



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH

MISSOURI (1838-1839)



Saving the Book of Commandments by Clark Kelley

Preface

While serving a mission for the Church of Jesus Christ of Latter-day Saints, as directors of the New Zealand Temple Visitors' Centre, the idea of a series of Readers' Theater presentations emerged as a way to entice more people to come to the Centre. The year 2005 was special because it was the 200th anniversary of the birth of the Prophet Joseph Smith. Though many things had been written previously about the life of the Prophet and the history of the Church, we had a desire to show his life in the context of his family and friends. There was a tremendous sense of loyalty to Joseph from the members of his family, so the things which he experienced were felt by them all. Joseph also attracted many close friends who sacrificed greatly for the cause of Zion. Thus Joseph felt a depth of pain when some of these friends turned against him.

Five periods were selected from Joseph's life wherein the Smith family stayed together with determination to be united. This series of productions are titled,

1. The New York / Pennsylvania Period, 1826 – 1830
2. "In the Ohio," 1830 – 1838
3. Missouri, 1838 – 1839
4. Nauvoo the Beautiful, 1840 – 1843
5. The Martyrdom and Aftermath, 1843 – 1846

The first production begins with the courtship of Joseph and Emma, and the coming forth of the Book of Mormon. However, the significant earlier events of Joseph's life are also brought out as they are described to future converts. The final production ends two years after Joseph's death with the forced departure of the Saints from Nauvoo. This provides interesting insights into the trials and decisions of Joseph's family and friends.

All of the music was selected from the early and current LDS Hymnbooks with particular emphasis on the hymns of the Restoration written by contemporaries of the Prophet Joseph. The lyrics selected by these composers lend a first-hand testimony to the truth and poignancy of the events depicted in the script. Twelve Helpful Hints for Directors are included to assist those who may want to use this material in similar theatrical productions.

These five productions, lasting one to one-and-a-half hours each, are an expression of our testimony of the Restoration of the Gospel of Jesus Christ by the latter-day prophet, Joseph Smith, and of the courage demonstrated by the faithful Saints of that era.

Douglas M. Scribner and Cecile J. Scribner

Twelve Helpful Hints for Directors

1. In General: A “Readers’ Theater” is meant to be enjoyable and occasionally humorous as well as poignant and inspirational. The audience is involved by having some actors seated among them and by singing selected verses along with the cast. Though on risers, the cast should be at floor level and not on an elevated stage.
2. In Particular: Though some actors may choose to memorize their parts, this is not required. Each participant should have a black folder with plastic inserts to hold the entire script and copies of the music. The cast should hold their books open and follow the script with occasional glances, though their attention is focused on those speaking or singing.
3. Casting: Since this Readers’ Theater is a testimony of the Restoration of the Gospel of Jesus Christ, choose the actors based on their faith and enthusiasm rather than their dramatic experience. The ages are given so those selected can be approximately the correct age for their part. All cultures and nationalities should be included if available.
4. Music: The words of many of the hymns selected were written by eye witnesses of the Restoration. Thus the “Restoration Singers” must sing with enthusiasm; they do not need to blend like a choir. Go to the Church Website, lds.org/music, to get large copies of each hymn. If necessary, have them automatically transposed to the key you desire before printing them. Try to find musicians to play all of the instruments specified, but the pianist is the most important, as this instrument sets the pace for the entire production.
5. Costumes: Costumes of the period add a degree of credibility to the productions. These need not be fancy. Second-hand clothing stores are a good place to shop for old style dresses, hats, coats, vests and ties. Make-up requirements are minimal, though this can be used beneficially for a few key parts.
6. Sound System: This is the most critical part of the production. It is essential that the audience hear and understand every word of the script. Traveling microphones are ideal, but they are expensive. Each scene has the participants relocate so they can be close to a microphone stand, but they must be encouraged to speak directly into the microphone or *their voices will be lost*.
7. Lighting: Fancy stage lighting is not required. If the performance area can be well lit and the faces of the cast seen clearly, this is all that really matters. The lights over the audience can be dim, but not too dark because actors occasionally enter through the audience in mid-performance.
8. Sets and Props: In general, sets are not required. However, a backdrop behind the performers can add clarity to the surroundings. A few props may help convey the message, but it is usually best to leave this to the imagination of the audience. The most essential and helpful props are a collection of stools of various heights where the actors can sit when not performing.
9. Blocking Diagrams: These are critically important. Once you know the combination of risers, steps, boxes and ramps which you intend to use, make a drawing of this layout for each scene and mark where every person is to be standing or seated. Also indicate any movement they are to make within that scene. Each participant needs a copy of the blocking diagrams as well as the script and music.
10. Rehearsals: Each part of this Readers’ Theater is only one to one-and-a-half hours long. Six two-hour rehearsals should be sufficient if everyone attends. Allow for a six week rehearsal schedule with individual catch-up coaching if needed. The final Dress Rehearsal should include an audience

so the performers can get used to audience interaction. Invite families with young children to attend the dress rehearsal, where it won't matter if they make a little noise.

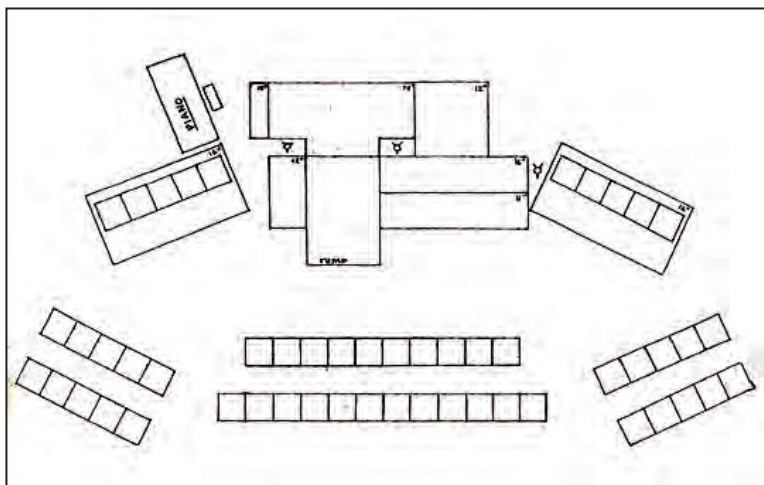
11. Printed Programs: It is worth the expense of printing a high quality program. This should include a brief synopsis of the production and the names of all the performers together with the part which each one portrays. A picture may also be appropriate. The most important part is the words to those verses of the hymns that you want the audience to sing, so they will participate.

12. Seek the Spirit: If each rehearsal begins with a prayer and some brief testimonies, the cast will become unified and this production will be a spiritual experience for them and their audience. In each performance, open with a prayer and ask the audience to withhold their applause until after a pre-assigned closing prayer is given. Then encourage the cast to mingle with the audience and talk about the experience. Use the missionaries when available for greeting and even participating.

Stage Layout (example)

In this example, the small squares represent chairs. The first two rows of audience seating are shown with aisles so cast members can enter and leave during the production. There are several occasions where this happens including the beginning of each production. Some cast members will come up out of the audience during the performance. The ten chairs on the stage could be cast members or for added Restoration Singers (all the participants are part of the Restoration Singers). These are placed on sixteen inch high risers so they can be seen while seated. The center of the stage could be a ramp leading from floor level to the rear risers. Stools can be of varying heights and are used for actors to use when not speaking. Three boom type microphone stands are shown, but a total of about eight microphones are needed if the mixer will accommodate that many inputs. Musicians can be on a lower platform at the rear so they are heard but do not detract from the audience focus on those

speaking. The piano needs to be heard but can reside behind the singers.



Once the stage layout is complete, make "Blocking Diagrams" using the layout sketch and indicate where each person is positioned. Make one of these for every scene and distribute them with the script to cast members.

*“The Family and Friends of the
Prophet Joseph Smith”*

Part 3: Missouri 1838-1839

A Readers’ Theater by Douglas and Cecile Scribner

First presented by the New Zealand Temple Visitors’ Centre – August 2005

In Celebration of the 200th Birthday of Joseph Smith, Jr.

Cast of Characters (age):

Joseph Smith (32)

Emma Smith (33)

Mother Smith (62)

Father Smith (66)

Lucy Smith (17)

Hyrum Smith (37)

Mary Fielding Smith (36)

Sophronia Smith McCleary (34)

Samuel Smith (29)

Agnes Coolbrith Smith (21)

Don Carlos Smith (22)

Catherine Smith (24)

William Smith (26)

Mary Bailey Smith

Brigham Young

Army:

Lyman Wight (41)

General Doniphan

Parley P. Pratt (30)

Governor Boggs

Officers

David W. Patten

Peniston

Missourian

Neighbors and Boy

Amanda

Alma Smith

Brother Butler

Restoration Singers

Piano

Trumpet

Flute and/or Violin

Harmonica

About one hour twenty minutes in length

Scene 1

(The Smith Family in the Fall of 1838)

(Begin with trumpet, piano, flute and violin – first and last line) “Come All Ye Saints of Zion” Page 38 by W. W. Phelps. ¹

(Women Restoration Singers– they are on stage and five of them are behind the mikes. Men are standing by their seats). While they are singing the cast walks in from the back and takes place on stage) *Piano only on first verse*

*(1) Come all ye Saints of Zion, And let us praise the Lord
His ransomed are returning, According to his words
In sacred song and gladness They walk the narrow way
And thank the Lord who brought them To see the latter day*

*(Sung by everyone, plus piano, violin and flute)
(2) Come, ye dispersed of Judah, Join in the theme and sing
With harmony unceasing The praises of our King
Whose arm is now extended, On which the world may gaze,
To gather up the righteous In these the latter days*

*(Sung by everyone, but add trumpet—Include Audience)
(3) Rejoice, rejoice, O Israel, And let your joys abound
The voice of God shall reach you Wherever you are found
And call you back from bondage, That you may sing his praise
In Zion and Jerusalem, In these the latter days.*

Time Passing Music: Last two lines of “Come All Ye Saints of Zion”—Piano and Violin

Mother Smith: Welcome to our home. I’m sure you all remember us. I’m Mother Smith and this is Father. Well, the last time we were together, we were all in Kirtland, Ohio. But, as you remember, things were not going well. It is now the Autumn of 1838 and our family is now in Missouri. As you will learn shortly, we have great reason to rejoice at this time and also great reason for sorrow.

Father Smith: We do want to tell you about our 1,000 mile journey from Ohio to Missouri earlier this year, but we’re anxious for you to meet our family. Even better, we’ll have them introduce themselves to you.

Mother: Why don’t we start with Don Carlos and his wife Agnes.

Don Carlos: Thank you, Mother. I’d love to start. I’m twenty-two years of age this year and am the lucky husband of Agnes Coolbrith and the proud father of our two daughters who were born in the Ohio. Our first daughter was named Agnes, after my wife, and our second we named Sophronia.

Agnes: Little Sophronia was born while we were waiting to depart for Missouri. Sophronia Smith-- named after Don Carlos’ oldest sister.

Sophronia: That’s quite an honor, Agnes. I hope I can be a good example to your little girl. *(to audience)* When we were last together my name was Sophronia Smith Stoddard, but perhaps you will recall that my husband died in 1836, leaving me a widow at the age of thirty-three. We had two little girls at that time. A year later I met and married a new convert of the Church, William McCleary. The Lord has blessed me greatly with my new husband.

William: Well, I guess I'm next. I'm William Smith and I'm twenty-seven years old this year. Just like Sophronia, my wife and I have two beautiful daughters, Mary and Caroline. Our youngest daughter was named after my wife, Caroline Grant. In 1835, while we were still in the Ohio, I was called and ordained to be one of the original twelve Apostles in these latter-days.²

Catherine: I'm Catherine. I haven't really seen you much since we were all together in Pennsylvania and New York almost ten years ago now. Remember? I was only sixteen years old then. But as you can guess, I've been busy. I married Jenkins Salisbury and before we left for Missouri we had three children, but I was nearly ready to give birth to our fourth when we were forced to leave the Ohio. My oldest was only six years old. It was a hard journey—one I would like to forget.

Samuel: Hi, I'm Samuel Smith. Oh boy, I'm thirty years old this year! I married my sweet Mary Bailey in the Ohio. While there we had two children, but shortly after we arrived in Missouri, Mary gave birth to a baby boy, Samuel Harrison Bailey Smith!—a good solid name! I think he's going to be a great missionary!

Mother: As you'll recall, my son Samuel was the first missionary of the restored Church. His son will have some well-worn shoes to fill.

Father: She's being a little shy right now, but our little Lucy has grown into a beautiful seventeen year old young woman. For such a short life so far she has weathered many hard times. Perhaps she will help us tell you the story of our journey here to Far West, Missouri.

Mother: But Father, first these people need to meet Hyrum, our oldest son, and his new wife.

Hyrum: Now, Mother, I'm only thirty-eight years old—however, if I calculate everything correctly, that would make you sixty-three and Father sixty-seven. And yes, I do want you all to meet my new wife, Mary.

Mary Fielding Smith: (*gets off stool*) Hello, everyone. My name is Mary Fielding Smith. I was a convert from Canada. I have a strong testimony of the restored Gospel of Jesus Christ. Perhaps some of you are wondering how I was blessed to become Hyrum's wife.

Hyrum: While we were still in the Ohio, my wife Jerusha died.³ It was a difficult time for me, but thanks to much urging by my brother Joseph, I married Mary Fielding on Christmas Eve 1837—not even a year ago. Mary immediately became the caring stepmother for my five children. As mother told you, this is a joyous moment for us—October 1838—because my wife is just about ready to give birth to our first child together. Doesn't she look good? If our child is a boy, we will name him Joseph Fielding Smith!

Joseph: Well, here we are all together again. I'm Joseph Smith and this is my wife, Emma. I guess you can all remember that I left Ohio in very uncomfortable circumstances. I was actually carried out in a box to escape persecution—not from our enemies on the outside, but from those who had once been our dear friends.

Emma: (*gets off stool*) That was a terrible ordeal. We were driven from our homes by apostate members. We were only able to take a few personal belongings with us. We left everything. We just closed our doors and left.

Mother: We traveled on through many trials and difficulties. Sometimes we lay in our tents through a driving storm.

Agnes: At other times we traveled on foot through marshes and quagmires, exposing ourselves to wet and cold. Once we lay all night in the rain, which descended in torrents.

Sophonria: Mother had on a quilted skirt. Upon getting up one morning, the skirt was wringing wet, and she had to wear it in this situation for three days. In consequence of this, she took a severe cold and was very sick.

Catherine: After we crossed the Mississippi, we stopped at a stranger's hut, a most unlovely place, but we could go no further. Here is where I gave birth to my fourth child—a fine son named Alvin, after my oldest brother who died in 1823, at age twenty-five.

Father: But mother had been so exposed to the cold and wet that I did not expect her to live to the end of the journey—she was so ill

Lucy: Father, I think I'd like to tell this part of the story. *(to audience)* If you can all just go back in time with me, there is quite a story to tell. *(Violin or piano (soft) starts playing "Come Come Ye Saints")* This has been a hard year for our family. Just imagine this family of ours—now over forty members, plus all those who remained faithful to the Church and to my brother, our prophet—just imagine our journey of 1,000 miles from the Ohio to Far West Missouri. . .

Going back in time music: "Come, Come Ye Saints" -- violin, trumpet with mute -- join piano, starting with the last two lines while actors change places.

Scene 2

(The Smith Family's journey from the Ohio and the Affairs of the Church in Missouri)

"Come Come Ye Saints, Page 30 by William Clayton ⁴

*(Everyone) (1) Come, come, ye Saints, no toil nor labor fear; But with joy wend your way.
Though hard to you this journey may appear, Grace shall be as your day.
'Tis better far for us to strive Our useless cares from us to drive;
Do this, and joy your hearts will swell --- All is well! All is well!*

Lucy: Mother has always been an inspiration to all of us children. I love her very much. Our time in Missouri needs to begin with her. When we got to a little town called Huntsville, Mother got out of her sick bed in the wagon. No one knew she had "escaped." She used sticks to help her walk, she reached a fence and held on to it and followed it into a thicket—she was a long way from the wagon. When she got there she threw herself on the ground and prayed.

Mother: *"Dear Father, if you will not hear me, and if I must die, then this is as good a place to die as any. I ask for mercy. Please restore my health, that I may be of some use to my family, and please grant Catharine her life. She has not been well since the birth of little Alvin. (hesitate) Father, I beseech thee. . ."*
(goes on knees)

"Come Come Ye Saints" (continued) Piano give two measures intro.

*(Everyone) (2) Why should we mourn or think our lot is hard? 'Tis not so, all is right.
Why should we think to earn a great reward If we now shun the fight?
Gird up your loins; fresh courage take. Our God will never us forsake;
And soon we'll have this tale to tell – All is well! All is well!
(give a couple of measures for sitting down music)*

Lucy: Mother continued praying near three hours. She was given a miracle. We were all given a miracle! At last she was entirely relieved from pain, her cough left her and she was well. When she arrived back to us that very day, she was in as good of health as she had ever enjoyed.

Father: And that same day Catherine received strength and was able to proceed on the journey, though further exposure to cold and wet made her very ill again. But Mother kept well—she seemed as though she had never been ill. At last we arrived in Far West, where Joseph and Hyrum and their families had already settled.⁵

Joseph: Father, Mother—at last you've arrived. We've heard of mother's sickness, and the birth of Catherine's baby.

Hyrum: Mother, you seem well—we expected to help you and here you are nursing Catherine back to good health.

Catherine: Mother's prayers have saved my life, Hyrum. Well, I'm sure all of your prayers have helped.

Joseph: This small log house is too crowded. Brother Gilbert has purchased a large tavern house for you all to move into. You'll be comfortable there.

Samuel: Mary and I and our family moved to a place called Marrowbone in Daviess County—it was about thirty miles away—near Haun's Mill.

William: And I moved with my family thirty miles in another direction. We were all now quite comfortable.

(Harmonica: Whole song "There is Beauty All Around" under the following lines)

Emma: Mother, Father—we have a surprise for you. We have a new little son—he's just a month old.

Mother: Oh, Emma, how wonderful. What have you named him?

Emma: Alexander Hale Smith. I think he's quite a handsome child. What do you think?

Father: Very handsome indeed. Looks quite a bit like his Grandfather Smith, I'd say.

Lucy: Alexander's healthy birth on the 2nd of June 1838 was the only fond memory Emma was to ever have in Missouri.

Mother: And Joseph, how have you and Hyrum managed. What is the situation here?

Joseph: Mother, I wish I could tell you and Father that all is well. But I can't. Just as we had instructed, land here had been purchased, and counties created for church members to occupy—all this before we got here. But discord has arisen between certain church leaders about how the land should be distributed.

Hyrum: There was also a question about the land that the church still legally owned in Jackson County—even though they tarred and feathered Edward Partridge and burned the printing press and drove the Saints out—the land is still there.

(Piano Once Through very soft—“Ye Simple Souls Who Stray”)

Joseph: Oliver Cowdery and Frederick Williams have even come and tried to sell the land and get money for their own gain. The pain of having these wonderful friends turn against me and the Church has been almost more than I have been able to bear.

Emma: To me it seems that the brightest stars in our firmament have fallen.

Hyrum: From the Quorum of the Twelve fell four of the brightest. Even Oliver Cowdery and David Whitmer accused Joseph of being a “fallen prophet.” They and others were excommunicated for defaming the prophet and willfully and actively fighting against the Church. ⁶

Mother: Oh, not Oliver. . . not David. . .

Father: I can feel your pain, my sons.

Emma: It seemed that brethren who had borne the highest priesthood and who had for years labored, traveled, ministered and suffered together now were governed by a feeling of hate, and a spirit to accuse each other.

Mother: Yes, and all for the love of money—Accursed Mammon!

Joseph: All of this I regard as the greatest sorrow, disappointment and test through which I have ever passed.

Mary Fielding: The salt of the earth were there in Kirtland, yet it may be truly called a place where Satan had his seat. I pray God to have mercy upon us all and preserve us from the power of this great enemy. He knows he has but a short time to work in. Through the voice of prayer we will prevail. ⁷

William: However, in the midst of the most terrible of times, I’ll never forget hearing Brigham Young when he heard many of the apostates criticizing Joseph. He rose up, and in a plain and forcible manner said, “Joseph is a Prophet of God, and. . .

Brigham Young: (gets off seat and goes to front mike). . . . *“I know it! You might rail and slander him as much as you please, but you cannot destroy the appointment of the Prophet of God. You can only destroy your own authority. Cut the thread that binds you to the Prophet and to God, and you will sink yourselves to hell.”* ⁸
(goes back to seat)

Hyrum: Yes, Brigham’s heart has never wavered. Now here in Far West, funds in the Stake Presidency have also been misused and these men have been censured by the High Council for the misuse of these funds. This has all led to internal strife among the church members here as well as external persecution. Oh Father, what do you think will be the outcome?

Father: Well, my sons, I’m sure you’ve approached the Lord in prayer. Since you’ve arrived, what have you been able to do to help restore unity in the Church?

Joseph: Oh, Father--so many things have happened. The Lord has provided revelations that have helped me and the other church leaders put the affairs of the church in order. But the process in many cases has been most painful. First of all, I've had to release the whole Stake Presidency here in Far West. I've called three members of the Twelve Apostles to replace them.

Father: And what about a replacement for Frederick G. Williams in the First Presidency?

Joseph: Well, Hyrum, do you want to tell this to Father?

Hyrum: Go ahead, Joseph.

Joseph: Hyrum is my counselor now. I couldn't be blessed with anyone who's given me more support these last several years. Hyrum, never have I needed you so much.

Hyrum: We'll be there for each other, Joseph.

Mary Fielding: *(to audience)* Joseph also received revelation on the official name of the Church—we are to be known for ever more as members of the Church of Jesus Christ of Latter-day Saints!

Lucy: The revelations my brother received helped him pull the Church together. The Law of Tithing was given as a standing law unto the church forever. It would be the means of freeing the church of debt.

Emma: On July 8, 1838, Joseph prayed and asked the will of the Lord concerning the Twelve, and in response the Lord answered,

Joseph: *“Let the Twelve be organized; and let men be appointed to supply the place of those who are fallen. . .”*⁹

Sophronia: John Taylor, John E. Page, Willard Richards and Wilford Woodruff were appointed to fill the places of those who had fallen. In spite of the great loss suffered by the Church, the Lord provided great men to fill those vacancies. The time was right for the Saints to awake to righteousness and be one.

Time Passing Music: “Awake Ye Saints of God, Awake” (Flute, Violin and Piano—whole song!)

Scene 3

(The Saints denied to vote and Joseph's meeting with officers)

“Awake, Ye Saints of God, Awake!” Eliza R. Snow and Evan Stephens Page 17¹⁰

*(Everyone) (1) Awake, ye Saints of God, awake! Call on the Lord in mighty prayer
That he will Zion's bondage break And bring to naught the tempter's snare (repeat)*

*(3) With constant faith and fervent prayer, With deep humility of soul
With steadfast mind and heart, prepare To see th' eternal purpose roll, (repeat)*

(Include audience and trumpet)

*(4) Awake to righteousness; be one, Or, saith the Lord, “Ye are not mine!”
Yea, like the Father and the Son, Let all the Saints in union join, (repeat)*

Lucy: In August of 1838 an election took place in Daviess County, and the Mormon brethren went to the polls to vote.

Peniston: (to audience) My name is William P. Peniston and I'm here for the purpose of exciting you all against the Mormons. The Mormon leaders are a set of horse thieves, liars, counterfeiterers, and you know they profess to heal the sick, and cast out devils. Where the Mormons are, your property is not safe!

Another man: (to Peniston) I'm opposed to their settling here in Daviess County. We cannot suffer the Mormons to vote.

Peniston: (to audience) I led a mob party and drove the Mormons out of Clay County, and I would not prevent them being mobbed now!

Lucy: When one of our brethren, John Butler, stepped up to vote, another man stepped up to him and struck him a severe blow.

Samuel: This is the County where my family and I had settled, and we heard of this disturbance. John Butler was a very high-spirited man and wouldn't stand for that kind of treatment. Consequently, the blow was returned with a force that brought his antagonist to the ground. Four others stepped forward to assist the fallen man and shared his same fate. Brother Butler was a man of extraordinary strength. ¹¹ *(Butler shows his muscles and a singer steps up and walks with him - have fun with this!)*

Sophronia: The mob party took advantage of this situation and with the approval of the judge wrote letters claiming that my brother, Joseph Smith, had killed seven men at that place, and he was ready to collect his people together and exterminate all who did not belong to his church.

Mary Fielding: We who were living in Far West heard nothing of this until a few days later. Then while Joseph was at Mother's home writing a letter a strange incident took place.

Mother: Joseph, why don't you stay here and finish writing your letter. I hear something outside. *(to audience)* When I looked out the window I saw a large company of armed men advancing toward the city. When they got in front of our house, they came to a halt, dismounted and came up to the house.

Mother: Good afternoon, gentlemen. Would you like to sit down and could I offer you a refreshment?

Man: We do not choose to sit. We have come here to kill Joe Smith and all the Mormons.

Mother: Oh, what has Joseph Smith done that you should want to kill him?

Man: He has killed seven men in Daviess County. .

Second Man: And we have come to kill him and all his church.

Mother: He has not been in Daviess County. Consequently the report must be false. Furthermore, if you should see him, you would not want to kill him.

Man: There is no doubt that the report is perfectly correct. It came straight to us, and I believe it; and we were sent to kill the Prophet and all who believe him, and I'll be darned if I don't execute my orders.

Mother: Then you are going to kill me with the rest, I suppose?

Second Man: Yes, we will

Mother: Very well, but I want you to act like a gentleman about it and do the job quick. Just shoot me down at once, for then it will but a moment till I shall be perfectly happy. But I would hate to be murdered by any slow process, and I do not see the need of it either.

Second Man: There it is again. That is always their plea. You tell a Mormon that you'll shoot him, and all the good it does is to hear him answer, "*Well, that's nothing. If you kill me, I shall be happy.*"

Joseph: Mother, I have finished the letter—could you please supply me with a wafer to seal it.

(Piano softly—"Praise To the Man" Page 27—one verse w/o chorus)

Mother: Gentlemen, suffer me to make you acquainted with Joseph Smith the Prophet.

(Joseph shakes their hands, is kind and smiles to them. They act a bit dumbfounded.)

Joseph: Gentlemen, it's nice to meet you.

Mary Fielding: These men just stopped and stared as though a spectre had crossed their path. Joseph sat them down and entered into conversation with them and explained the views and feelings of the people called "*Mormons.*" He told them that malice and detraction had pursued them ever since they entered Missouri. He explained that they were not lawbreakers, but if they were guilty they were willing to be tried in the courts.

Joseph: Mother, I believe I will go home, Emma will be expecting me.

Man: You shall not go alone, for it is not safe. We will go with you and guard you.

Joseph: Thank you, gentlemen.

First man: Did you not feel something strange when Smith took you by the hand? I never felt so in my life.

Second man: I felt as though I could not move. I would not harm one hair of that man's head for the whole world.

First man: This is the last time you will ever catch me coming to kill Joe Smith or the Mormons either.

Second man: I guess this is my last expedition against this place. I never saw a more harmless, innocent-appearing man than the Mormon Prophet.

First man: That story about his killing them men is all a lie. There is no doubt of that, and we have had all this trouble for nothing. It's the last time I'll be fooled in this way.¹²

Emma: *(to audience)* If only everyone had realized how harmless we all were. This was not to be a peaceful time in our lives. Our only peace was in Christ, for our trials were deepening.

Time Passing Music: "Though Deepening Trials" (Quartette sings while people change places)

Scene 4 (Persecution in Daviess County – Adam-ondi-Ahman)

“Though Deepening Trials” Page 122 Eliza R. Snow ¹³(Sung by a Quartette SATB)

*(1) Though deep'ning trials throng your way, Press on, press on, ye Saints of God!
Ere long the resurrection day Will spread its life and truth abroad (repeat)*

*(Everyone) (3) Lift up your hearts in praise to God; Let your rejoicings never cease.
Though tribulations rage abroad, Christ says, “In me ye shall have peace.” (repeat)*

*(Everyone) (5) This work is moving on apace, And great events are rolling forth;
The kingdom of the latter days, The “little stone,” must fill the earth. (repeat)*

Lucy: Joseph and Hyrum and a few others left for Daviess County for they had heard that some members of the church had been killed during election day. Though many had been hurt, it was fortunately a false rumor.

Mary Fielding: They assembled at the house of Colonel Wight and entered into a mutual covenant of peace between the Mormons and the Missouri settlers—to protect each other in the enjoyment of their rights and to put down mob violence.

Samuel: The goodwill lasted less than twenty-four hours.

Peniston: I have an affidavit here stating that Joseph Smith and Lyman Wight have organized an army of five hundred men and has threatened death to “*all the old settlers and citizens of Daviess County.*”

Brigham Young: Joseph, it seems that civil war is about to burst upon us. I've heard that all kinds of false reports and exaggerated stories of Mormon uprisings have reached Governor Boggs.

Joseph: Yes, I've been reflecting upon the deteriorating circumstances. There is great excitement at present among the Missourians, who are seeking if possible an occasion against us. . .

Brigham: And provoking us to anger if possible. How long do we endure?

Joseph: We will endure it no longer if the great God will arm us with courage, with strength and with power, to resist them in their persecutions. We will not act on the offensive, but always on the defensive. ¹⁴

Samuel: Many Mormons had settled about four miles north of Gallatin, where the voting episode occurred. This settlement was called by the Mormons, “*Adam-Ondi-Aham,*” but known affectionately as *Di-ahman*.

Lyman Wight: Many of you don't know who I am, but my name is Lyman Wight. I founded Wight's Settlement on a beautiful hillside overlooking the Grand River in Missouri. When Joseph Smith arrived here earlier this year in May 1838 he directed the laying out of a city in this location.

Samuel: He also received a revelation that this was the site of Adam-ondi-Ahman. Emma, why don't you tell everyone about the revelation.

Emma: Thank you, Samuel. I'd love to. *(Piano softly plays whole song of Adam Ondi Ahman during Emma's lines)* In 1835 the Lord revealed that three years before Adam died he had called his righteous posterity together "into the valley of Adam-ondi-Ahman," and there bestowed upon them his last blessing. The name means "Valley of God," where Adam dwelt. It is the place where Adam shall come to visit his people. ¹⁵

"Adam-ondi-Ahman" Page 49 William W Phelps ¹⁶ (included in first hymnbook)

(Sophronia, Agnes and Catherine)

*(1) This earth was once a garden place, With all her glories common
And men did live a holy race, and worship Jesus face to face, In Adam-ondi-Ahman*

*(Lyman and Samuel) (2) We read that Enoch walked with God, Above the pow'r of mammon
While Zion spread herself abroad, And Saints and angels sang aloud, In Adam-ondi-Ahman*

(Trio, men's duet, plus Joseph and Brigham)

*(3) Her land was good and greatly blest, Beyond all Israel's Canaan; Her fame
was known from east to west, Her peace was great, and pure the rest, Of Adam-ondi-Ahman*

Lyman Wight: I held a colonel's commission in the state of Missouri, The mobs were starting to gather up in Di-ahman where I lived.

Samuel: Brother Wight, we must do something. Our scouts have been throughout the countryside and the mob action is increasing.

Lyman: I've directed the arming of over 150 state militia men to stop the attack on Di-ahman.

Lucy: But the mob attacked wherever they could. Several hundred rendezvoused at Millport, a few miles distant from Di-ahman. They burned the homes of the Saints and took their hogs and cattle and threatened them with extermination, or utter extinction.

Mary Fielding: They frequently took men, women, and children prisoners—whipped them and lacerated their bodies with hickory withes, tied them to trees and deprived them of food until they were compelled to gnaw the bark from the trees to which they were bound in order to sustain life.

Sophronia: They treated them in the most cruel manner they could invent or think of. The Saints were horribly mangled by the mob. The Saints were forced to flee from these outlying villages. They came to Di-ahman for safety and shelter amid a heavy snowstorm in mid October.

Joseph: My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives. ¹⁷

Lyman: Our time in this garden spot of Adam-ondi-Ahman was to be but a brief moment, for it was no longer a safe place to live—perhaps another day, another time and other Saints will find peace and contentment in this beautiful spot of God's earth.

Singers: Everyone (very bright and positive) "Adam-ondi-Ahman"

*(4) Hosanna to such days to come, The Savior's second coming
When all the earth in glorious bloom Affords the Saints a holy home, Like Adam-ondi-Ahman.*

Time Passing Music: "Come Come Ye Saints" Page 30 (First seven measures)

Scene 5 (Members of the Smith Family driven from homes)

Brigham Young: The fear of losing political control was the motivation for the “old settlers” to go against the Mormons. Earlier, a few of the Mormons had been welcomed, but it became obvious that the Latter-day Saints would soon outnumber them. As a result, it was easy for them to believe the false reports about the so-called “deluded Mormons” and to develop a pretext for driving them out.

Lucy: The Saints in DeWitt County sent a letter to Governor Boggs asking for assistance in defending themselves against a lawless mob, but they received no response.

Emma: The mobs began to increase as troops arrived almost daily. The Latter-day Saints also received reinforcements and began building barricades.

Lyman Wight: The need for food and shelter became critical. The anti-Mormon forces considered this siege “a war of extermination.” I didn’t have enough people to hold them off.

General Doniphan: (to audience) I’ve been anxious to meet you tonight and tell you how I saw things in Missouri. My name is General Doniphan. I’m not a Mormon, but I knew the Mormons to be peaceful, family-oriented people. At this particular time of up-risings I was very much alarmed and tried to do all I could to assist and to relieve the sufferings of the Mormon people.¹⁸

Mother Smith: We were grateful for General Doniphan, but none of us felt safe. Although my family was spread out in many different counties, none of them were in a safe place.

William: My wife Caroline and I and our family were in a great state of alarm. Caroline was not well. In fact we were both very sick. Samuel was in Far West at the time, and set out immediately with a carriage in order to bring us both to Far West where Mother could nurse us back to health.

Samuel: I returned to Marrowbone where my wife Mary was ready to deliver a baby. But I was compelled to leave home again when my little Samuel Harrison Bailey Smith was only three days old. I had not been gone long when a terrible incident occurred to my sweet Mary Bailey.

Neighbor to Samuel and Mary: Mrs. Smith, we’ve come to warn you that the mob is gathering. They’re determined to drive all the Mormons from the country and perhaps they will kill you.

Neighbor: We advise you to leave, take your baby and your other two little ones to Far West to your family—you’ll be safer there.

Other neighbor: You must leave immediately no matter what the hazards. We’ve sent someone to find you a wagon and a boy to drive the horses.

(Mood Music: “A Poor Wayfaring Man of Grief” Pg 29 Whole song—piano very soft)

Mary: Yes, I will go, but I’m not yet strong.

Neighbor: Well, here’s the wagon now. You can lay on this bed of lumber. We’re sorry there is not much for warmth.

Mary: Such a young boy to take care of us. Is there no one else you can send?

Neighbor: There is no one.

Father Smith: On their first night, they stopped to rest, and it began to rain. The water fell upon her in torrents, for she had no shelter for her or her infants. The bedding was soon completely saturated. The next day Samuel started from Far West to go back home and met Mary along the way.

Samuel: Mother, Father, please make some beds ready immediately. Mary and our children have been driven from our home. They've been thirty-six hours without nourishment. They are all near death.¹⁹

Mother: My goodness, everything is so wet we can wring the water out. Father, build the fire up. We must get warmth into their bodies immediately. There is soup in the pot.

Catherine: I will tend to the soup, Mother. It will be warm in just fifteen minutes.

Sophronia: Mother, Emma and I can care for the babies and get them dressed in warm clothes.

Mother: We must be fast. As soon as they are warm, Father and the boys can administer to them and give them blessings.

Lucy: They changed Mary's clothing, put her into a bed covered with warm blankets, and after pouring a little rice water into her mouth, she was administered to again. This time she raised her eyes and seemed to revive a little. As time passed, Mary and the babies, William and Caroline all began to mend.

Mary Fielding: But peace in our family was only brief. During this time while our brother Don Carlos was on a mission in Virginia, his wife Agnes was greatly persecuted

Lyman Wight: It was 11:00 at night when I heard a knock on my door. Yes, who is it?

Agnes: Brother Wight, please help me. I have just escaped by the skin of my teeth. A gang of ruffians came to my home and turned me out. They took all of my household goods, and then burnt up my house.

Lyman Wight: Agnes had her two children in her arms—one was two and a half years old and the other just a small babe in arms. She came by foot, a distance of three miles, and waded the Grand River—the water then was about waist deep, and the snow about three inches deep.

Joseph Smith: I traveled secretly on back roads to avoid enemy guards and slipped into DeWitt County and found a handful of defenders opposing the large mob. I found the Saints to be suffering extensively.

Brigham Young: Others were obliged to leave their homes and go into Far West. Joseph, himself, helped to gather wagons to help the Saints travel, but before they got there, many had starved to death for want of proper sustenance, and several died on the road and were buried on the wayside. The distress, sufferings, and privations of the people cannot be expressed.²⁰

“Come, Come Ye Saints” page 30 *Everyone (piano, flute, violin)*
(softly) (4) And should we die before our journey's through, Happy day! All is well!
We then are free from toil and sorrow, too; With the just we shall dwell!
(Very Big) But if our lives are spared again To see the Saints their rest obtain,
(Add trumpet) Oh, how we'll make this chorus swell—All is well! All is well!

Time Passing Music: Chorus of “O Thou Rock of Our Salvation” by Joseph L. Townsend, Wm Clayson

Scene 6 (Extermination Order)

Lyman Wight: Now the mobs had a new plan to infuriate the people and build up prejudice against the Mormons. Since they could not incense the Mormons to commit crimes, they moved their own people out of some of these further settlements and set fire to their own houses and claimed the Mormons were burning their homes.

Catherine: This was a crime so black, so diabolical, for indeed the Mormons did not set them on fire nor meddle with their houses or their fields. But, those who were brought to see the houses burning, believed these false accusations.

Mother Smith: We were praying and hoping for assistance from Governor Boggs. We petitioned him, praying for assistance, setting forth our distressed situation.

Joseph: “9 October 1838, Dear Governor Boggs: We appeal to you once again for assistance. Attached are affidavits from many people who are not of our faith—they will attest to the cruel treatment of our people and our perilous situation.”

Governor Boggs: Here is my reply, “*The quarrel is between you Mormons and the mob—you are left to fight it out among yourselves.*”²¹

Lyman Wight: The militia of the county stood in constant readiness night and day to prevent citizens from being massacred.

Hyrum: (to audience) Everything was very portentous and alarming. Nevertheless, there was a ray of hope yet existing in the minds of the people that the governor would render us assistance. **(now to Joseph)** Joseph, do you think there is anything more we can do?

Joseph: Hyrum, I’m in prayer constantly. I don’t seem to understand yet what we are to do. We must not lose hope. I know that God is the rock of our salvation. There’s a battle raging, but we must always stand up for what we know is truth and right. We will win this battle!

Hyrum: Look, can you see it? Crossing the prairies and approaching our town there’s a large army in military attire, brandishing their glittering swords in the sunshine. Joseph, is this a joyful feeling I have? Perhaps the Governor has sent an armed force to our relief.

Joseph: I can’t seem to rid myself of the awful foreboding that is pervading my breast. But they seem peaceful. Look, they are forming a line, and now they are sending three messengers with a white flag.

Hyrum: I think I will go out and see what they want.

Hyrum: (to audience) Being filled with anxiety, I rushed forward to the spot, expecting to hear good news, but alas! And heart-chilling to every soul that heard them—they demanded three persons to be brought out of the city, before they should massacre the rest. They offered these persons the chance to escape, but these people replied to the officers:

Person: If the Mormons must be destroyed, and the city burned to ashes, we will remain in the city.

Person: We will die with them.

Person: These are good people. Why are you hurting them?

“O Thou Rock of Our Salvation,” Page 258 Joseph L Townsend ²² *(one line introduction by piano)*

*(Man’s solo) (1) O thou Rock of our salvation, Jesus, Savior of the world,
In our poor and lowly station We thy banner have unfurled*

*(Everyone) Chorus: Gather round the standard bearer, Gather round in strength of youth
Ev’ry day the prospect’s fairer While we’re battling for the truth*

*(Everyone) (2) We a war ‘gainst sin are waging; We’re contending for the right
Ev’ry day the battle’s raging; Help us Lord, to win the fight (Chorus)*

Brigham Young: At dawn on Thursday, 25 October 1838, the Battle of Crooked River took place. It was a turning point in the so-called “Mormon War.” A militia of Caldwell County residents, which was mostly Mormon, was called into action to rescue church members who had been illegally taken as prisoners by the mob posing as a company of State Troops. It was a trap. ²³

David W. Patten: My name is David W. Patten, and I commanded one of the Companies. I am one of the Twelve Apostles.

Joseph: Elder David W Patten’s faith in the restored gospel was such that at one time he said to me,

David W. Patten: *“If I could choose, I would desire to die the death of a martyr.”*

Joseph: David, I must tell you that I am experiencing great sorrow, for when a man of your faith asks the Lord for anything, he generally gets it. ²⁴

David W. Patten: But, Joseph, that’s how I feel. That is the kind of love I feel for you, for the Saints, and for this great work that I know to be true. I would give my life for you and for my fellow men.

(Background music: “If You Could Hie to Kolob:” page 284—soft piano, everyone humming)

Brigham Young: As the men approached Crooked River, they formed a silhouette in the skyline—they made perfect targets for those who were waiting to ambush them. Several were killed—among them, David W. Patten. He became the first martyred Apostle in this dispensation. *(David turns his back)*

Joseph: There lies a man that has done just as he said he would—he has laid down his life for his friends. ²⁵

Lucy: Exaggerated accounts of this battle reached Governor Boggs, convincing him that the Mormons were out of control. On the 27 October 1838 he issued the Extermination Order.

Governor Boggs: *“The Mormons must be treated as enemies and must be driven from the state or, if necessary, be exterminated. Their outrages are beyond all description.”* ²⁶

Emma: By 31 October, over two thousand men surrounded Far West, and most of them were determined to fulfill the Governor’s order.

Mary Fielding Smith: At about 4 p.m. in the afternoon, approximately 240 men attacked the Saints at Haun's Mill. The weather was very pleasant, the sun shone clear, all was tranquil. No one expressed any apprehension of the awful crisis that was near—even at their doors.

Sophronia: The mobbers shot mercilessly at everyone in sight, including women, elderly men, and children. One of the Saints, Amanda Smith seized her two little girls and ran with Mary Stedwell across the millpond on a walkway.

Amanda: Yet though we were women, with tender children, in flight for our lives, the demons poured volley after volley to kill us.

Alma Smith (a young boy): I witnessed the murder of my father and my older brother, and I was shot in the hip. However, I was not discovered by the mob, and I was later miraculously healed through prayer and faith. ²⁷

Third Verse: "O Thou Rock of our Salvation" (Everyone) (One line introduction by piano)
(3) Onward, on ward, we'll be singing As we're marching firm and true
Each succeeding battle ringing, Earnest of what we can do.
Chorus: Gather round the standard bearer, Gather round in strength of youth
Ev'ry day the prospect's fairer While we're battling for the truth
(piano repeat last line for sitting down music)

Brigham Young: The budding town of Far West became a standoff until a truce was called. Colonel Hinkle of Far West negotiated with the army leaders.

Army leaders: (1) Now listen up. These are your terms. (2) We need the Mormon leaders to surrender for trial and punishment, the Mormon property will be confiscated to pay for damages, and the balance of the Mormons will surrender their arms and leave the state. (3) In return, we will not attack.

Brigham Young: Colonel Hinkle knew that the Mormon Prophet wouldn't agree to such terms, so he agreed to the terms without the knowledge of the Church leaders. Then he went to them and misled them saying they were merely summoned to a meeting—a peace conference.

Harmonica plays "Master The Tempest Is Raging" -whole song during lines)

Sophronia: By this trickery, seven of the leading brethren were taken from their families to stand trial. They were my brothers Joseph and Hyrum, Sidney Rigdon, Parley P. Pratt, Lyman Wight, George W. Robinson, and Amasa Lyman.

Emma: Mary and I weren't even allowed to say good-bye to our husbands.

Hyrum: The haughty General Lucas rode up, and without speaking to us, instantly ordered his guard to surround us. We marched into camp surrounded by thousands of savage looking beings, many of whom were dressed and painted like Indian warriors. ²⁸

(Add didgereedoo for the following six lines - In New Zealand, this was easy to find - or use some other instrument that provides uneasiness)

Emma: Mary, can you hear the yelling in the camp? It sounds like many bloodhounds let loose upon their prey.

Mary Fielding: Why doesn't it stop. It's been going all night. I'm terrified.

Mother: I fear my sons have already been murdered. All we can do now is pray.

Joseph: They forced us to lie on the ground in a cold rain and listen to a constant tirade of mockery and vulgarity.

Hyrum: They blasphemed God; mocked Jesus Christ, swore the most dreadful oaths, and taunted all of us. . .

Men: Come, Mr. Smith, show us an angel. Give us one of your revelations. Show us a miracle.

Brigham Young: A secret and illegal court martial was held during the night, and the prisoners were sentenced to be executed the next morning in the Public Square at Far West.

Army: We have orders here for General Doniphan.

General Doniphan: Hold it there men. Let me see those papers. . . (*reads them*) I refuse to accept this order. It is cold blooded murder. I will not obey your order. My Brigade shall march for Liberty, Missouri tomorrow morning at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.²⁹

Lucy: This brave act by General Doniphan saved their lives. On the 9th of November the prisoners arrived at Independence, Missouri where they were put on public display for several weeks.

Brigham Young: They were then transferred to a small jail in the village of Liberty, Missouri, where they were locked up for nearly five months!

4th Verse of "O Thou Rock of Our Salvation" Page 258 (sung with conviction and boldness)

*(4)When for all that we've contended, When the fight of faith we've won
When the strife and battle's ended, And our labor here is done
Then, O Rock of our salvation, Jesus, Savior of the world,
Take us from our lowly station; Let our flag with thee be furled.*

Time Passing Music: Chorus of "Love At Home" Piano, Flute and Violin

Scene 7 (Liberty Jail)

Mother: So much sorrow we've shared with you tonight, but I think when we started I promised to tell you about a joyful experience in the midst of all this pain.

Mary Fielding: Mother, please let me tell them.

Mother: Go ahead, dear.

Mary Fielding: Just a few days after my husband was arrested and taken away from me, I gave birth to a beautiful healthy baby boy—my husband seemed to know it was going to be a boy, and yes, we gave him the name that Hyrum has already shared with you—Joseph Fielding Smith. I feel he has been born for greatness. Oh mother, isn't he a beautiful baby.

Father: The birth of all these beautiful grandchildren of ours amidst persecution and extreme weather conditions has brought a mixture of feelings. When we're about to give up hope, Heavenly Father sends a new little spirit into our lives to remind us to never give up. We need to give them a brighter world than they have experienced so far. But I know we are being led by a Prophet of God, my son Joseph Smith. I am honored to be his father, and to be the patriarch of this great and glorious posterity.

Brigham Young: And I bear testimony of Joseph Smith. He is the Lord's servant, and I know it, and I know the Book of Mormon to be the word of God, filled with the doctrines that will bring us back to live in his presence.

Emma: If we didn't know that life was eternal, there is no way that we could go on in the midst of the great hardship that is facing us this very moment. I don't know if I will ever see my husband again, or if little Joseph Fielding Smith will ever know his father personally, but I know we can't turn back—we will all face this together—and we will try to restore happiness to those who have lost children, husbands and wives, and parents in this great battle that has been waged against us here in Missouri. And why? Simply because we are Mormons—members of the Church of Jesus Christ of Latter-day Saints.

Parley P. Pratt: Good evening everyone. I guess I haven't really shared much with you tonight—My name is Parley P. Pratt. It was my great privilege and honor to be with a Prophet of God in Richmond Jail before he was taken to Liberty Jail—yes, it was an honor. Never have I seen such majesty as I witnessed in Joseph Smith, our prophet in these the latter-days. Let me tell you about our experience there.

Harmonica: Time passing music: Last line of Praise to the Man (. . ."mingling with saints, etc.")

Joseph: (after music is finished) Parley, they've allowed us to go to our homes before taking us away. This is just to get some warm clothes—we must have very little communication with our wives and family.

Parley: On entering my little cottage, there lay my wife sick of a fever—at her breast was our son, an infant of three months, and by her side a little girl of five years. I stepped to the bed; my wife burst into tears. I spoke a few words of comfort, telling her to try to live for my sake and the children's. She promised to try to live. I then embraced them all and departed.

Hyrum: After weeks of being put on public display in the town square, we were put in jail in the town of Liberty, Missouri. We had chains on our feet and our hands. We were taunted with the most horrible language—it pained our hearts and our ears to listen to it.

Parley: I lay next to Joseph, but I knew he was awake and heard it all. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

Joseph: "SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and bear such language. Cease such talk, if you do not, either you or I die THIS INSTANT."

Music: Harmonica: Chorus of "Praise To the Man" (. . . "Hail to the Prophet, ascended to . . .")

Parley: He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground, and who shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of the guards. I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms, but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.³⁰

Joseph: Parley, Hyrum, Lyman, “Be of good cheer, brethren, the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives should be taken.”

Music: Harmonica: Last Line of “Nearer My God To Thee”

Parley: During those weeks we were bound together in chains as well as the cords of everlasting love. We were in good spirits and even rejoiced to know that we were counted worthy to be persecuted for Christ’s sake. I was kept as a prisoner in Richmond jail for more than six months, and for five months, Joseph and the others were imprisoned in a jail in Liberty, Missouri.

Lyman: During the winter months in this basement jail, we suffered from intense cold and exposure to the elements because of the small slits in the walls that served as windows. We slept on dirty straw and suffered poisoning attempts and insults.

Brigham Young: John Taylor and Heber C. Kimball and I were committed to help the Saints leave Missouri, while our Prophet and his friends lay in the Prison. But perhaps we should call it a temple-prison, for the Lord found him there and revealed great knowledge to him, which gave comfort to the whole church.

Joseph: “Oh God, where art thou? . . . How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? . . . Remember thy suffering saints, O God. . . .” *(last line introduction by harmonica)*

Music: Parley, Lyman, Joseph and Hyrum: “Nearer My God To Thee” Page 100 Written by Sarah F. Adams (1805-1848)³¹ *(Harmonica accompaniment only)*

(Lyman alone) Nearer My God to Thee, Nearer to Thee
(others—all men on stage) E’en though it be a cross That raiseth me
Still all my song shall be Nearer my God, to thee, Nearer my God to thee, Nearer to thee

(Joseph solo) Though like the wanderer, The sun gone down, Darkness be over me, My rest a stone
(others join Joseph by humming) Yet in my dreams I’d be Nearer my God, to thee
(others) Nearer my God, to thee, Nearer to Thee

Parley: And the voice of the Lord came to Joseph saying, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment. And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. . . . Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. . . .”³²

Mary Fielding Smith: In a period of ten years many of the Latter-day Saints had left their homes as many as five times. They experienced financial disaster, bitter persecution, apostasy, and expulsion from Missouri, but most Church members did not lose sight of their divine destiny, nor did they lose faith in the man who communed with Jehovah.

Parley: To Joseph the Lord said, “If thou art called to pass through tribulation. . . if thou art accused with all manner of false accusations, if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and if thou shouldst be cast into the pit, . . . know thou, my son that all these things shall give thee experience, and shall be for thy good. . . .”

Joseph: (To Parley and Hyrum) *The Son of man hath descended below them all. Are we greater than He? . . . Fear not what man can do, for God shall be with us forever and ever. . .*³³

Hyrum: Despite the wretchedness of our surroundings and the cruelty and gross injustice of our confinement, the Lord then gave his prophet a sublime injunction on the use of the Priesthood of God.

Parley: To Joseph, he said: “. . . *the rights of the Priesthood are inseparably connected with the powers of Heaven, and . . . the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness. . .*”

Parley, Joseph, Lyman and Hyrum: *“No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned. By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.”*

Joseph: *“Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distill upon thy soul as the dews from Heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.”*³⁴

Singers: *“We Thank Thee O God For a Prophet” Page 19 by William Fowler*³⁵

(Man’s solo first line) We thank thee O God, for a prophet To guide us in these latter days.

(Everyone) We thank thee for sending the gospel To lighten our minds with its rays

We thank thee for every blessing Bestowed by thy bounteous hand.

We feel it a pleasure to serve thee And love to obey thy command.

(Everyone plus Audience)

When dark clouds of trouble hang o’er us And threaten our peace to destroy,

There is hope smiling brightly before us, And we know that deliv’rance is nigh .

We doubt not the Lord nor his goodness. We’ve proved him in days that are past.

The wicked who fight against Zion Will surely be smitten at last.

We’ll sing of his goodness and mercy. We’ll praise him by day and by night.

Rejoice in his glorious gospel, and Bask in its life giving light.

Thus on to eternal perfection The honest and faithful will go,

While they who reject this glad message Shall never such happiness know.

NOTES

1. *Hymns of the Church of Jesus Christ of Latter-day Saints (Hereafter referred to as LDS Hymns)*, #38, words by William W. Phelps.
2. *Church History in the Fulness of Times, Institute of Religion*, p. 154.
3. *The Revised and Enhanced History of Joseph Smith by His Mother, Edited by Scot and Maureen Proctor, (Hereafter referred to as JS History by Mother Smith)*, p. 345.
4. *LDS Hymns*, #30, words by William Clayton
5. *JS History by Mother Smith, Proctor*, p. 357-359.
6. *Church History in the Fulness of Times, Institute of Religion*, p. 182-187.
7. *Women's Voices, An Untold History of the Latter-Day Saints, Godfrey*, p. 63.
8. *Teachings of the Presidents of the Church – Joseph Smith*, p. 317.
9. *Doctrine and Covenants, (Hereafter referred to as, D&C)*, Section 118: 1.
10. *LDS Hymns*, #17, words by Eliza R. Snow and Evan Stephens.
11. *JS History by Mother Smith, Proctor*, p. 360-361.
12. *Ibid.*, p. 362-363.
13. *LDS Hymns*, #122, words by Eliza R. Snow.
14. *History of the Church, Vol. 3, Joseph Smith Jr.*, p. 67-68.
15. *D&C 107*: 53.
16. *LDS Hymns*, #49, words by William W. Phelps.
17. *Church History in the Fulness of Times, Institute of Religion*, p. 198.
18. *JS History by Mother Smith, Proctor*, p. 373.
19. *Ibid.*, p. 364-365.
20. *Ibid.*, p. 374-375.
21. *History of the Church, Vol. 3, Joseph Smith Jr.*, p. 157.
22. *LDS Hymns*, #258, words by Joseph L. Townsend.
23. *Church History in the Fulness of Times, Institute of Religion*, p. 199-200.
24. *Life of David W. Patten, Lycurgus A. Wilson*, p. 58.
25. *History of the Church, Vol. 3, Joseph Smith Jr.*, p. 175.
26. *Ibid.*
27. *Church History in the Fulness of Times, Institute of Religion*, p. 203.
28. *Autobiography of Parley P. Pratt*, p. 159-160.
29. *History of the Church, Vol. 3, Joseph Smith Jr.*, p. 190-191.
30. *Autobiography of Parley P. Pratt*, p. 211.
31. *LDS Hymns*, #100, words by Sarah F. Adams.
32. *D&C 121*: 1-9.
33. *D&C 122*: 5-9.
34. *D&C 121*: 36-46.
35. *LDS Hymns*, #19, words by William Fowler.

**NEW
ZEALAND
AUGUST
2005**



Emma Smith - Showanna Paleone, Joseph Smith Jr., Te Rangihau Gilbert, Governor Boggs - Elder Scribner



Sina Sua'filo, Cecile Scribner



*Sister Shumway, Catherine Smith - Sovaia
Delaibatiki, Sister Cook in audience*



*Young Boy - David Hati,
Leilani Coffey as Sweet
Mary Bailey*



*Soldier - Elder Shumway, General Doniphan
- Michael Short-Smith*



Missourian and Soldier - Bryan Johnston



*Joseph Smith jr., - Te Rangihau Gilbert, Hyrum Smith - Cyril Gudgeon,
Lyman Wight - Graham Read*



*Mary Fielding Smith - Rachel Paea, General Doniphan -
Michael Short-Smith*



Joseph Smith, Jr., Freddy Beijerling as Parly P. Pratt



Tsu-fen Wong and Michael Read as Brother Butler
Restoration Singers



Sister Tangaroa, Tooa Neho, Sister Hales



Officers: Peter Oosthoek and Wallace Whitehead, Samuel, Sophronia and Mother Smith

NEW ZEALAND AUGUST 2005



Back: Hyrum Smith - Cyril Gudgeon, William Smith - Hanoch Beijerling, Joseph Smith - Te Rangihau Gilbert, Father Smith - Raynold Gaastra, Samuel Smith - Daniel Walmsley, Don Carlos Smith - Michael Gray, Front: Mary Fielding Smith - Rachel Paea, Lucy Smith - Kairangi Mills, Emma - Showanna Paleone, Mother Smith - Molly Waetford, Sophronia Smith - Alisi Taylor, Catherine Smith - Savaia Delaibatiki



Emma and Joseph Smith



"O Thou Rock of our Salvation" - Robertson Farao (David W. Patten) and Sweet Mary Bailey Smith