# MORONI VISITED WASHINGTON & COLUMBUS

“... [The Angel Moroni] **presides** over the destinies of America, and feels a lively interest in all our doings. He was in the camp of **Washington**; and, by an invisible hand, led on our fathers to conquest and victory . . . This same angel was with **Columbus**, and gave him deep **impressions**, by **dreams** and **by visions**, respecting this New World . . . the angel of God helped him—was with him on the stormy deep, calmed the troubled elements, and guided his frail vessel to the desired haven.”

*Orson Hyde, Journal of Discourses 6:368-369*

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# PUNISHMENT FOR PERSECUTING SAINTS

“Under the guardianship of this same angel, or Prince of America, have the United States grown, increased, and flourished . . . But **since the Prophets have been slain, the Saints persecuted**, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the **future destiny** of this highly-favored country?”

*Orson Hyde, Journal of Discourses 6:368-369*

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# HEAVY CONSEQUENCES FOR AMERICA

“... the guardian angel of these United States **fly to a remote distance** from their borders, and the **anger** of the Almighty wax **hot** against them in causing them to drink from the cup of **bitterness** and **division**, and the very **dregs**, stirred up by the hands of foreign powers, in a manner **more cruel and fierce** than the enemies of the Saints in the day of their greatest distress and anguish . . .”

*Orson Hyde, Journal of Discourses 6:368-369*

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# CONSTITUTION RESTORED AFTER MARTYR'S BLOOD IS ATONED FOR

“... and all this because they laid not to heart the **martyrdom of the Saints and Prophets** . . . **When Justice is satisfied, and the blood of martyrs atoned for**, the guardian angel of America will **return to his station**, resume his charge, and **restore the Constitution** of our country to the respect and veneration of the people . . .”

*Orson Hyde, Journal of Discourses 6:368-369*

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LESSON  
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## “EARTH MUST ATONE”

“2. To stand as an **equivalent**; to make **reparation, amends** or **satisfaction** for an offense or a crime, by which **reconciliation** is procured between the offended and offending parties.

“3. To atone for, to make **compensation** or amends.”  
(Webster’s 1828 Dictionary)

“Sacrifice brings forth the blessings of heaven; **Earth must atone** for the blood of that man.” (lyrics to hymn “Praise to the Man”)



LESSON  
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FOR OUR DAY

# AN EXACTLY OPPOSITE CHURCH?

“... the future of Mormonism is bright. We are on a bridge. . . . Change comes slowly in the Church, but to those seeking to find miracles, the **changes** over the past **fifty years** have been **monumental**. . . . We will **become a church known for exactly the opposite reasons it was known for in the nineteenth century.**”

*Margaret Young, “The Future Of Mormonism (The Next Five Years),” The Welcome Table, August 5, 2015*

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# PROPHESIED AWAKING OF “JOSEPH’S BOYS”

“At present the Prophet Joseph's boys lay apparently in a state of **slumber**, everything seems to be perfectly calm with them, but by and by God will **wake** them up, and they will **roar** like the thunders of Mount Sinai.

“There is **much work** to be done . . . God is not asleep, and He will **wake** up our **children** and they will **bear off this kingdom** to the nations of the earth, and will **bear testimony** to the truth of this work, and of the **integrity** and **true character** of Joseph, and Hyrum, and Brigham, of Heber, and Jedediah, and the Twelve, and of thousands of others.”



*Heber C. Kimball, Journal of Discourses 4:6*

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# ARE YOU PREPARED FOR THE FUTURE?

“There are **trying times ahead** of you, do you not begin to feel and see them?

“If you do not, I say you are **asleep.**”



*Heber C. Kimball, Journal of Discourses 4:6*

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