

D&C#33 President Brigham Young Leads the Saints

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I. Introduction

Words are inadequate to express the grief the Saints felt when they learned of the death of their beloved prophet and his brother, Hyrum. Those in Carthage, Illinois, braced themselves for reprisal, however, none was forthcoming.

The loss to Mother Smith must have been almost unbearable. She lost two of her sons on the same day. Little more than a month later, she lost a third son, Samuel.

John Taylor states,

"Samuel H. Smith, brother to Joseph and Hyrum, was the first brother I saw after the outrage; I am not sure whether he took [had received] the news or not; he lived at the time in Plymouth, Hancock county, and was on his way to Carthage to see his brothers, when he was met by some of the troops, or rather mob, that had been dismissed by the governor, and who were on their way home. On learning that he was Joseph Smith's brother they sought to kill him, but he escaped, and fled into the woods, where he was chased for a length of time by them; but, after severe fatigue, and much danger and excitement, he succeeded in escaping, and came to Carthage. He was on horseback when he arrived, and was not only very much tired with the fatigue and excitement of the chase, but was also very much distressed in feelings on account of the death of his brothers. These things produced a fever, which laid the foundation for his

death, which took place on the 30th of July. Thus another of the brothers fell a victim, although not directly, but indirectly to this infernal mob." (*History of the Church*, Vol. 7. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 110-111).

Milton V. Backman, Jr. states,

"A dominant theme in the writings of Nauvoo Saints was their response to this tragedy. When news reached Nauvoo on June 28th that Joseph and Hyrum had been murdered they were 'thunderstruck.' 'Such mourning and lamentation was seldom...heard on earth,' Sarah Leavitt observed. 'I cannot describe the sorrow the Church was thrown into' at that time. Sarah Rich added. 'Men, women, and children wept and cried aloud when the news came in that our brethren were killed. And George Morris recalled that he was working in William Law's brickyard when he heard that Joseph and Hyrum had been murdered. Their bodies were brought into the city that afternoon, he continued. 'A procession was formed on Mulholland Street to receive them and escort them through the city to the Mansion House, Joseph's residence. Many thousands of people assembled and such a time of mourning I never witnessed neither before nor since.'

"According to Sarah Rich, 'The next day after their bodies were prepared for burial and placed in their coffins, they were placed, side by side, in the hall of the Mansion House, where the brethren and sisters and children could pass through and look upon their peaceful faces. Thousands came from all quarters to take a last look; and steamboats loaded with strangers came from Burlington, Quincy and many other communities, to look upon their dead bodies.'" (*People and Power of Nauvoo: Themes From The Nauvoo Experience*. Salt Lake City: Greg Kofford Books, 2002, 93-94).

Barbara Hands Bernauer states,

"The need at this time for guarding the bodies was present in the minds of many. A reward had been offered for the return of Joseph to Missouri authorities for high treason--alive or dead--and the threat of this happening was taken quite seriously. The fear that the bodies would be stolen, whether for desecration by enemies or for the reward, prompted a fake public burial held on Saturday, June 29th.

Two sets of coffins were prepared, one with a hinged glass cover over the face that fitted into another plain coffin. After the public viewing, a small group of men removed the bodies and substituted sand and gravel, nailing the boxes shut.

"The bodies were hidden in a room in the Mansion House during the public burial. After the public ceremonies, the sand and gravel filled coffins were placed in a vault/cave near the Temple. However, something still had to be done to give the brothers burial, albeit a temporary one.

"About midnight the same small group of trusted men removed the bodies from their hiding place, and prepared them again, this time for a real burial...The coffins were carried from the Mansion House, across the street south a short distance towards the Nauvoo House which was under construction. They were buried in secret within the unfinished area inside the walls of the Nauvoo House, while the storm gathered its force.

"On January 28, 1928, the reburial of Joseph and Hyrum Smith [occurred and] laid to rest not only the remains of the murdered Mormon leaders for the last time, but also all speculation that had arisen as to their location for over eighty-three years." (Barbara Hands Bernauer. "Still "Side By Side: The Final Burial of Joseph and Hyrum Smith," in *John Whitmer Historical Association Journal*, Volume 11, 1991, [Second Edition 2001), 1-2).

II. The Prophet Joseph Smith Gave the Twelve the Keys of the Kingdom and Taught the Principles of Succession in the Presidency

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...[I]n Nauvoo in the winter of 1843-44, the Prophet Joseph Smith spent several days giving the Quorum of the Twelve their temple endowments and teaching them about their responsibilities. He told the Twelve that he had been concerned that he would soon die without having bestowed the keys of the kingdom on others." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 191).

Wilford Woodruff, a member of the Quorum of the Twelve Apostles, recalled the words [spoken by]...the Prophet Joseph,

"Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthood and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and Kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and Kingdom of God before heaven and earth, and before God, angels and men." (*Messages of the First Presidency*, Vol. 3. Compiled by James R. Clark. Salt Lake City: Bookcraft, 1966, 134).

Milton V. Backman Jr. reports,

"While sitting in a railway station in Boston, Massachusetts, with Wilford Woodruff on 27 June 1844, Brigham Young became sorrowful and 'felt a heavy depression of spirit.' At the time he did not understand the reason for his despondency: and even on 9 July, nearly two weeks later, he dismissed the report, assuming that it was just another vicious rumor. He did not comprehend the tragedy of Carthage until almost three weeks following the martyrdom when he read a letter on 16 July that described in some detail the murder of the Prophet and Patriarch. The first thing he thought of was whether Joseph had taken the keys of the kingdom with him. but as he and his companion, Orson Pratt, leaned back on their chairs and pondered the loss of a dear prophet and friend, Brigham Young slapped his knee and said, 'The keys of the kingdom are right here with the Church. That recognition of authority and leadership was unitedly embraced by nine of the Twelve Apostles, the nine who met as a quorum in Manchester, England in April 1841.

"Although Brigham Young and other apostles had received from Joseph knowledge, authority, keys, and the charge 'to bear the kingdom,' before some of them left Nauvoo in early April 1844 to serve in the mission field, they undoubtedly did not realize the full significance of these blessings and responsibilities. They probably did not even imagine that within months the Prophet would be killed and they

would be responsible to continue the program restored by the Prophet Joseph Smith." (*People and Power of Nauvoo: Themes From The Nauvoo Experience*. Salt Lake City: Greg Kofford Books, 2002, 97, 102).

Doctrine and Covenants 107:22-24

22 Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

23 The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of the Church in all the world--thus differing from other officers in the church in the duties of their calling.

24 And they form a quorum, equal in authority and power to the three presidents previously mentioned.

Andrew C. Skinner states,

"The Church of Jesus Christ in this last dispensation includes a quorum of twelve apostles, as did the ancient Church, for which Jesus chose from among his disciples; twelve whom he named apostles (New Testament, Luke 6:13) and sent them forth to be his witnesses and leaders after his ascension (Act 1:2-6). This body regulates the affairs of God's kingdom on earth under the direction of three presiding high priests, also ordained apostles, who form the [Quorum of] the First Presidency. As they did in Jesus' day, the modern apostles and the First Presidency hold the keys of the priesthood--the controlling authority of the Church delegated by God to men on earth (D&C 107:33, 35; compare John 15:16).

Doctrine and Covenants 107: 33, 35

33 The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

35 The Twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews.

Andrew C. Skinner states,

"The senior apostle is the president of the Church, the only individual authorized to exercise all priesthood keys at one time (D&C 132:7: "there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred..."). He and two counselors [more as needed] form the First Presidency, the supreme governing body or presiding quorum over the whole Church. It is separate and apart from the Quorum of the Twelve Apostles, though the latter is designated as a body or quorum equal in authority and power to the First Presidency (D&C 107:22-24)." (*Encyclopedia of Latter-day Saint History*. Edited by Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowar. Salt Lake City: Deseret Book Co., 2000, 36).

*Why is it important to understand the relationship between the First Presidency and the Twelve Apostles?

Harold B. Lee states,

"The Prophet Joseph Smith declared that 'where the presidency is not, there is no First Presidency.' Immediately following the death of a President, the next ranking body, the Quorum of the Twelve Apostles, becomes the presiding authority, with the President of the Twelve automatically becoming the acting President of the Church until a President of the Church is officially ordained and sustained in his office." ("The Day in Which We Live," in *Improvement Era*, June 1970, 28).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"Additional Information on succession in the Presidency of the Church:

- "1. A man who has been foreordained to preside one day over the Church is called by revelation to be a member of the Quorum of the Twelve Apostles.

- "2. He is trained for his future calling through his association with members of the Quorum and the First Presidency and through his assignments. As he outlives other members of the Quorum, he advances in seniority until he is President of the Quorum of the Twelve and only the President of the Church has been an Apostle longer than he has.
- "3. When a President of the Church dies, the First Presidency is dissolved. Counselors in the First Presidency return to their places in the Quorum of the Twelve (if they were members of the quorum). The Quorum of the Twelve becomes the presiding quorum in the Church. The President of the Twelve becomes the presiding authority in the Church.
- "4. Members of the Twelve assemble in the temple in a spirit of fasting and prayer. Guided by revelation, they come to a unanimous decision regarding the reorganization of the First Presidency. In accordance with this decision, they sustain the senior member of the Twelve as the President of the Church. They then lay their hands upon his head and ordain him and set him apart as President of the Church.

Harold B. Lee adds,

"Each apostle so ordained under the hands of the President of the Church, who holds the keys of the kingdom of God in concert with all other ordained apostles, has given to him the priesthood authority necessary to hold every position in the Church, even to a position of presidency over the Church. If he were called by the presiding authority and sustained by a vote of constituent assembly of the membership of the Church." ("The Day in Which We Live," in *Improvement Era*, June 1970, 28).

- "5. The new President chooses two men (usually members of the Quorum of the Twelve) to be his counselors.
- "6. Vacancies in the Quorum of the Twelve caused by the reorganization of the Presidency are filled." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 195).

The following is provided so that members and non-members may understand the process by which the Lord selects, by revelation, the individual who will serve as His Prophet and President of His Church upon the earth.

III. After Joseph Smith's Martyrdom, the Twelve Presided Over the Church Until Brigham Young was Sustained as Prophet

All that we have previously noted regarding the succession of a prophet was mostly unknown to the leaders and saints in Nauvoo in August, 1844. The Saints had sections of the Doctrine and Covenants for guidance and direction. More importantly, Joseph Smith had previously conferred the power and authority, he held, upon the shoulders of the Twelve Apostles. Brigham Young, as the Senior member of the Twelve, was the Quorum's President. In the absence of the Prophet Joseph, he was to take charge of the Church.

Needless to say, it was a difficult time. The only prophet the Church had known had been Joseph Smith. He and his brother, Hyrum, had just been martyred. The community was in mourning and needed direction from their leaders. Into the middle of these circumstances, on August 3, 1844, Sidney Rigdon returned to Nauvoo. Sidney was well-known to the members of the Church and was popular with many of the members. He had a proposal for the Saints to consider.

Church History in the Fulness of Times states,

"The arrival of most of the Apostles on 6 August was none too soon. A crisis had arisen as to who should lead the Church, and Willard Richards had nearly worn himself out trying to keep the Saints united. On Saturday 3 August, Sidney Rigdon had returned from his self-imposed exile in Pittsburgh, Pennsylvania, where he had moved contrary to revelation (D&C 124:108-109). Sidney returned with the expectation of taking over the Church. Not all the Saints in Nauvoo realized that the Prophet had lost confidence in his first counselor quite a while before the Martyrdom.

"Sidney avoided meeting with the four Apostles who were already in Nauvoo, choosing instead to speak to the assembled Saints at the grove on Sunday, 4 August. He asserted that he had received a vision...At the meeting, Sidney asked William Marks, Nauvoo stake president, who

sympathized with Sidney's claims, to call a meeting on 6 August to sustain a new leader. President Marks changed the meeting to Thursday, 8 August which proved providential since the remainder the Twelve did not arrive until the evening of 6 August.

"Sidney also met with William Marks and Emma Smith in Joseph Smith's home in order to appoint a trustee-in-trust for the Church. Emma wanted this done quickly to prevent the lost of personal and Church property that was in Joseph Smith's name. Parley P. Pratt came into the meeting and immediately protested the move...The meeting broke up without any decision being made.

"On Monday, 5 August, Sidney Rigdon finally met with the Apostles who were in Nauvoo. He declared, "Gentlemen, you're all used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way...everything is in confusion, you can do nothing;...a guardian must be appointed.

"Elder George A. Smith said, "Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united;...There is no occasion to be alarmed. President Rigdon is inspiring fears there are no grounds for.

"Under such circumstances the arrival for the Twelve from the East on the evening of 6 August was timely. They met the next morning in the home of John Taylor and rejoiced to be together again...Brigham Young took firm control of the meeting. After a discussion...he announced there would be another meeting at 4:00 P.M., to be attended by the Apostles, the Nauvoo high council, and high priests, to discuss the claims made to the Saints the previous Sunday.

"At the meeting, Sidney Rigdon was invited to make a statement about his vision and revelations. [He did so.]

Brigham Young then...spoke, "I do not care who leads the church...but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject...

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between

Joseph and the Twelve in this world or in the world to come.

"How often Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.

"President Young then designed Tuesday, 13 August as a special conference in which the people would be organized in a solemn assembly to vote on the matter. The next morning, however, the Apostles met privately and, 'in consequence of some excitement among the people and a dispositions by some spirits to try to divide the Church,' decided to hold the solemn assembly that afternoon [8 August 1844], rather than wait until the following Tuesday." (*Church History In The Fulness Of Times*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989, 289-291).

Thursday, August 8 1844, was a important day in Church history. The members of the Church had gathered in the spirit of prayer and fasting to consider who would lead the Church. Would it be Sidney Rigdon or the Apostles of the Church?

Church History In The Fulness of Times continues,

"A prayer meeting was held [August 8, 1844]...at ten o'clock [in the morning] in the grove, according to the arrangements of William Marks. Sidney Rigdon spoke for an hour and a half about his desires to be the guardian of the Church, but he awakened no emotion and said nothing that marked him as the true leader. Brigham Young, who arrived after the meeting started, also spoke; his remarks were short. He told the audience that he would rather have spent a month mourning the dead Prophet than so quickly attend to the business of appointing a new shepherd. While he was speaking, he was miraculously transfigured before the people." (*Church History In The Fulness Of Times*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989, 291).

The following are a sample of the witnesses given by those who were present at the meeting:

"Mary Winters: 'I was at the grand meeting when the mantle of Brother Joseph rested upon Brother Brigham until his whole being seemed changed and his voice was like that of the Prophet. The people around me [rose] to their feet to get a better chance to hear and see; I and my little companion of the day, Julia Felsaw, being small of stature, stood upon the benches that we, too, might behold the wonderful transformation; and I know from that time on, the power of that change remained with Brother Brigham Young as long as he lived on the earth. The faithful and honest-hearted were quick to discern the right and took up the armor of the gospel anew, rallied round the faithful Brigham, whose rightful leadership had been plainly shown to them, and went to work with renewed zeal to whatever he pointed out to do.

"Heber C. Kimball: 'In a grove some little distance east of the temple...I was among that number that was obliged to stand, it being impossible for half of the congregation to be seated...I can bear witness, with hundreds of others who stood that day under the sound of Brigham voice, of the wonderful and startling effect it had upon us. If Joseph had risen from the dead and stood before them, it could hardly have made a deeper or more lasting impression. It was the very voice of Joseph himself. And surely it was a most powerful and convincing testimony to them that he was the man, instead of Sidney Rigdon, that was destined to become the 'great leader,' and upon whose shoulders the mantle of Joseph had fallen.

"Eliza Westover: 'The question was a general one, 'What shall we do without a leader and prophet?' I was fifteen years old and felt so sad. I was to the meeting when Sidney Rigdon declared himself our true prophet and leader. Very few responded to the call. I am happy to say none of my father's family felt that he was. Soon after, President Young came from the east where he was on a mission. I was to the meeting when he said he was our prophet and seer. When he spoke it was in Brother Joseph's voice. I gave a jump off my seat and said, 'Our prophet has come to life. We have our president back.'

"I looked up and there stood Brother Joseph just as plain as I ever saw him alive. For a minute I heard Brother Joseph's voice and saw his features; then a mist seemed to

pass from Brother Brigham's face and got up; then there stood Brother Brigham talking to us.

"Hundred saw the same thing that I did, but not all that were present." (Mark L. McConkie. *Remembering Joseph: Personal Recollections of Those Who Knew the Prophet Joseph Smith*. Salt Lake City: Deseret Book Co., 2003, 420, 422-423).

Church History In The Fulness of Times states,

"The Saints were dismissed and they returned again at 2 P.M...Brigham Young spoke frankly about the proposed guardianship of Sidney Rigdon and his alienation from Joseph Smith during the previous two years. He boldly prophesied, 'All that want to draw away a party from the church after them, let them do it if they can, but they will not prosper.

"President Young continued,...If the people want President Rigdon to lead them they may have him; but I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world.

"Following President Young's two-hour speech, talks were delivered by Amasa Lyman, William W. Phelps, and Parley P. Pratt; each eloquently contended for the authority of the Twelve.

"[In accordance with President Rigdon's desire the proposal was made], 'Does the church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?' The vote was then taken, and all hands went up. Brigham then asked, 'If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner.' No hands went up...Once more the Church had a presidency--The Quorum of the Twelve Apostles--with Brigham Young as their president." (*Church History In The Fulness Of Times*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989, 292-293).

Note: "The Quorum of the Twelve, with Brigham Young as President of the quorum, presided over the Church for three and one-half years. On 27 December, 1847, the First Presidency was formally organized with Brigham Young as the

President." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*, [1999], 192).

IV. Before Leaving Nauvoo, the Saints Received Temple Ordinances

Carter E. Grant states,

"After the Prophet's martyrdom, apostate factions arose, offering alluring inducements to any dissatisfied or weak-hearted members of the Church. Among those dissenters were Sidney Rigdon, William Marks, James J. Strong, William Smith, Zenos H. Gurley, Lyman Wight, Granville Hendrick, Alpheus Cutler, Gladden Bishop, and others." (*The Kingdom of God Restored*. Salt Lake City: Deseret Book Co., 1955, 327-328).

The focus of the Twelve, however, was on the completion of the Nauvoo Temple. Every effort was made to bring the work to conclusion.

Brigham Young states,

"A few months after the martyrdom of Joseph the Prophet, in the autumn and winter of 1844, we did much hard labor on the Nauvoo Temple, during which time it was difficult to get bread and other provisions for the workman to eat. I counseled the committee who had charge of the temple funds to deal out all the flour they had, and God would give them more; and they did so; and it was but a short time before Brother Toronto came and brought me twenty-five hundred dollars in gold." (Wilford Woodruff's *Journal*—February 8, 1857).

In October 1844, and continuing at intervals until June 1845, a trial was held regarding the murderers of Joseph and Hyrum. They were all acquitted. There was no hope for justice.

Carter E. Grant states,

"While the trial was in progress, January 1845, the Illinois legislature repealed the Nauvoo Charter, an act that took from the Saints their last hope of survival in the state of Illinois. The state attorney, Josiah Lamborn, who vigorously defended the Saints and their charter before

the state legislature, wrote to President Young in January 1845: 'I have always considered that your enemies have been prompted by political and religious prejudices, and by a desire for plunder by political and religious prejudices, and by a desire for plunder and blood, more than the common good. By the repeal of your charter, and by refusing all amendments and modifications, our legislature has given a kind of sanction to the barbarous manner in which you have been treated.'" (*The Kingdom of God Restored*. Salt Lake City: Deseret Book Co., 1955, 331-332).

The action by the state legislature in January 1845, and the acquittal of those the murderers of Joseph and Hyrum in June, 1845, sealed the fate of the Mormon in Illinois.

Carter E. Grant states,

"Throughout the fall and winter of 1845-46, whippings and home burnings in the agricultural districts around Nauvoo reached alarming proportions. Twenty-nine homes in one district were left a heap of ashes.

"The *Quincy Whig* newspaper published the following warning: 'It is a settled thing that the public sentiment of the State is against the Mormons, and it will be vain for them to contend against it; and to prevent bloodshed and the sacrifice of many lives on both sides, it is their duty to obey the public will, and leave the State as speedily as possible. That they will do this we will have a confident hope--and that too, before the last extreme is resorted to--that of force.

"A mass meeting, held September 22, 1845, at Warsaw, sent a committee to Nauvoo, demanding a written promise that the Mormons would leave Illinois at once. He [President Young] promised that if the inhabitants of Adams and Hancock Counties would allow the Saints to harvest their crops and prepare their outfits, they would be on the move just as soon as 'grass grows and water flows.' We 'will leave this country next spring, for some point so remote, that there will not need be any difficulty with the people and ourselves...He likewise requested their assistance in exchanging goods in exchange for property, at a fair price.'" (*The Kingdom of God Restored*. Salt Lake City: Deseret Book Co., 1955, 332-333).

There was no mercy and kindness toward the Saints. Satan continued to perpetrate his wickedness upon the Saints. Whippings, mobbing, and stealing by their neighbors continued unchecked.

The answer of the Saints to these indignities was that during the final winter of 1846, every available building was turned into a workshop as the Saints prepared for their departure.

For the Saints, preparation for the journey west and the completion of their temple occupied their every waking hour, and all their available energy.

Andrew Jenson states,

Sat. 27--[December 1845], During this month many of the Saints received their blessings and endowments in the Nauvoo Temple." (*Church Chronology: A Record of Important Events*. Compiled by Andrew Jenson. Salt Lake City: The Deseret News, 1898, [Second Edition, Revised and Enlarged, 1914], 28).

In January, 1846, the work in the temple continued:

"Friday, 2 January: Sixty-four persons received ordinances.

"Saturday, 3 January: One hundred and fourteen persons received their ordinances.

"Monday, 5 January: One hundred four persons received their endowments.

"Tuesday, 6 January: Ninety persons received ordinances.

"Wednesday, 7 January: One hundred twenty-one persons received ordinances.

"Thursday, 8 January: Eighty-one persons received ordinances." (*History of the Church*, Vol. 7. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 560-566).

Brigham Young states,

"Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours of sleep, upon an average, per day, and going home but once a week.

"Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance but in consequence of close application some of them have had to leave the Temple to rest and recruit their health." (*History of the Church*, Vol. 7. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 567).

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"Persecution against the Saints increased in January 1846. Early in February 1846, President Young announced that ordinances in the temple would cease so the Saints could leave Nauvoo. However, those who had not yet received the ordinances were not willing to depart." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*, [1999], 193).

Brigham Young recorded,

"Notwithstanding that I had announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have us stay here and continue the endowments until our way would be hedged up, and our enemies would intercept us. But I informed the brethren that this was not wise, and that we should build more Temples, and have further opportunities to receive the blessings of the Lord, as soon as the saints were prepared to receive them. In this Temple we have been abundantly rewarded, if we receive no more. I also informed the brethren that I was going to get my wagon started and be off. I walked some distance from the Temple supposing the crowd would disperse, but on returning I found the house filled to overflowing.

"Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received their ordinances." (*History of the Church*, Vol. 7. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 579).

*What can we learn from the Saints' eagerness to receive temple ordinances?

They understood the blessings and promises that would come to them as they received their temple ordinances. Facing a journey to the unknown, and knowing how much sacrifice and effort it had required to build the Nauvoo Temple, it is understandable that they want these special blessings, for themselves and their families, before departing on their journey.

*Why do you think it was so important that the Saints receive the temple ordinances before beginning their journey from Nauvoo?

With many of the Saints having been prepared spiritually by having received their temple ordinances, they were now better prepared for their journey west.

Brigham Young states,

"The main and only cause for our tarrying as long [in Nauvoo], was to give the brethren those blessings in the Temple for which they have labored so diligently and faithfully to build, and as soon as it was prepared we labored incessantly almost night and day to wait on them until a few days prior to our departure.

"Between December 10, 1845, and late January 1846, the Quorum of the Twelve supervised three weeks of intensive temple ordinance work in which at least 5,200 members received their endowments." (Richard L. Bennett. "Line upon Line, Precept upon Precept: Reflections on the 1877 Commencement of the Performance of Endowments and Sealings for the Dead," in *BYU Studies Quarterly*, Vol. 44/Issue 3, Article 4, 46-47).

V. The Saints Experienced Trials and Miracles as They Began Journeying West

What must it have meant for the Saints to once again leave their homes? Faithfully, they closed the doors of their homes, and got into their wagons or on foot, and left behind their beautiful temple and the city they had built. It must have been heart wrenching. For some, it was their first time. For others, they had done it before. Some had done it many times before. They had left New York, Ohio, Missouri, and now Illinois. All they ever wanted was to worship God according to their own consciences and to live in peace with their neighbors. Was that too much to ask? Surely there was a place where they could settle and no one would disturb them. For now, they were committed to follow their leaders, and to look forward as they waited to cross the Mississippi river. It was February 4, 1846. It was cold. It was in the middle of winter.

Our Heritage states,

"The perils of their journey began early when an ox kicked a hole in a boat carrying a number of Saints and the boat sank. One observer saw the unfortunate passengers hanging on to feather beds, sticks of wood, 'lumber or anything they could get hold of and were tossed and sported on the water at the mercy of the cold and unrelenting waves...Some climbed on the top of the wagon which did not go quite under and were more comfortable while the cows and oxen on board were seen swimming to the shore from whence they came.' Finally all the people were pulled onto the boats and brought to the other side." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 70).

Another experience occurred in early February at Sugar Creek, approximately seven miles from Nauvoo on the Iowa side of the Mississippi River. This event highlights that even in faced of tragedy, miracles still occur. Even as the Saints faced difficult conditions, the miracle of birth was present. It served as a reminder to all that despite difficult challenges, life goes on. A brighter day was ahead.

Eliza R. Snow recorded,

"...I was informed that on the first night of the encampment nine children were born into the world, and from that time, as we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons--in rain-storms and in snow-storms. I heard of one birth which occurred under the rude shelter of a hut, the sides of which were formed of blankets fastened to poles stuck in the ground, with a bark roof through which the rain was dripping. Kind sisters stood holding dishes to catch the water as it fell, thus protecting the new-comer and its mother from a shower-bath..

"Let it be remembered that the mothers of those wilderness-born babes were not...accustomed to roam the forest and brave the storm and tempest...Most of them were born and educated in the Eastern Stakes--had there embraced the gospel as taught by Jesus and his apostles, and, for the sake of their religion had gathered with the saints, and under trying circumstances had assisted, by their faith, patience, and energies, in making Nauvoo what its name indicates, 'the beautiful.' There they had lovely homes, decorated with flowers and enriched with choice fruit trees, just beginning to yield plentifully.

"To these homes...they had just bade a final adieu, and with what little of their substance could be packed into one, two, and in some instances, three wagons, had started out, desertward, for--where? To this question the only response at the time was, God knows." (in Edward W. Tullidge. *The Women of Mormondom*. New York: 1877, [Photo Lithographic Reprint, 1957], 307-308).

*What impresses you about the Saints in this account?

I cannot even imagine the challenges and hardships to which they were subjected. And yet, they bore it well. They did not focus on the past, but looked forward to the future. Having little knowledge regarding their ultimate destination, they trusted the Lord and in his leaders. Someday it would be different, but for now they just had to make the best of their humble circumstances.

Our Heritage states,

"Two weeks after the first crossing, the river froze over for a time. Though the ice was slippery, it supported wagons and teams and made the crossing easier. But the cold weather caused much suffering as the Saints plodded through the snow. In the encampment at Sugar Creek on the other side of the river, a steady wind blew snow that fell to a depth of almost eight inches. Then a thaw caused the ground to become muddy. Around, above, and below, the elements combined to produce a miserable environment for the 2,000 Saints huddled in tents, wagons, and hastily erected shelters while they waited for the command to continue on.

"The most difficult part of the journey was the early stage through Iowa. Hosea Stout recorded that he 'prepared for the night by erecting a temporary tent out of bed clothes. At this time my wife was hardly able to sit up and my little son was sick with a very high fever and would not even notice anything that was going on. Many other Saints also suffered greatly." (*Our Heritage*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 70).

During a visit in September, 1846, Colonel Thomas L. Kane visited the city of Nauvoo. He described both its beauty and its emptiness. At that time, there were camped along the river bottoms, on the Iowa side of the Mississippi River, the remaining five or six hundred inhabitants of the city. He left this description.

Thomas L. Kane states,

"Dreadful, indeed, was the suffering of these forsaken beings' bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospitals, nor poor houses, nor friends to offer them any. They could not satisfy the feeble cravings of their sick, they had not bread to quiet the fractious hunger-cries of their children. Mother and babes, daughters and grand parents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sic shiver of fever was searching to the marrow.

"These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846." (James E. Little. *From Kirtland to Salt Lake City*. Salt Lake City: The Juvenile Instructor Office, 1890, [Reprint, Archive Publishers, Grantsville, Utah, 2000], 73).

Brigham Young upon learning of the state of the poor and destitute who remaining in Nauvoo, having only made it across the Mississippi River to the Iowa side, sent a advanced wagon group back to rescue the last survivors of Nauvoo. They will become known as "The Poor Camp."

James E. Little states,

"A few days after Col. Kane's visit to Nauvoo and the camp of sickness and death on the west side of the river, a number of wagons arrived from the advanced camp of the Saints for the deliverance of this forlorn remnant." (James E. Little. *From Kirtland to Salt Lake City*. Salt Lake City: The Juvenile Instructor Office, 1890, [Reprint, Archive Publishers, Grantsville, Utah, 2000], 74).

Thomas Bullock was extremely ill. He and his family were among the last residents of Nauvoo. He recorded in his "Poor Camp Journal, 1846," one of the miracles that the camp experienced prior to their departure. Why now this miracle occurred now and not sooner, may be that the five to six hundred members were now beginning a trek that will take them across the Iowa before they will join the main body of the Saints. It will be an arduous journey.

Thomas Bullock states,

"Friday 9 October 1846--This morning we had direct manifestation of the mercy & goodness of God, in a miracle being performed in Camp. A large, or rather several large flocks of Quails, flew into Camp. Some fell on the Wagons--some under--some on the Breakfast tables. The boys & brethren ran about after them & caught them alive with their hands. Men who were not in the Church marveled at the sight. The brethren & sisters praised God & glorified his name, that what was showered down upon the Children of Israel in the wilderness is manifested unto us in our persecution. The boys caught about 20 alive & as to the number that were killed--every man woman & child had quails

to eat for their dinner. After dinner the flocks increased in size. Captain Allen ord[er]ed the brethren not to kill when they had eaten & were satisfied. A Steam boat passed down within 5 or 6 rods [a rod = 16.5 feet or 5.03 meters] of our Wagons at the time we were catching the Quails with our hands. Not a gun was afterward fired & the Quails flew toward the camp. Many alighted in it, then all the flock would arise, fly around our Camp, again a few rods off & then would alight again, in & close to the Camp. This was repeated more than half a dozen times during the afternoon." ("The Poor Camp Journal," in *The Pioneer Camp Of The Saints: The 1846 and 1847 Mormon Trail Journals of Thomas Bullock*. Edited by Will Bagley. Spokane, Washington: The Arthur H. Clark Company, 2001, 76).

James A. Little states,

"As welcome to this famished 'forlorn hope' were these quail as the heavenly manna to the hungry hosts of ancient Israel in the wilderness. What a comfort to these suffering exiles to grasp in their faith the assurance that although men tried to destroy them they were not forsaken of their God. Could the skeptic wish to ignore the fact that in this visitation a kindly Providence manifested sympathy for suffering humanity?

"The 9th of October, 1846, was an important day in the history of the Nauvoo Exodus. It was the distinct closing of that immortal even on the banks of the Mississippi river. The heritage of the Saints was fully in possession of their enemies. The poor remnant that from the force of circumstances were compelled to remain to the last, were on the trail of their people towards the setting sun. The interests of this traveling Zion were now wholly transferred to the Missouri river." (James E. Little. *From Kirtland to Salt Lake City*. Salt Lake City: The Juvenile Instructor Office, 1890, [Reprint, Archive Publishers, Grantsville, Utah, 2000], 75-76).

*What similar miracle did the Lord perform for the ancient Israelites?

Old Testament, Exodus 16:12-15

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat

flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up; behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

With both the children of Israel and the poor camp of Nauvoo, the Lord blessed them that they might have flesh to eat. For the children of Israel, He then did provide manna each morning, with a double portion being given on the sixth day for food that day and for the Sabbath, as no manna was provided for the Israelites on the Sabbath. He continued to provide manna for them for forty years.

*How has the Lord provided for you in times of need?

Some years ago, as I was recovering from surgery, the sisters of the ward volunteered to bring me a meal in the evening. In all instances, it was a generous portion and, I believe, nicer than what they usually ate. One sister brought a meal from a restaurant as she stated, she wanted to participate.

The Lord always watches over his children. It may not always be obvious, but his tender mercies continue to bless His children each day of their lives.

VI. Conclusions

Words are inadequate to describe the grief and sadness the Saints felt when they received word of the martyrdom of their beloved Joseph and Hyrum. There was even the fear that their bodies may be exhumed by their enemies in order to earn the reward offered in Missouri for the body of Joseph Smith, Dead or Alive! Such was the additional burden upon the Smith family.

The Prophet Joseph Smith Gave the Twelve the Keys of the Kingdom and Taught the Principles of Succession in the

Presidency: During the winter of 1843-1844, Joseph Smith had sought diligently to prepare the Quorum of the Twelve for their responsibilities. He felt an urgency regarding bestowing upon them the keys of the kingdom. It is likely that despite his efforts, they did not fully comprehend his action, nor could they consider his possible death.

It is clear, however, that when the time arrived, following the martyrdom of Joseph, they were inspired, and, especially Brigham Young understood his duties as the senior member of the Quorum of the Twelve. Through prior revelation, and special tutoring by Joseph, they came to understand the responsibility they held.

After Joseph Smith's Martyrdom, the Twelve Presided Over the Church Until Brigham Young Was Sustained as Prophet:

It was essential that the Twelve understood the authority they held as on August 4, 1844, Sidney Rigdon returned to Nauvoo and informed the Saints in a special meeting that he had received a vision and was to serve as the guardian of the Church. The question now became in the minds of the Saints, was Sidney now to direct or was the authority in the hands of the Twelve Apostles?

At a meeting held on August 8, 1844, Sidney spoke for a hour and half regarding his desire to be the guardian of the Church. Brigham Young then spoke. During his brief talk, many in attendance that day heard the voice, not of Brigham Young, but of Joseph Smith! This experience had a powerful effect upon the many Saints who experienced this phenomenon.

During the afternoon meeting, after several had spoken, including Brigham Young, the proposal was presented for sustaining. It was the desire of the Saints that the Church be directed by the Twelve Apostles. Once more the Church had a presidency--the Quorum of the Twelve, with Brigham Young as their president.

Before Leaving Nauvoo, the Saints Received Temple

Ordinances: During the following months, the persecution of the Saints in the outlying areas, by the enemies of the Church increased. It involved whippings, stealing and the burning of their houses. This was fueled by the repeal of the Nauvoo Charter by the Illinois legislature in January, 1845, and the acquittal of those charged with the deaths of

Joseph and Hyrum that had begun in January of 1845 and concluded in June, 1845.

During this time the focus of the Saints was upon completing their temple. All labored diligently so this could occur.

By December, 1845, the work had been completed to the point that the administering of ordinances could begin. They became even more important to the Saints for it became clear that the Saints would not be allowed to remain in Nauvoo until spring. The date was now to be in February, 1846, in the middle of winter.

From December, 1845, to late January, 1846, approximately 5,200 members received their temple endowments.

On February 4, 1846, the Saints closed the doors of their homes, and took one last look at their temple. It was too painful to look back. They had to cross the Mississippi River and begin their journey west.

The Saints Experienced Trials and Miracles as They Began Journeying West: The conditions were extreme. The wind blew and the snow fell. Most of the Saints were ill-equipped for the journey, but, in faith, they followed their leaders. Even in such circumstances, babies were born, and new life began.

On October 9, 1846, a last remnant of the Saints, having crossed the Mississippi river, would begin their journey west, almost eight months later. They were the most destitute of the group and had rescue wagons not been sent by Brigham Young they would have all died in the cold of the winter. It was on this day, the Lord sent a large number of quail to provide them with much needed nourishment for their journey. It was truly a miracle, just as it had been for the ancient Israelites.

In our next lesson [D&C#34], we will follow the journey of the Saints as they travel across Iowa territory, winter at Winter Quarters, Nebraska, and then travel west to the Salt Lake Valley.