

READERS'

THEATERS

“THE FAMILY AND
FRIENDS OF THE
PROPHET JOSEPH
SMITH”

an Andrus been
hand”
(an Andrus, p. 44).

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.

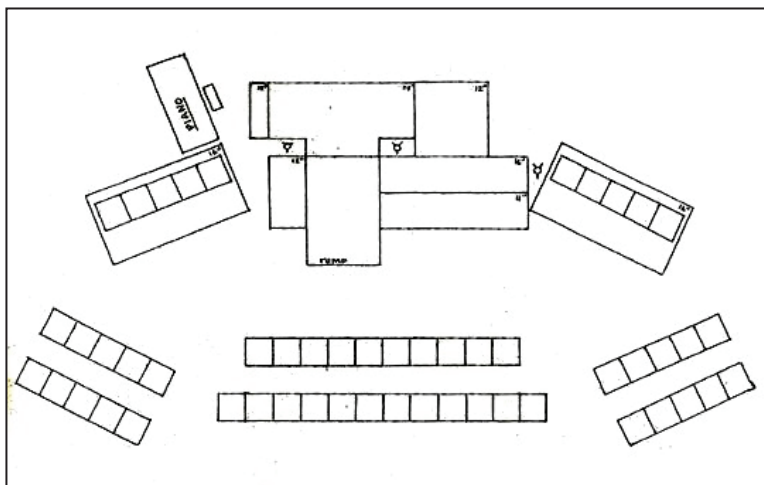
11. Printed Programs: It is worth the expense of printing a high quality program. This should include a brief synopsis of the production and the names of all the performers together with the part which each one portrays. A picture may also be appropriate. The most important part is the words to those 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.



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Also included:

Celebrating the Birthday of Relief Society

Men and Women of Faith

The Real Story of Christmas



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH

THE NEW YORK/PENNSYLVANIA

PERIOD (1826-1830)



Emma Smith by Lee Greene Richards



Joseph Smith Jr. by Alvin Gittins

“The Family and Friends of the Prophet Joseph Smith”

Part 1: The New York/Pennsylvania Period, 1826-1830

A Readers' Theater by Douglas and Cecile Scribner

First presented by the New Zealand Temple Visitors' Centre – April 2005

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

Also presented in Santa Rosa, California (June 2007) and

Elk Ridge, Utah (May 2009)

Cast of Characters (age):

Joseph Smith (22)

Emma Hale Smith (23)

Lucy Mack Smith (51)

Father Smith (55)

Joseph Knight (40's)

Catharine Smith (14)

Oliver Cowdery (22)

Martin Harris (47)

Lucy Harris (about 45)

David Whitmer (24)

Brigham Young (20's)

Samuel Smith (22)

Don Carlos Smith (14)

Hyrum Smith (late 20's)

Constable

Persecutors

Restoration Singers

Piano

Trumpet

Flute

Violin

About one hour in length

Scene 1 (Courtship of Joseph and Emma, First Vision, Moroni's Visit)

Beginning Song "Hark All Ye Nations," ¹ Page 264, **(boldly)** based on German text by Louis F. Monch (1847-1916) and music by George F. Root (1820-1895). *Play whole song with trumpet, piano and flute or violin as actors march up the aisle and take their place on stage. Then they sing:*

*(Unison) Hark, all ye nations! Hear heaven's voice Thru ev'ry land that all may rejoice!
Angels of glory shout the refrain; Truth is restored again!
(Chorus-everyone) Oh, how glorious from the throne above
Shines the Gospel light of truth and love!
Bright as the sun, this heavenly ray Lights ev'ry land today.*

*(Soprano and Tenor Duet- or quartette- no trumpet)
Searching in darkness, nations have wept;
Watching for dawn, their vigil they've kept.
All now rejoice; the long night is o'er, Truth is on earth once more! (Chorus-Everyone)*

*(Everyone, including audience- Cast member conduct) All Instruments
Chosen by God to serve him below, To ev'ry land and people we'll go,
Standing for truth with fervent accord, Teaching his holy word. (Chorus -Everyone)*

Mother Smith: *(to audience)* My name is Lucy Mack Smith, and I am the mother of Joseph Smith Jr. This year, 1826, my son Joseph will be twenty-one years old.

Emma: *(to audience)* I am Emma Hale. I am twenty-two years old. I am the seventh child of the nine children born to my parents, Isaac Hale and Elizabeth Lewis. My mother's brother Nathaniel Lewis is a Methodist preacher so that's the faith to which I belong.

Catherine: *(audience)* I am the sister of Joseph Smith, Jr. My name is Catherine, and I'm fourteen years old. I was only seven years old when my brother had his vision, but I always believed he was the telling the truth. I still do.

Joseph Knight, Sr.: *(to audience)* Good evening, everyone! My name is Joseph Knight, Sr. Joseph Smith works for me and for Josiah Staal. We live in Colesville, New York, which is only twenty-five miles from Harmony, Pennsylvania where Emma Hale lives. You know, I think he likes that girl!

Emma: *(to audience)* Before Joseph worked for Joseph Knight, he was a boarder in our home for a short time. That's how we met.

Joseph Smith, Jr.: *(to audience)* Hello, everyone. My name is Joseph Smith Jr. At present I am working for Josiah Staal, but I must say my heart is in Harmony, Pennsylvania.

Joseph Knight:² Joseph, I think I can help you in this particular area. I'm going to give you this money. I have a horse and a cutter (a sled). How would you like to borrow this and travel to see this girl—Emma—that's the girl isn't it? *(winks at audience)*

Joseph Smith, Jr.: Why thank you, Brother Knight. I would like to do just that.

Emma: *(to audience)* I enjoyed those visits from Joseph. I finally decided to travel to the Josiah Stool home. I had no intention of marrying Joseph when I left home, but during my stay at the Stowell home, Joseph came to see me.³ However, as attracted as I was to Joseph Smith, I wasn't prepared for what followed!

Joseph Knight: Emma, you have a visitor. I guess you know who it is.

Joseph Smith, Jr.: Hello, Emma.

Emma: Hello, Joseph. *(turns to audience)* There was something in the sound of his voice. I can't explain my feelings, but my heart was pounding fast!

Joseph Smith, Jr.: Emma, you know how I feel about you. I love you.

Emma: *(to Joseph)* Uh. . . .and I care for you. . . .very much.

Joseph: Will you marry me?

Emma: *(to audience)* Well, this caught me quite off guard.

Joseph Knight: Emma, I know it's none of my business, but Joseph is a good worker, an honest man—you will find happiness with him. I know it.

Emma: *(to Joseph Knight)* But my parents are bitterly opposed. They'll never give us their blessing.

Joseph Smith, Jr.: Emma, how do you feel?

Emma: Joseph, I prefer you to any other man I know. Of course—the answer is “Yes.” Yes, I will marry you! *(to audience)* I went against my parents in this decision, but something in my heart, in my whole being, assured me that it was the right choice.

Joseph Smith, Jr.: *(to Emma)* You have made me a very happy man! I have a few things I want to share with you and Mr. Knight. You know what kind of person I am. You are my friends, and I desire to share an experience I had seven years ago. Our family was like yours—we were desirous to find truth. Emma has already heard this experience from me. Her family members are devout Methodists.

Emma: *(to Brother Knight)* Ever since I was young, I've had spiritual promptings. Somehow, I think God was preparing me to hear the message that Joseph is about to share with you.

Joseph Smith, Jr.: Like you, like Emma, I was concerned about all the contention among the differing religions. The confusion and strife were so great among the differing denominations that it was impossible for a person young as I was to come to any certain conclusion who was right and who was wrong— Mr. Knight, one day I was reading the Epistle of James, first chapter and fifth verse. Would you read that for us?

Joseph Knight: *“If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not. And it shall be given him.”*

(Soft piano: “Oh How Lovely Was the Morning” play until it's time for singers to come in)

Joseph Smith, Jr.: Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . I reflected on it again and again, knowing that if any person needed wisdom from God, I did. . . At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directed—that is, ask of God.⁴

Joseph Knight: Was this a prayer in your heart? I don't think I've ever offered a verbal prayer before.

Joseph Smith, Jr.: And neither had I ever prayed verbally. It was the first time in my life that I had made such an attempt. I retired to the woods near my home. As I opened my mouth to ask God the desires of my heart, it seemed that an enemy held me bound. I was frightened and alarmed, but then *"I saw a pillar of light, exactly over my head, which descended until it fell upon me. . ."* (**Joseph stands transfixed**)

Restoration Singers: "Oh, How Lovely Was The Morning" _ Page 26 George Manwaring (1854-1889)⁵
(Piano, Flute, Violin)

(3) (Women only) *"Suddenly a light descended, brighter far than noon-day sun
And a shining, glorious pillar O'er him fell, around him shone,
(Add Men) While appeared two heav'nly beings, God the Father and the Son, (Repeat)*

(4) (Men Only) *"Joseph this is my Beloved; Hear him!" Oh, how sweet the word!
Joseph's humble prayer was answered, And he listened to the Lord.
(Add Women) Oh, what rapture filled his bosom, For he saw the living God, (repeat)*

Joseph Knight: In my heart and in my mind, I feel you are telling the truth. What have you done with this knowledge?

Emma: You realize, don't you, Mr. Knight, that Joseph was only fourteen years old when he had this vision.

Joseph: Emma's right. But I need to share more with you. I don't know why God has entrusted me with this knowledge at my young age, but great things are about to happen, and I feel that all of us will be part of a marvelous work.

Emma: Is there more? Have you seen more or heard more?

Joseph: I've only shared this with my family. But I've had another visit. It came after a moment of prayer . . . when I was asking forgiveness of all my sins and follies. I wanted to know my state and standing before God. I was ready for and even expected a divine manifestation. It came just three years after the first vision. Nevertheless, it caught me by surprise

Joseph Knight: And did God and Christ appear to you again?

Joseph: No, but I discovered a light appearing in my room which continued to increase until the room was lighter than at noonday—when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the ground.

Emma: Joseph, what was he wearing?

Joseph: He had on a loose robe of most exquisite whiteness. Not only was his robe exceedingly white, but his whole person was glorious beyond description and his countenance truly like lightning.

Emma: Did his appearance frighten you?

Joseph: When I first looked upon him, I was afraid, but the fear soon left me. He knew my name just as God knew my name.

Joseph Knight: Who was he? Why did he come?

(Piano – very softly play, “An Angel From on High” under Joseph’s lines)

Joseph: He said he’d been sent from the presence of God and that his name was Moroni. He said that God had a work for me to do. He told me about a book that was deposited, written upon gold plates, giving an account of the former inhabitants of this continent. He also said that the fullness of the everlasting Gospel was contained in it, the same Gospel the Savior himself delivered to these ancient inhabitants. After three times of appearing to me he commanded me to go to my father and tell him of the vision and commandments I had received.⁶

Restoration Singers “An Angel From On High” Parley P. Pratt (1807-1857)⁷ Page 13
(Thoughtfully) (Piano, Flute, Violin)

*Everyone: An angel from on high, The long, long silence broke;
Descending from the sky, These gracious words he spoke
Lo in Cumorah’s lonely hill A sacred record lies concealed. (Repeat)*

*Soprano Solo: Sealed by Moroni’s hand, It has for ages lain
To wait the Lord’s command, From dust to speak again
(Everyone) It shall again to light come forth To usher in Christ’s reign on earth (Repeat)*

*(Everyone) It speaks of Joseph’s seed And makes the remnant known
Of nations long since dead, Who once had dwelt alone
The fullness of the gospel, too, Its pages will reveal to view (Repeat)*

Father Smith.: (to audience) I’m Joseph Smith’s father. Most people call me Father Smith. After Joseph told me what had happened, I told him it was of God, and he should go and do what had been commanded by the messenger.

Joseph: (to Emma and Mr. Knight) I immediately went to the place where the angel directed me and found the plates deposited in the earth just as he said. But when I tried to remove them, I was forbidden by the messenger. He said that the time for bringing them forth had not arrived, and neither would it for four more years.

Joseph Knight: But. . .but that’s only a year from now!

Catherine: (to audience) The trials my brother Joseph had before he obtained the plates were numerous. After he had the vision, he went frequently to the Hill and upon returning would tell us, “I have seen the records, also the brass plates and the sword of Laban with the breastplate and interpreters.” He would ask father why he could not get them.⁸

Father: That’s right, Catherine. He was anxious to know if the Lord found him worthy. The time had not yet come.

Time Passing Music Last two lines of “An Angel From An High” (Piano, Violin, Flute)

Scene 2 - (Joseph receives plates, Lucy Harris stirs up people against Joseph)

Mother Smith: (*to audience*) The year is now the 20th of September 1827, the year that Moroni promised to deliver the plates to my son Joseph. Joseph and Emma have now been married since the 18th of January—eight months. They are living with Father and me.

Father Smith: (*to audience*) After Joseph and Emma were married, they had to leave Harmony because Emma's family were so opposed to their marriage. They never did like the mystery and persecution that seemed to follow Joseph constantly. They begged Emma to leave him.

Joseph Knight: Mother Smith, how are you and the family managing.

Mother Smith: We're fine, but why don't you stay the night. (*To the audience*): I sat up very late that night—Right around midnight, Joseph came to our home.

Joseph: Mother, do you have a chest with a lock and key?

Mother Smith: Yes, of course. . .

Emma: Hello, Mother.

Mother Smith: You're dressed up—where are you going?

Joseph: Please tell Mr. Knight that we needed to borrow his horse and wagon. Watch for our return. And pray for us.

Mother Smith: But, . . . (*To audience*) I spent the night in prayer and supplication to God, for the anxiety of my mind would not permit me to sleep. At a reasonable time for rising, I went to preparing breakfast.⁹

Joseph Knight, Jr.: (*to Mother Smith*) I'm so glad someone's awake. I fear that my horse and wagon are gone. I heard someone ride off with the wagon.

Mother Smith: You can rest you mind, Brother Knight. My son and Emma had great need of it last night, and they didn't want to wake you. They've been gone throughout the whole night—

Joseph: Hello, Brother Knight. Please forgive me for using your horse and wagon last night. Could I speak with you for a minute? Mother, please leave the cover on this, but feel it if you would like:

Mother Smith: (*to audience*) I took the article in my hands, and examining it with no covering but a silk handkerchief, found that it felt just as the Angel Moroni had described it to Joseph—it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made.¹⁰

(In another room supposedly)

Joseph Smith: (*full of excitement*) Brother Knight, it is ten times better than I expected—Let me describe them to you.

Joseph Knight: *(to audience)* He went on to tell the length, width and thickness of the plates.

Joseph: *(to Joseph Knight)* “They appear to be gold, but the Urim and Thummim is marvelous! I can see anything! These plates are written in characters. I want them translated...”¹¹

Catherine: Almost immediately some of our neighbors heard about the plates and began plotting how to get them.

(some disturbing music under this: Piano) (Restoration Singers and others on stage respond)

Two men: (1) Joe Smith’s got a Gold Bible. (2) That’s right—let’s find him and check it out. (1) I’d like some of that gold, etc. (2) Yeah, me too!

Catherine: The rumors spread like wildfire! And men tried every strategy to find where Joseph had hidden the plates.

Joseph: Emma, we’ll need to leave. The mobs are gathering. We’re not safe here anymore.

Emma: But about your Sister Sophronia. . . She’s getting married in just a month—2nd of December—Surely we can hold off. . . *(disturbing music ends here)*

Joseph: No, Emma. We can’t keep in hiding any longer. We’re both in danger—we must leave. Martin Harris has given me \$50.00 to make the trip back to Harmony.

Emma: I don’t trust Lucy Harris. I know she thinks you’re an imposter.

Joseph: *(to Emma)* That’s true about Lucy. She thinks I’m trying to get Martin’s property. Nevertheless, he’s a generous man, and he’s willing to help us leave. We need to trust him.

Lucy Harris: *(to Martin)* I know Joseph Smith is an imposter! How can you support him? He’s just trying to get your property.

Martin Harris: I don’t think so. He needs our help. I’m going to Harmony to help him. *(he freezes)*

Lucy Harris: *(to audience)* I have a plan that will expose Joseph as an imposter. I think I’ll go with my husband. *(to Martin)* Yes, let’s go to Harmony. That will be good. I’ll come with you

Mother Smith: *(to audience)* When they arrived, Lucy tried to find the plates—she looked everywhere.

Lucy Harris: *(to audience)* I’ve looked! I can’t find them, but I know they’re here. *(to different people in the audience)* You can’t believe this man. Joseph is an imposter, I tell you! If he had gold plates, he’s stolen them from somewhere. *(to others)* Surely you don’t believe him. Or you—he’s trying to get my husband’s money and property. Isn’t it obvious to you?

Mother Smith: *(to audience)* While this woman remained in the neighborhood, she did all that her ingenuity could contrive to injure Joseph in the estimation of his neighbors. And it worked! Her lies and exaggerations stirred up resentment towards my son Joseph.¹²

Persecutors: (1) He’s a gold digger! (2) He’s not a prophet, but an imposter! (1) That’s for sure, (etc.)

Martin Harris: *(to his wife)* Lucy, you're wrong about Joseph. He needs my help. I want to stay here in Harmony to help him with the translation. I believe that the work he is doing is from God. I'll find a way to convince you. You'll see for yourself.

Lucy Harris: You just can't see it, can you, Martin?

Father Smith: *(to audience)* Martin Harris was a faithful friend to Joseph. On the 12th of April 1828, Martin became a scribe while Joseph translated the records written on the Gold Plates.

Time Passing Music: "What Was Witnessed" Page 11 by Johns S. Davis (1813-1882) (All instruments)

Sing all three verses. First Verse: A Quartette of Men while everyone else changes places.

*(1) What was witnessed in the heavens? Why, an angel earthward bound.
Had he something with him bringing? Yes, the gospel, joyful sound!
It was to be preached in power On the earth, the angel said
To all men, all tongues and nations That upon its face are spread.*

*Everyone: (2) Had we not before the gospel? Yes, it came of old to men.
Then what is this latter gospel? 'Tis the first one come again.
This was preached by Paul and Peter And by Jesus Christ, the Head.
This we latter Saints are preaching; We their footsteps wish to tread.*

*Everyone: (3) Where so long has been the gospel? Did it pass from earth away?
Yes, 'twas taken back to heaven Till should dawn a brighter day.
What became of those departed, Knowing not the gospel plan?
In the spirit world they'll hear it; God is just to ev'ry man.*

Scene 3 - (Loss of manuscript, Loss of first baby, Emma & Lucy talk about the Miracle of it All)

Joseph Smith: Well, Martin—you've been with me now for two months. We've completed 116 pages of this Book. Look, I've dated it the 14th of June 1828.

Martin Harris: Yes, it's a good feeling. Joseph, I feel that if I can take these pages and show them to my wife, she'll soften. It will convince her of the truthfulness of your divine calling. If you would just ask the Lord, one more time.

Joseph Smith: Martin, twice I've taken this matter to the Lord and twice he has refused, but I will ask one more time.

Catherine: *(to audience)* On the third attempt, the Lord permitted Martin Harris to take the manuscript home with him, on the condition that my brother was responsible for its safety.

Joseph Smith: Martin, you must give me a solemn oath that you will only show this manuscript to members of your household—no more than five people. ¹³

Mother Smith: (to audience) Those five individuals were Martin’s wife, Lucy Harris, his parents Nathan and Rhoda Harris, his younger brother Preserved Harris, and his wife’s younger sister Polly Harris Cobb. But Martin’s wife Lucy was not to be trusted.

Martin Harris: Lucy, where’s the manuscript. It’s not where I left it. Lucy, I trusted you!

Lucy Harris: (to Martin) You’ve been gone from us for over five months. I tell you, Joseph is the one not to be trusted.

(Begin flute or piano – softly - #118 “Ye Simple Souls Who Stray”—First two lines are sung by a soprano soloist if you have one—then start the song over and play the whole song once during talking.)

**Soprano solo: *Ye simple souls who stray, Far from the path of peace.
That lonely, unfrequented way To life and happiness . . .***

Mother Smith: (to audience) My son was unaware of this disaster because he had problems at home. Just the day after Martin left, Emma gave birth to their first child. Two weeks have now passed.

Emma: Oh, Joseph—One day—only one day is all we had him in our arms. It was only a moment—sweet as a perfumed kiss. . . Some days I feel close to heaven, Yet, other days, I can hardly bear my own sorrow.

Joseph Smith: (to Emma) Nor I—but I need you. I need you to get well. I need your strength. I don’t think I can go on without you. The Lord needs both of us!

Emma: Isn’t it strange, Joseph—it seems that Martin Harris has been gone a very long time with that manuscript—longer than planned.

Joseph Smith: I know. I didn’t want to worry you. I’ve seen him (**pause**). The manuscript is lost. I was wrong in asking the Lord to let him have it. Only earlier today I humbled myself in mighty prayer. . .an angel stood before me saying that I had sinned in delivering the manuscript to Martin. I had to deliver the Urim and Thummim back into the angel’s hand.¹⁴

Emma: Oh, Joseph. .

Joseph: But, Emma, the Lord is merciful

Father Smith: (to audience) Joseph received a revelation from the Lord that same month. He counseled Joseph saying, “Remember, remember, that it is not the work of God that is frustrated, but the work of man. . . For behold, you should not have feared man more than God. . .Repent . . . and thou art still chosen and art again called to the work.”¹⁵

Catherine: We were all so thankful when the Urim and Thummim were returned to Joseph just three months later and he resumed the translation of the plates—this time with Emma as his scribe.

Father Smith: (to Catherine) You realize don’t you, Catherine, that the pages of the lost manuscript were never translated again, for the Lord would not let Satan accomplish his evil design in this thing.

Catherine: But Father—I don’t understand—

Father Smith: Don't you see, dear? Those who took the manuscript would alter the words and try to prove Joseph a false prophet if he translated the same words over again.¹⁶

Mother Smith: (*to audience*) The weeks that followed were good for Emma and Joseph. Her health continued to improve and together they worked on the translation of the Gold Plates. (*to Emma*) Emma, you're working so hard, but your health seems to be better.

Emma: Mother—we don't get to work on the book very often, but it's wonderful. I don't ever see the plates, but I know they're of God. They're real!

Mother Smith: Where do you keep them?

Emma: Well, for months they lay in a box under our bed, but I never felt at liberty to look at them. Sometimes they were on a table in our living room, wrapped in a small linen tablecloth—one that I had given Joseph to use.

Mother Smith: Did you ever have to move them and lift them yourself?

Emma: No, I never did that, but once I felt the plates while they were on a table—I traced their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when I moved the edges with my thumb.

Mother Smith: Rumors always get back to me. Some people say that Joseph is just making up the story, and then dictating it to you as if he were reading from the plates.

Emma: You know as well as I do that your son, and my husband, can neither write nor dictate a coherent and well worded letter, let alone dictate a book like the Book of Mormon!

Mother Smith: It's marvelous to me. . .

Emma: And it's marvelous to me! . . . as much as to anyone—I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired. Can you believe what is happening to all of us? It's a marvelous work and a wonder! (**continuing**) Mother, do you realize that he dictates to me hour after hour and then we have a meal or perhaps there's some other interruption. Then he comes back and begins exactly where he left off—without either seeing the manuscript or having any portion of it read to him.

Mother Smith: It would be improbable for a learned man to do this—and for one so unlearned as Joseph is, it would simply be impossible! This is truly the work of the Lord!¹⁷

Father Smith: (*to audience*) Mother and I had feelings that were troubling us—we felt that we had to return home.

Time Passing Music—#118 “Ye Simple Souls Who Stray” Verse 3: *Man soloist sing while everyone else changes places:*

*Man soloist: (3) Riches unsearchable In Jesus' love we know.
And pleasures springing from the well Of life our souls o'er flow.
(Everyone in new places now sing with him): As we seek Heav'nly bliss, Angels our steps attend,
And God himself our Father is, And Jesus is our Friend.” (sing this last line resolutely)*

Scene 4 - (Oliver Cowdery learns about Joseph Smith and his vision)

(Joseph Smith Family needs to basically be situated together)

Catherine: Mother and Father returned in January 1829, only to find Sophronia and Samuel lying at the point of death. Sophronia was particularly ill, but fortunately, Mother was able to nurse them both back to good health.¹⁸

Samuel: *(walking from audience towards Lucy)* Well, Mother—so I just get a little sick and you already have my bedroom given away to a stranger. Who is this guest in our home anyway?

Mother Smith: Well, his name is. . .

Oliver: *(interrupting Lucy—also walking in from audience)* Hello, Samuel. It's good to see your health returning. I'm Oliver Cowdery. Your family has kindly taken me in—and yes, they've given me your room. I'm a teacher in the Manchester School. I'm curious about your brother Joseph. There seems to be some kind of work he is doing. Everyone in town seems to be talking about it, but I can't seem to get much information from your family.

Samuel: I guess we're being cautious. There's been some persecution. You should probably ask Father.

..

Oliver: I've approached the subject a few times, but he, like all of you, seems to be holding back.

Father Smith: Oliver—you seem determined. Hyrum, I think Samuel and I are going to need your help.

Hyrum: Anything to be of service, Father. Nice to meet you Oliver. *(shake hands)*

Oliver: And you . . .

Father Smith: Catherine and Don Carlos, Mother. . .why don't you all join us. It's time the Smith Family joined together. Oliver, we'll start from the beginning and tell you the whole story.

(During this song, Oliver walks around, listening attentively as everyone focuses on him and sings this song to him. His back can be to the audience or whatever he feels)

“Come Listen To A Prophet’s Voice” Page 21 Joseph S. Murdock (1822-1899)¹⁹ (piano, flute, violin)
(Sung by members of the family) (piano only first verse)

*(1) Come Listen to a Prophet’s voice And hear the word of God
And in the way of truth rejoice, And sing for joy aloud.
We’ve found the way the Prophets went Who lived in Days of Yore
Another Prophet Now is sent, his Gospel to Restore*

(Everyone) (add ALL instruments)

*(2) The gloom of sullen darkness spread Thru earth’s extended space
Is banished by our living Head, And God has shown his face.
Thru erring schemes in days now past The world has gone astray
Yet Saints of God have found at last The straight and narrow way*

(4th Verse-by Bruce R. McConkie-1915-1985) (Everyone)

(4) Then heed the words of truth and light That flow from fountains pure

Yea, keep His law with all thy might Till thine election's sure,

Till thou shalt hear the holy voice Assure eternal reign

While joy and cheer attend thy choice, As one who shall obtain. (Restoration singers: keep standing)

Oliver: *(to audience)* I was amazed at what Father Smith and Samuel related to me. I had a strong feeling that I could be of assistance.

Joseph Knight: Joseph had been praying that God would send someone to become his scribe. On the 5th of April 1829, Samuel arrived with Oliver in Harmony, Pennsylvania, and on the 7th of April Joseph commenced to translate the Book of Mormon and Oliver Cowdery began to write for him.

Time Passing Music: #21 Last Line of "Come Listen to a Prophet's Voice" (all instruments)

Scene 5 - (Restoration of the Priesthood, Samuel's conversion, Arrival of David Whitmer)

Oliver: *(to audience)* These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said, "Interpreters," the history called "The Book of Mormon"²⁰
. . . . Joseph, What do you think this passage really means: "*Baptism for the remission of sins.*"

Joseph Smith: *(hesitates)* Perhaps we should ask the Lord.

Mother Smith: The month is May in the year 1829. On the 15th day of that month, on the banks of the Susquehannah River, Joseph and Oliver knelt down to pray. *(Stay praying until Joseph Knight finishes)*

Joseph Knight: *(to audience)* While Joseph and Oliver were praying and calling upon the Lord, a messenger from heaven descended in a cloud of light—he laid his hands upon them and ordained them—he gave them authority to baptize each other. Joseph baptized Oliver—then afterwards Oliver baptized Joseph.

Oliver: *(to audience)* "What joy! What wonder! What amazement. . . our eyes beheld, our ears heard, as in the blaze of day. . . 'twas the voice of an angel from glory . . we received under his hand, the holy Priesthood as he said, "*Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys. . . of the gospel of repentance and of baptism by immersion for the remission of sins.*"²¹

Emma: *(to audience)* Samuel was still with us after he had brought Oliver to us. He loved my husband greatly. He was a faithful brother, but the miraculous manifestations were almost too much for him to comprehend.

Samuel: *(to audience)* I just wasn't convinced it was all really true. How could it be. It was too miraculous! I was still attending the Presbyterian Church that I had joined with my mother, my brother Hyrum and my sister Sophronia nine years earlier.

Joseph Smith: Samuel, the Lord is about to do great and marvelous things for the children of men.

Samuel: Joseph, I know you're honest, but it's hard to know all of this for myself. I've even read some of your translated pages. It seems to be right, but how can I know it?

Oliver: *(to Samuel)* Perhaps you should take all these questions and doubts and ask the Lord. Ask for wisdom to judge for yourself. *(Samuel kneels and prays)*

Emma: *(to audience)* Samuel did retire to the woods. He put his questions before the Lord. His whole being was filled with the Holy Ghost. He obtained his own revelation. On the 25th of May 1829—just ten days after Joseph and Oliver were baptized—Oliver baptized Samuel. He returned to home greatly glorifying and praising God.²²

Mother Smith: *(to audience)* My son Samuel Harrison Smith became the third person baptized by the Aaronic Priesthood in this dispensation of time. I know he will become a great missionary of the restored Gospel of Jesus Christ. You will see.

Catherine: With Oliver's arrival in Joseph's home, the work of the translation moved along rapidly. By the end of May the translation was nearly complete.

Mother Smith: However, the spark of discord ignited by Lucy Harris a year earlier now began to blow into a flame of antagonism.

Oliver: That's right—persecution was manifesting itself—Such a glorious event as our baptism and receiving the Priesthood had to be kept secret.²³

Joseph: Oliver, the Lord has revealed a solution to our problems. I've written a letter asking David Whitmer of Waterloo, New York to come to Harmony and transport us to his home where we will finish the translation. I've never met him.

Mother Smith: *(to audience)* Oh, but Father and I knew him. On our way home from our last visit with Joseph in Harmony, we stopped overnight with David Whitmer.

Father: *(to audience)* And while there, we gave him a brief history of the record of the Book of Mormon.

David Whitmer: *(walking up from audience)* I was only twenty-four years old at this time, but the Spirit of the Lord was working with me. *(By now should be up front)* My father told me that I wouldn't be able to make this journey until my work out in the field was finished. He said that I needed evidence from God that this trip was necessary. Well, that set my mind at ease, for I prayed for that evidence.

David: *(continuing)* *(to audience)* The Lord enabled me to do my work sooner than I'd ever done it before. I knew I was to assist Joseph Smith in the work in which he was engaged. I hitched my wagon and departed for Pennsylvania.²⁴

Mother Smith: *(to Father Smith)* Father, the work is complete. We must visit Joseph.

Father Smith: Yes, I have readied the wagon. Martin Harris insists on coming with us. . . . don't worry, his wife is staying.

Mother Smith: *(to audience)* Our stay in Pennsylvania was a glorious event.

Time Passing Music: *"Praise To the Man" first three lines—all but chorus. Page 27 (All instruments)*

Scene 6 - (Three Witnesses, Revelation to Father Smith, Organization of the Church)

Everyone on stage including the Restoration Singers: As they're moving in place, they shake hands, move around, greet each other as you would in church, take time to enjoy this "move," etc. Stay standing

Joseph Smith: Mother, Father—I'm so glad you are here. Martin, thank you for coming.

Martin: It's good to be with you again, Joseph.

Father: *(to audience)* The evening was spent in reading the manuscript. And again, the next morning we assembled in the sitting room.

Joseph Smith: *(to the group)* Thank you all for being here. Brother Knight, David, Oliver, all of you...welcome. I'd like to begin the morning with a prayer and some sacred music.

(Piano, flute and viola play this completely through while everyone is on knees in prayer.) All stand and sing "Praise God From Whom All Blessings Flow" Page 242 Thomas Ken (1632)

Everyone (add muted trumpet): (Majestically)

Praise God From Whom All Blessings flow, Praise him all creatures here below.

*Praise him above ye Heavenly Hosts. Praise Father, Son and Holy Ghost.*²⁵

(everyone now continue to places)

Joseph: *(to Martin)* Martin Harris, you have got to humble yourself before your God this day and obtain, if possible, a forgiveness of your sins. If you do this, it is God's will that you and Oliver Cowdery and David Whitmer should look upon the plates.

Emma: *(to audience)* Imagine if you can, this combination of men. My husband, a twenty-three year old prophet, David Whitmer, a twenty-four year old farmer, Oliver Cowdery, a twenty-two year old school teacher and Martin Harris, a wealthy forty-seven year old land owner and farmer. These three were given the divine privilege of seeing a heavenly messenger who showed them the plates of gold from which the Book of Mormon was translated.

All three men in unison (David, Oliver, Martin): *"We declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon. . ."*²⁶

Oliver: *(to audience)* *"I beheld with my eyes, and handled with my hands the gold plates. . . I also saw with my eyes and handled with my hands the holy interpreters. That book is true. I will never deny this testimony."*²⁷

Martin Harris: Nor I . . .

David Whitmer: Nor I . . .

Samuel: *(to audience)* Just a few days later, my brother Hyrum, and my Father, and four of David Whitmer's brothers plus a family friend, Hiram Page, were also shown the plates.

Father Smith: (to audience) They have the appearance of gold, and we felt some of the leaves and saw the engravings on them, all of which has the appearance of ancient work, and of curious workmanship.

Joseph Smith: (to Father) Father, I have received revelations from the Lord concerning missionary work, and one was given for you.

Father Smith: Tell me what the Lord wants me to do. And I will do it

Joseph: He said, *“If ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest.”*²⁸

Father Smith: Joseph, the effects of this work will be far-reaching. We of all people on earth have been blessed to be entrusted with the message of the Gospel—and yet I feel that we of all people on earth will be persecuted. We will be loved by some and we will be hated by others.

Mother Smith: On the 6th of April 1830 the Church was officially organized at Peter Whitmer’s home in Fayette, New York. I was baptized that day.

Father Smith: I was also baptized.

Martin Harris: And I was baptized as well.

Joseph Knight: I read the Book of Mormon and was satisfied that it was true and I desired to be baptized. The brethren dammed up a stream in Colesville, New York and made it suitable for a baptismal service. I was baptized on the 28th of June 1830, along with thirteen other people. Mobs were harassing us and trying to stop the service, but we were able to proceed.²⁹

Emma: I was among those who were baptized with Joseph Knight on the 28th of June 1830. Oliver Cowdery baptized me.³⁰

Mother Smith: (to audience) With the Church legally organized and 5,000 copies of the Book of Mormon available, missionary work began in earnest. Remember, I told you, that my son Samuel would be a great missionary. Well, at age twenty-two he was the first official missionary of the restored Church.

Transition music – “Come All Ye Sons of God” Page 322 Thomas Davenport (1815-1888)
piano – last line just to bring in the First Verse. While this is being sung by the Three Witnesses, everyone else changes places.

Scene 7 - (Missionary Scene, Joseph’s arrest, Emma’s soliloquy)

“Come All Ye Sons of God” Page 322 Thomas Davenport and Orson Pratt Huish³¹

(First verse a solo or even The Three Witnesses) No trumpet
Come All Ye Sons of God Who have received the Priesthood,
Go spread the Gospel wide and gather in his people,
The latter-day work has begun To gather scattered Israel in
And bring them back to Zion to praise the Lamb.

(All Men—could be a duet)

*Come all ye scattered sheep, and listen to your Shepherd,
While you the blessing reap which long have been predicted.
By prophets long it's been foretold: He'll gather you into his fold
(Women join: and add trumpet) And bring you home to Zion to praise the Lamb.*

(All Men and Add trumpet)

*Repent and be baptized, and have your sins remitted,
And get the Spirit's zeal; oh, then you'll be united.
Go cast upon him all your care; He will regard your humble prayer
(Add women) And bring you home to Zion to praise the Lamb.*

(Everyone: Women join- start softly trumpet plays alto)

*And when your grief is o'er and ended your affliction,
Your spirits then will soar to await the Resurrection;
(get stronger and louder a bit slower)
And then his presence you'll enjoy, In heav'nly bliss your time employ,
(Huge!) A thousand years in Zion to praise the Lamb.*

Brigham Young: *(to audience)* Hello, friends. I think most of you know who I am. My name is Brigham Young. Some of you here have a warm spot in your heart for the missionary who brought you the Gospel. Excuse me just a moment, there's someone here to visit me . . .

Samuel: Brother Young? I hope you don't mind if I call you brother.

Brigham: Of course not. I understand you have walked over thirty miles to bring me a message.

Samuel: So you've heard from your sister Rhoda and her husband, John Greene?

Brigham: Oh yes, John's a Methodist Minister, as is my brother Phineas.

Samuel: Well, they were, that's true. But they have recently been baptized into the restored Church of Jesus Christ of Latter-day Saints.

Brigham: *(with a warm smile)* Rhoda, my dear sister, has already given a copy of the Book of Mormon to me, and I've loaned it to my friend Heber Kimball. We both believe it is from God. Will you teach us the pure gospel of Jesus Christ? ³²

Samuel: *(with enthusiasm)* Will I? My heart is brimming with a testimony of the truthfulness of the Book of Mormon. God has spoken to a prophet in our day. He is a personal God and loves us both. The spirit of the Holy Ghost has led me to you this day. . .

Brigham: *(to audience)* Samuel was the bearer of the good news of the Gospel to my home and the Kimball home. Yes, he will forever have a warm spot in my heart.

Catherine: Samuel was not the only missionary in our family experiencing some success. My brother, Don Carlos, went with Father on a short mission to my uncles, and aunts and even my grandparents.

Father Smith: I had ten brothers and sisters. Five of my family accepted the message of the restoration. Well, here comes Don Carlos now—he'll tell you this exciting story.

Don Carlos: *(coming up from audience)* Hello, everyone. *(enjoy this: take time coming up, shake people's hands, ask someone their name, etc)* *(be up front before speaking these lines)* I'm Joseph's youngest brother. When I was little, he used to carry me on his shoulders and take me berry-picking. I followed him everywhere, and I've followed him ever since.

Joseph Smith: *(to audience)* Don Carlos was one of the first to receive my testimony of God and Jesus Christ. He was ordained to the Priesthood at fourteen years of age—just a few months ago!

Father Smith: As a holder of the Priesthood he made a good companion to go with me and teach my own brothers and sisters the Gospel. *(to Don Carlos)* Don Carlos, why don't you tell these good people about the great missionary experience we had.

Don Carlos: Well, Uncle Jesse was violently opposed to the Church. But not Uncle John, Uncle Silas and Aunt Mary—they loved to listen to the message of the gospel, and they were pretty excited to hear about Joseph's vision. And I was pretty excited to tell them! As soon as we told them, they seemed to believe it was true! Even Grandma and Grandpa Smith believed in the Church. I'm sure they'll all be good members of the Church forever.³³

Brigham Young: *(to audience)* You will one day know that Don Carlos was right. Uncle John Smith was the father of George A. Smith who was the Grandfather of George Albert Smith, the eighth President of the Church. But. . . we're getting way ahead of ourselves. . .

Oliver: These new converts were not ordinary people that the Smith brothers were teaching. Well, here comes another one of those brothers—you will get to know this brother quite well. Hello Hyrum. . .

Hyrum: *(coming up from audience)* Hello Oliver. Hello everyone *(to audience)*

Oliver: Well, Hyrum, I understand you have had visitors this summer

Hyrum: Yes—a man named Parley P. Pratt has been visiting here in the Palmyra area, so I invited him to stay with us. He's been full of questions.

Oliver: And did you tell him about the Book of Mormon?

Hyrum: Oliver, the Spirit of the Lord was with us. We talked through the night and I gave him a copy of the Book of Mormon. He very quickly was converted, baptized and ordained to the Priesthood. He left just this morning to visit his brother Orson.

Joseph: Emma, the Lord has given another revelation. It's for you. He loves you so much.

Emma: What does he want of me Joseph?

Joseph: He wants you to make a selection of sacred hymns for the Church. He knows, like I know, that you are an elect lady. Emma, there will be many trials ahead of us. The Lord has asked you to be a comfort to me in my afflictions. We will have to pass through hard times. . . You are my comfort, Emma. Our future is uncertain.

(Disturbing music) Piano: *Everyone on stage reacts in movement and verbally to the following, saying things like, "no, you can't do this," "what are you doing?," etc)*

Persecutors (*one is the constable*): (1) I've just been to the constable and he's getting a warrant for Smith's arrest. (2) Joe Smith should be tarred and feathered. (1) They barely escaped us last time—that won't happen again. (**Constable**) Let's get him.

Constable: Joe Smith, you are under arrest—you've been disrupting our community.

Persecutors: (1) Yeah, yeah, bring him to us. We've got a surprise waiting for him. (2) Says he's a prophet. Yeah, a false prophet—that's for sure. (1) We have him now. Tar and feathers – that's what we'll do.

(they grab the prophet and lead down through the audience, while everyone is still reacting. Suddenly the music stops and all is very quiet. Everyone turns their attention to Emma)

Emma's soliloquy: Joseph, where have they taken you? Why did the Lord call me an elect lady? What does that mean? Does it simply mean enduring to the end. Surely if I can endure, I will be an elect lady, as will many of us who have been subjected to the cruelty and lack of understanding of men. Even my own mother and father – I love them so much, and yet they never wanted me to marry Joseph in the first place. And now with his arrest, they are embarrassed and angry. They've asked me to leave Joseph Smith. In fact, my own beloved father has given me an ultimatum. He told me that if I stay with Joseph, I will never be welcome to ever again return to their home.

(Begin Flute, "God Be With You") (Family members could move in closer to her, appear to console her)

Emma (*continue*): I have prayed, I have wept and I have grieved. I have grieved for the hardness of the hearts in my father's house. The decision was mine alone. Can you just imagine what I've been through? I have pled with the Lord to remove this weight from me, but the heaviness of the decision is still with me. I have chosen to stay with my husband. But that decision only caused more tears from my family—more pleadings—angry protests and prophecies. But I am determined to stand by Joseph forever, to be his comfort in all of his afflictions. When I left my parents, my beloved parents and family, it was a permanent separation. In the midst of tears and sorrow, I said good-bye, knowing I'd never see them again in mortality.³⁴

Restoration Singers: **add piano and violin, then add trumpet by second verse "God Be With You Till We Meet Again" Page 152 Jeremiah E. Rankin (1828-1904)**³⁵

(Soprano solo) (1) God Be with you till we meet again; by his counsels guide, uphold you; With his sheep securely fold you, God be with you till we meet again

(Chorus) (Everyone) Till we meet, till we meet, till we meet at Jesus feet, Till we meet, till we meet, God be with you till we meet again.

(Everyone) (2) God be with you till we meet again; When life's perils thick confound you; Put his arms unfailing round you, God be with you till we meet again. (Chorus)

(Bring in audience on this verse – cast member steps up to direct)

(3) God be with you till we meet again; Keep love's banner floating o'er you; Smite death's threat'ning wave before you, God be with you till we meet again. (Chorus)

NOTES:

1. *Hymns of the Church of Jesus Christ of Latter-day Saints, (Hereafter referred to as LDS Hymns) #264, words by William Hurn (1754 – 1829).*
2. *The Knight Family, William G. Hartley, Ensign Magazine, January, 1989, p. 44.*
3. *Beginnings, Bushman, p. 77.*
4. *History of the Church, Vol. 1, Joseph Smith Jr., Chapters 1-5.*
5. *LDS Hymns, #26, words by George Manwaring (1854 – 1889).*
6. *Pearl of Great Price, Joseph Smith – History (Hereafter referred to as JSH) 1: 33-49.*
7. *LDS Hymns #13, words by Parley P. Pratt (1807 – 1857).*
8. *Eyewitness Accounts, Backman, p. 53.*
9. *The Revised and Enhanced History of Joseph Smith by His Mother, Edited by Scot and Maurine Proctor (Hereafter referred to as JS History by Mother Smith, Proctor), p. 137.*
10. *Ibid., p. 139.*
11. *Eyewitness Accounts, Backman, p.72.*
12. *JS History by Mother Smith, Proctor, p. 157.*
13. *Ibid., p. 160-161.*
14. *Ibid.*
15. *Doctrine and Covenants (Hereafter referred to as D&C) 3: 3, 7, 10.*
16. *Preface to the 1830 version of the Book of Mormon.*
17. *Last testimony of Emma Smith (To her son, Joseph Smith III), Messenger and Advocate, p. 49-52.*
18. *JS History by Mother Smith, Proctor, p. 180.*
19. *LDS Hymns #21, words by Joseph Murdock (1822 – 1899) and Bruce R. McConkie (vs. 4) (1915 – 1985).*
20. *JSH 1 notes, p. 58 and Messenger and Advocate, p. 14-16.*
21. *Ibid.*
22. *History of the Church, Vol. 1, Joseph Smith J., p. 44.*
23. *JSH 1: 74.*
24. *JS History by Mother Smith, Proctor, p. 192.*
25. *LDS Hymns #242, words by Thomas Ken, (1637 – 1711).*
26. *The Testimony of Three Witnesses, Book of Mormon, Introduction.*
27. *Quoted in Millennial Star 27: 58, January 28, 1865.*
28. *D&C 4: 3-4.*
29. *Beginnings, Bushman, p. 144, 237.*
30. *Reflections of Emma, Buddy Younggreen, p. 11.*
31. *LDS Hymns #322, words by Thomas Davenport (1815 – 1888).*
32. *JS History by Mother Smith, Proctor, p. 244-247.*
33. *Ibid., p. 230-233.*
34. *Reflections of Emma, Buddy Younggreen, p. 12.*
35. *LDS Hymns #152, words by Jeremiah E. Rankin (1828 – 1904).*



Emma and Joseph - Julie Short-Smith and Todd Taylor



Persecutors: Peter Oesthook, Michael Read, Michael Skea,
Constable: Daniel He



Father Smith - Russell McGregor



Samuel Smith -
Ryan Thomsen



Hyrum Smith - Freddie Beijerling



**NEW ZEALAND
APRIL 2005**

Roger Hamon, Elder
Whitney, Sister
Belnap, Michael
Shortt-Smith



Martin Harris -
Michael Shortt-Smith,
Don Carlos Smith -
Clinton Gubb



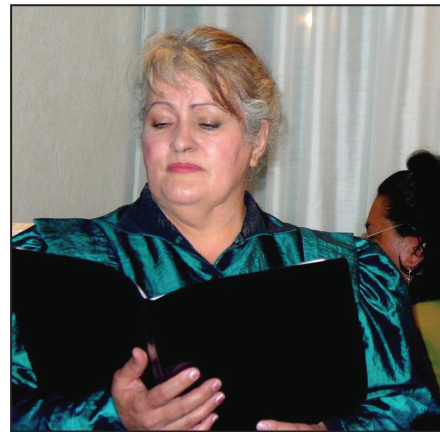
Catherine Smith - Liahona Hamblin



Martin Harris and
Joseph Smith
Michael Shortt-Smith and
Todd Taylor



The Smith Family



Mother Smith - Ann Tate



David Whitmer - Parley Reynolds, Martin Harris - Michael Shortt-Smith, Lucy Harris - Jane Mann, Joseph Knight - Graham Read, Brigham Young - Ewart Ward, Lucy Harris, Oliver Cowdery - Troy Egan



Oliver and Samuel

**NEW
ZEALAND
APRIL
2005**



Joseph Knight - Graham Read



Musicians and Restoration Singers
On far left is Hemaima Taite who played the piano



Emma's Soliloquy



**NEW
ZEALAND
MISSIONARIES
MAY 2005**

This Group of Missionaries practiced only three times and put this Readers' Theater on for the rest of their Zone. President and Sister Smibert on far left.



Don Carlos and Piano, Emma, Joseph, Catherine, Martin Harris



Sister Mill and Elder Cannon as Emma and Joseph Smith





Don Carlos Smith - Steven Freebairn, Samuel Smith - Neil Freebairn
Joseph Smith - Calvin Willison, Emma Smith - Bethany Eckles,
Hyrum Smith - Eric Wold, Catherine Smith - Nalani Artinger,
Father and Mother Smith - Warren Hedgpeth and Donna Smith



Ray Smith - trumpet, Dianne Gamblin - piano, Kirsten Skabelund - Violin, Cecile and Doug Scribner - Directors



Joseph Knight Sr - Kiergan Pegg, Brigham Young - Roger Harris Jr., David Whitmer - John Nickerson, Oliver Cowdery - Spencer Burton, Lucy and Martin Harris - Jennifer Hedgpeth and David Pierce

SANTA ROSA, CA
JUNE 2007



Marlene Thomas



Persecutors - Sean Busch, John Skudstad, Bill Sullivan



Restoration Singers - George McCrea, Susan Davis, Melinda Hodge, Barbara Legro, Mary Lou Sullivan, Bill Manners, Lindsay Hoppe, Bridget Hodenfield, Marlene Thomas



Marlene Thomas, Donna Smith and Mary Lou Sullivan



Kalvin Willison and George McCrea



Back: Joseph Smith - Kyle Houghton, Emma - Julie Christensen, Catherine - Sydnie Eppley, Samuel - Hayden Liddiard, Hyrum - Joseph Calcote, Don Carlos - Joshua Scribner, Father Smith - Randy Jones, Mother Smith - Marielen Christensen

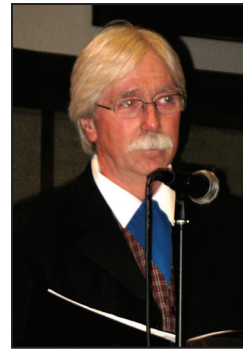


Josh Scribner as Don Carlos Smith



Onna Oliver and Amanda Tipton

**ELK
RIDGE,
UTAH
MAY 2009**



Terry Gunn and Sue Peterson as Martin and Lucy Harris



The Musicians: Ileen Dykstra (violin), Amanda Tipton (flute), Sherelda Crippen (piano), Chris Crippen (trumpet)



The Restoration Singers



Back: Brigham Young - Shawn Eliot, Oliver Cowdery - Shane Eppley, David Whitmer - Chris Crippen, Martin and Lucy Harris - Terry Gunn and Sue Peterson, Joseph Knight, Sr. - John Calcote



"Emma, I love you . . . Will you marry me?"



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH
IN THE OHIO (1830-1838)



Windows of Heaven by David Lindsley (the Prophet Joseph Smith (center) assists Joseph and Brigham Young (top) with window installation in the Kirtland Temple. Oliver Cowdery (left) and Sidney Rigdon (right) assisted in the temple's preparations.

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

Part 2: In The Ohio, 1830-1838

A Readers’ Theater by Douglas and Cecile Scribner

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

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

Also presented in Santa Rosa, California (September 2008) and
Elk Ridge, Utah (February 2010)

Cast of Characters (age):

Joseph Smith (25)	Frederick G. Williams (43)
Emma Smith (26)	Captain
Lucy Mack Smith (55)	Mary Bailey Smith (27)
Father Smith (59)	Jerusha Bardon Smith (29)
William Smith (19)	Calvin Stoddard (28)
Hyrum Smith (30)	Lucy Smith (10)
Sophronia Smith Stoddard (27)	Persecutors
Samuel Smith (22)	Restoration Singers and Townspeople
Oliver Cowdery (24)	Piano
Parley P. Pratt (22)	Flute
Sidney Rigdon (37)	Violin
Brigham Young (21)	Trumpet
Edward Partridge (37)	Trombone
William McLellin (24)	Harmonica
	About one hour and fifteen minutes in length

This was a period of time in the history of the Latter-day Saints that was full of persecutions, sorrow, growth, missionary work, apostasy, trials, temple-building, and some of the most glorious manifestations ever given to man. It included Zion’s Camp, which was an army of men formed in Ohio to go to Missouri and reclaim lands and property that were unlawfully taken away from the Saints. Zion’s Camp was a great spiritual experience for some, and for others it was a time of testing and undesired patience. In six short years the Smith Family came to the Ohio, grew, prospered and were spiritually blessed, and then rejected by closest of friends, and finally, because of persecution, were forced to flee.

Scene 1 (Oliver and Parley's Mission to Lamanites and the Ohio)

EVERYONE: "Glorious Things Are Sung of Zion," page 48, written by William W. Phelps ¹
(As Piano, trombone and flute start to play this, the actors walk in from the back—Joseph and Emma arrive first. The others are shaking hands with people as they are coming up) No Trumpet first verse)

(1) (Sung by Joseph and Emma) *Glorious things are sung of Zion, Enoch's city seen of old,
Where the righteous, being perfect, Walked with god in streets of gold.
Love and virtue, faith and wisdom, Grace and gifts were all combined.
As himself each loved his neighbor; All were one in heart and mind.*

(2) (Everyone) *Then the tow'rs of Zion glittered like the sun in yonder skies
And the wicked stood and trembled, Filled with wonder and surprise.
Then their faith and works were perfect; Lo, they followed their great Head!
So the city went to heaven, and the world said, "Zion's fled!"*

(4) (Everyone & Audience) *When the Lord returns with Zion,
And we hear the watchman cry,
Then we'll surely be united, and we'll all see eye to eye.
Then we'll mingle with the angels, and the Lord will bless his own.
Then the earth will be as Eden, And we'll know as we are known.*

Joseph Smith: Welcome to our home here in Fayette, New York. My name is Joseph Smith. Emma and I love to sing the songs of Zion, and to have our close friends and all of you join us. As you remember the last time we were together, the Church was organized here just a short time ago.

Emma: Oh, Joseph, I wish Zion could be here—close to our families.

Joseph Smith: Zion will always be where the pure in heart dwell. Perhaps the Lord has another place for the Saints to gather.

Sophronia: (to audience) My name is Sophronia Smith Stoddard. I don't believe you met me before, but I am Joseph's older sister. I was married to Calvin Stoddard in 1827. But now it is 1830 and I am 27 years old, and Joseph, my little brother, is 25. Hyrum is 30 years old, going on 31. He's been married since 1826, four years now, to Jerusha Barden. I was one of the first people baptized into the Church, along with my brother Samuel and Mother. (stays standing)

Lucy: My name is Lucy Smith. I was named after my mother, and I'm Joseph's youngest sister.

Mother Smith: (to audience) I'm so happy to see so many of you here again. I hope you all remember me. I'm Joseph Smith's mother, Lucy Mack Smith. Much has happened since we were last together in Harmony, PA in 1830. Father, why don't you help me tell these fine people how the Saints managed to end up in the Ohio. (standing)

Father: (to audience) Well, first of all, our son Joseph received a revelation from the Lord that they were to leave Harmony where the mobs had gathered and where he was arrested. He was acquitted of this warrant, but nevertheless, angry men gathered and Joseph's legal counsel in court, a Mr. Reed helped him escape the mob. It was time to move on. Joseph and Emma moved to Fayette, New York near the Whitmer Farm. ² (stays standing)

Mother Smith: That's right—right near where the Church was organized in April 1830. Six months after the organization of the Church a most wonderful event occurred. My son received revelations concerning missionary work.

Joseph: (to Oliver) Oliver, the Lord has called you and Parley Pratt, Zeba Peterson and Peter Whitmer, Jr. to go on a mission. (stays where he is—Oliver and Parley stand)

Oliver: What has the Lord told me, Joseph?

Joseph: He said, *“I have given Oliver power to build up my church among the Lamanites.”*

Oliver: The Lamanites in Missouri are 1500 miles away!! Joseph, this is amazing. It's exciting. Of course, I will go!

Parley P. Pratt: Did the Lord have anything more to say to me?

Joseph: Oh yes. There are promised blessings for all of you. *“And now concerning my servant Parley P. Pratt, behold I say unto him that as I live, I will that he shall declare my Gospel and learn of me, and be meek and lowly of heart.”* And to you all the Lord said, *“I myself will go with them and be in their midst. . . and I will bless them.”*³

Parley: Those are powerful promises, Joseph.

Joseph: Yes, they are. Brethren, the hour of your mission has come. The Lord has promised that your tongues shall be loosed, and you shall declare glad tidings of great joy unto this generation.

Mother Smith: (to audience) We knew that these men couldn't leave without sufficient clothing. Even Emma helped us. Her health was depleted at this time. She was pregnant with twins and became very ill for four weeks.

Sophronia: Mother, the sisters have been working day and night to help make clothing for the missionaries. Since winter is coming, we've had to use mostly raw material to make the clothing.

Father: (to audience) The men were ready to go by the end of October 1830 and were gone for four months.

Parley: (walks towards front) The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvelous events connected with it. This spread through Kirtland, Ohio and the region round about. The people thronged us day and night. . .⁴

Oliver: (walks towards front) The people here are ready, Parley. The only problem is we've had no time for rest and retirement. We've just been here three weeks and already over 120 souls have been baptized. I can feel the Lord is with us. . . what blessings we have been given! Just as Joseph promised us. . .

Parley: We need to proceed on to Missouri, but it's hard to leave when the people right here are so receptive. They need leadership. How can we leave them?

Oliver: I've written a letter to Joseph and he is sending John Whitmer to hold the Saints together here so we can proceed onward. *(Both Parley and Oliver go back and sit on stools)*

Edward Partridge: *(to audience)* Well, hello everyone. It feels wonderful to be among the Saints again. I was in Ohio when the missionaries came and preached to us. I want you to meet my friend, Sidney Rigdon, who also heard the preaching.

Sidney Rigdon: Yes, greetings to you all. (shakes hands with anybody) We did hear the preaching, but neither of us was baptized immediately. We traveled to New York to meet this prophet Joseph Smith. We heard him preach on the night of the 10th of December 1830. My friend Edward was baptized the very next day. And Me? I was stubborn—it took me three more days before I decided to join the church.⁵

Joseph: Sidney, I wonder if you would retire with me and pray for the Saints in the Ohio. John Whitmer has written me—he needs help in regulating the affairs there.

(Both men kneel in prayer.) Flute plays first half of "When Faith Endures" page 128.

Father Smith: They did receive an answer. The Lord said, "A commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio. . ." ⁶

Joseph: *(Gets up from prayer—Sidney walks down step)* Sidney, do you know what this means? We have three branches of the Church, but now we must pull everyone together and move further West.

Sidney: The Lord will be with us, Joseph, I know.

Mother Smith: Emma, why don't you stay back with me, and go to the Ohio later. Your health is so fragile.

Emma: Mother, I know I will be okay. I must go with my husband.

Mother Smith: *(to audience)* Joseph and Emma arrived in Kirtland, pulled by horses in a sleigh, on or about the first of Feb 1831. Emma was seven months pregnant with twins, making the trip in the dead of winter.⁷

Father Smith: Well, Mother, it seems as though we will never see these parts again. What do you suppose is waiting for us in the Ohio?

Mother Smith: Father, if the Lord has commanded us, well then, it must be so

Song: "When Faith Endures," page 128, written by Naomi W. Randall. ⁸

(First two lines Woman soloist(singers hum)— joined by all singers third line - Soloist last line) (PVF)

(Soloist) I will not doubt, I will not fear; God's love and strength are always near.

His promised gift helps me to find An inner strength and peace of mind.

(All singers) (We) give the Father willingly (Our) trust, (our) prayers, humility.

(Soloist) His Spirit guides; his love assures That fear departs when faith endures.

Time Passing and Scene Changing Music: *(perhaps a continuation of "When Faith Endures" (PV)*

Scene 2 (Leaving for the Ohio, loss of twins, Gather of the Family in Ohio)

William: Well, hello to all of you! I don't believe we've met as yet. I'm William, Joseph's younger brother. The year is now 1831 and I'm 21. I'm not a kid anymore, but I'm not sure the rest of the family know that!!

Mother Smith: William, Father has left for the Ohio with Joseph. We will follow, but not yet. We're needed here in the Church. You are young, but you can help.

William: (to audience) See—just like I said! **(to mother)** Mother, there are divisions among the people. I hear people talking about Joseph all the time.

Townsperson: I believed Joseph was a prophet, but moving my whole family isn't right. I think he's made this revelation up.

Townsperson: The Lord certainly wouldn't require this of us.

Another: I agree. I'm beginning to think that Joseph has invented this idea to deceive us that in the end he might get gain. I'm not going to take my family from their home.⁹

Young girl: Mother, I don't want to leave my friends.

Townsperson: I believed the Church, but now. . . I don't know.

Townsperson: I've talked to my family---we're just not going to go. That's it!

Mother Smith: My young son William became a man just overnight. He was an inspired teacher. He was working to unite the Saints following the commandment to move to the Ohio.

William: Mother, my work among these people has made me feel good and useful. I've now called on every family here. I have prayed with every family, and I refuse to leave their homes until every member of the family over eight years of age prays vocally. Some of them don't want to pray vocally.

Mother Smith: What you're doing is good, William. Praying will make their hearts right in the sight of the Lord.

Joseph: Edward Partridge—It's good to have you as a member of the Church. You will be a great leader. The Lord has revealed that your heart is pure. You are like Nathaniel of old—a man in whom there is no guile.

Edward Partridge: I will assist you in any way I can, Joseph.

Joseph: The Lord has great need of you. You are to be called as the First Bishop of the Church. Your job is to assist the members in their temporal needs. In fact, you are being asked to give everything, *“to leave your merchandise and spend all your time in the labors of the church.”*¹⁰

Edward Partridge: Joseph, I think that will be the easy part. There's already great need among the new members of the Church. I think I'll have my hands full.

Joseph: You certainly will. We all have work to do in strengthening these new members. I've spent much of my time assuring them of the reality of the Second Coming of the Lord Jesus Christ. There is a need to establish a Zion people. Our missionaries, Oliver, Parley and the others, have helped the church become stronger every day.

Edward: But Joseph, what about your own physical needs. What about Emma? You're living in a strange place, not even in a home you can call your own. Those babies will soon be here.

Joseph: Every day she is haunted by the memory of the loss of our first child.

Mother Smith: Emma's worst fear was confirmed when, on the 30th of April 1831, while staying in a stranger's home in Kirtland, Ohio, she was delivered of twins, Thadeus and Louisa, both of whom died within a few hours.

Father Smith: I gave Emma a blessing. As I laid hands upon her head, the Lord put the words into my mouth, "*Dear Emma, thou has seen much sorrow because the Lord has taken from thee three of thy children: in this thou art not to be blamed for He knows thy pure desires to raise up a family.*"¹¹

Emma: Joseph, I feel so desolate. I want children—I need living children. I need them now. What am I to do? Oh Joseph, I'm out of strength. I am empty.

Singers: "Come, ye Disconsolate," page 115, written by Thomas Moore.¹² (PV)

*(Women's Quartette) Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel.
Here bring your wounded hearts; here tell your anguish.
Earth has no sorrow that heav'n cannot heal.*

*(All) Joy of the desolate, Light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
Earth has no sorrow that heav'n cannot cure.*

Joseph: I am also empty, but somehow I know that the Lord will provide. For some reason, the Lord has required great sacrifice from us, Emma—and more especially from you. But even with all this, I know he loves you.

Emma: I, too, feel that he loves me, but my emptiness is overpowering.

Joseph: A strange feeling has come over me—I feel that the Lord is with us. The new converts over in Orange, Ohio—remember them? John and Julia Murdock? She too gave birth to twins, just yesterday, but Julia couldn't hold on to her own life. She died this morning. Do you realize Emma, that John has been left with five motherless children?

Emma: Oh, Joseph, do you think. . . do you think it would be possible to ask John if we could adopt his two little babies, and raise them in righteousness? Please won't you ask him, I beg of you. . .

Father Smith: In the Lord's wisdom, he provided a way to fill Emma and Joseph's emptiness. Brother Murdock felt it was a good idea for his two babies to be raised by the Prophet and his wife. In a way, it would be a blessing to him as well as to them and relieve the pain of both families. *(To Emma)* Emma, have you picked out names for the little ones?¹³

Emma: Yes, Father. The little boy will be named Joseph Murdock Smith, and I will call my little girl “Julia.”

(Another spot):

William: Mother, I have everything packed. Lucy, have you got your packing finished?

Little Lucy: Don Carlos helped me pack, and we’re ready, William.

William: It will be good to see Father and Joseph again. We’ll be ready to leave in just a few hours.

Mother Smith: I’m anxious to be with them and to see the twins. Such sorrow Joseph and Emma have faced—and now such joy! I long to hold those babies, sing to them and rock them in my arms. Yes, I’m ready to leave.

William: Our trip won’t be easy. The weather doesn’t look good. It doesn’t seem like a very gentle Spring this year.

William: *(Continuing to audience as Lucy and Mother walk up to Father Smith)* It was a long and tedious passage. We faced many storms, cold winds and rains, but at length we arrived somewhere near Kirtland. Catherine’s husband and I went by foot to find where Joseph and Emma were living. We soon discovered their place of residence.

Mother Smith: It was with great joy in our hearts that we met them, conversed with them face to face, and they very gladly received us and bade us welcome. And there was Father. What joy to press the warm hand that I now held within my own, and to rest my head upon that affectionate breast for support!

Father Smith: *(As he and Sophronia mention the names of family members, they move on to form a “picture” of the family)* Catherine had just been married to Wilkins Salisbury in January of this year, 1831.

Sophronia: Look Father, Mother—Hyrum and Jerusha have arrived as well—And Samuel!

William: Come on Little Lucy—You can tell everyone how brave you were on the trip.

Little Lucy: Oh, Father, I was scared many times.

Father: Yes, I want to hear all about it. Our complete family was together in Ohio in May of that year—William and Samuel, Catharine and Wilkins, Hyrum and Jerusha, Sophronia and Calvin, Don Carlos and Little Lucy. With the adoption of the twins our family had now grown to nineteen souls—all now living in the vicinity of Kirtland.

Edward Partridge: *(As Singers are standing)* The summer of 1831 was a brief moment of happiness for the Smith Family. They were reunited once again. When Joseph’s mother arrived on the 12th of May, Emma brought in the adopted twins and explained how these choice newborn children had now become part of the family.

Singers: “**There is Beauty All Around,**” page 294, written by John Hugh McNaughton.¹⁴

(All Women sing the first verse—while men hum) (PV – Trombone joins when everyone sings)

*There is beauty all around When There's love at home
There is joy in ev'ry sound When there's love at home
Peace and plenty here abide Smiling sweet on ev'ry side
Time doth softly, sweetly glide When there's love at home
(Everyone) Love at home, Love at home, There is joy in ev'ry sound when there's love at home.*

*(All men- PVT) In the cottage there is joy When there's love at home;
Hate and envy ne'er annoy When there's love at home
Roses bloom beneath our feet; All the earth's a garden sweet
Making life a bliss complete When there's love at home. (Everyone on chorus)*

*(Everyone, including audience) Kindly heaven smiles above When there's love at home
All the world is filled with love When there's love at home
Sweeter sings the brooklet by; Brighter beams the azure sky
Oh, there's One who smiles on high when there's love at home.
Love at home, Love at home, Oh there's One who smiles on high when there's love at home.*

Time passing and Scene Changing music: perhaps continuation of "Love at Home."

Scene 3 (Oliver and Parley's account of Mission, William's account of trip to The Ohio)

Edward Partridge: In June of 1831 the first General Conference in Kirtland was held. It seemed that there was a great concern with the growing number of converts.

Oliver: Well, William, our mission to the Lamanites turned out a little differently than we had planned. You did a wonderful job of uniting the Saints after we left—now a good share of them are here in Kirtland.

William: Tell me about your mission, Oliver.

Oliver: It was about 1500 miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year. During those four months, if you can imagine, we preached the Gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

Parley: I believe I want to add to this story, William. Oliver left out a few details. For hundreds of miles there was no beaten road. Houses were few and far between; and the bleak northwest wind always blowing in our faces with a keenness that would almost take the skin off the face. We carried on our backs our changes of clothing, several books, and cornbread and raw pork. We often ate our frozen bread and pork by the way.

Oliver: That's right, William—it was the best four months of our lives!

William: Hmm, I can hardly wait to go myself. That's right. I really mean that. Just think of all those people who heard the Gospel!

Oliver: What about you, William? What was your trip like when you left New York and came to the Ohio?

William: As you can guess, Mother was in charge! Everyone in the company agreed that they should do just as she said. She really was magnificent as she spoke to the company of saints: “Now, brothers and sisters, we have set out just as father Lehi did to travel, by the commandment of the Lord. . .”

Mother Smith: *(then Mother Smith continues his sentence. They both speak about five words together, then William stops and Lucy continues)* “. . . by the commandment of the Lord, to a land that he will show us if we are faithful. I want you all to be solemn and lift your hearts to God in prayer continually, that we may be prospered. And for the present, let the sisters take seats on one side of the boat and the brethren on the other, and we will sing a hymn.” *(Singers stay where they are in seats)*

“Jesus, Lover of my Soul,” page 102, written by Charles Wesley.¹⁵
(Played by Flute or harmonica-give a short introduction)

(Everyone. plus audience, Mother Smith leading) **Jesus, lover of my soul, Let me to thy bosom fly.**
While the nearer waters roll. While the tempest still is high.
(Everyone hums and Flute continues to play third line-but slowly while the following is spoken)

William: Just as we started singing, the captain said, *(Say the next line with Captain)*

Captain: *(someone from singers)* “Do, for Heaven’s sake, come here and take the helm and let me go, for I must hear that singing!”

(Everyone) **Safe into the haven guide, Oh, receive my soul at last.**

Parley: Lucy is quite a woman—a true mother of a Prophet! Tell us more, William.

William: I wish you could’ve heard her. She was magnificent! Taking charge of the children, when the mothers refused to watch them close enough. Preaching the Gospel at every landing. But there was a moment I shall never forget. We were stopped on our journey because of ice in the harbor, and Mother said, “Now, brethren and sisters, if you will all of you raise your desires to heaven that the ice may be broken before us. . .”

Mother Smith: *(Say this with William)* “. . . heaven that the ice may be broken before us, and we be set at liberty to go on our way, as sure as the Lord lives, it shall be done.”¹⁶

Oliver: Yes, and what happened?

William: At that moment a noise was heard like bursting thunder. *(Piano do something here – continue through next two lines)* The captain cried out,

Captain: “Every man to his post,” *(goes back to seat)*

William: . . . and the ice parted, leaving barely a pathway for the boat that was so narrow that, as the boat passed through, the buckets were torn with a crash from the waterwheel. . . we had barely passed through the avenue, when the ice closed together again.

Oliver: Ah, a Moses Moment.

Joseph: Well, Brethren, I see you're ready to continue in service. Your good missionary work has left us with quite a problem. We've got members of the church all the way into Missouri thanks to all your efforts—but the Lord does not intend to leave them without assistance.

Oliver: What has the Lord revealed, Joseph?

Joseph: Well for one thing, the next General Conference will be held in Missouri. The Lord has directed Sidney Rigdon and me to leave immediately for Jackson County, Missouri. I will ask twenty-six more Elders to also go to Missouri. All of us will go by different routes that we might preach and baptize along the way.

Father Smith: (to audience) Joseph continued to tell them what the Lord had said, "*Yea, verily I say, let all take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track.*"¹⁷

William: I would like to go, Joseph.

Joseph: Ah, William, my little brother. (*William gives looks of dismay*) Not this time, William. You're needed here. You seem to know how to hold the Saints together. But Samuel and Hyrum will be going. (*Turn to Parley and Oliver*) And Parley and Oliver, I need you to go again.

Parley: What is our purpose this time, Joseph?

Joseph: The Lord has revealed that this land is to become a place of our inheritance.

Time Passing Music "Ye Who Are Called To Labor"- PVT – whole song once during scene change

Scene 4 (McClellin's conversion, Brethren to Missouri then return, Lucy Missionary Work)

Song: "Ye Who are Called To Labor," page 321, written by Mary Judd Page.¹⁸ (PVT)

ALL MEN—sing with energy and zest

(1) Ye who are called to labor and minister for God

Blest with the royal priesthood, appointed by his word

To preach among the nations the news of gospel grace

And publish on the mountains salvation, truth, and peace

Edward Partridge: Some of the missionaries were delayed in their departure because of selfishness and greed. The Lord always had an answer for us—a way to teach our brethren the principles of heaven. He said, "*Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls... Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, . . . whose eyes are full of greediness.*"

*(2) (Men) Oh, let not vain ambition nor worldly glory stain
Your minds so pure and holy, acquit yourselves like men.
While lifting up your voices like trumpets long and loud,
Say to the slum'ring nation; "Prepare to meet your God!"*

Samuel Smith: Brother Cahoon and I traveled together. On our way to Missouri we called at a town and went into a large store and met the clerk. *(to McLellin)* Excuse me, sir, but do you have any preaching evenings in this town?

McLellin: Yes, we do, when any preacher comes along. What is your name, son?

Samuel: I'm Elder Samuel Harrison Smith, the brother of a Prophet!

McLellin: Really!? And just what denomination do you belong to?

Samuel: We are Latter-day Saints. And what is your name, brother?

McLellin: William McLellin. Nice to meet you. Can you preach? I would like to hear you, for that is a denomination that I have never heard of, and if you will preach, I will get a house and light it up and call the people together in good season.

Samuel: I would be glad for the opportunity.

McLellin: After the evening is over, I'd like you to stay.

Samuel: We would like to, but we will have to refuse. Our directions are to go forward without any further delay other than to warn the people as we pass.

McLellin: When night came I was unable to sleep, for I thought that I ought to have gone with them, as I had an excellent horse, and I could have assisted them much on their journey. This worked upon my mind, so that I determined to set out after them the next morning, cost what it might. My employer gave his consent, so in the morning I set out in pursuit of my new acquaintances. I did not overtake them, but I pursued my route in the same direction until I came to Jackson County, Missouri, where I was baptised. *(McLellin joins in singing)*

*(3)(Men) Then cease from all light speeches, lightmindedness and pride
Pray always without ceasing and in the truth abide
The comforter will teach you, his richest blessings send
Your Savior will be with you Forever to the end.
(Piano) Sitting down Music while singers go back)*

Edward Partridge: Much happened while those missionaries were gone.

Joseph: The meeting of our brethren here in Jackson County was a glorious one and moistened with many tears. But our reflections were great. We had come from a highly cultivated society in the east, and now we were looking into the vast wilderness of those who sat in darkness. These people were nearly a century behind the times—they roamed the land without the benefit of civilization.

Samuel: When will the wilderness blossom like a rose, Joseph? When will Zion be built up in her glory, and where will the Temple stand unto which all nations shall come in the last days?

Hyrum: (*Coming forward*) That's a question we all would like to know the answer to, Samuel. Excuse me, while I introduce myself to these good people. I'm Hyrum, Joseph's older brother. It's good to be here with you tonight, and it was good to be in Jackson County, Missouri. Once we had collected in Jackson, we dedicated the spot for the temple on August 3, 1831. The scene was solemn and impressive. Here, on that obscure summer day, on a small plot of land in a frontier wilderness, and unknown to the world, the small beginning was laid for the city of God which will someday become the envy of all nations.¹⁹

Edward Partridge: The prophet sent for me to bring my own family to Zion, so we could purchase and distribute parcels of land for the saints to have for their inheritance. The Saints were to live the Law of Consecration, and the Lord specifically asked Martin Harris to set an example in this.

Mother Smith: Joseph, Oliver and Sidney Rigdon arrived back in Kirtland, Ohio in August of 1831—they had been gone for two months.

Father Smith: Mother wasn't idle during this time, as you can imagine. She sought out to do her own missionary work. When the elders left for Missouri, she accompanied Joseph, Hyrum and Samuel to Detroit, Michigan. She visited the widow of her own brother Stephen Mack. Her name was Temperance. Temperance accepted Lucy's testimony, was baptized and joined with the Saints.

Mother Smith: Temperance will be a good member of the Church, Father.

Sophronia: (*to audience*) With Joseph home again, he and Emma had to leave the home they were staying in. Their own home was being built as a second story over the Newel K. Whitney store, but it wasn't finished yet.

Emma: Sophronia, the Johnsons are kind wonderful people. They've taken us in and seem to love us and our children as their own family. I miss my own dear mother and father, but living with this older couple is soothing to my heart.

Sidney: (*gets up from seat*) I moved next to the Johnson house as well because I was acting as scribe to Joseph at this time. Many revelations came to him while he was in this old farm house. But mostly we were working on the inspired version of the Bible.

Father Smith: While Sidney and Joseph were working on the inspired version of the bible, a glorious vision from Heaven was shown them.

Emma: Can you just imagine what this was like?

Joseph: *"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God.*

Sidney: *And we beheld the glory of the Son, on the right hand of the Father. . .*

Joseph: *And now, after the many testimonies which have been given of him, this is the testimony, last of all which we give of him:*

Joseph and Sidney: *That He LIVES!*

Sidney: *For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only Begotten of the Father.*

Joseph: *That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”²⁰*

Time passing and Scene Changing music: *“School Thy Feelings” Page 336 (PVT – play chorus) Everyone stay standing once in place)*

Scene 5 (Tar and feathering of Joseph and Sidney, Baby Joseph’s death, Birth of Joseph Smith III)

Hyrum: *“In spite of our obedience, trials and tribulations came our way. Disasters and tribulation are not always for the punishment of the wicked, but often for the sanctification of the righteous. . .Into each of our lives come golden moments of adversity.*

Sophronia: *This painful friend breaks our hearts, drops us to our knees, and makes us realize we are nothing without our Lord and Savior. Ultimately, this strange friend, adversity, leads us straight into the outstretched arms of the Savior.” (quote from Glenn Pace)*

Song: *“School Thy Feelings,” page 336, written by Charles W. Penrose.²¹ (PVT)*

*(Everyone) (3) Should affliction’s acrid vial Burst o’er thy unsheltered head,
School thy feelings to the trial; Half its bitterness hath fled.
Art thou falsely, basely, slandered? Does the world begin to frown?
Gauge thy wrath by wisdom’s standard; Keep thy rising anger down.*

*School thy feelings, O my brother; Train thy warm, impulsive soul.
Do not its emotions smother, But let wisdom’s voice control. (Singers go back to seats)*

Mother Smith: **(to Father)** I’ve been concerned about Joseph, Emma and the children. The local newspapers are filling up again with a lot of false accusations. Who do you think is spreading these lies?

Father: Everyone seems to know that the lies are coming from some of the Johnson children. I hear that they have resented the intrusion of Joseph and Emma into their home. Mother, I’m worried too—the feeling in the town is bad.

(Unnerving music under this)

Persecutor: Come on men, Joe and Sidney are at my home now. What do you say?

Man from Singers: Who do they think they are—moving in and taking over your house like that?

Persecutor: Why don’t they get a real job and their own house.

Persecutor: Says he a prophet. **Another Persecutor:** People say he’s a fraud. **Another Persecutor:** A false prophet, that’s what he is.

Man from Singers: I say, Let’s give them a night to remember—

Persecutor: “A night of terror,” that’s what I’m thinkin’.

Persecutor: I'm with you—we're nearly there. Let's leave the tar and feathers out here and drag them out. Some of you wait here, while we go in and get 'em.

Persecutor: Come on boys, let's go get 'em. **Persecutor:** We'll go over to that house and get Sidney.

(Immediate mood change while persecutors freeze)

Emma: Joseph, it's good we brought the babies in bed with us. The nights are cold, and they've had a hard time keeping warm—especially since they've started with the measles. I'm worried about them.

Joseph: (sitting) It's nearly midnight, but I think they're sleeping soundly now. **(Stands up)** Emma, there's a noise outside. Be still—can you hear it?

Man from Singers: There's the intruders. We'll get Joe Smith.—you others go after Sidney!

Emma: (Stands) "Murder! Murder" Please, someone—help us!! ²² **(Stays standing)**

Jerusha, Sophronia and others from singers also yell things like: "Please help us," "No, stop," "Save him," etc.-- **also add more unnerving music)**

(Everyone on stage either look at, lean towards, or reach towards Joseph or Sydney. Persecutors pull them down and lean over them with arms raised up as if to strike – Then everyone freezes when Sophronia and Lucy describe the scene) Music ends here

Sophronia: Those terrible men pulled the warm covers from the bed and dragged my brother out into the cold night where he was savagely clawed and beaten, poisoned and tarred and feathered. One tried to tar up his mouth, but he twisted his head so they could not. All his clothes were torn off except his shirt collar.

Mother Smith: Another tried to force a vial of poison in him, but it cracked on Joseph's tooth. One man fell on top of him and scratched his body with his nails like a mad cat. Then they left my son, there on the ground.

(Now everyone comes out of their freeze and persecutors go back down aisles to seats – only need three or four persecutors—all the others are imagined)

Hyrum: Joseph pulled the tar from his lips so he could breathe better then made his way back to the house. When he entered the house the tar made him look like he was covered with blood, and when Emma saw him she fainted. **(Emma sits down on chair)**

Samuel: His friends spent the night in scraping and removing the tar, and washing and cleansing his body so that by morning he was ready to be clothed again. This was a Sabbath morning, and the people were assembled at the usual hour of worship. Joseph preached to the congregation as usual, and in the afternoon of the same day baptized three individuals. ²³

Singers: (PV) Chorus of "School Thy Feelings" (sung quite slowly, like trying to keep control)

**School thy feelings, O my brother; Train thy warm impulsive soul.
Do not its emotions smother, But let wisdom's voice control.
(All stay standing. Afterwards face Joseph and Emma)**

Joseph: Emma, how is little our little Joseph Murdock? He seems to have caught a cold.

Emma: I'm worried Joseph. With the measles and all that exposure to the cold night air, and now this severe cold, he seems to grow weaker every day. Is Sidney any better?

Joseph: He's been delirious ever since the mobbing. When they dragged him from the house, they had ahold of his heels so he couldn't raise his head from the rough, frozen ground. His head has been lacerated exceedingly, but he's improving now. Our biggest worry is for our little Joseph Murdock.

Emma: Joseph, how much will the Lord require of us? Please don't let Him take our little Joseph from us.

Mother Smith: Little Joseph died on Friday the 30th of March 1832. He was only eleven months old. Some consider this little grandson of mine the first martyr of this dispensation.

“Be Still my Soul,” page 124, written by Katharina von Schlegel, music by Jean Sebelius. ²⁴ (PV)
(Sung by a quartette- all others still facing Joseph and Emma)

*Be still, my soul: The Lord is on thy side; With patience bear thy cross of grief or pain
Leave to thy God to order and provide; In ev'ry change he faithful will remain.
Be still, my soul: Thy best, thy heav'nly Friend Thru thorny ways leads to a joyful end.*

(Everyone—now face front)

*Be still, my soul: The hour is hast'ning on When we shall be forever with the Lord,
When disappointment, grief, and fear are gone, Sorrow forgot, love's purest joys restored.
Be still, my soul: When change and tears are past, All safe and blessed we shall meet at last. (stay standing)*

Mother Smith: *(Walks up to Joseph and Emma)* At the time of little Joseph's death, Emma was already pregnant again. On 6 November 1832 Joseph returned to Kirtland thinking he had plenty of time before the baby was born.

Joseph: I was wrong, Mother. The baby beat me here by two hours. There's a lot of joy in our home right now at the safe arrival of our healthy son.

Little Lucy: What's his name, Joseph?

Joseph: Joseph Smith the Third. Named after his grandfather, of course.

Mother Smith: He will be a special boy if he is at all like you or Father. I'm proud of the work you are doing, Joseph. And I'm proud of this new grandson you have given me.

(Song: Everyone—sung with much hope and brightness)

*Be still, my soul: Thy God doth undertake To guide the future as he has the past.
Thy hope, thy confidence let nothing shake; all now mysterious shall be bright at last.
Be still, my soul: The waves and winds still know His voice who ruled them while he dwelt below.*

Time Passing and Scene Changing Music: “Praise to the Man” (All instruments) Play verse only

Scene 6 (Persecution in Jackson County, Missouri, Tar and feathering of Edward Partridge)

Hyrum: Mid 1832 through 1833 was a period of relative calm and prosperity for our family and other church members in Kirtland. Joseph and Emma at last had their own home. It was spacious in the top floor of the Whitney store.

Emma: I could finally focus on raising my two children and providing a pleasant home.

Hyrum: During the spring and summer of 1833, our brother Joseph devoted much of his time to translating the Bible, teaching at the School of the Prophets, and beginning construction on the Kirtland Temple.

Sidney: So much was happening during these days. In the fall of 1833 Joseph and I went to Upper Canada. This is just one of fourteen missions that Joseph undertook during the Kirtland era.

Samuel: Remember a while ago, when you all met Brigham Young? It was my privilege to teach him the Gospel. And he shared it with Heber C. Kimball. They both arrived in Kirtland from New York.

Hyrum: They soon became close friends of our family, and particularly Joseph.

Samuel: Oliver Cowdery, my brother William and I all were married during this period of time.

Parley: Even though we were experiencing relative calm in Kirtland, this same time between 1833-1834 was a period of persecution and sorrow for the saints in Missouri.

(Unnerving music under this)

Persecutor: Those Mormons are growing strong in numbers.

Persecutor: They'll gain economic power if we let them.

Persecutor: And political control—that's what they'll do next. **Persecutor:** We need to stop them.

Man from Singers: I think we should drive them out. How many people are behind us?

Persecutor: There's a lot. **Persecutor:** We can do it. **Persecutor:** Let's drive the Mormons out!

Persecutor: Yeah, let's drive them out!

Edward Partridge: Run to safety everyone. There's a mob gathering *(To the mob)* Please, gentlemen, listen to me. Stop, please. If you abuse me right now, you will abuse an innocent person. I am willing to suffer for the sake of Christ. Saints of God have always suffered persecution. But you can't make these people leave the county. They have purchased land—they belong here.²⁵

(Unnerving Music)

Man from Singers: Tar and feather him. Burn the printing press! *(Others from stage and singers: "We need help," "When will this end?" "Not my family again" "No, stop them." Etc. All freeze again. This time the mobbers don't go up all the way, but freeze where they are as Edward Partridge holds his arm up to his face as if to shield them off).*

Oliver: The mobbing continued without letup until all the church members were forcefully expelled from Jackson County.

Samuel: When they were driven out they had to leave everything—their homes, their belongings. The mobs were ruthless

William: (*Unfreeze, but don't sit,--Mob leaves*) On the 24th of February Joseph received a revelation that he was to create an army to go to Missouri and negotiate for the return of the property that the Church had purchased and given to the members as their stewardship.

Sidney: The Lord revealed to Joseph that the Saints should bear this affliction patiently and revile not against the mobs, neither should they seek revenge—and if so, they shall be rewarded .

(Everyone up from seats and all face Joseph when he speaks)

Joseph: “Your prayers have entered into the ears of the Lord of Sabaoth. . .all things wherewith you have been afflicted shall work together for your good, and to my name’s glory, saith the Lord.” (D&C 98:23)

Fourth Verse of School They Feelings: Page 336 (*Everyone—sing with great conviction, face Joseph*) (PV)

(Two Women – everyone hum)

*Rest thyself on this assurance: Time’s a friend to innocence,
And the patient, calm endurance Wins respect and aids defense.*

(Add other women – men hum)

*Noblest minds have finest feelings; Quiv’ring strings a breath can move;
And the gospel’s sweet revealings Tune them with the key of love (now, turn to audience)*

(This is big, loud and full—Add Men, Add trombone)

*School thy feelings, O my brother; Train thy warm, impulsive soul.
Do not its emotions smother, But let wisdom’s voice control.*

Time Passing & Scene Changing Music “Behold a Royal Army” p.251 —Only the chorus— (PVT)

Scene 7 (Zion’s Camp)

Oliver: Zion’s Camp was the name given to this army of saints who marched to redeem Zion in Jackson County, Missouri.. Over 207 men made the 1,000 mile march to Missouri

Parley: Included in the camp were several members of the Smith Family, including Joseph, his brothers Hyrum and William. Most of these men left with the willingness to give their lives if necessary

Sidney: Men like Heber C. Kimball said, “I took leave of my wife and children and friends, not knowing whether I would see them again in the flesh.” Well, Brigham, have you decided to go on this march?

Brigham Young: Sidney, I wish I could tell you the majesty of Joseph as he asked me and my brother Joseph to go. He said, “Brother Brigham and Brother Joseph, if you will go with me in the camp to Missouri and keep my counsel, I promise you, in the name of the Almighty that I will lead you there and back again, and not hair of your heads shall be harmed.”²⁶

Sidney: And so you agreed to go?

Brigham: Yes, we agreed to participate, and the three of us clasped hands in confirmation of this promise.

Sidney: How will Joseph organize the camp?

Brigham: He's already done it. He divided it into companies of tens and fifties and instructed each group to elect a captain. In fact, it will be organized "*according to the ancient order of Israel.*" And what you about you, Sidney. Will you be going?

Sidney: Joseph has asked Oliver and me to stay here in Kirtland and supervise the ongoing construction of the temple and to direct the affairs of the Church here. But our prayers will be with you.

Brigham: (to audience) Unlike most armies, Zion's Camp placed great emphasis upon spirituality. We began and ended the days with prayer, and on Sundays we rested, held meetings and partook of the sacrament.

Hyrum: Brigham, I think these people should know that the camp was more a test of endurance and faith, than of actual conflict. Our biggest problem was quarreling and contention.

Joseph: Men, if you do not humble yourselves before the Lord and become united, you will meet with a scourge.

Frederick G. Williams: Joseph we've come to get the land back for our brethren. We're ready to fight these Missourians.

Joseph: The only purpose of Zion's Camp is to help our brethren be reinstated on their lands. It is not our intent to injure anyone.

Hyrum: Joseph, some Missourians have just ridden into the camp. You better come.

Missourian: Here's a warning to you Mormons. Listen well.

Another Missourian: There are 400 men who have gathered and will gather again in the morning and will utterly destroy all of you.

Missourian: That's right! I can promise that before morning, you will all be destroyed.

Hyrum: What are we to do, Joseph?

McLellin: Joseph, let them come. We're ready to fight. (*Frederick Williams agrees—others yell out, "Yes" "Yes, let them come"*)

Joseph: Hold your gunfire men. I've approached the Lord in prayer. Stand still and see the salvation of God.

Brigham: A few minutes after the Missourians left, a small black cloud appeared in the clear western sky. It moved eastward, unrolling like a scroll, filling the heavens with darkness. Suddenly there was a storm so intense that Zion's Camp abandoned their tents. ²⁷ (*erie music*)

Joseph: Boys, there is some meaning to this. God is in this storm. *(thundering type music on piano)*

Hyrum: During this time the whole canopy of the wide horizon was in one complete blaze with terrifying claps of thunder.

Joseph: It seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the destruction of their enemies. *(music continues)*

Missourian: I see that there is an Almighty power that protects this people.

Missourian: Our army of 400 has fled. *(music continues)*

Brigham: Again, our enemy was not those 400 Missourians. Some of the men had battles within themselves. They wanted to fight, but Joseph received a revelation that this was not the time to reclaim the land..

(no music)

Joseph: The Lord said, “*I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith.*”²⁸

Brigham: The Lord’s command not to do battle was the final trial of their faith. Disappointed and angry, many apostatized. And the promised scourge came upon the camp—

Parley: Cholera broke out. The epidemic spread. Sixty-eight people, including Joseph, his brothers William and Hyrum were stricken by the disease, and fourteen members of the camp died.

Hyrum: (to audience) Joseph and I were scarcely able to stand upon our feet. We feared that we should die in this western wilderness so far from our families, without even the privilege of blessing our children or giving them one word of parting counsel. Joseph, what shall we do? Must we be cut off from the face of the earth by this horrid curse?

Joseph: Let us pray and ask God to remove the cramp and other distress and restore us to health, that we may return to our families.

Hyrum: The heavens seemed sealed against us. The universe was still. We appealed to God again and again, taking turns in prayer. *(Both men pray, Lucy, Sophronia and Emma are also in prayer during song)*

“ I Need Thee Every Hour,” page334, written by Annie S. Hawks.²⁹

(Male solo) (PV) I Need thee every hour, most gracious Lord,

No tender voice like thine Can peace afford

(Duet – two men) I need thee, oh, I need thee; Every hour I need thee

Oh, Bless me now, my Savior, I come to thee

Hyrum: (as he gets up from prayer) Joseph, we shall return, for I have seen an open vision. Mother was on her knees asking God in tears to spare our lives, that she may behold us again in the flesh.

Everyone Sings: Chorus of “I Need Thee Every Hour” *(stay seated while singing this)*

Mother Smith: There was great rejoicing when my sons all returned home.

Joseph: "Oh, my mother, how often have your prayers been a means of assisting us when the shadows of death encompassed us!"

Brigham: Six months after our experience I met Joseph and he said, (*joined by Joseph*) "I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more." After he related this to me, he wept and for some time could not speak.³⁰

Time passing & Scene Changing music "Press Forward Saints" # 81 (PVFT) (once through before singing starts)

Scene 8 (Birth of Frederick, Joseph's vision of the future, Big Apostasy)

"Press Forward Saints," page 81, written by Marvin K. Gardner.³¹ (all instruments)

This is a big song! Don't hold back--EVERYONE

*Press forward, Saints, with steadfast faith in Christ,
With hope's bright flame a light in heart and mind,
With love of God and love of all mankind. Alleluia! Alleluia! Alleluia!*

*Press forward, feasting on the word of Christ. Receive his name, rejoicing in his might.
Come unto God; find everlasting light. Alleluia! Alleluia! Alleluia!*

*(Audience) Press on, enduring in the ways of Christ. His love proclaim thru days of mortal strife.
Thus saith our God: "Ye have eternal life!" Alleluia! Alleluia! Alleluia!*

(sitting down music)

Father Smith: Zion's Camp was a test of Faith. But not everyone was disappointed in the outcome. Wilford Woodruff recorded, "*The Prophet gave us our instructions every day. . . it was a great school for us to be led by a Prophet of God a thousand miles through cities, towns, villages, and through the wilderness.*"³²

Mother Smith: Every day is a gift with my family. Even with all the trials that seemed to beset the church, my family continued to grow in numbers and accomplishments.

Samuel: That's right, Mother, it was quite an accomplishment for me to persuade Mary Bailey to marry me in August 1834—the same month Joseph and Hyrum returned from Zion's Camp.

Mother Smith: And just imagine this--just one year later my little Don Carlos married Agnes Coolbrith. He was only nineteen years old.

Emma: Eliza Snow lived in our home as a tutor for our children. This gave me time to complete and publish the hymnbook for the Church.

William: The year 1836 was the apex of happiness and spiritual manifestations. On the 27th of March the Kirtland Temple was dedicated. Angels were present that day. It was a great outpouring of the Spirit.

Sophronia: I will forever remember this beautiful season of our lives. The Kirtland Temple was built through great personal efforts and sacrifice by the Saints. Because of this, the Lord poured out blessings. It is possible that there will never be another era in the history of the Church when more Latter-day Saints beheld visions and witnessed other unusual spiritual manifestations than they did at the time of dedication of this temple and in the week that followed.

Hyrum: The veil was removed from the eyes of many people. Many times, it was as if there were no veil at all. Many keys of the restoration were restored. Truly the *“hearts of the fathers were turned to the children, and the children to the fathers.”*³³

Mother Smith: The climax of the day was the dedicatory prayer offered by my son Joseph. After the prayer, the choir sang a song which was written especially for the dedication by Brother Phelps.

“The Spirit of God Like a Fire is Burning,” page 2, written by William W. Phelps and sung at Kirtland Temple Dedication in 1836. (PV)

(Little Lucy and/or another singer)

*The spirit of God like a fire is burning! The latter-day glory begins to come forth;
The visions and blessings of old are returning, and angels are coming to visit the earth.*

(All - Chorus) We'll sing and we'll shout with the armies of heaven,

Hosanna, hosanna to God and the Lamb!

Let glory to them in the highest be given, Henceforth and forever, Amen and Amen.

(Everyone-add trombone and/or trumpet)

(2) The Lord is extending the Saints' understanding, Restoring their judges and all as at first.

The Knowledge and power of God are expanding; The veil o'er the earth is beginning to burst

(chorus)

(Audience join in)

(3) We'll call in our solemn assemblies in spirit, to spread forth the kingdom of heaven abroad

That we through our faith may begin to inherit the visions and blessing and glories of God. (chorus)

Joseph: Shortly after those marvelous events took place, Emma gave birth to another son. He was born on June 20, 1836 and was named Frederick Granger Williams Smith after my close friend and counselor in the First Presidency. Frederick, please stand and let these good people know who you are (*a man from the choir stands*)

Frederick Williams: Happy to be here among all you good folks!

Father: As Hyrum said, it didn't seem to be in God's plan, for Joseph to ever be free of trials. He and Martin Harris went to Salem, Massachusetts to try and find solutions to the large debts that the church had incurred in building the temple and caring for homeless saints. Joseph, you seem to be troubled

Joseph: Father, the Lord has given me a vision of future events. The vision lasted until I besought the Lord to take it from me. I was shown things that are very painful for me to contemplate. I must meet with the brethren immediately.

Father: The brethren gathered, and Joseph rehearsed to them what the Lord had revealed to him. Joseph was unusually solemn.

(All brethren stand when Joseph says, "Brethren. . .")

Joseph: "Brethren, We are now nearly as happy as we can be on earth, for we have accomplished more than we had any reason to anticipate when we began. . . One would not suppose that anything could occur that would break up our friendship for each other or distress us in the least. . ."

Sidney: What is it Joseph? You don't seem to be yourself right now.

Joseph: Brethren, beware, for I tell you in the name of the Lord, that there is an evil in this very congregation which, if it is not repented of, will result in making one-third of you who are here this day, so much my enemies that you will have a desire to take my life. . .³⁴

Sidney: Impossible!

Hyrum: But Joseph, you are the Prophet. You know we will all follow you.

Parley P. Pratt: Yes, yes—nothing can take away our good fellowship.

Brigham: I pray it will not be me. I could never go against you, Joseph.

Sidney: Nor I.

Frederick Williams: Our friendship is secure. I could never fall away. Never!

Joseph: Brethren, how I wish it were all true.

Oliver: We have shared so much together. I will always be by your side, Joseph. Nothing could dissuade me. You know that.

Mother Smith: 1837 brought great sadness in the Church.

Hyrum: It was caused by selfishness and greed. Joseph had set up a bank to try and help with the debt the Church had incurred—it was created from private investors. But enemies of the church obtained enough notes to create a "run" on the bank. After only eleven months of existence the bank was forced to close its doors.

Father: More than 200 members who were investors lost nearly everything they had put into it. The entire United States suffered from a financial crash that same year called the "Panic of 1837."

Sidney: Never was the proverb more true, "*Pride goeth before destruction, and a haughty spirit before a fall.*"³⁵

Oliver: Joseph, how have you let this happen to us? It matters not that other banks have folded as well. You are a prophet—and yet our money is gone! What have you done to us?

Emma: As the saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity.³⁶

Hyrum: Apostasy was everywhere—even among those who had been Joseph’s closest friends. Frederick G. Williams was not only Joseph’s counselor, but he was also President of the Bank and Justice of the Peace. However, unknown to Frederick, some of the bank officers were guilty of theft and fraud. Joseph Smith went to Frederick, asking for a warrant to search for the missing money.

Frederick Williams: I flatly refuse this warrant, Joseph.

Joseph: Frederick, I insist upon a warrant, for if you will give me one, I can get the money, and if you do not, I will break you of your office.

Frederick: Well, “break” it is then, and we will strike hands upon it. *(strike hands by putting arm forward, hand facing down)*

Joseph: Very well, from henceforth I drop you from my quorum, in the name of the Lord.

Frederick: *(full of wrath)* Amen! *(Turns his back from audience)* (Page 336 of LMS book)

Father: Even Oliver Cowdery was affected by the spirit of apostasy. He was excommunicated on 12 April 1838 for persecuting the brethren and defaming my son, our Prophet Joseph. *(Oliver turns his back from audience)*

Samuel: Not only Oliver, but David Whitmer, Martin Harris, and six of the twelve apostles. *(McLellin and a few others of the singers turn their backs from audience)*

“Ye Simple Souls Who Stray,” page 118, written by Charles Wesley and Evan Stephens. ³⁷

*(Women with men humming) Ye simple souls who stray Far from the path of peace
That lonely, unfrequented way To life and happiness
Why will ye folly love, And throng the downward road,
And hate the wisdom from above, And mock the sons of God.*

Sophronia: We suffered many other personal tragedies as well. My husband Calvin Stoddard died, leaving me a widow at age thirty-three. *(Calvin turns his back from audience)*

Hyrum: Another calamity happened that wrung our hearts with more than common grief. While I was on a mission to Missouri in 1837, my wife Jerusha was taken sick, and, after an illness of two weeks, died. *(Jerusha turns her back from audience)*

Sidney: Early in 1838 the prophet and his family had to flee for their own safety

Emma: My husband was placed in a box and taken out of town on an ox cart. *(As Joseph sits down on step with head bowed)* He then mounted a horse and rode west with Sidney Rigdon. The children and I went a different route and met Joseph on the road to Missouri. *(sit down low with Joseph)*

Mother Smith: *(Comes forward to Centre Mike—while everyone else in the cast bows their heads as if in prayer)* Dear Father in Heaven. Will you ask more of us? What more can we give? We have built this beautiful Temple, we have felt thy Spirit. We have seen Angels. But Father in Heaven, we have buried our loved ones. And now we have to flee for safety, even from those whom we have loved. Our closest friends have deserted us. Oh, please, please bring us some hope, some peace.

**(2) High tenor: Madness and misery Ye count our life beneath,
And nothing great or good can see Or glorious in our death
But thru the Holy Ghost We witness better things
For he whose blood is all our boast Has made us priests and kings**

**(3) (Everyone—those with backs turned, turn to face audience. Joseph also is standing, facing audience) Riches unsearchable In Jesus' love we know
And pleasures springing from the well Of life our souls o'er flow
As we seek heav'nly bliss, Angels our steps attend
And God himself our Father is, and Jesus is our Friend**

NOTES:

1. *Hymns of the Church of Jesus Christ of Latter-day Saints*, (Hereafter referred to as *LDS Hymns*), #48, words by William W. Phelps (1792 – 1872).
2. *The Revised and Enhanced History of Joseph Smith by His Mother*, Edited by Scot and Maurine Proctor, (Hereafter referred to as *JS History by Mother Smith*), p. 234.
3. *Doctrine and Covenants* (Hereafter referred to as *D&C*), Sections 30 – 33.
4. *Autobiography of Parley P. Pratt*, p. 48.
5. *JS History by Mother Smith*, Proctor, p. 248 – 255.
6. *D&C* 37: 3.
7. *JS History by Mother Smith*, Proctor, p. 256.
8. *LDS Hymns* #128, words by Naomi W. Randall (1908 – 2001).
9. *Origins*, Porter, p. 311 – 312.
10. *D&C* 41: 9.
11. *Reflections of Emma*, Buddy Youngreen, p. 13.
12. *LDS Hymns*, #115, words by Thomas Moore (1779 – 1852).
13. *JS History by Mother Smith*, Proctor, p. 277.
14. *LDS Hymns*, #318, words by John H. McNaughton (1829 – 1891).
15. *LDS Hymns*, #102, words by Charles Wesley (1707 – 1788).
16. *JS History by Mother Smith*, Proctor, p. 269.
17. *D&C* 52: 33.
18. *LDS Hymns*, #321, words by Mary Judd Page (1818 – 1907).
19. *JS History by Mother Smith*, Proctor, p. 279 – 287.
20. *D&C* 76: 12 – 24.
21. *LDS Hymns*, #336, words by Charles W. Penrose (1832 – 1925).
22. *Reflections of Emma*, Buddy Youngreen, p. 14.
23. *JS History by Mother Smith*, Proctor, p. 301 – 302.
24. *LDS Hymns*, #124, words by Katharina von Schlegel (b. 1697), translated by Jane Borthwick (1813 – 1897).
25. *History of the Church Vol. 1*, Joseph Smith Jr., p. 390 – 391.
26. *History of Brigham Young*, *Millennial Star*, July 18, 1863, p. 455.
27. *Church History in the Fulness of Times*, Institute of Religion, p. 148.
28. *D&C* 105: 19.
29. *LDS Hymns*, #334, words by Annie S. Hawks (1835 – 1918).
30. *JS History by Mother Smith*, Proctor, p. 319 – 320.
31. *LDS Hymns*, #81, words by Marvin K. Gardner (b. 1952).
32. *Wilford Woodruff: History of His Life and Labors*, Matthias F. Cowley, p. 40.
33. *D&C* 110: 15.
34. *JS History by Mother Smith*, Proctor, p. 335.
35. *Proverbs* 16: 18.
36. *History of the Church Vol. 2*, p. 487 – 488.
37. *LDS Hymns*, #118, words by Charles Wesley.



The Whole Cast in Christus Room - Opening Number



Mother Smith - Jane Mann



Back: Sidney Rigdon - Russell MGregor, Brigham Young - Ewart Ward, Parley P. Pratt - Alonzo Mason, Captain - Daniel He, William McLellin - Steven Drown, Edward Partridge - Michael Read, Frederick G. Williams - Graham Read, Oliver Cowdery - Ryan Thomsen



Joseph and Emma Smith - Freddy Beijerling and Pania Symon



Restoration Singer and Harmonica - Roger Hamon



Sidney Rigdon, Samuel Smith - Ben Hague, Calvin Stoddard - Eddie Owen, William Smith - Willard Sunnex (front)



Father Smith - Raynold Gaastra



Hyrum Smith - Te Rangi Hau Gilbert, Sophronia Smith Stoddard - Rachel Paea



Sweet Mary Bailey - Ma Yue

**NEW
ZEALAND
2005**



Little Lucy - Serena Dimitrov



"When Faith Endures" - InAudience: Brother Tangaroa and Sister McKay



Oliver Cowdery and Joseph Smith



Sovaia Delaibatiki

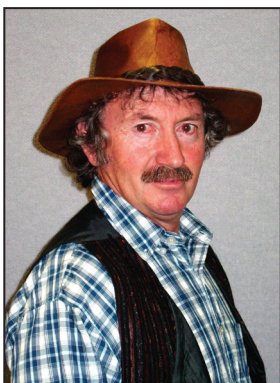
**NEW
ZEALAND
2005**



Samuel Smith and Joseph Smith



Samuel Smith (Ben Hague) and McLellan (Steve Drown)



Persecutor - Peter Oosthoek



Hemaima Tate - piano



Sister Belnap and Sister Merkeley, Elder Whitney (trumpet)



Missionaries - Flutes, William Smith
- Ian Artinger, Mother Smith - Donna
Smith, Little Lucy - Bella Scribner



Sophronia Smith Stoddard - Sarah Morrison, Calvin Stoddard - Bill Manners, Jerusha Bardon
Smith - Wendy Busch, Hyrum Smith - Jeff Wentzel, Emma and Joseph Smith - Sally and Kyle
Holzer, William Smith - Ian Artinger, Samuel Smith - Jarrod Lewis, Mary Bailey Smith - Lindsay
Hoppe, Center: Little Lucy - Bella Scribner, Mother and Father Smith - Donna and Ray Smith



Persecutors: Jack Reisner, Jeff LaDow, John Nickerson, Bryant Whiting



Joseph and Emma Smith



Captain and Tenor Soloist -
George McCrea



William McLellin -
Ben Eckles, Friend
of Mormons - Doug
Scribner, Sidney
Rigdon - Dave
Blackham, Oliver
Cowdery - Dave
Stockton, Frederick
G. Williams - Sean
Busch, Front: Edward
Partridge - Allen
Christenson, Brigham
Young - Roger Harris,
Parley P. Pratt -
David Morrison

**SANTA ROSA,
CALIFORNIA
AUGUST 2007**



Brigham Young - Roger Harris, Sophronia - Sarah Morrison, Joseph Smith - Kyle Holzer



Bishop Freebairn - trumpet, Wendy Busch (Jerusha Bardon Smith), Christianne Jones, Kerry Ann McArtney



**SANTA ROSA,
CALIFORNIA
AUGUST 2008**



Sally and Kyle Holzer as Emma and Joseph Smith



Wendy Busch as Jerusha Bardon Smith



Back: Christine Haydock (piano), Kristen Sanchez, Bishop Freebairn (trumpet), Christianne Jones, Kirsten Skabelund (violin), George McCrea (soloist) Middle: Bryant Whiting, Heather Cullen, Stephanie Blackham, Front: Cecile Scribner (director), Barbara Legro, Kerry Ann McArtney



Parley P. Pratt - David Morrison, Oliver Cowdery - David Stockton



Jessika Weeks, Carol Jones, Sharon Winch, Ann Brough, Lauren Peterson, Sara Fitzgerald, surrounding Jack Mason



Mother and Father Smith - Sue Peterson and John Calcote



Geoff Groberg as Hyrum Smith

Ken Baguley, Ileen Dykstra, Melissa Draper (piano), Onna Oliver, Cecile Scribner (director), Chris Crippen



**ELK RIDGE,
UTAH
FEBRUARY
2010**



John Calcote as Father Smith



William McLellin - Glen Oliver, Parley P. Pratt - Russell Shipp, Frederick G. Williams - Bronson Oeser



Jeffery Crippen, Kelson Eliot, Derrek Johnson, Ken Christensen, Jeffrey Roylance, Doug Scribner



Russ and Barb Adamson as Joseph and Emma Smith



Sophronia Smith Stoddard - Onna Oliver, Calvin Stoddard - Chris Crippen, Mary Bailey Smith - Jessica Weeks, Samuel Smith - Scott Wintch, Barb and Russ Adamson as Emma and Joseph Smith, Hyrum Smith - Geoff Groberg - Hyrum Smith, Little Lucy - Lauren Eppley, Jerusha Bardon Smith - Lauren Peterson, William Smith - Seth Mason, Mother Smith - Sue Peterson, Father Smith - John Calcote



**ELK RIDGE,
UTAH
FEBRUARY
2010**

Seth Mason
as William
Smith

Joseph and
Emma Smith

Sidney
Rigdon -
Scot Bell,
Hyrum
Smith
- Geoff
Groberg



Jessica Weeks
as Sweet
Mary Bailey,
Shawn Eliot
as Brigham
Young



Sidney Rigdon - Scot Bell, Parley P. Pratt - Russell Shipp, Frederick G. Williams - Bronson Oeser, Oliver Cowdery - Chad Christensen, William McLellin - Glen Oliver, Brigham Young - Shawn Eliot, Edward Partridge - Randy Jones, Captain - Neil Dykstra



Glen Oliver, Bronson Oeser, Ann Brough, Jeffrey Roylance, Jeffery Crippen



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH

MISSOURI (1838-1839)



Saving the Book of Commandments by Clark Kelley

*“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.

Sophonra: 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 Clayton*

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.

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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



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH
NAUVOO, THE BEAUTIFUL (1840-1843)



Maid of Iowa, by Joseph Brickey
The Prophet Joseph Smith welcomes British converts who traveled the Mississippi River from New Orleans, Louisiana, to Nauvoo, Illinois, aboard a steamboat named Maid Of Iowa.
Captained by an energetic Latter-day Saint Welshman, Dan Jones, Maid of Iowa served the Saints between 1842 and 1845.

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

Part 4: Nauvoo, The Beautiful (1840-1843)

A Readers' Theater by Douglas and Cecile Scribner

First presented by the New Zealand Temple Visitors' Centre – October 2005

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

Also presented in Elk Ridge, Utah, November 2014

Cast of Characters (age):

Joseph Smith (35)	Landlord/Elijah Fordham (42)
Emma Smith (36)	Eunice Billings Snow
Mother Smith (65)	John C. Bennett (36)
Father Smith (67)	General Clark
Hyrum Smith (40)	President Van Buren
Sophronia Smith McCleary (37)	Harassers
Samuel Smith (32)	Restoration Singers
William Smith (29)	
Catherine Smith (27)	Piano
Don Carlos Smith (25)	Trumpet
Lucy Smith (20)	Flute and/or Violin
Mary Bailey Smith (36)	Harmonica
Hyrum Smith Jr. (7)	
Thomas L. Kane (25-35)	
John Gailey (29)	About one hour twenty minutes in length
Ann Gailey (29)	
Wilford Woodruff (33)	
Brigham Young (31)	
Edward Partridge (47)	
Heber C. Kimball	
Porter Rockwell (30)	

Scene 1

(Thomas Kane and John Gailey in Nauvoo)

Prelude Music: (Whole Song) “Oh What Songs of the Heart,” page 286, Piano, Flute and Violin¹ (As this is playing, cast members walk up to places on the stage, facing forward)

Col. Thomas L. Kane: Thank you for that lovely prelude music. So this is the Pennsylvania Historical Society! Well, it’s an honor to be asked to speak to you tonight on the subject of “*the Mormons*.” My name is Thomas L. Kane, and as most of you are aware, I’m a military man. Yes, it’s true what they say, I have always been a great defender of the Mormons—they are amazing people. I want to tell you of a visit I made to Nauvoo, Illinois in the 1840’s, 1846 to be exact. . .

Piano—whole song (the cast all turn their backs to the audience and start humming this song)—“The Wintry Day, Descending to Its Close,” page 37

Col. Thomas L. Kane: (continuing). . . I entered the town as a visitor. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. . . I went into empty workshops. The spinner’s wheel was idle; the carpenter had gone from his workbench and shavings. Fresh bark was in the tanner’s vat. . . No one called out to me from any opened window, nor dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid arousing irreverent echoes from the naked floors. . .²

. . . The chief object of my admiration was their splendid temple—but around that temple were armed men, surrounded by stacks of musketry. They told me the story of the Dead City. Just weeks before there had been 20,000 inhabitants, but these drunken men told me how the last of these obstinate inhabitants had finally given way after the third day’s worth of bombardments. . .

. . . It was after nightfall when I came upon a crowd of several hundred human creatures by the river. Dreadful, indeed, was the suffering of these forsaken beings. I met one John Gailey who came up to me and asked,

John Gailey: Are you looking for someone?

Kane: Well, no—I was just going to the dock. What is your name?

John Gailey: John Gailey—and yours?

Kane: Thomas Kane. I’m just visiting. I’ve heard many reports about you Mormons.

John Gailey: Well, Brother Kane—for I do consider you my brother—it’s good to meet you (*shake hands*)

Kane: It seems as though you’ve all been driven from your homes—and this woman—she looks near to giving birth.

John Gailey: This is my wife, Ann Gailey. She’s about to give birth to twins—our first children.³ She’s a beauty—don’t you agree, Brother Kane.

Ann Gailey: You can ignore my husband, Brother Kane—he just spouts off sometimes. But it’s a pleasure to meet you.

Kane: And it’s a pleasure to meet you, Ann. You seem to be in good health with those twins. . . and may God bless you. Brother Gailey—if I can call you that—please tell me your story.

John Gailey: The story of all “Mormons,” as you seem comfortable calling us, is pretty much the story of the Joseph Smith Family. And this city, it wasn’t always beautiful.

Ann Gailey: When they came in 1839—just six years ago, it was a swamp. When John and I arrived from England only three years ago, it was already beautiful—Nauvoo, the Beautiful!

Kane: And the people? What kind of people are these Mormons? When I walked through the town I saw unmistakable marks of industry, enterprise and educated wealth everywhere. And this magnificent Temple. These people are extraordinary!

John Gailey: You want to know what kind of people built this city? I will tell you. They each had the heart of a lion—unyielding and proud. When the enemy host was before them, they stood firm and were faithful and true. Yes, I will tell you about these people.

Song: “Up Awake, Ye Defenders of Zion,” page 248, words by Charles W. Penrose⁴ Sung BOLDLY - Piano, Violin and Trumpet (small introduction)

Man’s Quartette: (John Gailey, Heber C. Kimball, Brigham Young, John C. Bennett) (While all cast turn to the right and face the audience)

*(1) Up, awake, ye defenders of Zion! The foe’s at the door of your homes;
Let each heart be the heart of a lion, Unyielding and proud as he roams.
(Don Carlos) Remember the trials of Missouri; (Joseph Smith) Forget not the courage of Nauvoo
When the enemy host is before you, Stand firm and be faithful and true.
Everyone: Stand firm and be faithful and true, Stand firm and be faithful and true
When the enemy host is before you, Stand firm and be faithful and true*

*(2) Everyone (Add Trumpet): By His power is Zion surrounded; Her warriors are noble and brave,
And their faith on Jehovah is founded, Whose power is mighty to save.
In each soldier a brave heart is beating, Tho our numbers, compared, may be few-- We’ll not rest till
our foes are retreating, And we’ll always be faithful and true (these words repeat)*

*(3) Everyone (And Audience) (Add trumpet): (Led by Mother Smith)
Tho, assisted by legions infernal, The plundering foemen advance,
With a host from the regions eternal We’ll scatter their troops at a glance.
Soon the kingdom will be independent; In wonder the nations will view-- Our Zion in glory
resplendent; Then let us be faithful and true.*

Time passing music: (Joseph and Hyrum leave stage and go to back of room) Chorus of “Up Awake, Ye Defenders of Zion” piano, violin and fute

Scene 2

(Smith Family Escape from Missouri to Illinois)

Mother Smith: *(to audience)* Good evening, my good friends. Well, here we are again. For those of you who don't know me, I'm Lucy Mack Smith, mother of the Prophet Joseph Smith. I wish we didn't have to tell you of such troubled times as accompanied us after my two sons, Hyrum and Joseph were taken to Liberty Jail, but that seems to be our story. Before we do that, however, I want you to meet some of my family. Standing right here next to me is Emma, my son Joseph's wife. She's like my own daughter.

Emma: Thank you, Mother. The Smith Family is the only family I have now. I love them all very much. Standing right over there is Lucy, named after Mother Smith. She's the baby of the family.

Lucy: And I'd like to introduce you to Don Carlos. We're the closest in age. Until I came along, I think he was Joseph's favorite, but not anymore! Don Carlos and Agnes and their three children are living with us right now.

Don Carlos: I'm afraid Lucy did take my place. She's everybody's darling. She's even got me wrapped around her little finger. And standing right over there is William—He's married to Caroline and they have two daughters. He's one of the Twelve Apostles.

William: Why, thank you, Don Carlos—finally a little respect from my baby brother! Now I'd like you to meet our sister Catherine—we're pretty close—just a year difference in our age. But, I'm older.

Catherine: Remember, William—only one year older, but not necessarily wiser! I'd like you to meet Samuel. He was the first missionary in these latter-days—he introduced the Gospel to Brigham Young and Heber C. Kimball and many more. He's married to Mary Bailey.

Samuel: That's right—my sweet Mary Bailey, and we have four children.

Mary Bailey Smith: Hello—it's good to be with you again.

Samuel: Next is Sophronia. She's our oldest sister, right between Hyrum and Joseph. She's always managed to keep us in line.

Sophronia: Thanks for not exactly sharing my age with everyone, Samuel. I have two beautiful daughters, and my husband is William McCleary. And standing right here by me is Hyrum Smith, Jr. I've been helping Mary Fielding, Hyrum's wife, with their children while Hyrum and Joseph are gone.

Hyrum, Jr: Hi Everyone! *(and he waves)*

William: You will not hear much from Father tonight, for he is very ill. He never was able to regain his strength after our brothers, Hyrum and Joseph, were taken to Liberty Jail.

Mother: Such a horrible memory! Father stood at the door and could hear all the yelling in the enemy camp where they had taken our sons. Soon after the screaming began, five or six guns were discharged, and Father, folding his arms tight over his breast and grasping his sides, cried, groaning with mental agony,

Father: *"Oh my dear Father in Heaven! They have murdered my sons and I must die, for I cannot live without them!"*⁵ *(Father moves up to mike as he says this, then goes back again to stool. MS helps him)*

William: Mother was always able to console Father in other troubles, but all she could do at this point was mingle her cries and groans with his. Father was immediately taken sick and never regained good health again.

Lucy: For some time nothing was heard in the house but sighs and groans, as we thought we had seen Joseph and Hyrum for the last time.

(Flute: “Come Ye Disconsolate,” (Thomas Moore 1779 – 1852) page 115 – whole song)

Mother: But in the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God and received personal revelation. Lucy, William –all of you—my children, do not cry anymore. The mob will not kill them, for the Lord has signified to me that he will deliver them out of the hands of their enemies. ⁶

Emma: Oh, Mother, I pray with all of my heart that you are right. My hope will lean upon your faith.

Samuel: The Saints were all driven in from the country, and there was more than an acre of land in front of our house completely covered with beds, lying in the open sun, where men, women, and children were compelled to sleep in all kinds of weather.

Catherine: It was enough to make the heart ache to see children in the open sun and wind, sick with colds and very hungry, crying around their mothers for food and their parents destitute of the means of making them comfortable.

Sophronia: Yes, and all this while their houses were pillaged of everything, and their fields thrown open for the horses belonging to the mob to lay waste and destroy.

Mother: The brethren were compelled to lay down their arms and sign away their property. It was done immediately in front of our house. I can still hear General Clark’s speech as he spoke of Joseph and Hyrum and the others who were with them in jail

General Clark: “. . .their die is cast, their doom is fixed, their fate is sealed. If I could invoke the spirit of the unknown God to rest upon you, he would advise you to scatter abroad.” ⁷

William: Well, God was not “unknown” to us. Father sent word to Joseph to know if it was the will of the Lord that we should leave the state. Joseph sent word back, which satisfied my Father. He was willing to move to Illinois as soon as possible. My wife and I were the first to leave and to settle in the town of Plymouth. Then we sent back our wagon and team for Father and the family.

Samuel: I had to leave my family behind to come on their own because I was compelled to flee for my life. I was in the company of a few others who were also fleeing for their lives. We were in hiding, but we were also without food. We became so faint that we were almost in despair. After prayer, we were led to an Indian teepee where one of the squaws baked us some wheat cakes over the fire. These Indians saved our lives. ⁸

Background music: “Come, Come Ye Saints,” page 30, (as Sophronia, Catherine and Samuel and Emma move to another spot) First couple of measures loud with piano, violin and flute. Then Violin plays a few more lines (slowly) when Don Carlos starts to speak. (Samuel goes down aisle)

Don Carlos: When Mother and Father were finally able to leave, we rode along with them. Agnes and our children and I rode in a one-horse buggy, but our luggage was with Father's wagon. Emma, and her four children, plus all the other family members had gone ahead.

(Harmonica plays "Come Come Ye Saints" during speaking)

Lucy: (to audience) Our horses were not wind-broken, so every time we came to a hill, we were obliged to get out and walk, which was both tiresome to our patience and to our bodies. Father was suffering from a severe cough. **(to mother)** Mother, it looks like rain is coming. How will we keep everyone well and dry.

Don Carlos: (to Mother) I refuse to stay in a place like we did last night. It was filthy enough to sicken the stomach. Mother, I just can't allow it. Father, your exposure is too bad, and I will not bear it any longer. The first place I come to that looks comfortable, I shall drive up to the house and go in. You must follow me!

Father: Well, Don Carlos, it seems you have become the man in the house. Yes, I will follow.

Lucy: Don Carlos, what about that light in the distance. Let's try that house.

Landlord: (knock, knock) Yes, who is it?

Don Carlos: Landlord, I do not know but that I am trespassing, but I have with me an aged father, who is sick, and my mother and a number of women with small children. We have now traveled two days and a half in the rain, and we shall die if we are compelled to go much further. If you will allow us to stay with you overnight, we will pay you any price for our accommodations.

Landlord: Why, what do you mean, sir? Do you not consider us human beings? Do you think that we would turn anything that was flesh and blood away from our doors in such a time as this? Please bring your family inside. ⁹

Don Carlos: (to audience) This was a wonderful person. His name was Esquire Mann. He assisted us in every way. . . He left nothing undone. *(Piano: play "Come, Come Ye Saints" again clear through)* After spending the night here in this comfortable home, we set out again the next morning. We needed to keep moving before we were detained by high water, for it continued raining.

Lucy: The mud was so soft that I continually lost my shoes in the mud and had to keep fishing them out. Then it started to snow.

Mother: When we came to the Mississippi River, there were others waiting to go across to Quincy. Quincy is where the main body of saints was gathering. The snow was now six inches deep and still falling. But we were very tired, and we made our beds on the snow. The next morning we folded our frozen bedding.

Lucy: (Wait till music stops) Look Mother, coming across the river—Can you see? It's Samuel. We're going to be alright now.

Samuel: (Come up aisle) Mother,—I've come to help ferry you over to Quincy. Everyone's been anxious about your safe arrival—the weather has frightened us. Father, your condition seems to be worse.

Father: Don't you worry, Samuel, I'm under the care of a strong Priesthood holder. If the Lord should call me home, then His will be done.

Mother: But you are all safe—the Lord’s blessings have been great. Our prayers for you have been answered.

Samuel: We’re a bit crowded in our hired house in Quincy. But we’ll manage—about seven families will be living under that same roof!

Mother: Yes, we’ll manage very well. It may be cold with snow outside, but it will warm my heart to have most of my family together once again. And to be near our good friends—my heart is full.

“Oh, What Songs of the Heart,” (PVF) page 286, Joseph Townsend and William Clayson ¹⁰

(Lucy, Sophronia, Catherine, Emma, Mary Bailey, Mother Smith—sing this -- Everyone else Hum)

Oh, what songs of the heart we shall sing all the day, When again we assemble at home,

When we meet ne’er to part, With the blest o’er the way,

There no more from our loved ones to roam!

(All other women - stand): **When we meet ne’er to part, Oh, what songs of the heart**

We shall sing in our beautiful home.

(PVF) Time Passing Music: Beginning and Ending of “Oh, What Songs of the Heart,” page 286

Scene 3

(Sickness and Joseph and Hyrum’s Return)

Mother: We had not been in Quincy one week when Lucy, my youngest daughter, was taken very sick with a pain in her head and dreadful distress in her limbs, occasioned by her exposure in coming from Missouri.

Lucy: Mother, you cannot care for me any longer. You, too are looking very ill. Please go downstairs and take care of yourself.

Mother: Yes, dear. I will. I’ll ask Samuel to arrange for someone to help you.

Short time-passing music: “Oh, What Songs of the Heart” by violin (as Mother changes places)

Samuel: So Lucy, this is a fine time to get sick—just when you’re engaged to be married! I’ve asked this Mr. Milliken of yours to come and care for you, as Mother has become too ill. I’m afraid she might not live any great length of time.

Lucy: I must see her then, Samuel, but I haven’t the strength to walk down the stairs.

Samuel: Don’t you worry about that. I can carry you. But you’re wasting away yourself. You need to take more food into your body.

Lucy: Ice water is all that I want. I do think it’s breaking my fever.

Sophronia: Father had sent a man to Missouri to obtain any kind of intelligence regarding Hyrum and Joseph who were in Liberty Jail.

Catherine: Sophronia—look here comes Brother Edward Partridge. Perhaps he has word of Hyrum and Joseph and the others.

Edward Partridge: (*moves to mike*) Hello, girls. And Mother Smith, how good it is to see you. We've been praying for you and Father Smith and Lucy.

Sophronia: Thank you, Brother Partridge. Have you heard any word from the messenger that Father sent to Missouri?

Edward Partridge: No—and I'll never consent again to having another messenger sent on such business. I'll go myself. You cannot get anybody to do as they ought to do it seems. Mother Smith, I think the Lord intends on keeping you here awhile. Color is coming back into your face.

Mother: Oh, yes, I'm feeling better, but never have I experienced such pain before. There was a pain operating upon the marrow of my bones and sometimes I thought it would burst my bones asunder. . . But, enough of that. Brother Partridge, I have a feeling in my heart that I shall see my sons again before tomorrow night.

Edward Partridge: No, Mother Smith, I am perfectly discouraged. (*Flute: Be Still My Soul –about four lines page 124*) I don't know as we shall ever see them again in this world. At any rate do not flatter yourself that they will be here as soon as that, for I tell you, you will be disappointed. I have always believed everything you told me before, but I have no faith in what you say now—but if it proves to be true, I will never dispute you again while I live! ¹¹

Catherine: That night upon lying down on her bed to go to sleep, Mother saw her sons in vision on the prairie in Missouri.

Mother: “*Oh, Father, I see Joseph and Hyrum, and they are so weak they can scarcely stand, and now they are lying on the cold ground asleep. Oh, how I want to give them something to eat!*”

Catherine: Her soul was grieved, and she could not sleep, so she arose from her bed and spent the night walking the floor.

Samuel: The next day Caleb Baldwin, who was in prison with my brothers, appeared in the home of my Mother and Father.

Lucy: Here comes Elder Baldwin! I can see him out on the road. Oh, my brothers, where are they? I can't see them. Will someone please get Emma and tell her.

Sophronia: (*to audience*) Our brothers had escaped. Elder Baldwin told us that they were on their way over the river and would soon be in Quincy. (*Emma joins the group and goes toward Joseph when he returns. Stop look at each other, hands reaching towards each other. Hyrum goes to his young son, and also puts his arm on Father's shoulder*) (*Violin: Last two lines “Oh What Songs”*)

Catherine: What a glorious reunion we had! Of course, after they arrived and we had spent the evening making merry. Mother was curious about something:

Mother: Joseph, I must know. Were you not on the prairie the night previous in the same situation that I saw you in vision?

Joseph: Yes, Mother we were.

Hyrum: Again, mother, your prayers have brought us home.

Mother: Well, Brother Partridge?? (*Mother looks at Edward Partridge*)

Partridge: Okay, Mother Smith—you were right! I will forever after this time acknowledge you as a true Prophet! Now let's enjoy eating and making merry.

(Third verse of “Oh, What Songs of the Heart,” page 286) (Intro: Piano. Then add Violin, Flute)

**(3) (Everyone) Oh, the visions we'll see In that home of the blest,
There's no word, there's no thought can impart
But our rapture will be All the soul can attest, In the heavenly songs of the heart
But our rapture will be In the vision we'll see
Best expressed in the songs of the heart. (stay standing)**

Hyrum: After we escaped and were able to return to our families in April 1839, we gave serious consideration to finding a permanent place of gathering for the Saints.

Joseph: Land was available for purchase fifty miles north of Quincy on the edge of the Mississippi River. We acquired this land and families began to move from Quincy to dwell in tents and temporary cabins on the marshland next to the river.

Emma: Joseph and I moved our family into a small log cabin known as “The Old Homestead.” It seemed that this ray of hope might soon bloom into a peaceful new community, but. . . there was a different kind of enemy lying in wait.

Time Passing Music: Change places to next scene while Hyrum sings: Intro: “Happy Zion. . .” Stay Standing

“Zion Stands with Hills Surrounded,” page 43, words by Thomas Kelly¹² (Solo: Hyrum) Piano, Violin, and Flute

**(Hyrum) (2) Ev'ry human tie may perish, Friend to friend unfaithful prove
Mothers cease their own to cherish, Heav'n and earth at last remove.
(joined by John Bennett, Don Carlos, Van Buren, Brigham Young, Samuel Smith).
“But no changes, But no changes Can attend Jehovah's love.**

Scene 4

(Malaria and other sicknesses)

**Everyone: (3) In the furnace God may prove thee, Thence to bring thee forth more bright,
But can never cease to love thee; Thou art precious in his sight,
God is with thee, God is with thee; Thou shalt triumph in his might (sitting-down music)**

Hyrum: In the summer of 1839, the swamp area on the Nauvoo peninsula had not yet been drained. While the Saints gathered, cleared, drained, built and planted, they were oblivious to the danger of the Anopheles mosquito. This tiny insect transmitted parasites into the red blood cells of humans by its bite. Perhaps you know this disease as malaria, but we called it “the ague.”

Joseph: Hyrum, the ague has infected the whole community, and Father is failing fast with consumption. Medicines don’t seem to help.

Emma: Lucy is very ill and Sophronia and her husband are both ill. There just aren’t enough well ones to take care of the sick. Joseph, we must bring as many as we can into our home.

Hyrum: I’m afraid most of my own family are sick. We must call upon the Lord for deliverance.

Don Carlos: Just last night, George Smith and I administered to sixteen souls, and many more before that. The devil seems determined to destroy the Saints here.

Joseph: Yes, and I’ve heard of the many miracles that have been wrought by your hands. God bless you, Don Carlos.

Wilford Woodruff: My name is Wilford Woodruff. I was born in 1807 and joined the Church in 1833 in Connecticut. I became a member of the Twelve Apostles in 1839. We were all striving against the destroyer here in Nauvoo. I must tell you that Joseph and Emma devoted their whole time and attention to the care of the sick during this time of distress.

Emma: Our home became so crowded that we had to spread a tent in the yard for that part of the family who were still on their feet.

Wilford Woodruff: Scores of members on both sides of the Mississippi River fell ill, and eventually Joseph also became sick

Emma: Joseph, you must rest. You haven’t rested more than two days.

Joseph: Emma, I feel prompted to rise from this bed and extend more help to others.

(Violin plays softly: “Zion Stands with Hills Surrounded” – whole song, normal speed)

Wilford Woodruff: The miracles that followed the Prophet Joseph Smith that day, 22 July 1839, caused me to refer to it as “*A day of God’s power*” in Nauvoo and Montrose. That morning the prophet arose and being filled with the Holy Spirit, administered to many of the sick and afflicted and they were healed. Elijah Fordham was one of the very ill. . . Brother Joseph walked up to Brother Fordham, and took him by the right hand.

Joseph: Elijah, do you not know me?

Elijah: Yes, Joseph, I do know you.

Joseph: Have you not faith to be healed?

Elijah: I am afraid it is too late. If you had come sooner. . . maybe.

Wilford Woodruff: Elijah Fordham had the appearance of a man waking from sleep. It was the sleep of death.

Joseph: Do you believe that Jesus is the Christ?

Elijah: I do, Brother Joseph.

Joseph: Elijah, I command you, in the name of Jesus of Nazareth, to arise and be made whole!

Wilford Woodruff: *(Piano play: “Happy Zion. . .” to end, very slowly)* The words of the prophet were not like the words of man, but like the voice of God. It seemed to me that the house shook from its foundation. Elijah Fordham arose from his bed, and was immediately made whole. He ate a bowl of bread and milk and followed the Prophet into the street. ¹³

Hyrum: Following this incident, there was an unusual demonstration of faith and power in Nauvoo and the surrounding areas. But nevertheless, the outbreak did not subside until winter approached. Many families suffered the loss of two or three of their loved ones.

Emma: Joseph called Nauvoo a sickly place, but it has been made known to him that it shall be sanctified and be a place of gathering. He assured us that the Lord had not forsaken us.

Don Carlos: During this time of physical healing, Joseph, Sidney Rigdon, Porter Rockwell and others set off to the city of Washington in order to petition Congress for redress for the wrongs done to them in Missouri. They met with President Martin Van Buren who said,

President Van Buren: *“Gentlemen, your cause is just, but I can do nothing for you. . . . If I take up for you I shall lose the vote of Missouri.”* ¹⁴

Joseph: He was an office-seeker, and self-aggrandizement was his ruling passion. Justice and righteousness were no part of his composition. We went home empty.

Don Carlos: While Joseph was gone, Father became very feeble. His cough increased and he was so weak that Mother often had to lift him up in his bed.

Father: Mother, I don’t know but I shall die here alone with you, and perhaps in your arms while lifting me.

Mother: Oh, no, Father, you will not; for when you die, you will have all your children around you.

Father: Well, if you say so in real earnest, I believe it will be so. I would like to see Joseph, and give him a blessing before I die.

Mother: I feel certain that such will be the case.

“How Firm a Foundation,” page 85, attributed to Robert Keen (included in first hymnbook) ¹⁵

(Men) (Piano and Flute and Violin)

(3) Fear not, I am with thee; oh, be not dismayed,

For I am thy God and will still give thee aid

I’ll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, upheld by my righteous, upheld by my righteous omnipotent hand.

*(4) (Women) (Piano and Flute) When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow,
For I will be with thee, thy troubles to bless
And sanctify to thee, and sanctify to thee, and sanctify to thee thy deepest distress*

*(7) (Everyone plus audience) (Add Violin and Trumpet)(Sophronia leads music)
The soul that on Jesus hath leaned for repose,
I will not, I cannot, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, I'll never, no never, I'll never, no never, no never forsake!*

Time Passing Music: "Israel Israel God is Calling," page 7, First two lines by Piano and Violin

Scene 5 (The Twelve Called to Britain)

William: So many things were happening at the same time. Even before Joseph went to Washington, another miraculous event was taking place. This event would change the Church forever. Yes, it was a great miracle—a marvelous work and a wonder.

Sophronia: Clear back on the 8 July 1838 when we were still in Missouri, Joseph received a revelation concerning the Twelve Apostles. I'm sure you remember the great apostasy in Ohio when so many turned against my brother and left the Church.

Catherine: In this revelation, the Lord said,

Joseph: *"Let my servants, John Taylor, John E. Page, Wilford Woodruff and Willard Richards be appointed to fill the places of those who have fallen."*

William: He also said, *"and next spring let them depart to go over the great waters, and there spread my gospel . . . and bear record of my name. Let them take leave of my saints in the city of Far West, on the 26 April next, on the building spot of my house. . ."*¹⁶

Samuel: After that, of course, came the persecution and expulsion of all the saints from Missouri—it would seem impossible for this prophecy to be fulfilled. . .How could they go back to Far West?

Time Passing Music: Last line only "Come to Zion, Come to Zion. . ." Piano and Violin

Brigham Young: *(shake hands with the brethren, plus a few in the audience)* Well, it's wonderful to be with all of you again. My name is Brigham Young, and as President of the Quorum of Twelve, it was my duty to carry out the commandment of the Lord to take the Gospel across the great waters. Brethren, it is now April 1839—time for us to begin our departure for this great mission the Lord has called us on. We will strive to go back to Far West where the Temple site is and leave from there. We need to stay clear of the mobs—be careful.

Catherine: It was midnight on the 26th of April when seven of the twelve apostles met with about twenty other saints. Under the moonlight, and in peril of their lives, they began the foundation for the Lord's house by rolling up a large stone near the southeast corner.¹⁷

Emma: This also marked the beginning of their mission to Great Britain.

Wilford Woodruff: We returned to Nauvoo for further preparation and there we were each blessed by the First Presidency.

Joseph: Brethren, I bless you that if you are faithful you each have the promise of again returning to the bosom of your families and being blessed on your missions and having many souls come into the kingdom and seal your ministry. This is a day of warning, and not of many words.

Hyrum: On the 7th of July the Twelve spoke at a farewell meeting—each bore powerful witness, but a week later, when the malaria epidemic hit the Nauvoo vicinity, the Apostles were stricken, as were Joseph and myself.

Brigham: Joseph, all of us are determined, “sick or not” to fulfill this mission.

Joseph: Then it is the Lord’s will that you go forth without purse or scrip. May God bless you.

(Small Introduction by Piano) **”Go Ye Messengers of Glory,”** page 262, words by John Taylor ¹⁸ *(sung to the tune of Israel, Israel, p. 7)* Piano, violin and flute –

(Joseph Smith and Don Carlos) (1) Go, ye messengers of glory; Run, ye legates of the skies.

Go and tell the pleasing story That a glorious angel flies,

(All Men) Great and mighty, great and mighty, with a message from the skies (repeat)

(All Men) (2) Go to every tribe and nation; Visit ev’ry land and clime.

Sound to all the proclamation; Tell to all the truth sublime;

That the gospel, that the gospel Does in ancient glory shine. (repeat) (don’t sit)

Wilford Woodruff: On the 8th of August I arose from my bed of sickness, laid my hands upon the head of my sick wife, Phoebe, and blessed her. I then departed from the embrace of my companion, and left her almost without food or the necessaries of life, but she suffered my departure with the fortitude that becomes a saint. She knew my responsibilities.

Brigham: Brother Wilford, I see you have made it. Heber and I have just given our families three Hurrahs for Israel. Come into our canoe and we will take you across the river. The Prophet is waiting for us.

Heber: Well, brethren, it’s a good thing we’ve been so sick. Now all three of us can fit into that two-man canoe! Wilford, you look terrible!

Wilford: Thank you, Heber—so do you!

(Everyone- men and women) Piano small intro: “Then with Jesus, then with Jesus, reign with glory on the earth.” (repeat)

Joseph: Well, brethren, so you have started your mission.

Woodruff: Yes, but I feel and look more like a subject for the dissecting room than a missionary.

Brigham: Br. Kimball and I are pretty weak specimens of the human race—but I understand the Lord will cause the weak to be made strong.

Joseph: Now that is the truth! Get up and go along; all will be right with you, I promise. ¹⁹

*Everyone plus **Trumpet** (3) **Go, to all the gospel carry; Let the joyful news abound.**
Go till ev'ry nation hear you, Jew and Gentile greet the sound.
Let the Gospel, Let the gospel Echo all the earth around (repeat)*

Time passing-music (Piano, Violin and Flute): Chorus of "Go Ye Messengers of Glory," page 322

Scene 6 (Wilford Woodruff in England)

John Gailey: Well, Brother Kane. I can tell that you're intrigued by this story. I hope you don't mind that while I'm telling you about the Joseph Smith Family and the Saints of the Restoration, that I tell you a little bit more about myself.

Thomas Kane: I'm anxious to hear about you, Brother Gailey—and I hope your story includes how you met this lovely wife of yours.

John Gailey: Don't you worry, she will fill you in on all the details that I miss.

Ann Gailey: What kind of exaggerated stories is this husband of mine telling you, Brother Kane?

Thomas Kane: Well. . . I believe he just said something about marrying the "*pick and flower of England.*"

John Gailey: That's right, Ann, that's just exactly what I said! Now, Brother Kane, I want to take you back to England just a few years ago—to the year 1840. Ann and I were both members of a religious group called the United Brethren. We did not claim to be the true religion, but we knew that the full truth wasn't among any of the Churches of our youth.

Ann Gailey: We began a sincere search for truth. We humbly prayed that God would enlighten us. John was one of the four preachers of this group of 600 people. I always admired him. . . we were both unmarried at the time.

John Gailey: Along with my search for truth, I didn't have to look far for my search for a beautiful wife. But before that joyful day, let me tell you about an event that changed our lives forever. One of the United Brethren was a man by the name of John Benbow. We were there at his farmhouse when a knock came on the door. . . (*knocking*) Yes, who is it?

Wilford Woodruff: (*flute: "Come All Ye Sons of God," page 322, whole song*) Hello, my name is Wilford Woodruff, and I've been led by the Lord to your home tonight. I have a message of salvation. I would like to tell you and all of your household that the heavens again are open, that God has spoken to a prophet in our day, and that your family can all enjoy the blessings of the restoration of the Gospel of Jesus Christ.

John Gailey: Please come in. We want to hear what you have to say. How can we be sure that what you have just told us is true.

Wilford Woodruff: I have right here in my hand a copy of the Book of Mormon—as you prayerfully read this book that has been translated by the gift and power of God, you will know of a surety that the man Joseph Smith is a prophet of God.

Ann Gailey: John, I have such a feeling in my heart that this man is telling us the truth. Do you suppose this could be an answer to our prayers? Is it possible that God has heard us and led this man to us and our friends?

Wilford Woodruff: What you're feeling in your heart is the same thing I'm feeling in mine as I'm talking to you right now—we are all being blessed by the Spirit of the Lord. I would like to tell you the whole story.

John: Yes, yes—we have many who want to hear you. There are 600 of us who have been praying for enlightenment. We call ourselves United Brethren. Can you preach to us this very night?

Wilford Woodruff: Of Course—this very moment if you wish. *(He is in a frozen position while he teaches John and Ann. Heber on one side teaching the people (restoration singers), (Brigham and Edward Partridge on the other teaching the people)*

“Go Ye Messengers of Glory,” verse 4 *(Sung by Joseph Smith Family) Piano and Flute*

(Smith Family Men) Bearing seed of heav'nly virtue, Scatter it o'er all the earth.

Go! Jehovah will support you; Gather all the sheaves of worth.

(Everyone in family - add Violin)

Then, with Jesus, Then, with Jesus Reign in glory on the earth (repeat)

John Gailey: Brother Kane, there is a little pond near the Benbow farmhouse where I was among the first of all the United Brethren to be baptized by Elder Woodruff. That baptism took place the day after I met him. ²⁰

Thomas Kane: Do you mean to tell me that all of those people were baptized?

Ann Gailey: Brother Kane, John never gets the story quite right. Only 599 were baptized—and all of those were baptized before the month was out. Such a day of rejoicing for all of us! Oh John, I can still hear the singing of the Saints in England as we stepped out of those waters of baptism—our search for truth. . . our prayers answered. . . such a season in our lives I will never forget

“Now Let Us Rejoice,” page 3, words by William W. Phelps ²¹

(Ann with piano and flute) Now let us rejoice in the day of salvation.

(Ann and John) No longer as strangers on earth need we roam.

*(All people on sides) (Add Violin) Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.*

*(Everyone - Smith Family joins) When all that was promised the saints will be given,
And none will molest them from morn until ev'n*

And earth will appear as the Garden of Eden, And Jesus will say to all Israel, “Come home.”

(Audience and Trumpet)

(2) (Led by a member of the cast - possibly Brigham Young)

We'll love one another and never dissemble,

But cease to do evil and ever be one.

And when the ungodly are fearing and tremble, We'll watch for the day when the Savior will come

When all that was promised the Saints will be given,

And none will molest them from morn until ev'n

And earth will appear as the Garden of Eden, And Jesus will say to all Israel, "Come home."

(Don't Sit Down)

Thomas Kane: My goodness, I can feel this spirit myself. And how did you get to Nauvoo?

John Gailey: Well, first of all, I joined Wilford Woodruff as a full time missionary for over a year. The results of these Twelve Apostles in Great Britain were marvelous to behold. They were successful in teaching and baptizing thousands of new converts.

Ann Gailey: Once converted, these new members of the church then wanted to gather to Zion. This steady stream of new members continued to swell the population of Nauvoo and the surrounding towns. I was in love with John and would have followed him anywhere.

John Gailey: In fact, she did! Her parents were very angry with me for enticing her to accompany me to America, but we wanted to join the Saints there.

Ann Gailey: John, his mother and I were passengers numbers 32, 33, and 34 aboard the *Yorkshire* when we sailed to America. And John's sister, Hannah Gailey Jones and her two sons were also on the ship. We landed in New Orleans, Louisiana and made our way to Nauvoo in May 1843. ²²

Thomas Kane: I've read Charles Dickens. He refers to this group of Mormons as the "*pick and flower of England*"—just like your beautiful wife, John. I would have to agree with Mr. Dickens. Please, tell me more about this man Joseph Smith.

John Gailey: Well, while the Twelve were out in the world on their missions, the Smith Family gathered together for the last time to be with their father—at least, on this earth. What occurred in that family is much like what occurred in the days of old when Israel gathered his sons around him and gave them each a father's blessing.

Time Passing Music while cast changes places. -- Last Verse of "Now Let us Rejoice" (Sung by Quartette of Women: Mary Bailey, Eunice Billings Snow, and other restoration singers) Piano Flute, violin

In faith we'll rely on the arm of Jehovah To guide thru these last days of trouble and gloom

And after the scourges and harvest are over, We'll rise with the just when the Savior doth come

Then all that was promised the Saints will be given, And they will be crown'd with the angels of

heav'n, And earth will appear as the Garden of Eden, And Christ and his people will ever be one.

(Sitting Down Music by Piano)

Scene 7 (Blessing of the Children)

Hyrum: In September 1840 Father was 69 years old. He continued his downward spiral of bad health. Nevertheless, he gave each of us hope for our own futures as he blessed us.

Father: Mother, do you know that you are the mother of the greatest family that ever lived in this world?

Mother: Oh, yes. And yet, the world seems to hate us because we are not of the world. All their malice is poured out upon us, and they seek to take our lives.

Father: When I look upon my children and realize that although they were raised up to do the Lord's work, yet they must pass through scenes of trouble and affliction as long as they live upon the earth.

Hyrum: Father, everyone is here.

Father: Gather around, children, I want to give you each a blessing.

My son Hyrum—you shall be as firm as the pillar of heaven unto the end of your days. I seal upon your head the Patriarchal power, and you shall bless the people.

Sophronia, my oldest daughter—your last days shall be your best days. . . thou shall live as long as thou desirest life.

Joseph my son—you are called to a high and holy calling. . . You shall live to finish your work. . . You shall live to lay out all the plan of all the work that God requires at your hand. . .

Samuel—by your faithfulness, you have brought many unto the Church—you are blessed in that the Lord has never chastised you—there is a bright crown laid up for you. . .

William, my son—thou has been faithful in declaring the word—the Lord did see the honesty of thy heart, and thou was blessed in thy mission. **William:** Thank You Father

Catherine—you shall be comforted when your days of sorrow are ended—you shall live to raise up your family.

Don Carlos my darling son—all that know you shall bless you—and you shall live to fulfill all the Lord has sent you to do. **Don Carlos:** Thank you, Father

Lucy—thou art my youngest child, thou art my darling. And the Lord gave you unto us to be a comfort to us in our old age, and thou must take good care of thy mother.

Lucy: Yes, Father—I promise I will.

Joseph: Father, I must tell you that the Lord has given the Saints the privilege to be baptized on behalf of our friends and relations who have departed this life. Just think of the goodness, the justice, and mercies of God.

Father: Then, Joseph, I would ask you to be baptized for your brother Alvin immediately. ²³ Mother, where are you?

Mother: Right here, Father.

Father: Mother, do you know that you are one of the most singular women in the world?

Mother: No, I do not.

Father: Well, I do.

Emma: Father Smith died two days later on the 14th of September 1840. (*Father walks down steps to front row of chairs, while family heads follow him as they all sing*):

(*One measure intro by Piano*) **“Oh, What Songs of the Heart,”** page 286, words by Joseph L. Townsend²⁴
Sung slowly this time by all, while sitting - Piano, Flute and Violin.

(*Everyone*) ***Tho our rapture and bliss There’s no song can express
We will shout, we will sing o’er and o’er,
As we greet with a kiss, and with joy we caress All our loved ones that passed on before;
As we greet with a kiss, In our rapture and bliss, All our loved ones that passed on before.***

Mother: The next year brought a mixture of sorrows and joys. Let us share with you first the joys.

Joseph: (*to audience*) Emma and I were blessed with a new son.

Emma: We named him Don Carlos Smith, after Joseph’s youngest brother. (*Don Carlos responds*)

Hyrum: Mary and I had a beautiful baby girl that we named Martha Ann Smith. Earlier you met my young son, Hyrum—named after his very handsome Dad. Well, Hyrum what do you think of our new little girl.

Hyrum, Jr.: Can I hold her, Father?

Hyrum: Yes, of course.

Don Carlos: Agnes and I became the parents of a little girl as well—we named her Josephine. Can you just imagine me the father of three little girls? I’m about as happy as I know how to be!

Lucy: Earlier that year, my Mr. Milliken and I were married. I was 19 and Arthur was 23.

Samuel: My sweet Mary Bailey gave birth to a little girl whom we named Lucy Bailey Smith.

Mary Bailey Smith: Now we have three girls and of course our little Samuel, Jr. who is already two years old. He is the apple of his father’s eye!

Mother: My goodness, by the time of my 66th birthday on 8 July 1841, I was the matriarch of 43 living descendents. These moments of joy are given to carry us through the hard times, which surely will come.

Time passing music: “Oh what songs of the Heart” –just one line by Violin and Piano

Samuel: Two weeks after our little Lucy was born, my sweet Mary Bailey died. (*Mary Bailey turns with back to audience*). She had never fully recovered from the persecutions in Missouri. She was only thirty-two years old.

William: On the first of August Don Carlos came to Mother with upsetting news.

Don Carlos: Mother, for a long time now I’ve suffered much distress in my side. I have this fear that it will sooner or later take me away.

Emma: He was taken bedfast the same day, and on the 7th of August. . . he died. *(Don Carlos turns his back to audience)* This came as a great shock to our family. His five month old Josephine would never know her father. ²⁵

Joseph: Don Carlos was one of the first to receive my testimony, and was ordained to the Priesthood when only fourteen years of age. Do you remember when he went with Father and took the Gospel to Father's brother and other members of his family. When he was young I used to carry him on my shoulders when we went berry-picking.

Hyrum: Don Carlos visited us several times when we were in Liberty Jail, and brought our wives to see us.

Joseph: He was six feet four inches high, was very straight and well made, had light hair, and was very strong and active. He was universally beloved by the Saints.

Mother: Oh, how can we go on without our darling Don Carlos?

Sophronia: Two other family deaths soon followed. On the 15th of August Joseph and Emma's youngest son, who was also named Don Carlos, died after a long season of sickness and distress. He was only fourteen months old. *(Joseph puts a hand on Emma's shoulder—she sadly leans in to him)*

William: And Hyrum and Mary's second son, who was also named Hyrum, died of a fever. It was the 25th of September and he was only seven years old. *(Hyrum Jr. turns with back to audience) (Hyrum sinks to stool with head down)*

Catherine: Only the birth of my son on the 25th of October 1841 brought some relief to the sorrows of our family. Wilkins and I named him Don Carlos Salisbury after my brother and nephew.

“O My Father,” page 292, words by Eliza R Snow ²⁶ *Sung Fervently (Acc. By Piano)*

(Catherine, Ann Gailey, Eunice Billings Snow, another restoration singer)

*(1) O my Father, thou that dwellest In the high and glorious place,
When shall I regain thy presence And again behold thy face?*

In thy holy habitation, Did my spirit once reside?

In my first primeval childhood Was I nurtured near thy side?

(Everyone) Add Violin and flute

*(2) For a wise and glorious purpose Thou has placed me here on earth
And withheld the recollection Of my former friends and birth;
Yet oftentimes a secret something Whispered, “You’re a stranger here,”
And I felt that I had wandered From a more exalted sphere.*

Time Passing Music Verse 4 of O My Father. People change places as Joseph sings (slow motion)

*(Joseph Smith) (4) (Flute) When I leave this frail existence, When I lay this mortal by,
Father, Mother, may I meet you In your royal courts on high?*

Then. . . (he pauses – then Emma comes and joins him),

Then, at length, when I've completed All you sent me forth to do,

With your mutual approbation Let me come and dwell with you. (sitting down music-Joseph change)

Scene 8 (Baptism for the Dead, Relief Society)

Brigham Young: Joseph was given added revelation, which brought hope and comfort to the Smith family and others who had gone through so much personal sorrow during these first few years in Nauvoo.

Joseph: The Lord said, “. . . *build a house to my name, for the Most High to dwell therein. For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood. . .*”²⁷

Brigham Young: These families anticipated with eagerness the day when they might do the work for their family members who had died.

Joseph: “*Shall we not go on in so great a cause? Go forward and not backward. Courage. . . and on, on to the victory! Let our hearts rejoice and be exceedingly glad.*”²⁸

William: Joseph, look here comes John C. Bennett. I don’t think these good people have met him yet.

Joseph: Well, Brother Bennett, welcome. Please come and meet these people—they are all my friends.

John C. Bennett: Yes, it’s wonderful to be here with you.

Joseph: John’s a recent convert—only arrived here in 1840. John, tell these people about your history.

John C. Bennett: Now, how do I keep this short? Well I’ve had some experience as a physician, a Methodist preacher, founder of a college, university president, military leader, and most recently, as the quartermaster general of Illinois. (*After each declaration, singers and others roll eyes, snicker, whisper, etc. Enjoy this!*)

William: That’s right—he’s all of that and more. In February 1841, our first elections were held. Don’t be shy, John, tell them the outcome.

John C. Bennett: I have to say it humbled me quite a bit, (*people: Oh, yeah, roll eyes, etc. More fun!*) but you good people elected me the Mayor of Nauvoo. And fortunately for me, Joseph Smith and other Church leaders were elected as city councilors. That’s when this new city government under the charter of Nauvoo created the University of Nauvoo and the Nauvoo legion.²⁹

Joseph: In April 1841 General Conference, John was presented before the church as my Assistant President, as Sidney Rigdon was in poor health.

John C. Bennett: Joseph, it’s been an honor to be a Prophet’s companion, confidant and adviser. I love the work of the Lord and the beauty of this City. It will always be known as Nauvoo, the Beautiful. Have you noticed that our parades and military demonstrations by the legion have drawn considerable attention throughout western Illinois?

Eunice Billings Snow: Hello, everyone, my name is Eunice Billings Snow. My home was in Nauvoo. “*Some of the most impressive moments of my life were when I saw the Nauvoo legion on parade with the Prophet, then General Joseph Smith, with his wife, Emma Hale Smith, on horseback at the head of the troops. It was indeed, an imposing sight, and one that I shall always remember. He so fair, and she so dark, in their beautiful riding-habits . . .*”³⁰

Brigham: Emma Hale Smith—she was quite a woman! Admired and respected by all the other women of Nauvoo. It was no wonder that on the 17th of March 1842 the Lord established the women’s organization of the church with Emma leading the way.

Emma: We were to provide relief of the poor, the destitute, the widow and the orphan. You can be sure that we had work to do here in Nauvoo.

Joseph: Emma, you again are called an “elect lady,”³¹ for you are to serve as President of this organization, the “*Female Relief Society of Nauvoo*.”³²

Emma: Joseph, whatever the Lord requires of me, I will give, but sometimes I almost seem void of the strength to do all that is required. It’s only been five months since we laid our little Don Carlos in the ground.

Joseph: The Lord has prepared you for this work. You have learned humility, endurance and love that goes beyond the grave. There is no one who can offer the kind of compassion that is in you. I have confidence in you and certainly the Lord has confidence in you. Take Courage, Emma. . . on to the victory!

Song: “As Sisters In Zion,” page 309, words by Emily H. Woodmansee.³³ *Piano, violin and flute*

*(Emma) As sisters in Zion, we’ll all work together; The blessings of God on our labors we’ll seek.
We’ll build up his kingdom with earnest endeavor;
We’ll comfort the weary and strengthen the weak.*

*(All Women) The errand of angels is given to women; And this is a gift that, as sisters, we claim:
To do whatsoever is gentle and human, To cheer and to bless in humanity’s name.*

(Men) You are daughters of your Heavenly Father who loves you, and you love him, yes, you love him

(Sing preceding line together with the first verse—men and women together)

Brigham Young: The Relief Society under Emma’s leadership grew rapidly from eighteen members to over a thousand women during the first six months.

Mother: Just two months after the formation of the Female Relief Society of Nauvoo, an incident happened that came as a complete surprise to the Prophet Joseph Smith and to all the citizens of Nauvoo.

William: An assassin attempted to shoot Lilburn W. Boggs, ex-Governor of Missouri.³⁴

Harasser: I know who done it—it was “Joe Smith”

Harasser: I’d swear in a court of law that it was “Joe Smith”—couldn’t be nobody else.

Samuel: But we could prove that my brother was that day on an officer’s drill in Nauvoo for the Nauvoo Legion.

Mother: Yes, this was several hundred miles from where Boggs resided.

Harasser: So, if it wasn’t Joe Smith, what about that guy Porter Rockwell that’s always with him.

Harasser: Yeah, I know just who you mean—that long-haired sissy. . . that’s Smith’s bodyguard.

Harasser: Some say that man cannot be killed if he keeps his hair long

Harasser: What? A man that cannot be killed?! Why, that's about as impossible as a man walking on the moon! You Mormons are crazy! (*He breaks out laughing*)

Harasser: And they think we're the ones that need to be saved!

Harasser: (*With hands in the air*) Save me, brother, save me!

Harasser: I'll bet Joe Smith sent Porter into Missouri with orders to shoot the ex-governor.

Harasser: What do you say we pursue both of them—they're both guilty!

Brigham Young: Joseph did not want to fall into their hands again. He fled from Nauvoo and hid himself, sometimes in one place, sometimes in another. As for Porter Rockwell—in his own words, Porter said,

Porter: If that assassination was done by me, Governor Boggs would be a dead man.

Brigham Young: For sure, Porter Rockwell was innocent. Finally Joseph agreed to come to Springfield, Illinois to be tried for the crimes alleged against him—for being an accessory to the attempted assassination of ex-Governor Boggs.

Samuel: He was honorably acquitted by Judge Pope. ³⁵

Mother: The remainder of the winter and the next spring were spent in peace. Br. Partridge, it does seem our peace comes in such small quantities. What's in our future?

Edward Partridge: Remember, Mother Smith, you're the one who receives revelations around here! But I do have a testimony of that eternal peace that will eventually come.

Mother Smith: Yes, Joseph has spoken of it often. . . What is that you're writing?

Edward Partridge: Oh, you know me. I love poetry. . .and I love to write about the great missionary work that is taking place. It will spread throughout the world! And yes, we will eventually have peace.

Mother Smith: I need to hear that right now. Read it to me, please.

Edward Partridge:

*“Ye Heralds, sound that golden trump To Earth's remotest bound,
Go spread the news from pole to pole In all the nations round
That Jesus in the clouds above, With hosts of angels too
Will soon appear, his Saints to save, His enemies subdue.*

*That glorious rest will then commence Which prophets did foretell
When Saints will reign with Christ on earth, And in his presence dwell”*

Mother Smith: Oh, yes! *“A Thousand Years, oh glorious day, Dear Lord prepare my heart”*

Edward Partridge: *“To stand with thee on Zion's mount And never more depart.”*

Time Passing Music: “Let Zion in Her Beauty Rise,” page 41 (last 2 lines PVFT)

Scene 9 (Building of the Nauvoo Temple and John C. Bennett)

John Gailey: So, Brother Kane—all of this happened before Anne and I ever arrived in Nauvoo. We came in 1843. We enjoyed the loving fellowship with other saints, and heard the stories of the trials of Missouri.

Anne Gailey: We heard all about the Kirtland Temple and the great manifestations that took place there. I’ll never forget hearing the Prophet Joseph Smith for the first time. He spoke about the Temple with a sense of urgency:

Joseph Smith: “Verily, thus saith the Lord: “Let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward.”³⁶

Thomas Kane: And when did the two of you marry?

Ann Gailey: John and I were married civilly on 27 June 1843 in Nauvoo—twenty-seven days after our arrival. I had no idea what was ahead of us as I looked forward to my first wedding anniversary with John on the 27th of June 1844. We lived in a place called Camp Creek—about ten miles from Nauvoo.³⁷

John Gailey: And we all had a chance to work on the Temple. (*In New Zealand the curtains were opened to the Temple*)

Ann Gailey: Brother Kane. Just look at that Temple. Can you just see the masons at work? And can you hear the click of their hammers. (*start clapping like hammering nails*) Oh my, I can just hear the sailor songs as they pulled the rock in place with pulleys. It was grand to see.

*Way Hey, and up she rises, Way, Hey, and Up she rises, Way, Hey, and Up she rises,
Ear-li in the mornin’ (repeat) Clap with the click of the hammers (Audience could possibly join)*

Thomas Kane: And thanks to you, Ann and John, I not only can hear the music, but I can see your Prophet, his brothers, Hyrum, William and Samuel. I can see their Mother, and their Sisters, Sophronia, Catherine and Lucy. I hope to meet this family myself. In my mind, I can hear them all as they rejoice in the building of this glorious structure. Surely this is the House of the Lord.

“Let Zion In Her Beauty Rise,” page 41, words by Edward Partridge³⁸ (In first hymnbook, 1835)
(PVF and Trumpet)

*(Brigham Young solo) Let Zion in her beauty rise; Her light begins to shine.
(Add Men) Ere long her King will rend the skies; Majestic and divine,
(Everyone) The Gospel spreading thru the land, A people to prepare
To meet the Lord and Enoch’s band Triumphant in the air.*

John Gailey: If that were just the end of our story. . . in some ways it's only another beginning. But the victory will be the Lord's.

Thomas: Yes? . . . what do you mean by this? Go on

John Gailey: Imagine if you can Joseph's disappointment when a disturbing rumor came to him about John C. Bennett, his assistant and confidant.

Hyrum: Joseph, I have some news that will be upsetting to you. John (Bennett), I think you had better stay right here where you are. It has been discovered, Joseph, that Brother Bennett has an estranged wife and child in Ohio. *(start discordant music, but quietly)*

Joseph: That can't be, for when he arrived he said he was not married—is this not so, John? . . . John, my brother would not say such things unless he had proof. What is the truth? *(steps down a few steps)*

John Bennett: I am so sorry, Joseph, please forgive me for lying to you.

Joseph: Lying? John? You were lying to me?

John Gailey: But this was not all, Brother Kane. . . at the same time much more was revealed about John C. Bennett.

Joseph: John, is it true that you've been misusing the marriage covenant and have been luring women into immoral conduct—and all in the name of your high Church position? John, this is adultery! You must be brought before a Church Court. ³⁹

(Piano Music played in discord, much louder now)

John C. Bennett: Why do I care if you excommunicate me? My actions have been very well designed, and I almost succeeded in carrying them out. I only became a Mormon to bring you to your downfall. . . which I will yet. I almost succeeded in your assassination just a few months ago when we staged the mock battle in the legion—remember? But no, you wouldn't agree to the arrangement, claiming "*the gentle breathings of the Spirit*" caused you to decline. You have not seen the last of my energy, and my desire to expose you and your "Mormons" *(include audience)* as a hoax. ⁴⁰ *(He walks off)*

(a Quiet Pause. Joseph doesn't begin until discordant music ends)

Joseph: "*The envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end. . . Deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in tribulations; for to this day has the God of my fathers delivered me out of them all.*" ⁴¹

Emma: Joseph, remember when you asked me to marry you? . . . I told you that I preferred you to any other man I had ever met. I still do. My love for you has grown stronger as I have borne your children and laid many of them into the ground. For the sake of the Almighty, together we have endured every species of fatigue and hardship. We have been tossed upon the ocean of uncertainty, have breasted the storms of persecution, and have buffeted the rage of men and devils. We must go on. Take Courage, Joseph. . . on to the Victory!

John Gailey: Yes, Brother Kane, as you look around at this ruined city that was Nauvoo, the Beautiful, and see the signs of guns and cannon balls, of a people that were driven just recently from their homes, and even as you look at me and my beautiful wife Ann who is about to give birth to twins and at the same time is about to cross these icy waters of the Mississippi—I can assure you that the story of the Mormon people is just beginning.

Thomas Kane: And your Prophet Joseph Smith, where is he now? And his wife Emma? And Hyrum, and their families. . . . what has become of these good people?

John: Yes, Brother Kane, you have much more to hear. . . .

“Let Zion In Her Beauty Rise” (verses 2 & 3) (Piano, violin, flute and trumpet)

*(Everyone) Ye heralds, sound the golden trump To earth’s remotest bound.
Go spread the news from pole to pole In all the nations round:
That Jesus in the clouds above, With hosts of angels too,
Will soon appear, his Saints to save, His enemies subdue.*

*(Audience join) That glorious rest will then commence Which prophets did foretell,
When Saints will reign with Christ on earth, And in his presence dwell
A thousand years, oh, glorious day! Dear Lord, prepare my heart
To stand with thee on Zion’s mount And never more depart.*

*Just the cast: (Huge!!!) Repeat: A thousand years, oh, glorious day!
Dear Lord, prepare my heart To stand with thee on Zion’s mount (slow down)
And never more depart.*

NOTES:

1. *Hymns of the Church of Jesus Christ of Latter-day Saints*, (Hereafter referred to as *LDS Hymns*), #286.
2. *Ensign Magazine*, July 2005, pg. 40-45, “Leaving Nauvoo the Beautiful.”
3. *Personal Journal of John Gailey*, in possession of the authors.
4. *LDS Hymns*, #248, words by Charles W. Penrose (1832 – 1925).
5. *The Revised and Enhanced History of Joseph Smith by His Mother*, (Hereafter referred to as *JS History by Mother Smith*), Edited by Scot and Maurine Proctor, p. 405.
6. *JS History by Mother Smith*, Scot and Maureen Proctor, pg. 408.
7. *Ibid.*, pg. 409.
8. *Ibid.*, pg. 418.
9. *Ibid.*, pg. 413.
10. *LDS Hymns* #286, words by Joseph L. Townsend (1849 – 1942).
11. *JS History by Mother Smith*, Scot and Maureen Proctor, pg. 420.
12. *LDS Hymns*, #43, words by Thomas Kelley (1769 – 1854).
13. *Church History in the Fulness of Times*, Institute of Religion, pg. 218.
14. *History of the Church, Vol. 4*, Joseph Smith Jr., pg. 80.
15. *LDS Hymns*, #85, words attributed to Robert Keen (1787).
16. *Doctrine and Covenants*, (Hereafter called *D&C*), 118: 1 – 6.
17. *Church History in the Fulness of Times*, Institute of Religion, pg. 226.

18. *LDS Hymns*, #262, words by John Taylor (1808 – 1887).
19. *Church History in the Fulness of Times*, Institute of Religion, pg. 227.
20. *Personal Journal of John Gailey*, in possession of the authors.
21. *LDS Hymns*, #3, words by William W. Phelps (1792 – 1872).
22. *Personal Journal of John Gailey*, in possession of the authors.
23. *JS History by Mother Smith*, Scot and Maureen Proctor, pg. 433 – 436.
24. *LDS Hymns*, #286 words by Joseph L. Townsend.
25. *JS History by Mother Smith*, Scot and Maureen Proctor, pg. 444.
26. *LDS Hymns*, #292, words by Eliza R. Snow (1804 – 1887).
27. *D&C* 124: 27 – 28.
28. *D&C* 128: 22.
29. *Church History in the Fulness of Times*, Institute of Religion, pg. 222 – 223.
30. *Ibid.*, pg. 244.
31. *D&C* 25: 3.
32. *History of the Church, Vol. 4*, Joseph Smith Jr., pg. 567.
33. *LDS Hymns*, #309, words by Emily H. Woodmansee (1836 – 1906).
34. *JS History by Mother Smith*, Scot and Maureen Proctor, pg. 445.
35. *Ibid.*, pg. 446.
36. *D&C* 127: 4.
37. *Personal Journal of John Gailey*, in possession of the authors.
38. *LDS Hymns*, #41, words by Edward Partridge (1793 – 1840), (First Hymnbook – 1835).
39. *Church History in the Fulness of Times*, Institute of Religion, pg. 264.
40. *History of the Church, Vol. 5*, Joseph Smith Jr., pg. 4.
41. *D&C* 127: 2.



**NEW
ZEALAND
OCTOBER
2005**



Harasser - Bryan Johnston
(also Sound Genius and Temple Recorder)

Back: Hyrum Smith - Cyril Gudgeon, Sophronia Smith - Kym Tipene, Catherine Smith - Melissa Horne, Lucy Smith - Carrie Tate, Samuel Smith - Alonzo Mason, Front: Mother Smith - Molly Waetford, Father Smith - Raynold Gaastra, Don Carlos Smith - Willard Sunnex, Thomas L. Kane - William Smith - Michael Skea, Joseph Smith - Te Rangihau Gilbert, Emma Smith - Jodi Cook, Hyrum Smith Jr. - Cardiff Tipene, Sweet Mary Bailey - Sister Taulanga



Thomas L. Kane - Michael Shortt-Smith, Emma Smith, Elijah Fordham - Lopeti Blake



"Let Zion in Her Beauty Rise"



Eunice Billings Snow - Sister Shumway



Sister Whitney



Sweet Mary Bailey Smith - Sister Taulanga



Harasser - Elder Shumway



Hyrum Smith Jr. - Cardiff Tipene



Wilford Woodruff - Brad Anderson, Ann and John Gailey - Rachel Paea and Wallace Whitehead

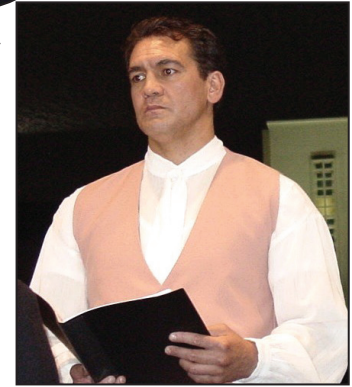


Brigham Young - Russell McGregor, John C. Bennett - Freddy Beijerling, Samuel Smith - Alonzo Mason, Lucy Smith - Carrie Tate, Mother Smith - Molly Waetford, Emma Smith - Jodi Cook, Joseph Smith Jr. - Te Rangihau Gilbert



Siteri Mellor - soloist

**NEW
ZEALAND
OCTOBER
2005**



Hyrum Smith - Cyril Gudgeon



John C. Bennett - Freddy Beijerling



Father and Mother Smith - Raynold Gaastra and Molly Waetford, Hyrum Smith Jr. - Cardiff Tipene, Hyrum Smith - Cyril Gudgeon, Lucy Smith - Carrie Tate



Sister Kautea and Ivory Tangaroa



Friends of the Prophet: Back: Ann Gailey - Rachel Paea, Eunice Billings Snow - Sister Shumway, Edward Partridge - Henoeh Beijerling, Landlord/Elijah Fordham - Lopeti Blake, Front: John Gailey - Wallace Whitehead, Brigham Young - Russell McGregor, Wilford Woodruff - Brad Anderson, Thomas L. Kane - Michael Shortt-Smith, Porter Rockwell - Peter Ooesthook



Joseph and Emma Smith - Te Rangihau Gilbert and Jodi Cook



Siteri Mellor, Catherine Smith - Melissa Horne



Preaching The Gospel in England



Thomas L. Kane - Chris Benard



John Gailey - Steven Forsey

**ELK RIDGE,
UTAH
NOVEMBER
2014**



William Smith - Justin Hutchins



Don Carlos Smith - Jeffrey Crippen



*Samuel Smith
and "Sweet"
Mary Baily
Smith - Jeff and
Wendy Jones*



*Father Smith - Richard Allen and Lucy Smith -
Janay Brinkerhoff*



Mother Smith - Marielen Christensen



Thomas L. Kane - Chris Benard, Porter Rockwell - Rick Thayne,
Edward Partridge - Dave Tervort, Brigham Young -
Don Shallenberger, Wilford Woodruff - Adam Mitchell,
Heber C. Kimball - Mike Turner, Elijah Fordham - Pat Pouliot



Edna Martinez
Rebecca Swan



Edward Partridge - Dave Tervort



Emma and Joseph Smith - Tonya
Benard and Evan Mickelsen



President Van Buren - Ken Baguley

**ELK RIDGE,
UTAH
NOVEMBER
2014**



John C. Bennett - Russ Adamson



Ann Gailey - Greta Bradford



John Gailey and Thomas L. Kane



Sophonria Smith - Lila Christensen



Hyrum Smith Jr. and Hyrum Smith -
Spencer and Chris Crippen



Catherine
Smith
- Barb
Adamson,
Sherelda
Crippen
(piano)



Eunice Billings Snow - Jessica Barrett



Wilford
Woodruff
- Adam
Mitchell



The Complete Cast for "Nauvoo, The Beautiful" in Elk Ridge, Utah - November 2014



Steven Forsey and Greta Bradford as John and Ann Gailey

**ELK RIDGE,
UTAH
NOVEMBER
2014**



Tonya Benard and Evan Mickelsen as Emma and Joseph Smith Jr.



Special Guests! Julianne and Mark Lusvardi (Mark is in charge of Visitor Centers and Pageants for the Church)



Musicians and Restoration Singers: Edna Martinez, Yvonne Salcido, Rebecca Swan, Lesa Hazen, Kiersten Bushman, Ilene Dykstra, Sherelda and Chris Crippen



THE FAMILY AND FRIENDS OF THE PROPHET JOSEPH SMITH
THE MARTYRDOM AND AFTERMATH

(1843-1846)



June 1844 - "This is the loveliest place and best people under the heavens. Little do they know the trials that await them . . . I am willing to die for them. My work is finished." (Joseph Smith)

Painting: "The Saints Crossing The Mississippi" by Grant Romney Clawson

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

Part 5: The Martyrdom and Aftermath (1843-1846)

A Readers’ Theater by Douglas and Cecile Scribner

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

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

Also presented in Santa Rosa, California, April 2008

Also presented in Elk Ridge, Utah, October 2012

Cast of Characters (age):

Joseph Smith (38)	Caroline Smith (10)
Hyrum Smith (44)	Joseph Smith, III (12)
Emma Smaith (40)	Dan Jones’ Wife (from Singers)
Mother Smith (69)	William’s Wife (from Singers)
Lucy Smith (23)	Restoration Singers
William Smith (33)	
Samuel Smith (36)	Piano (P)
Dan Jones (33)	Harmonica (H)
Thomas C. Sharp	Violin (V)
Henry James	Trumpet (T)
Judge Stephen A. Douglas	Flutes (F)
John Taylor (36)	
Porter Rockwell	One Hour Twenty Minutes
Brigham Young (43)	
Governor Thomas Ford	
News Carriers (need 4-6 boys)	
Willard Richards (40)	
Carthage Greys (need at least two)	
Benjamin F. Johnson (26)	
Reynolds Cahoon (54)	

Scene 1

(Conference and Trouble-brewing with Thomas Sharp)

Piano Introduction (As Singers walk up): **“The Morning Breaks,” Page 1, Parley P. Pratt.¹ (the second “the dawning of . . .” to the end)** SATB and PVH

(While this is being sung, Joseph Smith, Hyrum Smith and Dan Jones walk up and take seats)

(Soprano Soloist) **The morning breaks, the shadows flee; Lo, Zion’s standard is unfurled!**

(Men) **The dawning of a brighter day,** (Women) **the Dawning of a brighter day**

(All) **Majestic rises on the world.**

(Women) **The clouds of error disappear Before the rays of truth divine;**

(Men) **The glory bursting from afar,** (Women) **the glory bursting from afar**

(All) **Wide o’er the nations soon will shine.** (Singers: five Men, four Women, all at mikes)

Joseph Smith: Thank you. . . thank you for that beautiful music. And thank you, Parley (**look up to pianist as if he were Parley or a restoration singer**), for writing those beautiful words. Please stand so everyone will know who you are. And thank you, everyone, for your attendance at Conference today. It’s been just a year since we laid the cornerstone of this Temple—6 April 1841—doesn’t it just feel like a “*dawning of a brighter day!*” As your Prophet, it humbles me to be in your presence and to partake of your spirit. I would like our Patriarch, and my brother Hyrum Smith, to tell you about the hymn we are going to sing today.

Hyrum: Thank you, Joseph. Parley Pratt has penned the words to another beautiful song that has now become one of my favorites, for it speaks of the Savior when he will come again with healing in his wings. It speaks of the gathering of Israel, and a time when the earth will be cleansed by fire and sin will be no more. Please read with me Isaiah Chapter 35 Verse 10: “*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.*”

Joseph: Sister _____, could you lead us all in the hymn, please?

As Group comes in, audience sings: (Cast forms as a choir and Soprano Solist leads the audience

Fanfare: Trumpet, Arranged by James C. Kasen (JackmanMusic.com) (See APPENDIX)

“Come O Thou King of Kings,” Page 59, Parley P. Pratt.² (PHFTV)

Come, O thou King of Kings! We’ve waited long for thee,

With healing in thy wings, To set thy people free.

Come, thou desire of nations, come; Let Israel now be gathered home.

(Now just the cast) (no trumpet) **Come, make an end to sin, And cleanse the earth by fire,**

And righteousness bring in, That Saints may tune the lyre

With songs of joy, a happier strain, To welcome in thy peaceful reign.

(PHFTV) **Hosannas now shall sound From all the ransomed throng,**

And glory echo round A new triumphal song;

The wide expanse of heaven fill With anthems sweet from Zion’s hill. (remain standing)

Joseph: Thank you, Sister _____ for leading the congregation and the beautiful choir. Now to conclude our meeting, I'd like to ask Dan Jones to bear his testimony. He's a recent convert from Wales. Brother Jones. . . .

Dan Jones: (come to mike) I appreciate the opportunity our Prophet has allowed me to bear testimony of this glorious Gospel. The message of the restoration has brought much joy to my soul. I yearn for the day to come that I will carry the message of the Gospel across the waters to my homeland—to my family. The Book of Mormon is true. I know it. I've read it, and I love it. I would be willing to give everything I have if the Lord would require it of me. My brother and yours, Joseph Smith, is our Prophet. He has communed with Jehovah and with God himself. In the name of my Savior I leave this testimony. (*go back to spot*)

Joseph: Thank you, Brother Jones—he always bears an inspiring testimony. Now I'd ask everyone to go straight to their homes. There's been some disturbance lately, and I want everyone to be safe.

Sitting-down Music (Piano and Violin): “Come O Thou King of Kings” (“Come thou, desire of nations. . . .to the end”)

Thomas Sharp: My name is Thomas Sharp. I'm editor of the newspaper, *The Warsaw Signal*, and I'm a former lawyer. Your Church leaders invited me to that ceremony celebrating the laying of the temple cornerstone. That was a year ago. I see you've made quite a bit of progress on the building since then.

Henry James: Hello . . . I think I recognize you. Mr. Sharp?—is that not right?—editor of *The Warsaw Signal*?

Thomas Sharp: Yes, that's my name. So you're one of these Mormons.

Henry James: No, not at all—just passing through. My name's Henry James. Boy, this town has really grown. I remember riding through here just a few years ago and it was nothing but a swamp. Pretty industrious, these Mormons.

Thomas Sharp: I'm convinced that Mormonism is more than a religion. Their ranks here are growing strong. I think they appear to be dangerous—an un-American political movement aimed at dominating a vast empire.³

Henry: I understand they have their own charter. I just live in the next town—Warsaw—where you have your newspaper. I've been thinking of joining that anti-Mormon political party. Do you know anything about it?

Thomas Sharp: Well, yes—you're welcome to join our ranks. I helped form that party. This town is filling up fast with more Mormons—they have a lot of power when they vote in a bloc. We'll need your help in Warsaw.

Henry: What about Judge Stephen A. Douglas? He seems to like these Mormons. Been friendly to them I hear. That could hurt us. (*they freeze*)

Judge Stephen A. Douglas: Hello, I'm Judge Stephen A. Douglas. Well, how nice to meet more of you Mormons. I've met Joseph Smith your Prophet. In 1841 he was arrested as a fugitive from the state of Missouri, but he appealed to me and I agreed to give him a hearing. The courtroom overflowed with spectators excited about a possible lynching of Joseph Smith. When I heard about the atrocities against you good people in Missouri I was moved to tears, as were many others in the courtroom. The case was dismissed.⁴

Thomas Sharp: You're right. Stephen Douglas could hurt our cause. He's appointed several Mormons to court positions in Hancock County. And I've got a copy of that Mormon Newspaper, *Times and Seasons*. Just listen to what these Mormons are saying, "*We care not a fig for Whig or Democrat; they are both alike to us; but we shall go for our friends, our TRIED FRIENDS. . . Stephen Douglas is a Master Spirit, and his friends are our friends—we are willing to fight by his side in the cause of humanity, and equal rights—the cause of liberty and the law.*"⁵

Henry: Interesting. Interesting. By the way, Mr. Sharp, I understand you're running for office in this next election. Doesn't seem to be anybody important running against you—a man by the name of William Smith. Never heard of the guy.

Time Passing music (Piano and Violin): Chorus of "We are All Enlisted." Page 250 – (All stand and singers move into Center)

Scene 2

(The Nauvoo Neighbor, Election, Mormons Gathering Strength)

"We Are All Enlisted," Page 250, Music by William Bradbury. ⁶ (PFHV) (See APPENDIX)

*(Henry and Thomas) We are all enlisted till the conflict is o'er; Happy are we! Happy are we! Soldiers in the army, there's a bright crown in store; We shall win and wear it by and by.
(Everyone) Haste to the battle, quick to the field; Truth is our helmet, buckler, and shield.
Stand by our colors; proudly they wave! We're joyfully, joyfully, marching to our home.*

(Add Trumpet) Chorus: We are all enlisted till the conflict is o'er; Happy are we! Happy are we! Soldiers in the army, there's a bright crown in store; We shall win and wear it by and by.

Sitting down Music: ("Soldiers in the army. . ." to the end)

John Taylor: William, we now have a newspaper to proclaim the Latter-day Saint cause in this election—*The Nauvoo Neighbor*.

William: Excellent! Brother Taylor, how do you feel about my running for the state house of representatives in this election?

John Taylor: Wonderful. You're a wonderful candidate! We need you to be there. Thomas Sharp has written some pretty terrible words against Mormons. He's got a following, but. . . I think you have a chance.

News Carriers: *(As they come down the aisle) (All) Paper, Paper—read all about the election! (1) Democrats win—Whigs lose. (2) Thomas Ford newly elected Governor of Illinois! (3) Thomas Sharp, editor of the Warsaw Signal, loses. (4) William Smith-- the new house representative! (All) Paper, Paper!*

William: Brother Taylor. It looks like we did it. I guess I'm off to Springfield. I'm going to fight for the continuation of the Nauvoo Charter.

John Taylor: Congratulations, William. But there's battle raging out there. I don't think Thomas Sharp is going to settle very easily with this defeat. *(Both turn and walk back to steps)*

THE NAUVOO NEIGHBOR

Nauvoo, Illinois

1842

35th Edition

ELECTION! THOMAS FORD GOVERNOR OF ILLINOIS

The new Governor Ford honored the Nauvoo court's decision. However, when they released him on a writ of habeas corpus, they swore out new writs for Joseph's arrest, and a posse was organized to retake him.

THOMAS SHARP LOSES!

Thomas Sharp: Henry, losing the election wasn't the hard part—but to lose to William Smith—one of those Mormons—that makes me angry! This editorial is nearly finished. Those Mormons have not even begun to see what I can do. We need to gear up for an all-out attack. We're going to cover a ten-county area. Put this in the Paper: "Expulsion or Extermination of the Mormons!"

Henry: I'll have it done by nightfall, Mr. Sharp.

William: Brother Taylor. It looks like we did it. I guess I'm off to Springfield. I'm going to fight for the continuation of the Nauvoo Charter.

DEMOCRATS WIN— WHIGS LOSE!!!

Hyrum: Ever since that attempted assassination of ex-governor Boggs, they still want to press charges against Joseph. Porter Rockwell just got out of jail—he was there for ten months. They can't prove anything on either one—they just keep bringing up old charges.

Mother Smith: John C. Bennett is at the bottom of this, I know.

WILLIAM SMITH— NEW HOUSE REPRESENTATIVE

Emma: Well, Brother Jones, do you realize they made a third attempt to bring Joseph to Independence, Missouri. John Bennett revived the old charge of treason against Joseph. They arrested him while we were visiting my sister up in Dixon.

(AT ANOTHER SPOT)

Thomas Sharp: Henry, losing the election wasn't the hard part—but to lose to William Smith—one of those Mormons—that makes me angry! This editorial is nearly finished. Those Mormons have not even begun to see what I can do. We need to gear up for an all-out attack. We're going to cover a ten-county area. Put this in the Paper: "*Expulsion or Extermination of the Mormons!*"⁷

Henry: I'll have it done by nightfall, Mr. Sharp. (*Both return to seats*)

(AT THE SMITH HOME)

Dan Jones: I've come to see how everyone is doing. I've just brought another group of converts from England up the River on my *Maid of Iowa*—a beautiful little boat she is. I can tell by the tension in the city that more trouble has occurred. Hyrum, what's it all about?

Hyrum: Ever since that attempted assassination of ex-governor Boggs, they still want to press charges against Joseph. Porter Rockwell just got out of jail—he was there for ten months. They can't prove anything on either one—they just keep bringing up old charges.

Mother Smith: John C. Bennett is at the bottom of this, I know.

Dan Jones: And, Sister Emma—is there anything I can do to help you?

Emma: Well, Brother Jones, do you realize they made a third attempt to bring Joseph to Independence, Missouri. John Bennett revived the old charge of treason against Joseph. They arrested him while we were visiting my sister up in Dixon.

Hyrum: And while they were enroute, they were met by a mounted posse of the Nauvoo Legion and Joseph was ushered safely into Nauvoo before cheering citizens. It was beautiful! However, those who are so set against us will not give up.

Mother: The new Governor Ford honored the Nauvoo court's decision. However, when they released him on a writ of habeas corpus, they swore out new writs for Joseph's arrest, and a posse was organized to retake him.⁸

Emma: Brother Jones, the public opinion in the state has become increasingly anti-Mormon. Hyrum, is there no place on this earth where we can have peace?

Hyrum: Well, with the Nauvoo Legion, we have a large group of men willing to defend our cause, and a strong group of women like you who are behind us. We will win this battle, and we will win it knowing that God is our leader. Somewhere and at some time the Saints will have continual peace and happiness. At least, for now, we know we are on the right side.

Everyone: (STAND in place) "*We Are All Enlisted,*" PFVH Introduced with Fanfare music (See APPENDIX)
*Fighting for a kingdom, and the world is our foe; Happy are we! Happy are we!
Glad to join the army, we will sing as we go; we will gain the vict'ry by and by.
Dangers may gather—why should we fear? Jesus, our Leader, ever is near.
He will protect us, comfort, and cheer. We're joyfully, joyfully marching to our home.*

(add trumpet) *We are all enlisted till the conflict is o'er; Happy are we! Happy are we!
Soldiers in the army, there's a bright crown in store; we shall win the wear it by and by.*
(STAY STANDING)

Samuel: (*Come forward during song*) Joseph, what is it? Do think our enemies will attack? The Nauvoo Legion is something to be reckoned with.

Joseph: (*Come forward during song*) Dissension within the Church is our biggest problem, Samuel. I miss having Father here to give me counsel and direction. Again, I'm being accused of being a fallen prophet.

Samuel: Who is it this time? John C. Bennett must be spreading more lies.

Joseph: Yes, I'm sure he is. Recently I had to reprove Francis Higbee for immorality. I'm afraid Francis has become a bitter enemy to our cause. William Law, my second counselor and his brother Wilson have opposed some of the new doctrines that the Lord has revealed.

Samuel: Are you talking about Wilson Law who is a major general in the Nauvoo Legion?

Joseph: That's the one, Samuel. Our close associates are turning against us. It seems everyone is aligning himself on one side or the other.⁹

***“We Are All Enlisted” (Everyone: PFVH) Introduced with Fanfare (See APPENDIX)
Hark! Tis our Captain calls you today, Lose not a moment, make no delay
Fight for our Savior, come, come away! (Resolutely) We're joyfully, joyfully marching to our home***

Time-Passing Music: Chorus of “We Are All Enlisted” (Everyone Humming) Add Trumpet (Newsboys go to back – Also, Samuel and William go to back) Change places for Scene 3

Scene 3

(Forboding of Death, Dissension from Within, Trouble Brewing)

News Carriers: (*All*) News! News! (*1*) The Latest “*Times and Season*” (*2*) Read about William and Wilson Law! (*3*) Conspiracy against the Prophet. More. . . (*4*) Leaders of the conspiracy have been uncovered. (*All*) Newspaper anyone? Conspiracy. . . Conspiracy. . .

People from audience: Yes, I'll have one. Yes, Please. (*Several Restoration singers ask for one.*)

Samuel: (*As he comes running up the aisle with a paper*) Joseph, the word is out all over the town. Everyone's reading about the Law Brothers. What's happened?

Emma: Joseph, there's more trouble. Did you see the paper today? The feeling in the city is getting worse. You can just feel it on the streets.

Joseph: Emma, Samuel, Mother . . . all of you. We'll discuss the paper in a moment, but I have feelings that I need to share with you.

Caroline: Aunt Emma, can I please stay and listen?

Emma: Of course, dear.

Joseph: Yes, Caroline, you come sit by your Uncle Joseph. I want you to hear this—and you too, Joseph.

Times and Seasons

Nauvoo, Illinois

June 1844

35th Edition

WILLIAM AND WILSON LAW CONSPIRACY AGAINST THE PROPHET

Hyrum: Traitors within the Church are the problems we face. All the enemies on the face of the earth may roar and exert all their power to bring about your death, but they can accomplish nothing unless our own friends join them. That includes those who have participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, and then turned our virtues into faults and stirred up their wrath and indignation against us.

Joseph: We have a Judas in our midst. William, you've witnessed the unchristian conduct of William and Wilson Law and Robert Foster. They have met with others and declared me to be a fallen prophet, and now have even formed a so-called "reformed" church of their own with William Law as the president.

Hyrum: It is possible that even the very elect can be deceived—even you, even I. William Law was among the very elect. He's now trying to convince others to follow him instead of Joseph—to be converted to a new church.

LEADERS OF THE CONSPIRACY THE LAW BROTHERS

Lucy: What led him away, Joseph?

Joseph: I can only think that it is the great sin of all the elect. Pride—closely followed with immorality, selfishness and ambition. He's determined to do us harm. He has lost the spirit.

CONSPIRACY! CONSPIRACY!

Joseph III: Yes, Father.

Joseph: I often think of Paul, when he made his defense before King Agrippa.¹⁰ Remember how he related the account of the vision he had when he saw a light, and heard a voice; but still there were few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision.

Samuel: I think I know what you're trying to say, Joseph. Paul had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise. . .neither could all the world make him think or believe otherwise. You're feeling just like Paul right now.

Joseph: Yes, Samuel. . .but it's not just me. It's all of you. You have all suffered persecution. Sometimes I think how different all of our lives would have been had I not seen a vision. Emma, what kind of life have I given you? For the sake of the Gospel, you have suffered as much, if not more, as I have.

Emma: Joseph, perhaps I didn't know what lay ahead of us. . .and leaving my dear family to never see again pains me every day, but I was not alone when I chose to follow you, to be your wife, to be the mother of your children. I felt the Lord's presence in that choice. *(piano start playing: "I Know That My Redeemer Lives." Page 136. Whole song)* What is happening to you, is happening to all of us—You have been chosen by the Lord. The Lord has chosen all of us. Somehow I feel that the Lord is trusting us to establish his work in these latter-days.

Joseph: Thank you, Emma. And, Mother, thank you for believing me from the very beginning—for knowing I was telling the truth.

Mother: Joseph, Every time you tell someone about the vision, I am filled with the Holy Ghost. Just as surely as you know it happened, I also know it happened.

Lucy: Please tell us the story again, Joseph. I don't think we can ever hear it enough. I feel that Father, and Alvin and Don Carlos are very close to us today. Tell the story to all of us.

Joseph Smith, III: Yes, Father, we all want to hear it again. *(as he stands and gets the audience to agree)*

Joseph: *(Music can segue to "Joseph Smith's First Prayer" Page 26)* Well, Lucy, I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: *"Why persecute me for telling the truth. . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it."*¹¹

Hyrum: Joseph, I think I know you about as well as anyone knows you. For five months we were each other's companion in that terrible jail in Liberty. You've got something more to tell us. What is it? What's on your mind?

Joseph: I don't want to alarm any of you, my dear family, but more and more I have felt the forebodings of the Spirit that my ministry on earth is nearing its end.

Emma: Joseph, don't talk of such things. There's much to do yet, and remember, Father promised you in a blessing that you would live to finish your work—that you shall live to lay out all the plan of all the work that God requires at your hand.¹² We have a lifetime of work ahead of us!

Hyrum: Emma's right, Joseph. We have a Temple to finish and ordinances for our kindred dead to perform.

Joseph: I understand my mission and business. God Almighty is my shield, and what can man do if God is my friend. Don't worry, I shall not be sacrificed until my time comes. Then I shall be offered freely.¹³

John Taylor: My name is John Taylor—I think we met earlier this evening while William and I were at the printing press. I belong to the Quorum of Twelve Apostles, along with many other people you possibly know— Brigham Young, Heber C Kimball, Parley P. Pratt, Wilford Woodruff and others, including the Prophet's younger brother William Smith. Like all of us, the Prophet wanted to live. He wanted to enjoy the company of his wife, play with his children, speak to the Saints, and enjoy the fellowship of good people. Despite knowing that he could possibly soon die, he was a man who loved life.¹⁴ With every fiber of my being, I know he is a Prophet of God.

William: (Coming up from the aisle) Joseph, have you seen the paper? William Law's name is all over it. Your counselor in the First Presidency? What's going on, Joseph?

Joseph: Alright, William, Samuel, everyone. . . let's talk about the paper now. . . Just a short time ago, Hyrum and I were talking to the Nauvoo police, who were concerned about enemies in Missouri. Remember what I told them Hyrum?

Hyrum: Clearly. . . Traitors within the Church are the problems we face. All the enemies on the face of the earth may roar and exert all their power to bring about your death, but they can accomplish nothing unless our own friends join them. That includes those who have participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, and then turned our virtues into faults and stirred up their wrath and indignation against us.¹⁵

Joseph: We have a Judas in our midst. William, you've witnessed the unchristian conduct of William and Wilson Law and Robert Foster. They have met with others and declared me to be a fallen prophet, and now have even formed a so-called "reformed" church of their own with William Law as the president.¹⁶

Samuel: This is unbelievable. William was such a good man. The Lord had given him great blessings. I remember the words so well:

William: And so do I, Samuel: ". . . let my servant William Law be humble before me, and be without guile, and he shall receive of my Spirit, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say."¹⁷

Hyrum: That's right, William, it is possible that even the very elect can be deceived—even you, even I. William Law was among the very elect. He's now trying to convince others to follow him instead of Joseph—to be converted to a new church.

Lucy: What led him away, Joseph?

Joseph: Darling Lucy. . .always so inquisitive. I can only think that it is the great sin of all the elect. Pride—closely followed with immorality, selfishness and ambition. He's determined to do us harm. He has lost the spirit.

John Taylor: Just as the paper said, William Law was excommunicated on 28 April 1844

Time Passing Music: Come Let Us Anew “...And our talents improve...to the end” All singers STAND and come to center

Scene 4 (Keys of the Kingdom Given to the Twelve)

“Come Let Us Anew,” Page 217, Charles Wesley.¹⁸ PVF (*Sung Resolutely*)

*(Samuel) Come, Let us anew our journey pursue, Roll round with the year,
And never stand still till the Master appear.*

*(All Men) His adorable will let us gladly fulfill, And our talents improve
By the patience of hope and the labor of love, By the patience of hope and the labor of love.*

*(Men and Women)(A key higher) Our life as a dream, our time as a stream,
Glide swiftly away, and the fugitive moment Refuses to stay.
For the arrow is flown and the moments are gone. The millennial year
Presses on to our view, and eternity’s here, Presses on to our view, and eternity’s here.*

(Sitting-down Music) Piano and Violin - (last line... “Presses on to our view, etc.”

Joseph: Emma, William Law has a strong following. I’ve had word of a secret meeting that was held. There are two young men that were willing to give their lives for me rather than take an oath to give their all for the destruction of me and those around me.

Emma: Oh no, Joseph. Have they been harmed?

Joseph: No, but they’ve been sworn to secrecy at the peril of their lives. Nevertheless, they have risked their lives again by revealing to me the oath taken by more than 200 men and a few women. I’ve made those boys promise never to reveal their story for twenty years, for fear they will be harmed. Emma, the bravery and loyalty of those two young boys melted me to tears.¹⁹

Mother: (to audience) After all of the conspirators were excommunicated, they openly allied themselves with all those evil forces seeking to overthrow the Church.

Lucy: (to audience) On the 25th of May 1844, William Law and others had Joseph indicted at Carthage for adultery and perjury. Joseph promptly appeared in court and demanded trial. (**Joseph goes down steps**). There was a postponement of the case. The feeling in the air was so bad. I felt a bit frightened all the time.

Emma: We were all starting to feel a bit frightened...wondering what they would accuse Joseph of next. It seemed that peace on this earth was not to be our lot.

Dan Jones: Nevertheless, Joseph still had the work of the Lord to do. He called the Quorum of the Twelve together in that Spring of 1844.

Joseph: Brother Brigham—it’s good to have you here. And William... (**shaking their hands**) (**then comes back to center**) Brother Taylor—thank you for your attendance. Brother Richards, I can always count on you. Brethren, there is something going to happen. I don’t know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished.

John Taylor: He conducted us through every ordinance of the holy priesthood.

Dan Jones: The Lord had pronounced these ordinances necessary to open the gate to eternal life and exaltation. Thus, they were sought after by faithful Latter-day Saints. Our Prophet revealed to us that a married couple could be sealed together by the power of the priesthood for time and all eternity.²⁰ Hmm. . . if I can just find a woman that wants to live with me that long!

Joseph: Well, brethren, now if they kill me you have got all the keys and all the ordinances, and you can confer them upon others, and all the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up. Brigham, you're the president over the Twelve. And all of you hold the keys to open up the authority of God's Kingdom upon the four corners of the earth. You are the foundation of this Church—Apostles and Prophets, and Christ is our Cornerstone.²¹

Brigham: What if we are driven from Nauvoo? What then, Joseph?

William: Yes, Joseph. . . where will we go?

Joseph: If I were only in the Rocky Mountains with a hundred faithful men like all of you, I would then be happy, and ask no odds of mobocrats. The Rocky Mountains will provide a place of safety for the Saints. Brigham, you and the others must lead an expedition to find such a place. This work will go on . . . whether I'm here or not.²²

William: Joseph. . .?" (*William just looks at him contemplating what he has just said*)

*Everyone (move toward center) "Come Let Us Anew" (Much louder, bigger than the first two verses)
PVT (mute on trumpet)*

*Oh, that each in the day of His coming may say, "I have fought my way thru;
I have finished the work thou didst give me to do."*

Oh, that each from his Lord may receive the glad word: "Well and faithfully done;

Enter into my joy and sit down on my throne: (much slower) Enter into my joy and sit down on my throne"

Time Passing Music - Chorus of "Come Let us Anew" from "Well and faithfully done. . ." (Strong) Singers sit down

Scene 5

(The Nauvoo Expositor, Warsaw Signal, Vision of the Future)

News Carriers: (*All*) "Paper, Paper. (1) Read about Joe Smith in the *Nauvoo Expositor*! (2) Joseph Smith accused of teaching vicious principles, (3) grasping for political power. . . (*All*) More . . . (4) Read all about Joe Smith. (*All*) Paper, Paper!"

People in audience and/or singers: Yes, I'd like a copy of that. I'll have one, thank you. etc

Thomas C. Sharp: Well, Henry. It looks like we don't have to work so hard. We have those ex-Mormons digging up more bad stuff than we could even imagine. Just read this:

THE NAUVOO EXPOSITOR

Nauvoo, Illinois

June 7, 1844

First Edition

-JOSEPH SMITH- Teaching vicious principles

News Carriers: Read about Joe Smith in the Nauvoo Expositor! Joseph Smith accused of teaching vicious principles, grasping for political power. . . Read all about Joe Smith.

Thomas C. Sharp: Well, Henry. It looks like we don't have to work so hard. We have those ex-Mormons digging up more bad stuff than we could even imagine. Just read this:

**"Joe Smith
now preaching
there are many
Gods. . . Joe
Smith speaking
blasphemously
of God. 'Brother'
Joseph practicing
. . . whoredoms."**

Mormon "Prophet" grasping for political power!

Joseph: Could I please read that paper. . . I heard there was an opposition paper being printed. Well, look at this—a brand new paper—*The Nauvoo Expositor*. . . 7 June 1844. . . first edition. . . and published by men who were once our good friends, but who we just recently had to excommunicate for immorality. I think they've overstepped their bounds in the freedom of the press.

JOE SMITH
.....
FALLEN PROPHET

Henry James: “Joe Smith now preaching there are many gods. . . Joe Smith speaking blasphemously of God. . . Brother Joseph practicing whoredoms.”²³ Wow, these are strong accusations.

Thomas C. Sharp: They certainly are. (*both stay where they are*)

(*Smith Home*)

Samuel: Emma, where’s Joseph? Have you seen this paper?

Emma: Well, he’s just in the other room. . .

Joseph: Here I am Samuel. Could I please read that paper. . . I heard there was an opposition paper being printed. Well, look at this—a brand new paper—*The Nauvoo Expositor*. . 7 June 1844. . . first edition. . . and published by men who were once our good friends, but who we just recently had to excommunicate for immorality. I think they’ve overstepped their bounds in the freedom of the press.

Samuel: What will you do, Joseph?

Joseph: As mayor, I’ll call a session of the city council tomorrow.

Samuel: It doesn’t seem right for people to slander other people like that. This paper is full of a lot of lies—a lot of hate and bad feelings.

Brigham Young: The City Council met in long sessions that Saturday, and again the following Monday. One of their members, a non-Mormon, was suspended—he was the editor of the *Expositor*. They ruled that the paper was a public nuisance, and that it slandered individuals in the city.

Mother: They worked with legal authorities. Then as Mayor of Nauvoo, Joseph finally ordered the destruction of the press. They scattered the type and burned any remaining newspapers.

Lucy: The order was carried out within hours.

Emma: Even though they acted legally, the public opinion said the demolition of the press was a violation of property rights. The destruction of the *Nauvoo Expositor* on 10 June 1844 proved to be the spark which ignited all the smoldering fires of opposition into one great flame.

William: The State of Illinois had experienced twenty similar destructions of printing presses over the previous years without much reaction, but the enemies of the Church proclaimed the destruction of the *Nauvoo Expositor* a violation of freedom of the press.

Thomas C. Sharp: Well, Henry it looks like those Mormons have just hung themselves. I think we can help get them removed from the State of Illinois. I’ve prepared this for our next newspaper. How does it sound?

Henry: “*War and extermination inevitable!*” Citizens ARISE, ONE and ALL!!—Can you stand by, and suffer such INFERNAL DEVILS! To rob. . . .

Newsboys: (1) Paper anyone? (*ALL*) Read all about the Mormons in the *Warsaw Signal*. . . (2) Can you suffer such infernal devils to Rob men of their property and Rights (*Thomas Sharp say this with newsboy*)

Thomas C. Sharp: (continuing): To ROB men of their property and RIGHTS, without avenging them. We have no time for comment, every man will make his own. LET IT BE MADE WITH **POWDER AND BALL!!!** ²⁴

Henry: Mr. Sharp, you've outdone yourself on this one. This is strong. . .really powerful! (**Both sit down congratulating each other**).

Newsboys: (All) Paper! Paper! (All) *Warsaw Signal!* (3) Extermination inevitable. . . (4) Drive the Mormons out with **POWDER and BALL!!!**

(AT SMITH HOME)

Lucy: We knew we had enemies. . .but who would have guessed the extent of hate that these enemies held against us. . .

Hyrum: *"Dear Brigham, It is necessary for all the Twelve and all other elders on political missions to return at once to Nauvoo. You know we are not frightened, but think it best to be well prepared and be ready for the onset."* ²⁵

John Taylor: On the 18th of June, Joseph mobilized his guards and the Nauvoo Legion, and placed the city under martial law. Meanwhile Hancock County citizens asked Governor Ford to mobilize the state militia and bring the Nauvoo offenders to justice.

Joseph: *"I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination, that this people shall have their legal rights and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body be consigned to the silent tomb. While I live I will never tamely submit to the dominion of cursed mobocracy."* ²⁶

Thomas Ford: My name is Governor Thomas Ford. I must tell you that the excitement was so intense that I published an open letter urging calmness, and then went to Carthage to neutralize a situation that threatened civil war. . . *"Dear Mr. Smith—Only a trial of the city council members before a non-Mormon jury in Carthage will satisfy the people. I promise complete protection if you will just give yourselves up—if not, the militia will be ordered accordingly."*

Joseph Smith: *"Dear Governor Ford. I do not believe you can fulfill your pledge. We will be dragged from place to place, from court to court, across the creeks and prairies, till some bloodthirsty villain finds the opportunity to shoot us. We dare not come."* ²⁷
(Ford goes back to seat)

Emma: Joseph, come see. . .many of the brethren are here. (To Brethren) Won't you please all sit down and be comfortable. (As they come forward a bit, they say: **"Thank, Sister Emma, etc)**

Willard Richards: Joseph, we've all gathered here for counsel from you.

Dan Jones: Yes, Brother Joseph. We're all here to protect you. You won't be facing anything without us.

Porter Rockwell: It looks like the Lord is sending me some assistance. . .don't reckon I need none . . . you can be certain that we will protect you, Joseph.

Joseph: Such a faithful friend you've been to me, Port. And to all of you. . .how I love you all.

THE WARSAW SIGNAL

Nauvoo, Illinois

12 June 1844

First Edition

MORMONS - INFERNAL DEVILS!!

News Carriers: Extermination inevitable. . . Drive the Mormons out with POWDER and BALL!!!

Lucy: We knew we had enemies. . .but who would have guessed the extent of hate that these enemies held against us. . .

MORMONS ROB MEN OF THEIR PROPERTY AND RIGHTS

John Taylor: On the 18th of June, Joseph mobilized his guards and the Nauvoo Legion, and placed the city under martial law. Meanwhile Hancock County citizens asked Governor Ford to mobilize the state militia and bring the Nauvoo offenders to justice.

Joseph: "I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination, that this people shall have their legal rights and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body be consigned to the silent tomb. While I live I will never tamely submit to the dominion of cursed mobocracy."

LET'S ANSWER THOSE MORMONS WITH POWDER AND BALL!

Thomas Ford: "Dear Mr. Smith—Only a trial of the city council members before a non-Mormon jury in Carthage will satisfy the people. I promise complete protection if you will just give your-selves up—if not, the militia will be ordered accordingly."

Joseph Smith: "Dear Governor Ford. I do not believe you can fulfill your pledge. We will be dragged from place to place, from court to court, across the creeks and prairies, till some bloodthirsty villain finds the opportunity to shoot us. We dare not come."

Lucy: Many family and friends gathered for the deliberations that went through the night.

Samuel: Joseph, this letter from the governor shows no mercy towards you. I don't agree with those who say you should surrender. You will be killed.

Joseph: (*as his face brightens*) Brethren, the Spirit has spoken to me. The way is open. It is so clear to my mind what to do. All they want is Hyrum and myself. Tell everybody to go about their business, and not to collect in groups, but to scatter about.²⁸ . . . Well, Porter, you've been by my side protecting me for a long time. Now I need you more than ever.

Porter: By your side is where I'll stay.

Joseph: Hyrum and I will cross the Mississippi tonight and go away to the West.²⁹ We will take a few others with us and search out a place for the Church. Porter, we will meet you in Montrose. Could you bring horses for us?

Porter Rockwell: They'll be there—right on time.

Hyrum: Yes, Joseph—you are right. It's the right decision. We'll go West and find a safe haven for the Saints.

Joseph: Hyrum, my beloved brother. You possess the mildness of a lamb, the integrity of Job and the meekness and humility of Christ—you know don't you that if you and I are ever taken again, we will be massacred—or I am not a prophet of God. I want you to live to avenge my blood.³⁰

Hyrum: You cannot change my mind, Joseph. I love you with a love that is stronger than death. I will not ever leave you. I am blessed to be the brother of a Prophet of God. (*Look at each other, a hand on the other's shoulder*)

“Praise To The Man,” Page 27, William W. Phelps.³¹ PH

*(Willard Richards) Praise to the man who communed with Jehovah! (As other men close in)
(Joined by John Taylor, Dan Jones, Hyrum Smith, Porter Rockwell)
Jesus anointed that Prophet and Seer. (Joined by all the other men) Blessed to open the last
dispensation, Kings shall extol him and nations revere. (all look at Joseph)*

**Time-Changing Music: Everyone: Humm the Chorus of “Praise To The Man” (As people change places).
Piano play quite loud.**

Scene 6 (Montrose Crossing, Return to Nauvoo)

Brigham Young: Late in the evening of 22 June 1844, Joseph and Hyrum tearfully bade farewell to their families, and together with Willard Richards and Orrin Porter Rockwell, crossed the Mississippi River in a skiff. The boat was so leaky and the river so high that it took most of the night to get to the other side.

Emma: Early in the morning a posse arrived in Nauvoo to arrest my husband and Hyrum, but they did not find them. They threatened the citizens with an invasion of troops if Joseph and Hyrum did not give themselves up. It just wasn't clear to me what they should do. *(in prayer)* Oh, Father in Heaven. . . what are we to do?

Hyrum: Joseph, I think I've got enough food and clothing packed. We'll be ready to leave as soon as Porter gets here. . . Look! I think that's Porter now. . . He's got Reynolds Cahoon with him.

Joseph: Porter, where are the horses? And what is that letter in your hand?

Porter: Reynolds Cahoon brought it over from Nauvoo. It's. . . it's from your wife.

Joseph: Read it, Port.

Porter: *(he looks at it and then says)* She is pleading for you to return and submit to trial. Cahoon here has likened you to the shepherd who left his flock to the wolves. It's none of my business, but I know you're not a coward. People don't seem to understand. . .

Reynolds Cahoon: I'm sorry, Joseph, but that seems to be the feeling in Nauvoo. People feel like you're running away and deserting them. . .

Joseph: Brethren, "*if my life is of no value to my friends, it is none to myself.*"³² Get the boat ready. We are going back to Nauvoo. Porter, get a letter back to the Governor. Tell him I will submit to arrest.

Porter: It just ain't right.

Background Music: "*If You Should Hie to Kolob,*" Page 284. Flute, *(People hum)*

Dan Jones: Joseph was confident that arrest would mean his death. Safety had lain within his grasp.

John Taylor: The open West had beckoned to him. The Spirit had whispered to him the wisdom of flight. But safety without the faith and devotion of his beloved people was an empty shell.

Lucy: My brother requested of Governor Ford by letter that a posse conduct him into Carthage, but the request was denied due to influence of apostates. He was ordered to appear in Carthage by ten o'clock the next morning without a posse. . .

Thomas Ford: ". . . and if General Smith does not come, Nauvoo will be destroyed and all the men, women and children that are in it." *(music ends about here)* *(Mother waits for music to end)*

Mother Smith: It was a sorrowful procession as Joseph's gaze rested long upon the uncompleted temple and upon his beloved people. . . and then upon Emma and the children.

Joseph: (walks forward a little) *“This is the loveliest place, and the best people under the heavens. Little do they know the trials that await them. . . I am willing to die for them. My work is finished.”*³³

Emma: I felt the worst I ever felt in my life. From that time I looked for Joseph to be killed.

(dark music to end of scene)

Hyrum: Joseph, It seems that a company of mounted militia are approaching. Are you ready to meet them?

Joseph: *“I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry out from the ground for vengeance, and it shall be said of me, He was murdered in cold blood.”*³⁴

Scene 7 **(Carthage)**

Piano: Introduction: Ending of “A Poor, Wayfaring Man of Grief. . .”

*“A Poor Wayfaring Man of Grief,” Page 29, James Montgomery.*³⁵ PH *(As this is sung the people change places. Joseph, Hyrum, John, Dan to Carthage. Every one changing in slow motion.)*

Willard Richards and Samuel and Hyrum Smith: (Porter also at a mike-not singing)

(Willard) In Pris’n I saw him next –condemned To meet a traitor’s doom at morn;

The tide of lying tongues I stemmed, And honored him ‘mid shame and scorn.

(Joined by Samuel) My friendship’s utmost zeal to try, He asked if I for him would die;

(Joined by Hyrum) The flesh was weak, my blood ran chill, But the free spirit cried, (spoken by all four) “I will. . .Yes, Joseph. . . I would gladly die in your place.”

Reynolds Cahoon: Upon arriving in Nauvoo, the Prophet had another opportunity to bid farewell to his family. With Captain Dunn and his company of sixty mounted militia men Joseph and Hyrum and members of the Nauvoo City council left for Carthage at 6:00 p.m.

Brigham Young: Five minutes before midnight on the 24th of June, they arrived in Carthage. Joseph and Hyrum were weary from flight, hiding out, and the threat of assassination. Nevertheless, the brothers were imposing figures as they rode into town – the Prophet age thirty-eight, and Hyrum, forty-four – both tall men who towered over most of the others.³⁶

Reynolds Cahoon: On the morning of the 25th of June, Joseph and his brethren voluntarily surrendered themselves to Constable Bettisworth. Later in the day Joseph and Hyrum were paraded before the troops by Governor Ford, where they endured many vulgar insults and death threats.³⁷

Governor Ford: I was anxious to appease the militia men. As I paraded General Joseph Smith and General Hyrum Smith before the troops, a near riot ensued. *“General Smith, the troops have indicated to me that your appearance demonstrates a peaceful character, but they cannot see into your heart, nor can they tell your intentions.” (Thomas Sharp and Henry James stand up)*

Hyrum: Very true, gentlemen, you cannot see what is in General Smith’s heart, and you are therefore, unable to judge him or his intentions. . .

Joseph: But I can see what is in your hearts (*as he speaks to audience and Thomas C. Sharp and Henry James*) and I will tell you what I see. I can see that you thirst for blood, and nothing but my blood will satisfy you. . . I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. . . you shall seek for peace and shall not be able to find it. ³⁸

John Taylor: (*Moves forward*) Governor Ford, we've raised the bail money on the charge for destroying the *Nauvoo Expositor*, yet now you've allowed us to be arrested a second time. We should be allowed to be free until such a time as the trial ensues. This arrest is illegal.

Governor Ford: I refuse to interfere. However, I will be marching my troops into Nauvoo tomorrow. I think I shall take the two generals, Joseph and Hyrum, with me. . . I promise they will be kept safe. (*sits down and John Taylor goes back to step.*)

Willard Richards: My name is Willard Richards. We met earlier, but only briefly. I am one of the Twelve Apostles—a special witness for Christ. I was with the Prophet in his last hour. Whether by design or ignorance, Governor Ford's actions on the fateful day of the 27th of June laid the stage for the perpetration of the tragedy. He marched the militia toward Nauvoo, but his promise to Joseph was disregarded. He left fifteen of the "Carthage Greys" to guard the prisoners at the jail. These men were avowed enemies of the Prophet. (*Joseph Smith and Hyrum to the top platform*)

(Some mood music – "A Poor Wayfaring Man of Grief" –piano --last line) (During this, the Carthage Greys come and sit on the step.)

Joseph: Dan, are you afraid to die?

Dan Jones: Has that time come, think you? Engaged in such a cause, I do not think that death would have many terrors.

Joseph: Dan, you will yet see Wales, and fulfill the mission appointed you before you die ³⁹. . . . I have here some letters for you to deliver to an attorney.

(Dark Slow music "A Poor Wayfaring Man of Grief" in a minor key) (See APPENDIX) Piano – (continues through whole scene – until John Taylor sings)

Willard Richards: Upon leaving, Dan Jones met with some opposition.

Carthage Greys: (1) We have had too much trouble to bring Old Joe here to let him ever escape. . . well. . . alive!. . . (2) and unless you want to die with him you had better leave. . . (1) and you'll see that we can prophesy better than Old Joe ⁴⁰. . . (2) The guards will put up little resistance. . . (1) Yeah, they're all our men, you know (both) Yeah (*and they all laugh as they are holding their guns up at Dan Jones- Thomas Sharp and Henry join in the laughter*)

Dan Jones: (*to men as he pushes guns away*) I am leaving, but only to run an errand. I will be back. . . . (*leaves and walks towards Gov. Ford*) Governor Ford, I have heard threats. The militia are saying that they will follow your orders and leave the town, but I overheard them saying: "We will return. . ."

Greys: (1) "We will return and kill those men if we have to tear the jail down." (*followed by cheers from Men, Thomas C. Sharp and Henry James saying things like: "Yeah, tear the jail down, Where's your army now?"*) (*Willard Richards sits down momentarily*)

Thomas Ford: Captain Jones, you are unnecessarily alarmed for the safety of your friends. Sir, the people are not that cruel.

Jones: If you do not place better men to guard them than professed assassins, then I have but one more desire.

Thomas Ford: Yes, what is that?

Jones: That the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger. ⁴¹ (**Governor Ford is alarmed and stiffens –head back**)

Emma: (to audience) Governor Ford took his militia and some reinforcements from Warsaw and put on a display of military force in Nauvoo.

Lucy: They were suppose to return home, but about 150 who were disappointed in their expectation to sack Nauvoo, were in a reckless spirit of vengeance.

Mother Smith: With blackened faces, these started for Carthage, vowing death to my sons, Joseph and Hyrum. (**Willard Richards stands back up by mike**)

Men: (Thomas Sharp) This time Joe Smith and that brother of his won't escape. (**Henry**) That's right! Etc.

Carthage Greys: (1) You kill Smith and you'll be doing the world a favor! **(2)** And that'll put an end to this Mormon Church **(1)** That's for sure!

Hyrum: Joseph, as you requested, Dan Jones has been sent with the letter to the attorney, and the others have been sent to procure witnesses. Brother Markham has gone for medicine for Brother Richards. They want us to go in the lower cell for protection.

Music Piano: “A Poor Wayfaring Man of Grief” just the verse (not chorus)

Joseph: Dr. Richards, if we go into the cell will you go with us?

Willard Richards: “Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free.” ⁴²

Hyrum: I can feel danger in the air. Joseph, do you feel it?

Joseph: Hyrum, what I do feel is a great love for you . . . and for all of you. Oh, if I could just have another moment with Emma, with the children—to be but a moment in their company again. . . I have written this letter to Emma. Hyrum, will you read it out loud. . .

Hyrum: “I am very much resigned to my lot. . . (**Hyrum and Emma speak these next lines together, then Hyrum fades out**) knowing I am justified, and have done the best that could be done.”

Emma: . . . and have done the best that could be done. You are the queen of my home and my heart. My breast is filled with all the feelings and tenderness of a parent an husband. Give my love to all the children and all my friends. . . may God bless you all.” ⁴³ Oh, Joseph.. .will I never see you again? Will the children never be able to play with their father again? Will I never again feel your arms around me? Joseph . . . Joseph

Joseph Smith III: Mother, is Father coming home?

Joseph: Brother John, will you sing to us?

John Taylor: Yes, of course, Joseph. (*accompanied by harmonica*)

“A Poor Wayfaring Man of Grief,” Page 29, by James Montgomery (1771-1854) (*tune sung at this time was a slightly different melody written by John Taylor*) (See APPENDIX)

*A poor wayfaring man of grief Had often crossed me on my way,
Who sued so humbly for relief That I could never answer, Nay.
I had not power to ask his name, Whither he went or whence he came;
Yet there was something in his eye That won my love, I knew not why.*

*(All the men start humming as John continues singing tune out of the hymn book)
Once, when my scanty meal was spread, He entered—not a word he spake!
Just perishing for want of bread; I gave him all; he blessed; he brake,*

Men: We can get them men. Death to Joe Smith!

Carthage Greys: (1) Where’s your angel now Brother Joseph! (2) Show us a miracle. (1) Yeah. Let’s hear a sermon. (2) Amen, Brother

Joseph: Continue, John. (*He gets up and puts hand on John’s shoulder*)

*(John Taylor joined by Hyrum, and Willard)
And ate, but gave me part again; mine was an angel’s portion then,
For while I fed with eager haste, the crust was manna to my taste.*

*(John Taylor, Willard Richards, Hyrum and Joseph, while all men humming)
Then in a moment to my view, The stranger started from disguise;
The tokens in his hands I knew, The Savior stood before mine eyes.
(All Men) He spake—and my poor name he named—“Of me thou has not been ashamed;
These deeds shall thy memorial be; Fear not, thou didst them unto me.”*

Willard Richards: The events thereafter happened with startling rapidity.

Men and Greys: (1) Surrender!! (2) Come on, men. . . up the stairs. . . (3) who thinks he’s a prophet now?? (*Thomas Sharp and others*)

(throughout this martyrdom scene—the piano plays “A Poor Wayfaring Man” in a minor key mixed with other dark music – can continue all the way to “Praise To The Man”) (See APPENDIX)

Willard Richards: A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps. Joseph, Hyrum, John Taylor and myself threw ourselves against the door of our room. . . a ball was sent through the door, which hit Hyrum in the side of the nose. At the same time a ball came from without, through the window and entered his back from the right side.

Hyrum: “I am a dead man.” (sits on stool)

Joseph: Oh, dear Brother Hyrum!! (*Goes to Hyrum*)

Willard Richards: Joseph continued snapping his revolver round the casing of the door into the space . . . while John Taylor, with a walking stick stood by his side and knocked down the bayonets and muskets, which were constantly discharging through the doorway. . . When the revolver failed, we had no more firearms. John rushed into the window, which is some fifteen or twenty feet from the ground. A ball from within entered his leg, and a ball from without struck his watch—the force of which ball threw him back on the floor, and he rolled under the bed. (*John Taylor sits on stool*)

Willard continues: I kept hitting the muskets with my stick. As a last resort Joseph went to the window when two balls pierced him from the door, and one entered the right breast from without, and he fell outward, exclaiming:

Joseph: “Oh Lord, my God!”⁴⁴ (*As he stumbles down stairs and ends with back to audience*)

Men: He’s leaped the window!

Willard Richards: I reached my head out of the window, and waited some seconds to see if there were any signs of life, regardless of my own—(*thoughtfully*) I was determined to see the end of him I loved.

Men: “*The Mormons are Coming!*” (*Greys look around and run off down the aisle—scared*)

Willard Richards: This cry saved my life and John Taylor’s. Who uttered the cry is unknown. It was entirely without foundation, but the results were effective. The mobbers fled in all directions. I was left alone with my dead and wounded comrades.

Dan Jones: Samuel Smith heard about the death threats to his brothers and hurried to Carthage.

Samuel: Dr. Richards—how is it you are all alone. And my brothers?

Willard Richards: (*Sadly nods his head*)

Samuel: No!! No!! Dr. Richards! How could this happen?

Willard Richards: Samuel, you are physically exhausted.

Samuel: The mobbers have been chasing me this whole time. Fatigue and exertion have taken over my body.

Willard Richards: You must rest. You have a fever. Tomorrow we will bring your brothers home.

Dan Jones: The bodies of the slain leaders were gently placed on two different wagons, covered with branches to shade them from the hot summer sun, and driven to Nauvoo by Willard Richards and Samuel Smith. They left Carthage about 8 a.m. and arrived in Nauvoo about 3 p.m. (*Joseph and Hyrum walk to the top and stand with backs to audience*).

Brigham Young: The whole city of Nauvoo, on hearing of the tragedy, were like sheep without a shepherd, as being without a father. They were stunned by the blow that had fallen. It was as if a permanent cloud had obscured the face of the sun. Their beloved Prophet and Patriarch were dead.⁴⁵

“Praise To The Man,” Page 27, William W. Phelps. ⁴⁶ PFV

(Willard Richards, John Taylor, William, Porter Rockwell at mikes while everyone hums)

(2) Praise to his mem’ry he died as a martyr; Honored and blest be his ever great name!

Long shall his blood which was shed by assassins, Plead unto heav’n while the earth lauds his fame.

(Everyone (while still facing prophet and Hyrum - PV)

Hail to the Prophet, ascended to heaven! Traitors and tyrants now fight him in vain—

Mingling with Gods, he can plan for his brethren; Death cannot conquer the hero again.

(Everyone: Face forward. Faster on this verse. Change a key higher Add Trumpet)

(3) Great is his glory and endless his priesthood. Ever and ever the keys he will hold;

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

(Joseph and Hyrum turn to face audience)

(Chorus joined by all the missionaries in the audience – stand where they are):

Hail to the Prophet. . .)

(4) (audience) (Led by Choir Leader) Sacrifice brings forth the blessings of heaven;

Earth must atone for the blood of that man.

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

Chorus: Hail to the Prophet. . . .

Time-changing Music (all instruments): Chorus of “Praise To the Man” (loud) (Joseph and Hyrum take off black coats during this music and stand facing forward—both in white shirts and ties)

Scene 8 **(The Aftermath)**

Mother Smith: After the bodies of my two sons were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me, but when I entered the room and saw my murdered sons extended both at once before my eyes and heard the sobs and groans of my family. . . it was too much; I sank back, and cried to the Lord in the agony of my soul. “My God, . . ., why hast thou forsaken this family!” A voice replied, “I have taken them to myself, that they might have rest.” Emma was carried back to her room almost in a state of insensibility. *(Lucy helps Emma to seat)*

Mother Smith continuing: Her oldest son approached his father and dropped upon his knees and, laying his cheek against his father’s and kissing him, exclaimed,

Joseph Smith III: “Oh My father! My father!”

Mother Smith: Oh! At the moment how my mind flew through every scene of sorrow and distress which we had passed, together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say,

Joseph, Hyrum and Mother together: “Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power, their ascendancy is for a moment, ours is an eternal triumph.” ⁴⁷ -

Brigham Young: But Mother Smith's agony wasn't over. Before another month was over, Samuel's fevers increased.

Samuel: Mother, I have had a dreadful distress in my side ever since I was chased by the mob, and I think I have received some injury which is going to make me very ill.

Mother: Lingering until the 30th of July, Samuel. . . my steady, strong, handsome Samuel, gave in. His spirit forsook its earthly tabernacle and went to join his brothers, and the ancient martyrs, in the Paradise of God.⁴⁸ *(she slowly walks back)*

(Samuel takes off his black coat, drops it, and walks up steps and joins Joseph and Hyrum—they shake hands, embrace each other – Samuel, Joseph and Hyrum stand on top platform in white shirts and white ties)

Lucy: There was so much sorrow in our home. Emma had followed Joseph with a rare faithfulness. She had maintained her courage while he lived, in the face of bitter slander, persecution and forced migrations. When driven from Missouri, she walked alone with her four children across the frozen waters of the Mississippi while her husband lay in a filthy jail in Liberty, Missouri. She has been the strength to everyone else, but now her strength was gone. . . Only the old letters from Joseph could console her from moment to moment. . .

Emma: *“To my wife: What unspeakable delight, and what transports of joy swelled in my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths. . .”*

Emma and Joseph together (Joseph on one knee with his hand outstretched toward Emma): *“Oh what a commingling of thought filled my mind for the moment. Again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!”⁴⁹*

Emma: Oh, Joseph, where is my strength now?

Brigham Young: (Comes forward to center mike) And Lucy Mack Smith, that worthy character, was, at the last, crushed by the sudden loss of three sons. She had seen within four years the death of her husband and of four sons: Don Carlos, Hyrum, Joseph, and Samuel. To these women, Emma and Lucy, there seemed nothing left for which to strive, nothing further for which to sacrifice. It is not then to be wondered at, that when the Church was driven again, they remained behind near the graves of their dead and the places of their last association together.

Narrator: Anger gave way to wisdom and tolerance. The forbearance of the Saints during those trying times is a remarkable tribute to them as a people.

Narrator: William Smith was the only surviving son of Lucy Mack Smith. When his brothers were martyred, he was serving a mission in the Eastern States. His wife was ill so he had taken her with him.

(sad music) Perhaps “If You Could Hie to Kolob” Page 284

William: My wife was lying at the point of death, which compelled me to remain where I was. I had to bear my grief alone. I finally returned to Nauvoo in 1845, but it was with great difficulty. My wife was not yet well.

Caroline: Daddy, why is Mommy so sick?

William: She only survived a short time after our arrival. I was left a widower with two young daughters.⁵⁰ *(end music) (His wife turns back to audience)*

Brigham Young: I was on a mission in the Boston area when I heard of Joseph's death. Upon hearing the news I asked myself, "Had Joseph taken the Keys of the Kingdom with him from the earth." But then I felt assured that the keys of the kingdom rested with the Twelve.

Narrator: Returning at once to Nauvoo, Brigham Young found that Joseph's First Counselor, Sidney Rigdon, had offered to take over leadership of the Church. Then Brigham Young spoke to the gathering of Saints with forceful plainness. *(goes back to seat)*

Brigham Young: "For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the Quorum of the Twelve, Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world."⁵¹

Narrator: Many of us assembled that day noted the President Young looked and sounded like the Prophet Joseph as he spoke—it was a powerful manifestation of divine approval.

(As Benjamin Johnson speaks, Joseph walks down step and gently puts his hand on Brigham's shoulder—at all times Joseph is responding to what is happening)

Benjamin F. Johnson: My name is Benjamin F. Johnson. I was the secretary to the Prophet Joseph Smith. As soon as Brigham Young spoke, I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him.⁵²

Narrator: There were nearly 5,000 of us gathered at that time, and we sustained the Twelve as the governing quorum of the Church.

Brigham Young: 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.⁵³ *(Piano starts playing: "If You Could Hie to Kolob")* Now I would like the privilege to weep and mourn for thirty days at least for Brother Joseph and Brother Hyrum and Brother Samuel. We will weep and mourn together.

(Joseph and Hyrum sit down on stools. William's wife and Samuel go to top. A few others change as EVERYONE sings Verse 5 of "If You Could Hie to Kolob" Page 284) . Piano play second half of song through once first. Then add H and V

(5) There is no end to glory; There is no end to love; There is no end to being; There is no death above. (Only the women sing the Repeat) (Emma sings last line) (Sitting down music afterwards) (Several will change places here)

Narrator: In 1844 Nauvoo was one of the most flourishing cities in Illinois. The Saints had replaced the swamps with a thriving community in only five years. Brigham Young renamed Nauvoo "The City of Joseph."⁵⁴

Narrator: In June of 1845 Brigham Young wrote a letter to Wilford Woodruff, who again was serving in the British Mission. .

Brigham Young: “*The city looks like a paradise. . . more like a garden of gardens than a city.*”

Narrator: It was evident that the death of Joseph Smith had not diminished the strength and vigor of the Saints. Attempts to drive the Saints from the state were renewed and intensified.

News Carriers: *(All) Paper ! Paper! (As Thomas Sharp and Henry grab a paper and get up) (1) Read the Warsaw Signal. (2) All defendants acquitted in the trial of Joseph Smith. (3) Not guilty. (All) Paper, anyone? (4) (Thomas Sharp and others.) . . (All) Not guilty*

Thomas C. Sharp: Well, Henry, what do you think? None of us were found guilty! Now that we’re free from any legal reprisals, I think it’s time to unleash a new anti-Mormon volley.⁵⁵

Henry: All those Mormon officeholders in the county could become powerfully strong.

Thomas C. Sharp: That’s right. It’s time to reopen our anti- Mormon political activity. Let’s get to work on this paper. . .

Henry: I’m right behind you! *(This time they walk behind everyone rather than sitting down)*

Narrator: This newspaper supplied the smokescreen for a barrage of vandalism against the Saints. The feelings intensified again. Governor Ford and Stephen A. Douglas recognized that there would be no peace in Hancock County until the Mormons left Illinois.

Stephen A. Douglas: I’m here to counsel the Church leaders to take their people and find a place to settle in the West. I promise to use my influence in assisting your move.⁵⁶

Brigham Young: We will agree to go, but need some preparation time—time to sell our lands, grow enough food to sustain life.

Narrator: But, of course, the enemies of the Saints did not wait until Spring. Plundering began anew. Nevertheless, during that winter every available building in Nauvoo became a workshop, and the sound of hammer and anvil could be heard early and late. Oxen were purchased and yokes manufactured. *(Everyone start clapping like hammers hitting nails)*. Can you just hear the sound of the hammers as our temple was being finished. . . ?

Willard Richards: *(Lead the audience in this song) “Way hey, and up she rises, way hey, and up she rises. . . way he, and up she rises earli in the mornin’ . . . repeat, and get the audience to join. . .*

Narrator: Meanwhile work in the interior of the temple continued and temple work for the living and dead went forward feverishly, as if there was no thought of removal. This continued until most of the Saints had started the long trek west. On May 1, 1846 the completed temple was publicly dedicated in the presence of about three hundred people. *(open curtain to temple, I wish! . . . only in New Zealand)*

Narrator: The majority of the people had already left. Threats to leaders had prompted the Saints to start leaving as early as February. According to temple records, 5, 615 Saints were endowed before going west, thus fulfilling one of Joseph Smith’s fondest desires.⁵⁷

THE WARSAW SIGNAL

Nauvoo, Illinois

Summer 1845

21st Edition

All Defendants acquitted In the trial of Joseph Smith

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Men Free from Legal Reprisals!

Brigham Young: We will agree to go, but need some preparation time—time to sell our lands, grow enough food to sustain life.

Observer: But, of course, the enemies of the Saints did not wait until Spring. Plundering began anew. Nevertheless, during that winter every available building in Nauvoo became a workshop oxen were purchased and yokes manufactured. Meanwhile work in the interior of the temple went forward feverishly, as if there was no thought of removal. This continued until most of the Saints had started the long trek west. On May 1, 1846 the completed temple was publicly dedicated in the presence of about three hundred people.

Dan Jones: Who could deny the greatness and the prophetic insight that Joseph Smith had. He told me that I would serve a mission to my homeland in Wales, and I did. And now with the temple ordinances available, I even found a woman who wanted to be with me for eternity. (*wife joins him*)

Everyone: Imagine that!!

Narrator: In Joseph's journal for August 6, 1842, it reads: "I prophesied that the Saints. . . .

Joseph Smith: (Joseph and Hyrum both stand up) "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlement and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."⁵⁸

John Taylor: "If there is no other man under the heavens that knows Joseph Smith is a Prophet of God, I do, and I bear testimony of it to God, angels and men. Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. Joseph lived great, and he died great in the eyes of God and his people. . . . He sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated."⁵⁹

"The Seer, Joseph, The Seer," 1948 Hymn Book, Page 296, John Taylor. ⁶⁰ PV (Men's solo parts)

(1) (Everyone) *The Seer, the Seer, Joseph, the Seer!*
(John Taylor solo) *I'll sing of the Prophet ever dear, the Prophet ever dear.*
(Add Samuel and Hyrum) *His equal now cannot be found By searching the wide world around.*
(Add Willard Richards) *With Gods he soared in the realms of day,*
(All men) *And men he taught the heavenly way*
(Everyone) *And men he taught the heavenly way. The earthly Seer! The heavenly Seer!*
I love to dwell on his memory dear; The chosen of God and the friend of man,
He brought the priesthood back again; He gazed on the past and the future, too,
(John Taylor) *And opened, and opened the heavenly world to view* (Everyone)(Repeat)

(3) (Everyone) *The Saints, the Saints, his only pride!*
(Women only) *For them he lived, for them he died; He lived, for them he died;*
Their joys were his, their sorrows too. He loved the Saints; he loved Nauvoo.
(Add Samuel, Hyrum, Willard) *Unchanged in death, with a Savior's love*
(All Men) *He pleads their cause in the courts above.*
(Everyone) *He pleads their cause in the courts above. The Seer, the Seer! Joseph, the Seer! O how I*
love his memory dear! The just, the wise, the pure and free, A father he was and is to me
Let fiends now rage, in their dark hour,
(One or two good singers) *No matter, no matter, he is beyond their power* (Everyone) (Repeat)

(All men soloists): *We'll meet him, we'll meet him, Our martyred Seer, in heaven*
(Everyone) (Repeat)

Brigham Young: I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom he gave keys and power to build up the Kingdom of God and earth and sustain it. . . I can truly say, that I invariably found him to be all that any people could require a true prophet to be. . . ⁶¹ And now, my good brothers and sisters. . .our story of the Saints begins anew. . .for as Joseph said:

Joseph and Brigham together: “The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; **(joined by Hyrum, Samuel, Willard, William, Porter, Mother, Emma, Lucy and John Taylor)** persecutions may rage, mobs may combine, armies may assemble, calumny may defame, **(joined by ALL – also the missionaries in audience)** – **(start music for the next song)** but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done.”⁶²

“High On The Mountain Top,” Page 5, Joel H. Johnson⁶³ PVT

(1) (Joseph Smith III or a young boy or girl soloist)

High on the mountain top A Banner is unfurled.

Ye nations, now look up; It waves to all the world.

(Add women) In Deseret’s sweet, peaceful land, (All) On Zion’s mount behold it stand!

(2) (Everyone plus trumpet and audience) For God remembers still His promise made of old

That he on Zion’s hill Truth’s standard would unfold!

Her light should there attract the gaze, Of all the world in latter days.

(3) For there we shall be taught The law that will go forth,

With truth and wisdom fraught, To govern all the earth.

Forever there his ways we’ll tread, And save ourselves with all our dead

NOTES:

1. *Hymns of the Church of Jesus Christ of Latter-day Saints* (hereafter referred to as *LDS Hymns*), #1, words by Parley P. Pratt (1807 – 1857).
2. *LDS Hymns*, #59, words by Parley P. Pratt.
3. *Church History in the Fulness of Times, Institute of Religion*, pg. 265.
4. *Ibid.*, pg. 266.
5. *Ibid.*, pg. 266.
6. *LDS Hymns*, #250, words anonymous, music by William Bradbury (1816 – 1868).
7. *Church History in the Fulness of Times, Institute of Religion*, pg. 266.
8. *Ibid.*, pg. 267.
9. *Ibid.*, pg. 268.
10. *New Testament, Book of Acts of the Apostles* 25: 13 – 26.
11. *Pearl of Great Price, Joseph Smith History*, 1: 25.
12. *The Revised and Enhanced History of Joseph by His Mother, Edited by Scot and Maurine Proctor, (Hereafter referred to as JS History by Mother Smith)*, pg. 434.
13. *Wilford Woodruff Journals, January 22, 1843, LDS Historical Department, Salt Lake City, Utah.*
14. *Church History in the Fulness of Times, Institute of Religion*, pg. 274.
15. *History of the Church, Vol. 6, Joseph Smith Jr.*, pg. 152.
16. *Church History in the Fulness of Times, Institute of Religion*, pg. 268 – 269.
17. *Doctrine and Covenants (Hereafter referred to as D&C)*, Section 124: 97.
18. *LDS Hymns*, #217, words by Charles Wesley (1707 – 1788).
19. *History of the Church, Vol. 6, Joseph Smith Jr.*, pg. 522 – 523.
20. *Church History in the Fulness of Times, Institute of Religion*, pg. 254 – 255.

21. *Ibid.*, pg. 273 – 274.
22. *History of the Church*, Vol. 5, Joseph Smith Jr., pg. 85.
23. *Church History in the Fulness of Times, Institute of Religion*, pg. 275.
24. *Ibid.*
25. *History of the Church*, Vol. 6, Joseph Smith Jr., pg. 487.
26. *Ibid.*, pg 499.
27. *History of the Church*, Vol. 6, Joseph Smith Jr., pg. 540.
28. *Ibid.* pg. 545 – 546.
29. *Ibid.*, pg. 545 – 546.
30. *Ibid.* pg. 545 – 548.
31. *LDS Hymns*, #27, words by William W. Phelps (1792 – 1872).
32. *Church History in the Fulness of Times, Institute of Religion*, pg. 276.
33. *Ibid.*, pg. 277.
34. D&C 135: 4.
35. *LDS Hymns*, #29, words by James Montgomery (1771 – 1854).
36. *Church History in the Fulness of Times, Institute of Religion*, p. 277,
37. *Ibid.* *Institute of Religion*, pg. 278.
38. *History of the Church*, Vol. 6, Joseph Smith Jr., pg. 566.
39. *Ibid.*, pg. 601.
40. *Church History in the Fulness of Times, Institute of Religion*, pg. 280.
41. *Ibid.*
42. *History of the Church*, Vol.6, Willard Richards, pg. 616.
43. *Ibid.*, pg. 605.
44. *Church History in the Fulness of Times, Institute of Religion*, pg. 281 – 282.
45. *Ibid.*, pg. 283.
46. *LDS Hymns*, #27, words by William w. Phelps (1792 – 1872).
47. *JS History by Mother Smith, Scot and Maureen Proctor*, pg. 457 – 458.
48. *Ibid.*, pg. 459.
49. *History of the Church*, Vol. 5, Joseph Smith Jr., pg. 107.
50. *JS History by Mother Smith, Scot and Maureen Proctor*, pg. 459 – 460.
51. *Teachings of the Presidents of the Church – Brigham Young*, page 1.
52. *Church History in the Fulness of Times, Institute of Religion*, pg. 291.
53. *History of the Church*, Vol. 7, Willard Richards, pg. 232.
54. *Church History in the Fulness of Times, Institute of Religion*, pg. 298 – 300.
55. *Ibid.*, pg. 301.
56. *Ibid.*, pg. 302.
57. *Ibid.*, Pg. 303 – 304.
58. *History of the Church*, Vol. 5, Joseph Smith Jr., pg. 85.
59. *Teachings of the Presidents of the Church – John Taylor*, pg. 77.
60. *LDS Hymns – 1948 edition*, #296, words by John Taylor (1808 – 1887).
61. *Discourses of Brigham Young*, John A. Widtsoe, pg. 458.
62. *History of the Church*, Vol. 4, Joseph Smith Jr., pg. 540.
63. *LDS Hymns*, #5, words by Joel H. Johnson (1802 – 1882).



Carthage Jail - Hyrum, Joseph, Dan Jones, John Taylor,
Porter Rockwell - Carthage Greys in front



Henry James - Henoeh Beijerling and Thomas C. Sharp - Graham Read



John Taylor - Nifae Fepulea'i,
Governor Thomas Ford - Raynold Gaastra



Restoration Singers - Front: Roger Hamon
(Harmonica), Elder Tamaiparea-Puki (Piano)



Dan Jones - Alonzo Mason
Samuel Smith - Ryan Thomson



Stephen A. Douglas -
Russell McGregor



Newsboy - Elder Ringiau



Caroline Smith -
Kalyna Beijerling

**NEW
ZEALAND
DECEMBER
2005**



Joseph & Hyrum Smith -
Freddy Beijerling & Cyril Gudgeon



Joseph Smith III - Wade Fepulea'i



Mother
Smith -
Jacque
Dallas



Newsboy - Brock Te Puke



Samuel Smith - Ryan Thomson, Mother Smith - Jacque Dallas, Joseph Smith - Freddy Beijerling, Hyrum Smith - Cyril Gudgeon, Emma Smith - Rachael Paea, Lucy Smith - Melissa Horne, William Smith - Michael Skea



Lucy Smith and Emma Smith

Porter Rockwell - Lopeti Blake



Willard Richards - Te Rangihau Gilbert, Samuel Smith - Ryan Thomson



John Taylor - Nifae Fepulea'i, Brigham Young - Steven Drown



Dan Jones - Alonzo Mason, Carthage Grey - Bryan Johnston



Back: Willard Richards - Te Rangihau Gilbert, John Taylor - Nifae Fepulea'i, Judge Stephen A. Douglas - Russell McGregor, Brigham Young - Steven Drown, Dan Jones - Alonzo Mason, Dan Jones' wife - Sister Taulanga, Porter Rockwell - Lopeti Blake, Reynolds Cahoon - Elder Scribner

Graham Read, Henoeh Beijerling, Raynold Gaastra, Elder Whitney, Josiah Ensing, Hyrum Beijerling, Elder Shumway, Brock Te Puke, Bryan Johnston, Elder Ringiau



Roger Hamon and Siteri Mellor (soloists)

NEW ZEALAND DECEMBER 2005



Elder Shumway



Jane Mann



Hyrum Smith - Cyril Gudgeon



Sister Scribner



"The Seer, the Seer, Joseph, the Seer"



"Come O Thou King of Kings"

**SANTA ROSA,
CALIFORNIA
APRIL 2008**



Joseph and Emma Smith -
David Stockton and Deborah Gilmore,
Joseph Smith III - Jacob LeCheminant



Caroline Smith - Autumn Cullen, William's wife - Barbara Legro,
William Smith - Scott Sullivan, Joseph Smith - David Stockton,
Hyrum Smith - Allen Christenson, Emma Smith -
Deborah Gilmore, Samuel Smith - Eric Moessing,
Mother Smith - Donna Smith, Lucy Smith - Jamie Meese,
Joseph Smith III - Jacob LeCheminant



Marlene Thomas and
Susan Davis



Newsboys - Dick Crowder and
Hunter Scribner



Ron McQuoid, Matt Perkins, George McCrea (soloist)



Jason and Deborah
Gilmore



John Taylor - Kendall Pead, Benjamin Johnson - Bill Manners, Porter
Rockwell - Aaron Hall, Brigham Young - Mark Davey, Front: Willard
Richards - Jack Reisner, Reynolds Cahoon - Doug Scribner, George Mc Crea
(soloist), Dan Jones' wife & Dan Jones - Jared & Christina Fullmer



Back: Ray Smith (trumpet), Bridget Hodenfield, Marlene Thomas, Kiersten
Sanchez, Roger Oblad, Alma Paniagua, Toni Oblad, Middle: Kirk Wilson
(harmonica), Mary Lou Sullivan, Heather Cullen, Kerry Ann McCartney,
Front: Jeannine Mitchell (violin), Kalleen Cooper, Janice Shipley,
Lou Jean Huber (piano), Marlene Thomas, Cecile Scribner (Director)



Henry James-Jeff LaDow



Carthage Greys - Jerry Webb & Jason Gilmore, Governor Ford
- Benn Eckles, Thomas C. Sharp - Phil Terribellini, Newsboys:
Ron McQuoid, Matt Perkins, Hunter Scribner, Dick Crowder



Emma & Joseph Smith -
Lila Christensen & Steve Linford



**ELK RIDGE,
UTAH,
OCTOBER 2012**



Caroline Smith - Sarah Morgan,
John Taylor - Randy Jones



Diane Wilde (soloist)
William Smith -
Craig Gardner



Porter Rockwell - Rick Thayne



Joseph Smith III -
Trey Stephens



Brigham Young - Russ Kendall



Onna Oliver (soloist)



Carthage Grey -
Sean McCarthy



Dan Jones - Clint Ashmead, Benjamin Johnson - Scot Bell,
Reynolds Cahoon - Joseph Merrill, Brigham Young - Russ Kendall,
Willard Richards - Paul Jones, John Taylor - Randy Jones,
Stephen A. Douglas - Mike Turner, Porter Rockwell - Rick Thayne



Lucy Smith - Melissa Draper,
Mother Smith - Marielen Christensen



Lesa Hazen (flute), Kiersten Bushman (flute), Chris Crippen (trumpet), Jim Scribner (piano), Ilene Dykstra (violin)



Samuel Smith - Craig Scribner (Friday Performance)



William Smith - Craig Gardner, John Taylor - Randy Jones



Newsboys: Kelson Eliot, Ben Ewell, Austin McCarthy, Joel Mason, Mat Siufanua



Joseph Smith - Steve Linford, Hyrum Smith - Lele Neria



Lucy Smith, Dan Jones - Clint Ashmead, Terry Gunn - Governor Ford



Rebecca Swan



Carthage Grey - Kent Sorensen, Governor Ford - Terry Gunn, Henry James - Tracy Lofthouse, Grey - Sean McCarthy, Thomas C. Sharp - Don Shallenberger



"The Seer, the Seer, Joseph the Seer"

Thomas C. Sharp Don Shallenberger



Diane Wilde, Tamera Holman, Carolyn Carter, Jill Shipp, Onna Oliver, Janay Brinkerhoff, Rebecca Swan, Leona Druce



Hyrum Smith - Lele Neria, Emma & Joseph Smith - Lila Christensen & Steve Linford, Lucy Smith - Melissa Draper, William Smith - Craig Gardner, Samuel Smith - Perry Ewell, Joseph Smith III - Trey Stephens, Mother Smith - Marielen Christensen, Caroline Smith - Sarah Morgan



Appendix

This article was in the Church News (Salt Lake City) 10 December 2005

Readers' theater

Church News (Salt Lake City) 10 Dec 2005
History of early Church presented in New Zealand

BY TANIA YOUNG New Zealand public affairs

HAMILTON, NEW ZEALAND

Honoring the 200th anniversary of the birth of the Prophet Joseph Smith, a five-part readers' theater was presented at the temple visitors center here throughout the year depicting the story of the early Latter-day Saints in America.

A changing cast of 40 "Restoration Actors and Musicians" performed the theater production in the visitors center. Detailed research into each character was evident in the inspired casting of individual members of Joseph Smith's family and friends.

After the production, which ended Dec. 4, cast members testified that they felt close to their pioneer counterparts as they participated in the readers' theater.

"Our Christus Room only holds 100 people so the overflow crowds saw it on video in two of the theaters," said Sister Cecile Scribner. She said her husband, Elder Douglas M. Scribner, is director of the visitors center.

"Last night there were 359 people packed in to see the final performance. More people just simply had to be turned away."

The first part, held in April, portrayed the period between 1826-1830 and was set in Pennsylvania. In June, the second part was set in Ohio over the period of 1830-1838. The third was held Aug. 26-28, and was set in the Missouri period of 1838-1839. The fourth was held in October and depicted Nauvoo from 1840-1843. The fifth and final depicted the martyrdom and aftermath, from 1844-46, and was presented Dec. 2-4. Each part was presented for a three-night period.

"Each performance brought alive the characters as all witnessed to the truthfulness and reality of the Restoration of the gospel," she said. "For example, Nifae Fepulea'i, who played the part of John Taylor, was so moved with love and compassion for Joseph Smith that he could hardly get the words out when he sang, 'A Poor Wayfaring Man of Grief.'"

A choir of singers emerged from the audience as they sang songs. "We used a lot of Eliza R. Snow, W. W. Phelps, Edward Partridge, John Tay-



Photo courtesy New Zealand public affairs

HISTORICAL Through hymns and words from prominent members, taken from journals and early histories of the Church, performers in New Zealand present readers' theater about life of Joseph Smith.

lor, and Parley Pratt music," she said. "It was absolutely thrilling to sing those songs in the context of the Restoration itself. They helped tell the story as much as the words of the script did."

These included such hymns as "An Angel from on High" (Hymns, No. 13) and "Hark, All Ye Nations!" (Hymns, No. 264).

The saints' persecutors, who unexpectedly sprang from seats in the audience, brought further reality and color to the already lively performance.

"We hope that people will see Joseph Smith in a new light — as a man surrounded by faithful family and friends, as well as enemies," said Sister Scribner.

"We tried to stay true to the ages of the real people, but in one performance, for example, Joseph Smith was a Maori, Hyrum was a Maori,

Father Smith was Dutch, Sophronia was Fijian, Catherine was Fijian, Mother Smith was Maori, Emma was Maori, William was Dutch, Samuel was American, Samuel's wife was Tongan, Porter Rockwell was Tongan, and William's wife was Chinese, and so forth. No one seemed to notice.

"Our cast connected really well with their characters, and we hope others will also gain a testimony by being a part of this re-enactment," said Sister Scribner.

"I enjoyed being involved in something dramatic based on historical fact — to be a part of what the family experienced and how they were driven on, even through tragedy," said Rachael Paea, who played Sophronia Smith, Joseph's sister. "When I saw the re-dedication in the faces of the audience, I knew the re-enactment had been worthwhile."

Cultural Arts Submission

In 2004, the Church expanded its submissions program to include the Cultural Arts. This program accepted Church members' submission of performance-oriented works, such as dramas, comedies, musicals, readers' theater scripts, poetry, and oratorios - all intended for use in wards and stakes. These needed to be Church-oriented and accurate if historically based. We sent them the five Readers' Theaters of "The Family and Friends of the Prophet Joseph Smith," and we were one of those selected as winners. Parts of all the winning submissions were performed in the Tabernacle on Temple Square.

<p>TEMPLE SQUARE <i>Performances</i></p>	
<p>Songs of the Prophets <i>Kaye Starr Heninger</i> Have I forgotten Thee? <i>Grant Barton</i></p> <p>Tonight, I'm Thankful <i>LeAnn Pearson Capener</i></p> <p>Songs of the Prophets <i>Kaye Starr Heninger</i> Song of Redeeming Love <i>Grant Barton</i></p> <p>The Solace of Golda Layman <i>J. R. Orton</i></p> <p>Bethlehem. <i>Michael Turnblom</i> Jesu Christe</p>	<p>Allene Winters Heiner, Bedford, Wyoming <i>Who?</i></p> <p>Grant Barton, Layton, Utah <i>Songs of the Prophets</i></p> <p>Kaye Starr Heninger, Bountiful, Utah <i>Songs of the Prophets</i></p> <p>Gwen Moore Coltrin, Newtown, Pennsylvania <i>Commitment, Commandment, Conversion</i></p> <p>LeAnn Pearson Capener, Aurora, Illinois <i>Tonight, I'm Thankful</i></p> <p>J. R. Orton, Bakersfield, California <i>The Solace of Golda Layman</i></p> <p>Cecile J. Scribner, Santa Rosa, California <i>The Friends and Family of the Prophet Joseph Smith</i></p>
<p>"A Testimony from Our Hearts" Excerpts from works by the recipients of the 2006 Deseret Dramatic Recognition Awards February 23 and 24, 2007 7:30 p.m.</p> <p>Bethlehem. <i>Michael Turnblom</i> No Place for a Lowly Traveler Haste Ye This Way Jesu Christe</p> <p>A Restored Christmas <i>Shari Pingel</i> Sumpthin's Up Suddenly a Light Will They Remember?</p> <p>The Friends and Family of the Prophet Joseph Smith. <i>Douglas Scribner</i> Songs of the Heart <i>Cecile J. Scribner</i></p> <p>Out of Small Things <i>Carrie Maxwell Wigley</i> Out of Small Things There Once Was a Boy Borrowed Light How Is a Boy to Know?</p> <p>A Mission—A Family Tradition <i>Rodney G. Barnes</i></p> <p>Who? <i>Alene Winters Heiner</i></p> <p>Songs of the Prophets <i>Kaye Starr Heninger</i> Behold Your Little Ones <i>Grant Barton</i></p> <p>Commitment, Commandment, Conversion <i>Gwen Moore Coltrin</i> If It Really Happened</p>	<p>Poetry (printed in a separate booklet)</p> <p>Linda Anderson, Grantsville, Utah "If I Only Could," "Her Face"</p> <p>Helen Keith Beaman, Provo, Utah "Kirtland Quarry"</p> <p>Francisca Jaramillo Birch, Escondido, California "Entre nosotros tres"</p> <p>Helen Mar Cook, Argyle, Texas "Family Prayer"</p> <p>Laura Craner, Longmont, Colorado "Consecration"</p> <p>Dawnell H. Griffin, Cove, Utah "Ploughboy"</p> <p>Matthew Anderson Hyde, Mesa, Arizona "Talk Like They Do in Heaven"</p> <p>Robynn Jones, St. George, Utah "The Gift," "Chilkoot Pass," "Morning Glory"</p> <p>Martha Pettijohn Morriss, Roy, Utah "Apple Flesh," "The Martha Dilemma"</p> <p>Liz G. Owens, Scottsdale, Arizona "The Feeder"</p> <p>Hugh Palmer, Shanghai, China "My Life Is Hard and It's Not Fair"</p> <p>Weldon Potter, Wasilla, Alaska "With One Foot in the Dark"</p> <p>Julio Cesar Aguero Rosado, San Miguel de Tucuman, Argentina "Resurreccion"</p>
<p>No professional or personal audio or video recording of performances is permitted. Admission is limited to those eight years of age and older.</p> <p>Narrators, Singers, Performers, and Musicians</p> <p>Bonnie Ashby Jodi Barrus Soni Barrus Jeff Child Harry Cross Merrill Dodge Dee Gwilliam Janet Gwilliam Jared Haddock Korman King Colleen Newman</p> <p>2006 Deseret Dramatic Recognition Award Recipients</p> <p>Musical Works</p> <p>Michael Turnblom, Salt Lake City, Utah <i>Bethlehem, an Oratorio</i></p> <p>Shari Pingel, Coeur d'Alene, Idaho <i>A Restored Christmas</i></p> <p>Douglas Scribner, Santa Rosa, California <i>The Friends and Family of the Prophet Joseph Smith</i></p> <p>Carrie Maxwell Wigley, Sandy, Utah <i>Out of Small Things</i></p> <p>Rodney G. Barnes, Cottonwood Heights, Utah <i>A Mission—A Family Tradition</i></p>	<p>2006 Deseret Dramatic Recognition Award Recipients</p> <p>Musical Works</p> <p>Michael Turnblom, Salt Lake City, Utah <i>Bethlehem, an Oratorio</i></p> <p>Shari Pingel, Coeur d'Alene, Idaho <i>A Restored Christmas</i></p> <p>Douglas Scribner, Santa Rosa, California <i>The Friends and Family of the Prophet Joseph Smith</i></p> <p>Carrie Maxwell Wigley, Sandy, Utah <i>Out of Small Things</i></p> <p>Rodney G. Barnes, Cottonwood Heights, Utah <i>A Mission—A Family Tradition</i></p>

Fanfare for Trumpet for "Come O Thou King of Kings"

Text by PARLEY P. PRATT (1807-1857)

Music ANONYMOUS

Arranged by

JAMES C. KASEN

Boldly ♩ = ca. 114

Trumpet

PRIMO

SECONDINO

mf

mp *cresc.*

5

ALL VOICES unis. *f*

Come,

8

Ⓐ

O thou King of Kings! We've wait - ed long for

f

Piano Accompaniment for "We Are All Enlisted" - This was arranged by Elder Rima Tamaiparea-Puki, an elder serving his mission in New Zealand at the time we were writing these Readers' Theaters. We wanted the song to be a "conflict" song between good and evil. This arrangement added the umph that was needed for the performance. Elder Tamaiparea-Puki also was the pianist for our performance in New Zealand.

We Are All Enlisted

arr. RWTP

Intro - Fanfare plus Hark
 First Verse - 100 fanfare -
 Sitting Down - Soldiers to end

pg. 5 - 2nd Verse - Begin Fanfare all the way through
 pg. 6 - Fanfare - Hark - to the end. Hymns no. 250.

Fan: Major

Fan: C Major

Hark (1)
Hark (2)

Fanfare

Hark

rit.

Tempo

Soldiers

I

3

3

a) Fanfare @ "HARK...." to **I**

b) 1st Verse all

c) sit down (from II to the end) **(mf)**

p 5 ↓

a) Fanfare before 1st Second Verse (all through)

p 6 ↓

a) Fanfare @ Hark

b) Wires cut out but cont. to end.

We were told that the tune to "A Poor Wayfaring Man of Grief" that is in our hymn book was not the tune that John Taylor sang while in Carthage Jail. I believe this tune was written by John Taylor. So we used this tune when John Taylor sang alone, but when all the men in the jail sang with him, we used the tune in the hymnbook. They are very similar.

Violin

A Poor Wayfaring Man of Grief

1. A poor way-far-ling man of grief Hath
 2. Once, when spied him the Scan-ty a meal of was spread, He
 3. I was night, the floods were out; it burst, Clear
 4. I was night, the floods were out; it burst, Clear

of-ten crossed me on my way. Who
 en-tered, not a word he spake. Just
 from the rock, his strength was gone. The
 win-ter hur-ri-cane a-loof. I

sued per-need- heard So-lish- less- hum- ing wa- voice bly for ter a- for want- mocked re- of his lief bread; that
 heard his voice a- broad and thirst; He
 He to

I gave could ne- ver an- swer Nay. I
 heard him all- he it- blessed it- break. And
 bid him if, saw wel- come hur- ry ing my on, I
 I

had not power to ask his name
ate but gave me part a- gain,
ran and raised the suff' rer up;
warmed and clothed and cheered my guest,

where he went or whence he came, yet
mine was an an- gel's por- tion then. For
And laid him on my couch to rest, Then
there was some- thing in his eye that
and I re- turned with it, ea- ger haste, the
made the earth my run- ning o'er, I
and seemed in

wen my love I knew not why.
crust was and man- na to my taste.
drank my and ne- ver thirst- ed more.
E- den's gar- den while I dreamed.

This is how we played "unnerving music" in the Carthage Jail - We played "A Poor Wayfaring Man of Grief," written with three sharps - on play C# and F# as naturals. It turns the song into a Minor Key. Again, thank you to Elder Tamaiparea-Puki for teaching this to us.

29 Play C# & F# as Naturals - minor key
A Poor Wayfaring Man of Grief

Peacefully ♩ = 96-112

1. A poor way-far-ing Man of grief Hath of-ten crossed me
2. Once, when my scant-y meal was spread, He en-tered; not a
3. I spied him where a foun-tain burst Clear from the rock; his

on my way, Who sued so hum-bly for re-lief That
word he spake, Just per-ish-ing for want of bread. I
strength was gone. The heed-less wa-ter mocked his thirst; He

I could nev-er an-swer nay. I had not pow'r to
gave him all; he blessed it, brake, And ate, but gave me
heard it, saw it hur-rying on. I ran and raised the

ask his name, Where-to he went, or whence he came; Yet
part a-gain. Mine was an an-gel's por-tion then, For
suf-frer up; Thrice from the stream he drained my cup, Dipped

there was some-thing in his eye That won my love; I knew not why.
while I fed with ea-ger haste, The crust was man-na to my taste.
and re-turned it run-ning o'er; I drank and nev-er thirst-ed more.

p. 15/16
↓
play from
Willard Richards
to mark in
text (before Emma)

p. 17 - martyrdom
from Willard to
Joseph "Oh
Lord my God"



CELEBRATING THE BIRTHDAY OF RELIEF SOCIETY

“A READERS’ THEATER”



Organization of Relief Society by Nadine Barton

“Celebrating the 175th Birthday of the Organization of Relief Society on March 1842”

A Readers’ Theater by Cecile Scribner

Presented in Elk Ridge, Utah March 2017

Also presented in Elk Ridge, Utah March 2011 for the 169th Birthday of Relief Society

Cast of Characters:

Brigham Young
Mother Smith
Joseph Smith
Joseph F. Smith
Gordon B. Hinckley
John Taylor
Linda K. Burton
Bonnie Parkin
Eliza Snow
Bathsheba Smith
Emma Smith
Martha
Restoration Singers (one man in audience)
Early Relief Society Members (Restoration Singers)
Artist

Piano
Violin/Flute/Harmonica/Trumpet

Music: Piano is most important in a Readers’ Theater. Other instruments add variety and a lot of volume when needed. It’s up to the director to decide which instruments to use when, and it usually depends on who’s available to play what. Sometimes a soloist is soft and a violin or flute would be better under his/her singing, etc.

Set-up: All the performers, (except the restoration singers at the end of production) are up on stage, or a platform close to the audience. They are all perfectly still, as if we’re just looking at a picture of them. The only one “alive” is Bonnie Parkin. Linda K. Burton comes up from the audience. When Bathsheba sneezes, everyone “comes alive.” During the songs when it involves all the women, you can have the restoration singers who are seated in the audience, stand and sing the songs with them - they stand right where they are seated.

Scene 1 (only one scene)

Music: Piano and Violin - “Awake, Ye saints of God, Awake” written by Eliza Snow – just one or two verses while the performers come up and take their place on the stage. While they are standing in place, an artist starts at the left and pretends to be painting a picture. As she waves her paintbrush over the group, as she moves from left to the right, they take a pose and hold it, so when she is through, the group looks like a painting.

Bonnie Parkin: Welcome, Sisters. I’m not sure all of you will recognize me. My name is Bonnie Parkin and I served as General President of Relief Society between 2002 and 2007. Do you realize that while I was president there were more than five million women in this organization from 165 nations across the earth. . . Sister Burton, is that you I see visiting us tonight? Please come up so all these people will know who you are.

Linda K. Burton: Hello, everyone. How wonderful to be with you tonight.

Bonnie: Sister Burton, it is so fitting for you to be here as we celebrate the 175th Anniversary of Relief Society. You’ve been president of this World Wide Organization for five years now! Do you have a message you’d like to leave with us tonight?

Linda: Well, first of all, why don’t you call me “Linda.” Since you were president in 2007, Bonnie, our organization has now grown from five million to six million members and we are now in 170 Countries. On the day Relief Society was organized in March 1842, Emma Smith declared, “*We are going to do something extraordinary. . . we expect extraordinary occasions and pressing calls.*” Those pressing calls and extraordinary occasions presented themselves frequently then – as they do now. (*quote from Linda K. Burton, April 2016*)

Bonnie: Emma Smith was an extraordinary person! Just look at this beautiful photo we have of her and Joseph and some of the other Presidents of Relief Society and Presidents of the Church. (*she points to the picture that is formed by the performers on the stage or platform*)

Linda: Oh yes, I recognize them – Why, here is Eliza R. Snow and up there next to Joseph Smith is Emma Hale Smith, and standing right next to you, Bonnie is Bathsheba Smith. Oh my, there’s Mother Smith, a woman who bore more trials than almost any other woman I’ve ever known or read about. And right in the middle is Martha, the sister of Mary and Lazarus.

Bonnie: And then, of course our Presidents: Joseph Smith, Brigham Young, John Taylor, Joseph F. Smith, and Gordon B. Hinckley – all of them gone now, but oh, the legacy they have left!

Linda: It seems there are a few other men in this photo that I don’t seem to recognize.

Bonnie: I have no idea who they are either, but as you know, if you mention “food” the men will always show up.

One of Men Singers in Audience: Did someone mention “food!” I’m always there for the good refreshments you sisters provide. (*and he joins the others up front*)

Bonnie Parkin: See what I mean! Go ahead, Brother _____, why don’t you just join the others in this photo. (*To audience*) I’ve invited you all here tonight to enjoy this photo while I tell you the stories of each of these remarkable Relief Society Presidents. First of all, let’s start with Bath.

Bathsheba W. Smith: Ah Choo (*all “come alive” and look at Bathsheba – they react to her sneeze*)

Mother Smith: Oh, bless you, Bathsheba!

Linda: My goodness! Are you okay, Sister Smith?

Bathsheba: Oh, I just don’t think I’ll ever get used to these cold winters. But what a very nice building this is. So warm. My, my, we never had anything like this.

Eliza: You are so right, Bathsheba. I remember how cold it was that first winter after we arrived in Salt Lake City, and that winter on the plains that so many of our women experienced – oh, please, just let us forget those memories.

Bonnie: And yet. . . those are stories I could hear over and over again. They give me strength. I just wish I could’ve walked the streets of Salt Lake and Nauvoo in those early days and mingled with you and the others. I feel so much love for the early saints.

Bathsheba: That is so much like you, Bonnie. Believe me, we know about you as well, and know that you have an incredible ability to love. I just know you’d like to have all these families into your home and serve them some of your famous chocolate chip banana bread.

Mother Smith: Oh, that sounds so tasty!

Bonnie: Wouldn’t that be a gathering! and yes, I would love every minute of it. All of us together, from different generations, enjoying each other’s company. Wonderful!

Eliza: (*Starts humming quite loudly.*) **“In Our Lovely Deseret,” p. 307 written by Eliza R. Snow**

Bathsheba: There you go, Eliza. Every situation brings music out of you.

Eliza: Oh, yes. Can you just see the gathering of Saints at Bonnie’s house – and particularly the children. Sisters, we must always keep ourselves surrounded by children, and we must teach them!

(Violin starts playing underneath –)

(Eliza read first two lines, and sings the last two lines)

In our lovely Deseret, Where the Saints of God have met

There’s a multitude of children all around

They are generous and brave; They have precious souls to save

They must listen and obey the gospel’s sound.

Eliza: Ladies, please join me: (*All women*) (*Piano joins accompaniment here*)

They must not forget to pray, Night and morning ev’ry day

For the Lord to keep them safe from ev’ry ill,

And assist them to do right, That with all their mind and might

They may love him and may learn to do his will.

(Men join) Hark, Hark! Hark! ‘tis children’s music—Childrens’ voices, oh, how sweet

When in innocence and love, Like the angels up above

They with happy hearts and cheerful faces meet.

Linda: Eliza, you always bring such beautiful music and words to every event, even every trial. For well-over 150 years now we've been singing your music. And your words are more appropriate today than they ever were. *(Brigham Young tries to interrupt)*

Bathsheba: Eliza has been writing since she was a child. She was already famous by the time she was twenty years old. When John Adams and Thomas Jefferson both died on July 4, 1826, she was asked to write words to a requiem in their honor. *(BY tries to interrupt)*

Eliza: Well, I was born a patriot – at least a warm feeling of patriotism inspired my childish heart and mingled in my earliest thoughts, as evidenced in many of the earliest productions of my pen. . .

Brigham Young: May I interrupt ladies. It's been all I could do to hold back in this conversation. Eliza was just one year older than the prophet Joseph Smith. She joined the Church in 1835, and by that time in her life, she already had published a book of poetry. She had become famous and sought after – she had autographs from Charles Dickens, Henry Wadsworth Longfellow, Victor Hugo, Abraham Lincoln and Queen Victoria to name but a few . . . Oh, by the way, she also had my autograph!

Gordon B. Hinckley: Yes, I too know her story. In 1837 she left her home and joined the Saints in Kirtland, Ohio, and was in the midst of all the persecution. Remember what you said, Eliza, when you were taunted by a member of the mob militia? You were walking in the bitter cold as you were being driven out of Far West. He said, *“Well, I think this will cure you of your faith?”*

Eliza: Well, President Hinckley, I'd answer him the same today if I had the chance, *“No, sir, it will take more than this to cure me of my faith!”*

Mother Smith: And the soldier answered, *“I must confess, you are a better soldier than I am.”*

Brigham Young: Even driving her own team of oxen across the plains wasn't too much for Eliza. Fondly known by all as *“Zion's Poetess,”* she was one of the first to leave Nauvoo in February 1846. As you remember, the Relief Society didn't exist as an organization after we left Nauvoo, but twenty years later in 1866, I asked Eliza to be the next President.

Music: *Piano or violin (One verse – slowly and softly - plays while they are speaking) “Though Deepening Trials” by Eliza R. Snow*

Bathsheba: But President Young, Relief Society did exist in a way. As we crossed the plains, the sick were nursed, children were born, and mothers and babies were cared for during the long and difficult trek. The dead were dressed and buried by kind and gentle hands along the entire length of that trail from the Mississippi River to Winter Quarters and to the valley of the Great Salt Lake. *(quote from Gordon B. Hinckley)*

Linda: This is so important for our women to know today! *“It's important because it tells us who we were. We don't really know who we are today unless we know where we've been and what we were before.” (quote from Carol Cornwall Madsen, a professor emeriti of history at BYU)*

Gordon B. Hinckley: *“They were not just sunbonnet women that just trudged along in the dirt with their covered wagons. They were well read. They were articulate, They knew what they believed in. They knew how to move forward.” (quote from Carol Cornwall Madsen, a professor emeriti of history at BYU)*

Eliza: *“I will go forward. I will smile at the rage of the tempest, and ride fearlessly and triumphantly across the boisterous ocean of circumstance. . . and the testimony of Jesus will light up a lamp that will guide my vision through the portals of immortality, and communicate to my understanding the glories of the Celestial Kingdom.” (quote from Eliza Snow)*

Bonnie: (to audience) Eliza served as Relief Society President for twenty-one years until 1887—until she was eighty-three years old! Bathsheba, what was it like for you to be called as the Relief Society President—I think you might’ve been surprised when President Joseph F. Smith gave you that call.

Joseph F. Smith: Oh, I’ll say she was. But Bathsheba was the greatest example of Relief Society in the Valley—she had been there since the very beginning.

Bathsheba: Well, first of all, I was only nineteen years old when Relief Society was organized in 1842. I was the youngest woman in that meeting. I was seventy-nine years old when I was asked to be the President. What did they want with an old woman like me?

Joseph F. Smith: But, Sister Smith, you personally knew Emma and Joseph. When the Apostle David A. Patten was mortally wounded at the Battle of Crooked River, he was brought to a home you were in and you were there when he died. You attended the laying of the cornerstone of the Nauvoo Temple, and you crossed the plains with the Saints. Bathsheba, you were a Witness to History—our history!



“Come Let Us Rejoice” (The Foundation of the Relief Society) by Walter Rane

Bathsheba: No wonder I’ve been feeling tired lately! Do you know that in my lifetime I saw the Relief Society grow from a small group of sisters in Nauvoo to more than 40,000 members! I can hardly believe it myself.

Mother Smith: In those ten years you accomplished so much. You prompted the start of Mother Education Classes, focusing on child-rearing ideas. Well, of course you would do that because I think your strongest character strength was in your devotion to husband, family, and the gospel.

Eliza: Bathsheba responded to women of all ages. She felt that women needed to be spiritually self-sufficient and that Relief Society was the place for that to occur, and she believed that one of the most important things she could do as president was to serve in the temple.

Joseph F. Smith: And not just the Salt Lake Temple – she also worked in the Manti and Logan temples—those were not easy trips to make in our day.

Bathsheba: Did you know that my husband George and I were among the first to receive our temple endowments and be sealed together? And President Young, I was there and witnessed the mantle of the Presidency fall upon you. I could never forget that great manifestation.

Brigham Young: Nor I. Nor can I forget you as a young pregnant mother getting ready to leave Nauvoo with a one-year-old daughter and a three-year-old son, and then in Winter Quarters, you gave birth to your son John who only lived four hours. No, I could never forget that.

Bathsheba: *“When I heard the Gospel I knew it was true. I was baptized in 1837”*—I was young, only fifteen years old. *“When I first read the Book of Mormon, I knew it was inspired of God; when I first beheld Joseph Smith I knew I stood face to face with a prophet of the living God.”* That knowledge gave me strength my whole life.

Linda: (to audience) Bathsheba Smith, the last of the original twenty members of the Relief Society died in 1910, at the age of eighty-eight. She served for nine years as President.

Gordon B. Hinckley: I seem to relate to Sister Smith – the part about being an old president! And what about you, Sister Parkin? There is much these women could learn from you as well.

Bonnie: President Hinckley, I had so many concerns when you called me to be President of Relief Society in 2002. I was worried about the deafness in one of my ears. Like Joseph of Old, I was imprisoned—not by bars but by vertigo. . .

Gordon B. Hinckley: My advise to you was to *“just turn your head,”* and listen with your good ear and with your heart.

Bonnie: In the end it did prove to be a blessing. I learned to truly listen more carefully and to focus on those speaking to me. I better understood their words and their feelings. I finally found the faith to accept my affliction. But President Hinckley, even a bigger concern of mine was that my family wasn't perfect.

Music: Piano or violin Page 293: “Each Life That Touches Ours for Good” by Karen Lynn Davidson – (start playing about halfway through Gordon B. Hinckley’s reading.)

Gordon B. Hinckley: *“Whose is?”* That’s why I told you what my father told me. Sister Parkin, *“forget yourself and go to work!”* And then I gave you *“an impassioned mandate. The older sisters in Relief Society must move out of their comfort zones. . . They must reach out to these younger sisters, making them feel comfortable. They need to help them learn to love Relief Society.”*

Linda: I agree with you so much! The older women and men are such examples to our younger generation. *“As covenant-keeping women and men, we need to lift each other and help each other become the people the Lord would have us become. And we need to work together to lift the rising generation and help them reach their divine potential as heirs of eternal life.” (Quote by Linda K. Burton April 2015).*

Bonnie: *“I know that the Lord loves the women of the Church. If I could have one thing happen for every woman in this Church, it would be that they would feel the love of the Lord in their lives daily . . . I love Relief Society! It has helped define me as a woman. . .” (Quote by Bonnie Parkin).*

Bonnie sings: *(2)What greater gift dost thou bestow, What greater goodness can we know
Than Christlike friends, whose gentle ways Strengthen our faith, enrich our days.*

Linda: Thank you, Bonnie. I wish every woman in Relief Society could feel that same love of the Lord in their lives today. There are so many who have allowed doubts to replace their faith. Emma Smith, our first president, had such marvelous faith and was tested over and over again. Her trials make mine seem so small. I wish I could've known her.

Joseph F. Smith: Well. . . I'm a particular fan of Emma. *(in thought)* Aunt Emma . . . I have such fond memories of her in those early days of my youth.

Joseph Smith: Finally . . . excuse me. . .if you don't mind, I would like to say something! After all, if you remember right. . . I was there!

Emma: And so was I! I think I heard someone mention my name. Oh my goodness, Eliza, Bathsheba and President Young – it's so good to see you again, and in your prime! You all look wonderful. And Joseph Fielding – look at you – so grown-up from that little boy I knew-- so mature, and so handsome. Surely you must know how proud Hyrum and Mary Fielding are of you.

Joseph F.: You can be sure that I can never hear that enough. . . I love you, Aunt Emma. I now know what an impact you had on the beginnings of Relief Society. As Uncle Joseph said, *"The Church was never perfectly organized until the women were thus organized."* *(Quote from Joseph Smith)*

Joseph Smith: That's right. The institution is of ancient origin – the same organization existed at the time of Christ. The original fledgling church relied on the participation of female disciples such as Mary, Martha, Tabitha, Priscilla and many others to strengthen and sustain the church.

Mother Smith: I so love Mary and Martha. When her brother Lazarus died, Martha exhibited such great faith. When Jesus was coming to their home in Bethany, Martha ran to meet him as soon as she heard he was approaching, and through her tears said,

Martha: *"Lord, if thou hadst been here my brother had not died. But I know, that even now whatsoever thou wilt ask of God, God will give it thee."* *(John 11:21)*

Mother Smith: Jesus answered her saying, *"I am the resurrection and the life. . . and whosoever liveth and believeth in me shall never die."* Then he asked Martha, *"Believest thou this?"* and she answered:

Martha: *"Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."* *(John 11:27)*

Mother Smith: Oh. . . to now have Martha here with us as well. What Joy and what Honor is ours!

Martha: I, too, am happy to be here among all of you and to reflect upon those days when I was in the presence of Jesus of Nazareth. It was uplifting and joyful. He was in our home often. A feeling of love always radiated from him. It was always an honor to serve him. And now to be sharing this moment with all of you, brings that same spirit of love to my heart. *(Music by an instrument can start playing as Martha is speaking)*

**"I Feel My Savior's Love" by K. Newell Dayley and Ralph Rodgers, Jr and Laurie Huffman, Page 74, LDS Children's Song Book
(Sung by Martha) (Piano and/or violin)**

*I feel my Savior's Love, And know that he will bless me.
I offer him my heart, My Shepherd he will be*

*He knows I will follow him, Give all my life to him.
I feel my Savior's love. The love he freely gives me.*

(Repeat chorus: All Women)

Joseph Smith: Sisters, you are always on hand. Even at the time of Christ, the sisters were always first and foremost in all good works. Martha was there. Mary was the first at the resurrection; and in our day, the sisters were the first to work on the inside of the temple.”

Brigham Young: (to audience) During the construction of the Kirtland Temple the women were called upon to grind their china into small particles to be mixed with the plaster used on the walls of the temple, which would catch the light of the sun and the moon and reflect that light to beautify the appearance of the building.

Emma: That's right, Brigham. This kind of sacrifice was natural for us. We wanted a ladies' society so we could organize ourselves even better – to be able to give more. And Eliza, remember how we asked you to write up a constitution for us?

Eliza: Yes, and then we presented this constitution and by laws to you, President Smith. We were so excited and thrilled at the prospect of this society. It just seems like yesterday when all these events took place. **(Music: “Praise to the Man”, Page 27) starts playing here)** I can still hear your voice as you spoke to us then.

“Praise to the Man” slowly. . . during Joseph's speaking. Don't play chorus.

Joseph: (wait until first line of music is played) Eliza, “the constitution and by laws are the best I've seen, but this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren . . . over my store next Thursday afternoon, and I will organize the sisters under the priesthood.”

Eliza: Yes, I'll do that right away.

Men: “The Time is Far Spent.” P 266 written by Eliza Snow (Piano) - Play this through once while Eliza is gathering everyone. Second time through, the men sing:

*(Verse 4) Be fixed in your purpose, for Satan will try you;
The weight of your calling he perfectly knows.
Your path may be thorny, but Jesus is nigh you;
His arm is sufficient, tho demons oppose (repeat)*

Eliza: (goes through the audience, saying) Sisters, Joseph would like to meet with all of us. I think he has something important just for us, the time is far spent, there is little remaining, shrink not from your duty, Satan will try you but be fixed in your purpose, Please come, join us etc. – **(About five to eight more sisters, Restoration Singers, gather on stage to be part of the “organization” of the Relief Society.)**

(John Taylor and Willard Richards move up behind Joseph and Emma - or wherever - just to make room for the added singers as they come up)

Mother Smith: (to audience) When the twenty sisters met with the Prophet on Thursday, March 17, 1842, Elders John Taylor and Willard Richards of the Quorum of the Twelve Apostles were also present.

Emma: As Joseph said, the object of our society is that we might “*provoke the brethren to good works in looking to the wants of the poor—searching for objects of charity, and in administering to their wants—to assist by correcting the morals and strengthening the virtues of the community.*”

Joseph Smith: “*Sisters, you are not only to relieve the poor, but to save souls.*” (Joseph Smith). Your purpose is to pursue the “*relief of poverty, relief of illness; relief of doubt, relief of ignorance — relief of all that hinders the joy and progress of woman.*” (John Widtsoe, a member of the Quorum of the Twelve Apostles) Now it’s up to you to choose who you would have lead you in this organization.

Mother Smith: (to audience) It was unanimous. We all wanted Emma to lead us. Oh, if I could just tell you how much we all loved her.

Eliza: So true, Mother Smith. (to audience) Emma was amazing. Well, the whole Smith family was amazing. Their lives were all committed to the Gospel, and if it weren’t for their testimonies and strong faith in Jesus Christ, they could never have endured the persecutions, hardships and sorrows. What they achieved, and what they suffered, they did it together.

Bathsheba: “*Some of the most impressive moments of my life were when I saw the Nauvoo legion on parade with the Prophet, then General Joseph Smith, with his wife, Emma Hale Smith, on horseback at the head of the troops. It was indeed, an imposing sight, and one that I shall always remember. He so fair, and she so dark, in their beautiful riding-habits ...*” I was just nineteen, but I wanted to be like Emma someday. (actually a quote of Eunice Billings Snow)

Joseph Smith: Remember, Emma, the revelation from the Lord to you in 1830. “*Thou art an elect lady, who I the Lord have called. . .*”

Emma: But Joseph, how. . . just how can I . . .

(piano and/or violin: very quietly play a few measures of “Oh My Father”, page 292, written by Eliza R. Snow)

Joseph F. Smith: Those women chose my Aunt Emma not only because they loved her and respected her intellect, but also because they knew well her compassion for human suffering. Out of the eleven children that she bore, only five of them lived beyond childhood.

Eliza and Martha: *Humming. “Oh My Father” Play this whole song through very slowly while the following words are spoken (both Mother Smith’s and Brigham Young’s.) (everyone hum)*

Mother Smith: “*I have never seen a woman in my life, who could endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she had to endure: She has been tossed upon the ocean of uncertainty; she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman.*” (Quote of Lucy Mack Smith)

(John Taylor and Willard Richards lay hands on Emma’s head—keep there until music finishes)

Brigham Young: John Taylor gave Emma a blessing in which “*he confirmed upon her all the blessings which have been conferred upon her, that she might be a mother in Israel and look to the wants of the needy, and be a pattern of virtue and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles requisite for their future usefulness.*”

John Taylor: The women are now organized “*according to the law of Heaven.*” (quote by John Taylor) “*I suggest that the new organization be named the Nauvoo Female Benevolent Society.*”

Emma: Oh, I don’t think so, Brother Taylor. I don’t like the word *benevolent* – that name is associated to some corrupt organizations that we have known.

Eliza: I agree. We should not follow the popular institutions of the day. We need to set our own course.

Emma: Oh, sisters, I can just feel that we are going to do something extraordinary. . . . Mother Smith, can you feel it as well?

Mother Smith: Yes, of course I do. (*to audience*) Emma’s remarks were persuasive, and the name chosen for our organization was The Female Relief Society of Nauvoo.

Emma: Sisters, as I see it, our duties are to “*seek out and relieve the distressed-- that each member should be ambitious to do good.*” Sister Burton, I know you feel the same way, even now, even in your own time.

Linda: Oh, more than you can even imagine. We are at this very moment having our hearts touched by an “*extraordinary occasion.*” There are more than 60 million refugees worldwide. Half of those are children. I’ve met some of these women and children, and even after they’ve been given help by organizations, they still need a friend and ally who can help them adjust to their new home and feel connected. I have wondered many times since meeting these wonderful women, “*What if their story were my story?*” (*Linda Burton, paraphrased, April 2016*)

Bathsheba: Many of us here remember ourselves being forcibly driven from our homes – at one time, it was our story. You’re so right. You must seek these people out and help them feel loved . . . connected. Sometimes all you have to do is walk across the street to find a lonely, unconnected and unloved person.

Mother Smith: “*This institution is a good one. We must cherish one another, watch over one another, comfort one another and gain instruction, that we may all sit down in heaven together.*” (quote from Lucy Mack Smith)

Song: “As Sisters In Zion,” page 309, words by Emily H. Woodmansee. (1836-1906) Piano, violin or flute

(Two female soloists) *As sisters in Zion, we’ll all work together;
The blessings of God on our labors we’ll seek.*

(Joined by all women on stage) *We’ll build up his kingdom with earnest endeavor;
We’ll comfort the weary and strengthen the weak.*

(Men) *You are daughters of your Heavenly Father who loves you, and you love him, yes, you love him.*

Joseph Smith: My beloved sisters, “*You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. . .*” (*Joseph Smith*)

Emma: . . . And then Joseph turned the key to us in the name of God that our Society shall rejoice, and knowledge and intelligence shall flow down from this time – this was the beginning of better days for this Society.

Bonnie: (to audience) By the end of that summer, the Society had grown from twenty original members to over eleven hundred women. The Female Relief Society of Nauvoo was intact for two years, then came escalating turmoil in Nauvoo, which resulted not only in the martyrdom of the Prophet but also in the eventual expulsion of the Saints from Nauvoo.

Gordon B. Hinckley: From that modest beginning has grown what I regard as the largest and most effective organization of its kind in all the world. At that first meeting, when Emma Hale Smith was elected president, she said that

Emma and Gordon B. Hinckley. . . . “each member should be ambitious to do good.”

Gordon B. Hinckley: That was the spirit then, and that is the spirit now. It must continue to be the guiding principle through all the generations that lie ahead—that “*each member should be ambitious to do good.*”

President Joseph F. Smith: “*This organization is . . . ordained of God to minister for the salvation of the souls of women and of men. . .*” Sister Burton, surely you have a thought about this. What would you leave for the women today – something they can remember as they face the world that is crying out for help – something that even the weakest among women can do.

Linda: Oh, President Smith, I do have a thought for all women today . . . and also for the men. It’s simple: “*First Observe, Then Serve. Serve without Remembering and Receive without Forgetting.*” (*Linda K. Burton quote*)

All in Unison: “*First Observe. Then Serve. Serve without Remembering and Receive without Forgetting.*”

(All women, including audience)– led by one of the women in front (As Sisters in Zion . . .)
How vast is our purpose, how broad is our mission,
If we but fulfill it in spirit and deed.
Oh, naught but the Spirit’s divinest tuition, Can give us the wisdom to truly succeed.

Men on stage: *You are daughters of Your Heavenly Father who loves you, and you love him, yes, you love him.*

(All Women on Stage)

The errand of angels is given to women; And this is a gift that, as sisters, we claim:
To do whatsoever is gentle and human, To cheer and to bless in humanity’s name.

Sing first verse together again (with audience) while men sing “You are daughters. . .”

*As sisters in Zion, we'll all work together;
The blessings of God on our labors we'll seek.
We'll build up his kingdom with earnest endeavor;
We'll comfort the weary and strengthen the weak.*



NOTES:

The Presidents:

Eliza R. Snow: “She was slightly above medium height and of a slender build; her bearing was as one graceful and dignified. Hers was a noble countenance, the forehead being unusually high and expansive and the features of a slightly Hebrew cast, exquisitely cut as those of an artistic specimen of the sculptor’s art. The most striking feature of all [was] those wonderful eyes, deep, penetrating, full of meaning and intelligence, often illumined with poetic fire. They were indeed the windows of a noble soul.

Bathsheba: A friend described Bathsheba as “a tall, stately woman, with an abundance of beautiful brown hair, dark eyes, smooth fair complexion. ... I noted her superiority, her dignity of carriage, yet, with all that, she was easy to approach, lovable in manner, for she ever gave a sweet smile and a word of encouragement to little children and young people, also care and tenderness to the sick or aged. She was artistic in temperament, loved the beautiful, appreciated refinement, and always dressed in good taste.”

Emma Smith: Five foot nine inches tall. Could ride horses expertly and maneuvered a canoe skillfully. She was large and well proportioned, of splendid physique, dark complexion, with piercing eyes that seemingly looked one through; noble in appearance and bearing. She had a lyrical soprano voice, a spirited attitude, and a quick wit that reflected her natural intellect. She was a brilliant conversationalist, articulate in both writing and speech—never used slang and was very particular about her grammar and her choice of words. Out of the eleven children that she bore, only five lived beyond childhood.

Bonnie Parkin: Bonnie was blond and youthful. She was a farm girl from Herriman, Utah. As she described herself . . . the most ordinary person you'll ever meet. Her traits are friendliness, kindness, hospitality, optimism and handling life with humor. She was blessed with a believing heart and had developed a strong testimony early in life. She was committed to education and was an avid reader and one of her favorite hobbies was gardening. She loved a good laugh and interaction with people. She was a wonderful cook. Sports oriented. She had a family of boys and skied with them and played tennis. She can create a meaningful conversation with anyone. Many people think Bonnie is their best friend.

Linda K. Burton: Linda was born and raised in Salt Lake City, Utah. She was studying elementary education at the University of Utah when she met Craig P. Burton. They were married in the Salt Lake Temple and are the parents of one son and five daughters and are grandparents to nineteen. Before her call as the 16th Relief Society general president, she served for a short time as a member of the Relief Society and Primary general boards. As a teenager she lived in New Zealand for three years while her father presided over the New Zealand South Mission. Sister Burton loves walking with her husband, making family memories, and studying the scriptures. She loves the scripture found in 2 Nephi 5:27: "And it came to pass that we lived after the manner of happiness." It is her testimony that true happiness comes by living the principles of the gospel of Jesus Christ.

Women, Priesthood and Temple Ordinances:

In the last two years of his life, Joseph Smith introduced temple ordinances and covenants to a core group of men and women. In May 1842, he officiated in the first temple endowments—a ritual in which participants made sacred covenants and received instruction regarding God's plan of salvation. Joseph Smith began sealing (or marrying for eternity) husbands and wives and then initiated women into the endowment by the end of September 1843. He taught men and women that by receiving temple ordinances, culminating in the sealing ordinance, they entered into an "order of the priesthood." (<https://www.lds.org/topics/joseph-smiths-teachings-about-priesthood-temple-and-women?lang=eng>)

Temple ordinances were priesthood ordinances, but they did not bestow ecclesiastical office on men or women. They fulfilled the Lord's promise that his people—women and men—would be "endowed with power from on high." That priesthood power was manifest in individuals' lives in many ways and was available to adult members, regardless of marital status. The endowment opened channels of personal revelation to both women and men. It bestowed a greater measure of "faith and knowledge" and the "help of the Spirit of the Lord"—power that fortified the Saints for subsequent hardships they would face as they traveled 1,300 miles across a forbidding wilderness and settled in the Salt Lake Valley. It prepared endowed Latter-day Saints to go forth "armed with thy [God's] power" to "bear exceedingly great and glorious tidings . . . unto the ends of the earth." Indeed, through the ordinances of the temple, the power of godliness was manifest in their lives. (<https://www.lds.org/topics/joseph-smiths-teachings-about-priesthood-temple-and-women?lang=eng>)



Jessica Ekstrom (violin), Carolyn Carter (piano)



Rebecca Devenport (artist)



Eliza R. Snow - Kendra Aston



Joseph and Emma Smith -
Randy & Carol Jones



Linda K. Burton - Jill Shipp,
Bonnie Parkin - Gina Bench



John Taylor - Jeffery Crippen



Gordon B. Hinckley - Scot Bell



Mother Smith - Kristen Webb



Bonnie Parkin - Gina Bench



Bathsheba Smith - Marielen Christensen,
Martha - Onna Oliver

**Elk
Ridge,
Utah
March
2017**





Restoration Singers - Doug Scribner, AJ Christensen



Brigham Young - John Calcote



Bathsheba Smith - Marielen Christensen



Joseph Smith, Emma Smith, John Taylor



Early Relief Society Member - Sherelda Crippen



Doralee Bush



Early Relief Society Members - Edna Martinez & Sue Peterson



Man in Audience - Ken Baguley

Cecile Scribner



Joseph F. Smith - Michael Brockbank



Artist Painting the Picture



Early Relief Society Members - Lisa Graham & Doralee Bush, Martha - Onna Oliver

Elk Ridge, Utah March 2017



**Elk Ridge, Utah
March 2011**



Carolyn Carter - pianist



Joseph & Emma Smith - Russ & Barb Adamson

Sherelda Crippen as Eliza R. Snow
Linda Goodwin as Mother Smith
Jill Shipp as Bonnie Parkin
Marielen Christensen as Bathsheba Smith
Scot Bell as Gordon B. Hinckley
Lele Neria as Joseph F. Smith
Randy Jones as John Taylor



John Calcote as Brigham Young
Others: Bronson & Lexie Oeser, Ann Brough, Julie Christensen, Tamara Holman, Neil Dykstra, Ryan & Liz Christensen, Jamie McKell, Sue Peterson, AJ Christensen, Doug Scribner, Cindy Cromar, June Christensen



Ilene Dykstra - violinist

**Celebrating
169th
Birthday
of Relief
Society**



Bonnie Parkin - Jill Shipp, Gordon B. Hinckley - Scot Bell



Bathsheba Smith - Marielen Christensen



A READER'S THEATER

“MEN AND WOMEN OF FAITH”



“Tell John that I Died With My Face Toward Zion” by Clark Kelley Price

James Steele shades the face of Mary Murray Murdoch

“Men and Women of Faith”

A Readers’ Theater by Cecile Scribner

Presented in Elk Ridge, Utah in Fall 2011 at a Empty-Nesters’ Home Evening

Written for a Stake Relief Society Celebration, but was never presented

Cast of Characters:

Tammy Sayers
Jennifer Sparks
Lucie Stirzaker
Woman (Granddaughter of Drucilla)
Drucilla Sears Howard
Mary Murray Murdoch (Wee Granny)
John Murdoch
Rebecca Swain Williams
Frederick Granger Williams
Joseph Smith
Emma Smith
Brigham Young
Mother Smith
Isaac Swain

Music: Piano
Bagpipe or Harmonica or Accordion
Trumpet
Violin

“To know nothing of our ancestry or from whence we came, to have no reverence for the precious memories of the past, is to ignore the elements and influences that have made us what we are . . .”
(Marshall P. Wilder)

This particular readers’ theater was written to be performed for a large crowd, but in fact was performed with only one rehearsal and in a home for about twenty-five people. This is the kind of versatility a readers’ theater can have.



Wee Granny Murdoch



John Murray Murdoch



John Fitz Alan Howard



Drucilla Sears Howard



Rebecca Swain Williams



Frederick Granger Williams



Emma Hale Smith



Joseph Smith, Jr.

Music - "Amazing Grace" - (bagpipes and/or harmonica or piano) while everyone walks on and forms a "picture" on the stage. Three women are in the front of the "picture"

Three women (Tammy, Jennifer, Lucie) sing: "Amazing Grace" John Newton (1725 – 1807)

*Amazing Grace, how sweet the sound,
That saved a wretch like me.
I once was lost but now am found,
Was blind, but now I see.*

*Through many dangers, toils and snares
I have already come;
'Tis Grace that brought me safe thus far
and Grace will lead me home.*

*The Lord has promised good to me.
His word my hope secures.
He will my shield and portion be,
As long as life endures.*

Tammy: My name is Tammy Sayers. I've only been a member of the Church of Jesus Christ of Latter-day Saints for a year now. It hasn't been easy. My father is a minister in another faith, and he thinks I've made a big mistake.

Jennifer: My name is Jennifer Sparks. I'm only forty-two years old and still have several teenagers at home. My husband just recently died from results of a car accident. One of my sons is ready to go on a mission, but another son is looking in the wrong places for acceptance. I need employment – but what about my children at home?

Lucie: My name is Lucie Stirzaker. I've always loved the church, but lately my prayers never seem to be answered. My husband makes demands on me that I know are wrong. I want my children to learn the good things in the church, but now I feel that I don't fit in. Was Joseph Smith really a prophet? I'm not sure anymore. Does God even exist? Does he hear my pleadings?

Tammy: I know that the Lord has promised "good" to me, but I hardly know how to cope sometimes.

Jennifer: I feel so alone and desperate.

Lucie: I'm empty – the testimony I once had is no longer there. I lack the faith to be healed.

Woman coming up from audience: Oh, excuse me sisters. I hope I'm not interrupting, but could you help me hang this piece of artwork. (*They are pretending to hang the picture that is already formed on the stage*) Woops, it's too far to the left (*as the people on stage all lean to their right, but do not break their expressions, positions, etc.*). Let's straighten it. There, that's better. (*as the people on stage all straighten back up*). This painting is called, "Men and Women of Faith." Do you like it?

Jennifer: Yes, of course. These are beautiful looking people. It must have been easier to have faith back in those days. Oh, I know they had trials, but I just think having Faith must've been easier somehow.

Woman: Perhaps you'll let me tell you about them. For example, you may have heard of Wee Granny Murdoch from Scotland. Well, there she is right there. Remember, she was in the Martin Handcart Company. She died before ever arriving in Salt Lake.

Tammy: Yes, Yes, I saw her picture at Martin's Cove last year. She was sitting on the ground about ten miles from Chimney Rock in Nebraska. She was dying, and the caption under the picture said, "*Tell John that I died with my face towards Zion.*" Was John her husband?

Woman: No, John was her son. Wee Granny Murdoch started across the plains when she was seventy-five years old. Just imagine. She just couldn't make it all the way. Well, let me show you another lady. This is my very own grandmother. Her name was Drucilla Sears Howard.

Tammy: And why is she in this picture? Surely your grandmother didn't come over the plains.

Woman: No, she didn't do that, but her grandfather, John Gailey, a preacher with the United Brethren in England heard the Gospel preached from Wilford Woodruff. He traveled to Nauvoo with his sweetheart and they were married the 27th of June 1843, and a year later on their first anniversary, the Prophet Joseph Smith was killed. He and his wife left Nauvoo with the other saints, buried a set a twins on the plains, but eventually made it to Utah.

Lucie: That's amazing for Drucilla...and you. . . to have such a heritage. Surely her life was simple compared to what her grandfather and grandmother had to bear.

Woman: Oh, you can't even imagine what trials and suffering she had. But she was a woman of faith. That's why she's in this picture. I'd love to tell you about her and her husband John Howard. . . And I will, but look, here's someone that I wasn't very familiar with. . .well, not until I read about her. Rebecca Swain Williams. She was the wife of Frederick Granger Williams, who became a counselor to Joseph Smith. But Frederick died before the Saints came west, and Rebecca drove a team all by herself to get to Salt Lake.

Lucie: What would it be like to be married to the counselor to Joseph Smith, or to any man for that matter who honored his priesthood?

Woman: Not only was he Joseph's counselor and close friend, but Joseph and Emma named one of their sons after this man. . .his name was Frederick Granger Williams Smith! Well, look, right there you can see Joseph and Emma in this picture, and just above them a smidgen, you can see Brigham Young and. . . .

Wee Granny: Ah Choo

Woman: Oh, bless you, Wee Granny

Emma Smith: My goodness, Mary, are you going to be okay?

Wee Granny: I think I've been sneezing ever since arriving in Nebraska and then into the increasingly barren, windy and unforgiving environment of the West. I walked the whole distance, you know – almost to Chimney Rock. ¹

Brigham Young: Sister Murdoch, I believe you were one of the most noble and brave women on the trek west—and only 4 foot 7 inches tall. That determined Scottish blood in you ran deep.

John Murdoch: Well, President Young, my mother may only be 4 feet 7 inches, but at seventy-four years old, she was a ninety pound wonder out there in the bitter weather on the plains. Please, let me tell you about her. She bore eight children, you know – and not one of them spoiled! Six of us grew to adulthood. And would you believe she has seventy-two grandchildren!

Brigham: Seventy-two? My, that's a big number. And by the way, I know somebody else in Salt Lake who ended up with a lot of grandchildren. You have certainly helped your mother reach that number, John. At my last counting, I believe you and Anne have brought fourteen children into the world.

John Murdoch: Ah Hem, President Young, I hate to correct you, but that would be. . . fifteen.

Joseph Smith: So, brethren, I can see that I left the Church in good hands. Not only did the missionaries convert the pick and flower of England, but it seems they also converted the pick and flower of Scotland. I'm anxious to hear about your conversion, Sister Murdoch.

Wee Granny: Oh, President Smith – I just knew I would meet you someday. And, President Young, my son John wrote to me in Scotland and told me so much about you. And here we all are together! Oh, it's just a wonder!

Brigham Young: Go ahead, Wee Granny, tell President Smith your story.

Wee Granny: First of all, I was born in 1782. And my James and I married in Ayrshire, Scotland in 1811.

John Murdoch: I'm sure you all will remember Ayrshire as the home of Robert Burns. It's a bonny place to call home, with the River Doon running through the villages.

Wee Granny: It's a bonny place for sure. And my James was just the match for my heart. My greatest sadness came twenty years after we were married when James lost his life trying to rescue a man in a mine. He had fallen victim of foul air in the bottom of a new mine shaft they were sinking. They both were overcome by the gas and died.

John Murdoch: I was only ten years old at the time of my Father's death in 1831. This brought Mother much grief and sorrow, but she had a brave and courageous spirit. We never heard the Gospel until 1850 – twenty years later – when the Mormon Elders came to Scotland.

Drucilla: Why, that was just ten years after my grandfather, John Gailey, joined the Church in England. He and his mother and his sister were the only ones to join. Mary, did your whole family accept the Gospel?

Wee Granny: Wee Johnny here was the first to join – he was married at the time. But I made a careful and prayerful investigation of the new doctrine and was convinced of the truth. I was baptized in 1850 at age sixty-seven. Three more of my children joined as well, but not all. President Smith, I never had to meet you in order to know you were a Prophet of God, but to see you now brings joy to my soul and confirms my testimony of the restoration and truthfulness of the Gospel.

President Smith: Sister Murdoch, you came into the Church well prepared for what trials lay ahead of you—and just at a time when you probably thought your greatest trials were behind you.

Emma: But Joseph, the Relief Society was formed by women just like Wee Granny Murdoch. While those missionaries were teaching her and the other Saints in Scotland and England, their wives were left alone to care for the children. I think we all remember those lonely times without our husbands. And Wee Granny, I certainly know what it was like to lose a husband early in your life. I understand the pain and sorrow that you suffered.

Wee Granny: Emma, I too had to bury babies not long after birth. I wish I had known the Gospel earlier and been with you during your trials. I could've helped you through those losses. And Mother Smith, I often thought of you as you made the 1,000 mile journey from Kirtland, Ohio, to Far West, Missouri – I especially thought of you as I was walking through the bitterness of Nebraska in 1856. You were my inspiration as I often fell to my knees in prayer (*she goes to her knees*).

(soft music behind this, “Come, Come, Ye Saints” Page 30)

Mother Smith: Oh, the memory of it all. I wondered if we would ever get to Missouri.

Emma: When Mother and Father Smith 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 Smith: “*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 my daughter Catherine her life. She has not been well since the birth of little Alvin. (hesitate) Father, I beseech thee . . .*”² (*goes on knees*)

“Come Come Ye Saints” Page 30, written by William Clayton (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;
(Mother Smith and Wee Granny get up from their knees – join in the singing)
And soon we'll have this tale to tell – All is well! All is well!
(give a couple of measures for sitting down music)*

Brigham Young: I wonder what any of us would have done without the faith and prayers of the women of Zion. Rebecca, you've been very quiet during this whole conversation. What are your thoughts?

Rebecca Swain Williams: Well, President Young, I have been deep in thought. I've thought of my own trials that always seemed so severe, and yet as I stand here listening to these women speak of their losses of little babies, it hurts my heart. I've not had to suffer in such a way.³

Emma: Oh, Rebecca – how can you say that after all you've been through. I know personally the pain you have felt when you went against your father in joining the Church. Do you follow your heart that you know is telling you truth or do you risk being disinherited by your beloved father? I do know personally your pain.

Rebecca: Emma – if you could only begin to understand how much love we all have for you. How proud we were to be part of an organization that you led. Your words often drove me on in times of despair: Especially when you said: “*Sisters, we are going to do something extraordinary.*”

Emma: Those early Relief Society days in Nauvoo were exhilarating to all of us. Do you remember when I said, “*When a boat is struck on the rapids with a multitude of Mormons on board, we shall consider that a loud call for relief; we expect extraordinary occasions and pressing calls.*”

Rebecca: Yes, I do remember. And we had those extraordinary occasions and pressing calls. We had them often. This helped me to forget myself and think of others instead. Unfortunately, some of those pressing calls were to your home, and sometimes they were to mine.

Mother Smith: “*This institution of Relief Society is a good one. We must cherish one another, watch over one another, comfort one another and gain instruction, that we may all sit down in heaven together.*” Well, just like we’re doing at this very moment.⁴

Rebecca: And I believe that is what happened to me in Kirtland. I had friends during my trials.

Drucilla: Just imagine, Wee Granny here is more than 100 years older than I am. And you, Rebecca and Emma. . . why you’re more than sixty years older. . . and yet, it doesn’t seem like our trials have been so different. Relief Society had grown strong in numbers during my years. Neither could I have faced my trials without the love and help of my sisters.

Brigham Young: As you remember ladies, the Relief Society didn’t exist as an organization after we left Nauvoo, but twenty years later in 1866, I asked Eliza Snow to be the next President.

Drucilla: Then she must have been president when I was born in Salt Lake City in 1874.

Rebecca: But President Young, Relief Society did exist in a way after we left Nauvoo. As we crossed the plains, the sick were nursed, children were born, and mothers and babies were cared for during the long and difficult trek. The dead were dressed and buried by kind and gentle hands along the entire length of that trail from the Mississippi River to Winter Quarters and to the valley of the Great Salt Lake.⁵

Wee Granny: I do remember the caring sisters, who tried so desperately to give me relief on that journey. They have a special place in heaven for the sacrifices they gave. Just how did you hear the Gospel, Rebecca?

Rebecca: Well, like you, my conversion began long before I heard the Gospel. In many ways I feel like I was led to where the Gospel would reach my ears. I was seventeen years old when I made a voyage from Lake Ontario to Detroit.

Frederick G. Williams: And on that voyage, she met the tall, dark-eyed pilot of the ship. Extremely handsome and personable. Successful. . .

Rebecca: I suppose you all know my husband, Frederick Granger Williams!

Frederick: Affection for each other soon turned to love and we were married in 1815 – just four years after you, Wee Granny, and your husband, James Murdoch. I wish we all had known each other then. Rebecca and I finally settled in Kirtland, Ohio in 1828.

Rebecca: Very good, Frederick, you are getting better at remembering those two important dates! And just two years after our arrival the first Mormon missionaries arrived in Kirtland in 1830. I attended all of the missionaries’ meetings.

Frederick: And I came as often as my medical practice would allow.

(Music starts here, “Come All Ye Saints of Zion”, page 38)

Rebecca: It was such an exciting time in my life. We would study, discuss and learn together. I became convinced of the truthfulness of the gospel. The excitement and energy of it all still gives me a thrill.

“Come All Ye Saints of Zion” Page 38 by W. W. Phelps

*(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*

*(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.*

Rebecca: At age thirty-two, I joined the church in October 1830, the same year the missionaries arrived in Kirtland.

Frederick: Sometimes I just wanted to leave the Church alone, but in the end I could not because I felt drawn back to that sacred, new book of scripture, The Book of Mormon. As the spirit worked on me, I recognized the truthfulness of the gospel and followed Rebecca’s example by being baptized.

Joseph Smith: You were as faithful as anyone who had ever joined the Church, Frederick. As I recall, you were ordained an elder right after your baptism and confirmation, and the very next day you enthusiastically accepted an assignment to leave within a few weeks to serve a mission with Oliver Cowdery.

Frederick: I certainly did! And what was supposed to be a three-week mission, turned out to be a ten-month mission to Missouri.

Rebecca: Because of Frederick’s long absences for the purpose of church service, I spent long months raising my children without the help of my husband.

Emma: Oh yes, didn’t we all.

Mother Smith: Rebecca, I remember how you housed Joseph and Emma in your home when the Smiths first arrived in Kirtland. You were always loyal to the whole Smith family.

Emma: And Rebecca cared for us through many trying times. . .

Joseph Smith: . . . and often in very clever ways! One time a mob came and surrounded the home looking for me. Rebecca disguised me in her bonnet and cloak – can you just imagine that? - and I was able to leave the house and pass through the crowd to safety. Very clever, indeed, Rebecca.

Brigham Young: And then, Joseph, when the mob burst into the John Johnson home in Hiram, Ohio, and drug you out, tarred and feathered you and Sidney Rigdon and left you for dead, we all were aware of the kindness that Rebecca and Frederick offered you at that time.

Music behind these next two lines as she recalls this event, “Though Deepening Trials” Page 122

Mother Smith: (to audience, as she recalls this terrible incident) Those terrible men pulled the warm covers from the bed and dragged Joseph out into the cold night where he was savagely clawed and beaten, poisoned and tarred and feathered. One tried to tar up his mouth, but he twisted his head so they could not. All his clothes were torn off except his shirt collar.

Emma: (to audience) Another tried to force a vial of poison in Joseph, but it cracked on his tooth. One man fell on top of him and scratched his body with his nails like a mad cat. Then they left him there, there on the ground.

Mother Smith: Perhaps only the Savior himself suffered a similar pain and disgrace for the sake of those who would accept the Gospel. *(music ends here)*

Joseph Smith: That event is a very dark memory in our lives. Rebecca and Frederick both spent the night peeling tar from my bleeding and torn body and helped Emma care for the children. Their succor was greatly needed and appreciated.

Rebecca: In becoming a member of the Church, I had tasted the love of God – the least I could do was to return some of that love. My greatest desire was to share the love the Savior has for each of us—to share the Gospel with those I loved most, my own family. So, I wrote my father a letter. . .

(unnerving music)

Isaac Swain: (Coming up from the audience) This letter infuriates me! I will demand that she leave this church. I will not accept anything of the Mormons. What has she done. . .and what is she doing to us!? *(as if writing a letter)* “Dear Rebecca, . . .I’ve read newspapers about the Book of Mormon and the testimony of the Three Witnesses. I’m sorry to do this, but if you do not leave this church I will vow to cut off all communication with you. . . you will no longer be my daughter.”

Rebecca: “Dear Father, It gives me pain to hear that your mind is so much disturbed about the Book of Mormon. I’ve read it. I know it is true. I have heard the Three Witnesses, declare in public meeting that they saw a Holy Angel come down from heaven and bring the plates, and lay them before their eyes. I know these to be good and honest men. Father, should you and mother know the circumstances as we do in relation to this work, I am persuaded you would believe it.”⁶

Isaac Swain: I will have nothing to do with it, and I forbid your brother John to read any more of your letters. I am saddened that you have been so easily swayed. . .*(shakes his head)* “not even one word of repentance in this letter.”⁷

“Though Deepening Trials” Page 122 Eliza R. Snow

*(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)*

Frederick Williams: If only I had been able to support Rebecca. .

Drucilla: What do you mean Frederick? Why couldn't you help?

Frederick Williams: Those were troubled times, Drucilla. This all happened a few years before your grandfather, John Gailey, joined the church in 1840. Joseph Smith could tell you the whole story. For a time, a time I'm not proud of, I participated in activities involving several former high-standing members of the Church. Many thought Joseph was a fallen prophet. I began to think so myself. I went to Missouri but was forced off the land in the expulsion order of Governor Boggs. I journeyed to Quincy, Illinois, in the wintertime.

Rebecca: Upon his arrival in Quincy, he learned that he had been excommunicated from the Church. Near that same time, in 1839, I learned that my beloved Father died. Only a year earlier in April 1838 while we were in Farr West, Missouri, our eldest son who had been an invalid died. Those were difficult years.

Frederick Williams: My health was broken. I had been reduced to a state of poverty. I had lost my membership in the Church. I had lost a son. The marriage of our daughter Lovina was coming unraveled and my son-in-law had fallen away from the Church. All my dreams . . . all of them . . . had been shattered.

Joseph Smith: Frederick could easily have felt himself a failure, embittered, and simply could have given up. Quincy, Illinois represents the culmination of the darkest days in the life of President Frederick G. Williams; but it also represents his finest hour as he triumphed over adversity in the final years of his life.

Brigham Young: I believe Rebecca was the great strength in his life. It was at this moment of terrible fire-forging that Frederick G. Williams shines. At the first opportunity, he presented himself humbly before the membership of the Church as general conference assembled and asked for forgiveness for his former wrongdoings in Missouri and expressed his determination to do the will of God. He requested rebaptism, all of which was granted.

Joseph Smith: *“Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. . . He shall ever have place in my heart. . . God grant that he may overcome all evil. . . Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish.”*⁸

Emma: Frederick's health was never restored, and he died in 1842, two years after his rebaptism. And five years later Lovina, Frederick and Rebecca's eldest daughter, died and was buried in Quincy.

Though Deepening Trials: Page 122 Eliza R. Snow

(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)

(All including audience) (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)

Drucilla: Oh, Rebecca, I think you are the “little stone” that Eliza Snow was talking about when she wrote those words. You, Mother Smith and Emma, and Wee Granny. “By small and simple things are great things brought to pass.” You are the backbone for all of us. However did you manage to go on?

Brigham Young: I will tell you how she did it. She had a commitment to the faith – right from the beginning. Her faith and courage endured every imaginable trial. When the Saints trekked west to Utah, she traveled with her son Ezra's family and drove her own team. She remained “steadfast and immovable” to the end. (*Mosiah 5:15*)

Rebecca: Thank you, President Young.

Drucilla: And Wee Granny. How I've learned to love you tonight. You also buried babies and lost your husband at an early age, but kept an open heart. What ever made you decide to make the trek across the plains at age seventy-four?

Wee Granny: Well, my son John was already in Zion. He and Ann arrived in 1852. He saved some money and sent me the fare so I could come and join them. The thought of the adventure and particularly of seeing that part of my family again was more overpowering than the thought of 6,000 miles.

John Murdoch: How does any Scotsman comprehend what a 6,000 mile journey is like? It was just a number for all of us who had hardly ventured from our wee villages. But many of the Saints in Scotland were then emigrating to Utah using the Perpetual Emigration Fund. However, I felt my lot was to be hard work and poverty. . . Yet. . .

Brigham Young: But the Lord thought differently. A call came from Franklin D. Richards, President of the British Mission for two Scottish shepherders and their dogs to go to Utah and herd sheep for a certain person in need in Salt Lake City . . . that person in need was . . . President Brigham Young!

John Murdoch: I answered that call.

(John Murdoch actually made up these words, sung to "Flow Gently, Sweet Afton") Sung by John and accompanied by a bagpipe or a harmonica or an accordion.

*Oh, Scotland, my country and land of my birth
In fondness I'll ever remember thy worth.
For wrapped in thy bosom my forefathers sleep
Why then should I leave thee and cross the wild deep?*

*(Wee Granny joins in the singing here)
But why should I linger or wish for to stay?
The voice of the Prophet is "haste, flee away.
Lest judgments o'er take you and lay Scotland low."
To the prophets in Zion, Oh, then let me go!*

*(The whole group join in here)
Farewell then, dear Scotland, one last fond adieu
Farewell my dear brethren so faithful and true
May angels watch o'er you till warfares are o'er,
And in safety we all meet on Zion's fair shore.⁹*

Joseph Smith: Many have told us your story, John. Your trip on the boat was hard, and you lost your son and your daughter. It was a heart-rending experience for you.

John Murdoch: I had not shed a tear since being a boy of thirteen and thought my days of crying were over, but not so. There was no more food on the ship, and my son needed both food and medicine. After begging unsuccessfully for food for my dying son, I gave vent to my feelings in a flood of tears. Otherwise, I felt that my heart would burst. I cried so hard that I had to unbutton my vest to allow for the surging of my wounded heart.

Emma: Oh, John, I'm so sorry that you and Ann had to suffer so, and that your son and your daughter also suffered so much before they died. If only we could have seen then the glorious reunions that were ahead of us, but I don't think we were meant to be rescued from all these hardships. I never myself understood why, but I do now.

Wee Granny: And look at us now. All together again. John didn't end up doing much shepherding, but he did dig potatoes for President Young, and eventually sent me the money to fulfill my dream of possibly seeing him and his family again and seeing Zion.

Drucilla: Do you know what I like best about you, Wee Granny. It's your spirit of adventure. I'm glad you made it as far as you did in Nebraska. I know that thousands will hear your story and it will give them a desire to seek the most out of life that is possible. I suppose your little, worn-out body just gave way to fatigue and exposure on that journey.

Wee Granny: Aye. That it did. But, to those loving saints surrounding me, I still had the strength to say, "tell John that I died with my face towards Zion."

John Murdoch: Her weary, worn out body was buried in a shallow grave, without a coffin, by the side of the wagon trail. But I had to smile when her last words were carried to my ears. I knew she was very much alive somewhere else and united with my father. Even in our greatest sorrows we can feel the love of God.

"Come Come Ye Saints." Page 30, William Clayton (1814-1879)

*(Everyone) 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!
But if our lives are spared again To see the Saints their rest obtain,
Oh, how we'll make this chorus swell. All is well! All is well!*

Joseph Smith: I know while we were in Ohio and then Missouri and then Nauvoo, we thought that surely there was a place of refuge – and a time when tribulations would cease – at least that's what we desired – to live in peace, without persecution – to be able to worship our God and our Savior without distraction. But that wasn't the peace that the Savior talked about when he said, "Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be troubled. Neither let them be afraid." Drucilla, you've said very little about yourself, but I think if all those here could hear your story, they'd be amazed to hear of those trials that came even in your day.

Rebecca: Oh, yes, please tell us what your life was like in the 1900's. I hope it was easier for you than it was for us. We wanted our children and grandchildren to be blessed with prosperity and. . . peace.

Drucilla: I'm just such an ordinary person, but I did have a motto – and you will like this, Wee Granny – it was: "If you want to have a thrill in life, you have to go out after it." And my thrills began one Sunday morning at church when this very handsome young man walked in. As I caught his eye, I realized that he was already looking at me. At that very moment we both seemed to just know. Well, you know what I mean. I just knew that life was about to take on new dimensions.

Woman (Drucilla's granddaughter): Excuse me, everyone, but I just can't hold back any longer. I know and love all of your stories, but you must allow me to help tell the story of my grandmother, Drucilla. She's been an inspiration to me all of my life, though I only knew her six years before she was gone.

John Howard: Well, I've been taking all this in, but I suppose I'd better contribute before the night's over. I'm John, Drucilla's husband. I've hesitated to reveal too much of myself, but thankfully someone included me in this group of very faithful and inspiring people. I'm not sure I belong here, but I've felt a great deal of love and acceptance from all of you good people.

Frederick Williams: None of us here are perfect, John. All our good deeds will be counted to us for good.

Drucilla: John was the perfect romantic. He had a buggy, but had sold his horse. So sometimes he would get between the buggy shafts himself and pull the buggy down to my house. He would usually be carrying a bouquet of flowers as well.

Woman: And in not too many weeks he came to Drucilla and told her that he had rec'd a mission call to Switzerland.

Drucilla: Of course, I was happy for John, but three years seemed like an eternity.

John Howard: So I did what any good red-blooded Mormon boy would do at a moment like that. I asked Drucilla to marry me before I left. We were married in the Salt Lake Temple on Sept 26, 1895, and the next day I left for three years on my mission.

Rebecca: Oh my goodness, and I thought that ten-month mission of Frederick's was so long.

Drucilla: Well, I worked as a stenographer and sent money to support John while he served his mission. When he came home, I traveled from Salt Lake to Denver to meet him. Our reunion assured me that life was going to be very sweet.

Woman: Her life was sweet. It was hard, but great love can make even a difficult life sweet.

Drucilla: *"Like my mother I had twelve children. I've seen much progress and three wars. Airplanes, radios, automobiles, telephones, automatic washers, vacuum cleaners and all sorts of modern inventions became commonplace during my lifetime; but each new child brought a new and lasting excitement."*¹⁰

Woman: In 1906, John decided to study medicine.

Rebecca: Just like my husband did. . . only 100 years earlier!

Woman: What a coincidence, Rebecca! So as you must know, Drucilla had to be thrifty with so many little children and a husband going through medical school.

Drucilla: There were many times when hunger pangs were so severe that we put the children to bed early so they would sleep away the hunger pangs. If you could just give me a bone and an onion, I could prepare a meal! Beans were only three cents a pound, so that's what we ate.

Woman: But would you believe that my Grandfather Howard made it through chiropractic school and in 1906 began his own school of chiropractic. Well, the school still exists today in 2011, but as a full university, and in April of 2001 the new National University of Health Science in Illinois saw its first graduating class. When you walk into the front foyer, there is a picture of my grandfather right at the top as the founder. I'm very proud to be his granddaughter.

Drucilla: It was a tragedy that changed the course of my life.

Woman: But it was in the faith and bravery that my grandmother displayed through this trial of life that I found my own roots for strength.

John Howard: We had a big family. I was writing a medical encyclopedia. I was still going to medical school, and I was running my own chiropractic school. I had pain in my back. I started to take drugs to kill the pain. In the end, I suppose I had a physical breakdown. Then I became addicted to these substances.

Drucilla. Three of my twelve children died as new babies. But John was there for those trials. Losing him to addictive substances was even harder than losing those babies.

Mother Smith: Oh, bless you, my dear.

Drucilla: But my nine remaining children were beautiful, and fun, and good. They all loved each other so much. There was so much happiness and love in our home

Woman: My mother spoke of you so much, Grandma. She told us about the happiness in the home as she and her siblings grew up. She said, "*Mother had eyes that danced, that warmed as they welcomed you, that melted the mean thoughts in your heart before you uttered them. Sometimes just to be near her was enough to recharge us spiritually.*"¹¹

John Howard: Well, Frederick, like you and Rebecca, I wish I could've been able to help Drucilla in her hardest moments, which were yet to come. It was easier for her to live without me than with me, so . . . we separated.

Drucilla: The 1930's hit and along with them came an outbreak of tuberculosis. My son Alan was twenty-four years old and engaged to be married. Winnie was twenty-six and Lora was twenty-two. These three were together so much that it's hard to think of them separately.

Woman: Alan needed to have his tonsils removed, but afterwards started to hemorrhage. He never improved and died of tuberculosis in December 1933.

(music under this - possibly "Be Still My Soul," Page 124, Music by Jean Sebelius)

Drucilla:

*Soon the Spring will come again
With leaves unfolding on the trees,
With flowers blooming everywhere
And on the air a warm south breeze.*

*How can I bear to welcome it,
Enjoy its beauty and its cheer
When my brave lad who loved it too
Has gone away and left me here?*

Wee Granny:

*Soon the Spring will come again
With lovers walking down the lane,*

Rebecca:

*Thrilled with the endless dreams of youth,
Repeating still the old refrain.*

Emma:

*Help me, dear Lord, to understand.
Cleanse me from bitterness and woe,*

Drucilla, Emma, Mother Smith, Wee Granny, Rebecca: (finish the poem all together)

*Remembering that Thou leadest me,
Smiling and hopeful, let me go.
(Drucilla S. Howard - 1934)*

John Howard: Our daughter Winnie already had a lesion on her lungs that had healed, but just when the family was starting to get renewed life after Alan's death, the girls were all in the living room laughing and having fun, and Winnie started to cough and couldn't stop. It broke this lesion, and she died October 1934, just ten months after Dru and the family buried Alan.

Woman: Before the family had even been given enough time to sorrow, it was evident that Lora too was very ill. She definitely was worn thin as her two closest companions in life had left.

Drucilla: I wanted her to get out and get some sunshine to bring some color back in her face, but she simply said, "You know, Mother, don't you, that I'm not afraid to die. Winnie and Alan are okay. I know that." She had such a strong faith and knowledge of the afterlife. Her health never returned and she died in July 1935, just nine months after Winnie.

Mother Smith: Oh, such a heartbreak.

Drucilla: It was a heartbreak, and Mother Smith, you know, I suppose more than anyone here, what it's like to lose children in their prime of life.

(music as she recalls the past - could repeat "Be Still My Soul.")

Mother Smith: Yes.. . yes, I do. After the bodies of my two sons were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me, but when I entered the room and saw my murdered sons extended both at once before my eyes and heard the sobs and groans of my family. . . it was too much; I sank back, and cried to the Lord in the agony of my soul. "My God, . . ., why hast thou forsaken this family!"¹²

Drucilla: I hardly dared say it at the time, but I felt the same way – for a time, I felt forsaken.

Emma: Yes, I, too, know those feelings.

Wee Granny: Where did you find strength, Drucilla?

Drucilla: In daily prayer. And in the wonders of this earth. In the majesty of all God's creations. I know he watches over each of us individually and loves us. As He still does.

Woman: Grandma would often go outside, no matter how cold, and watch the moon come over the mountain. She continued to get a thrill out of life even though she had to live it without Grandpa and without seven of her twelve children. She could've been bitter, but she wasn't. But she survived because she understood the power of prayer.

“Awake, Ye Saints of God, Awake!” Eliza R. Snow and Evan Stephens Page 17

**(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 thèternal purpose roll, (repeat)**

**(Men only) (2) Tho Zion’s foes have counseled deep, Although they bind with fetters strong,
The God of Jacob does not sleep; His vengeance will not slumber long; (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)**

Joseph Smith: I’m surrounded tonight by you great men and women of FAITH. I’m proud to be your brother in the Gospel. You’re great examples of living the Gospel of Jesus Christ. If some of you lost HOPE while on earth, it was only for a season. And here we are conversing, as we did on earth, but free from sorrow, evils, temptations, and persecutions. Certainly the Lord is MERCIFUL. It’s just like Brother Murdoch said, “All our good deeds will be counted to us for GOOD.”

“Amazing Grace” (Tammy, Jennifer and Lucie come back in front during the above song.) They sing:

**The Lord has promised good to me.
His word my hope secures.
He will my shield and portion be,
As long as life endures.**

**(Drucilla, Rebecca, Wee Granny walk forward and stand by these three women as bagpipe plays a
verse of Amazing Grace. They acknowledge each other.) Six women sing a half note higher:
Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil,
A life of joy and peace.**

**(All performers sing as they go back into their original picture frame:)
Amazing Grace, how sweet the sound,
That saved a wretch like me.
I once was lost but now am found,
Was blind, but now I see.**

All freeze with the three women looking at the picture as bagpipe plays last two lines of Amazing Grace.

NOTES:

1. All of the information for Mary Murray Murdoch (Wee Granny) and her son John Murdoch is taken from *The James and Mary Murray Murdoch Family History* in possession of David Murdoch, Elk Ridge, Utah, 84651. pp. 52-56 and pp. 204-220.
2. From *JS History* by Lucy Mack Smith, Scot and Maureen Proctor.
3. Information for Rebecca Swain Williams taken from April 2011 *Ensign*, pp.
4. Quote from Lucy Mack Smith.
5. Quote from Gordon B. Hinckley
6. (Rebecca Swain Williams to Isaac Swain, June 4, 1834, Church History Library, SLC)
7. (George Swain letter Mar. 17, 1839, typescript, Church History Library, SLC).
8. (*History of the Church* 7:297)
9. *The James and Mary Murray Murdoch Family History* in possession of David Murdoch, Elk Ridge, Utah, p. 207.
10. (Drucilla's journal in possession of Cecile J.Scribner)
11. (Lucie James Journal in possession of Cecile Scribner)
12. *JS History* by Mother Smith, Scot and Maureen Proctor, pg. 457 – 458.



Our Cast: Tammy - Jenny Scribner, Drucilla Howard - Marielen Christensen, John Howard - AJ Christensen, Isaac Swain - Doug Scribner, John Murdoch - Craig Scribner, Wee Granny Murdoch - Pualani Graham, Mother Smith - Dixie Linn, Frederick Granger Williams - Jim Scribner, Rebecca Swain Williams - Stephanie Miller, Joseph Smith - Scott Scribner, Emma Smith - Leona Christensen, Brigham Young - Leon Graham, Jennifer - Robbyn Scribner



"Amazing Grace"

Craig Scribner, Jenny Scribner, Scott Scribner, Robbyn Scribner



The Picture of Men and Women of Faith - cast members "frozen in place."

***Elk Ridge, Utah
24 October 2011***



Jim (piano Player) and Stephanie Miller Scribner as Frederick Granger and Rebecca Swain Williams



"Oh, President Smith – I just knew I would meet you someday. And, President Young, my son John wrote to me in Scotland and told me so much about you. And here we all are together! Oh, it's just a wonder!"



"None of us here are perfect, John"



Frederick and Rebecca Williams, Joseph and Emma Smith, Brigham Young, Granddaughter of Drucilla Sears Howard



THE REAL STORY OF CHRISTMAS



“The Real Story of Christmas”

A Readers' Theater by Cecile Scribner

Adapted from “The Real Story of Christmas” by W. Cleon Skousen

Presented in Elk Ridge, Utah, December 2009

Cast of Characters

Reader 1

Reader 2

Reader 3

Angel Gabriel

Zacharias

Mary (soloist)

Elisabeth

Joseph

Soprano Soloist

Soprano Soloist

Singers from Primary

Men's Trio (Three Kings)

Quartette

Piano

Violin

Flute

Trumpet

Trombone

(Or whatever instruments are available to you)

Musical Number: Sung by a husband and wife or a family or a choir. (*whatever Christmas Carol the family wishes to sing - just makes for a good beginning of the readers' theater*)

Reader 1: There never was a more exciting Christmas than the first one.

Reader 2: Let me give you the historical setting for this Christmas. Jesus was born in a conquered country. More than sixty years before his birth, the iron-shod wheels of Roman chariots had thundered through the streets of Jerusalem and conquered it. First, there was Pompeii and other Roman conquerors, but in the end Augustus Caesar placed in power a cruel and cunning Arab to rule the Jewish people. His name was Herod – Herod the Great.

Reader 3: Herod pretended to be a convert to the Jewish faith. He began the construction of a magnificent temple. He even married a Jewish princess named Mariamne. She bore him two sons. The people of Judea loved Mariamne and these sons, so Herod in his jealousy ordered them to be assassinated. For this and Herod's other crimes, the people deeply despised him.

Reader 1: In the year of the Roman's 752, when Herod was past sixty and the central portion of the new temple was practically completed, the real story of Christmas begins.

Reader 2: On a certain day an ancient Levite priest came to the temple to preside at the altar. His name was Zacharias. (*Zacharias acts this out*) He entered the room where the altar stood. It was called the Holy Place.

Reader 3: Zacharias had come to the Temple this day with a prayer which had been the burden of his soul for many years. He longed for a son. Although the time had long passed when he and his wife could expect a son, he nevertheless continued to present his supplication to the Lord.

Reader 1: As he approached the altar of incense, Zacharias suddenly stopped. He was almost blinded by the intense heavenly light and brilliant appearance of a glorious being. For the first time in more than 400 years of Hebrew history, a revelation had been granted to a priest of the Jewish people. Zacharias was frightened.

(music background)

Angel: "Fear not, Zacharias, for thy prayer is heard and thy wife, Elisabeth, shall bear thee a son, and thou shalt call his name John. He shall be great in the sight of the Lord. . .and shall make ready a people prepared for the Lord." (*Luke 1:13*)

Reader 2: But Zacharias wasn't ready for this. It was impossible. He challenged the angel.

Zacharias: "Whereby shall I know this? I am an old man and my wife is well-stricken in years." (*Luke 1:18*)

Reader 3: The eyes that looked down on Zacharias must have been deep as eternity. Did Zacharias doubt the power of God? Had he forgotten the mother of Samson, the mother of Samuel and the mother of Isaac—all of whom received their children through a special blessing from heaven? Or did he doubt the authority of the angel?

Gabriel: *“I am Gabriel that stands in the presence of God; and I am sent to speak unto thee, and to show thee glad tidings.” (Luke 1:19)*

Reader 1: And in solemn rebuke, the angel said to the doubting Zacharias,

Gabriel: *“Behold, thou shalt be dumb and not able to speak because thou believest not my words!” (Luke 1:20)*

Reader 2: Instantly the angel was gone. As Zacharias appeared before the waiting congregation, he could only make silent gestures to help them understand that he had seen a vision. *(end music)*

Reader 3: One hundred miles north of Jerusalem, nestled in a valley sheltered by the hills of Galilee, lay a modest peasant village called Nazareth. Here lived a certain daughter of Israel who was to become one of the most famous women in the world. Her name was Miryam. Today we call her *“Mary.”*

Reader 1: Miryam was a very popular name among the Jews. Perhaps this was because the prophets had predicted that this would be the name of the Messiah’s mother.

Reader 2: By the right of birth Miryam was a Jewish princess. She was a direct descendant of King David. In fact, only recently she had become betrothed to a young man who was also of the royal Davidic line. His name was Joseph. Poverty and the mad political scramble of ruthless world conquerors had left the natural heirs to the throne of David forgotten and unnamed.

Reader 3: It was probably in the month of August and just six months after Gabriel appeared to Zacharias that he also appeared to Mary of Nazareth. She was alone when the celestial vision opened before her.

Reader 1: As with Zacharias, she was deeply frightened. The sudden brilliance of the heavenly messenger momentarily overwhelmed her, and even before she could speak, the salutation of the glorious Gabriel fell upon her ears. *(music background)*

Gabriel: *“Hail, thou that are highly favored. The Lord is with thee! Blessed art thou among women!” (Luke 1:28)*

Reader 2: Instinctively, Mary drew back, but with comforting assurance, the angel quickly added,

Gabriel: *“Fear not, Mary, for thou has found favour with God. Behold, thou shalt conceive and bring forth a son. He shall be called Jesus, the Son of the Highest, and the Lord God shall give unto him the throne of his father, David.” (Luke 1:30-31)*

Mary: *“How shall this be?” (Luke 1:34)*

Gabriel: *“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore that which shall be born of thee shall be called the Son of God.” (Luke 1:35)*

Reader 3: The Son of God! Mary responded to this thrilling message with words which reflect the depth of her spirituality and the beauty of her character.

Mary: *“Behold the handmaid of the Lord. Be it unto me according to thy word.” (Luke 1:38)*
(end music)

Reader 1: This heavenly harbinger must have thrilled as he stood before this beautiful girl. He knew she was a person of nobility. He knew that her identity and mission had been revealed to the prophets centuries before she was born. Before he left he confided to Mary that her aged cousin, Elisabeth, had also conceived and that already she was in her sixth month. *(harbinger: somebody or something that announces something)*

Reader 2: Mary desired to share this sacred knowledge with someone. Though she deeply loved Joseph and her own parents, it was Elisabeth she wished to talk to. Therefore, she made haste to go straightway and visit her. It was a difficult journey of a hundred miles over treacherous roads.

Reader 3: Sometime prior to Mary’s departure, however, the glory of God encompassed her and, for Mary, the miracle of new life began.

Reader 1: When Mary arrived at her cousin’s home, Elisabeth rose to meet her. The older woman stretched out her hands to this young girl and being moved by the Holy Ghost exclaimed,

Elisabeth: *“Blessed art thou among women, and blessed is the fruit of thy womb.” (Humbly)*
“And whence is this. . . that the Mother of my Lord should come unto me.” (Luke 1:42-43)

Reader 2: Realizing that Elisabeth already knew her great secret, Mary replied simply,

Mary: *“My soul doth magnify the Lord.” (Luke 1:46)*

Reader 3: During the following three months Mary stayed with Elisabeth to await the time when Elisabeth would be delivered of her child. And when her baby came, it was a male child just as Gabriel had predicted.

Reader 1: For Zacharias and Elisabeth this baby was a triumphant blessing. Relatives, neighbors and friends joined in their rejoicing and all of them gathered to witness the naming of this wonderful infant born out of season.

Reader 2: What followed next was a family dispute. Elisabeth said his name should be John. Indignant male relatives insisted he be named after his father. Zacharias, both deaf and without speech, motioned for a tablet and on it wrote, *“His name is John.”* Then to the astonishment of all, Zacharias suddenly began to speak. For the first time in nearly a year his tongue was loosed.

Zacharias: *“Blessed be the Lord God of Israel.” (Luke 1:68)*

Reader 3: Then gazing proudly on his infant son and being filled with the spirit of prophecy, Zacharias declared,

Zacharias: *“Thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.” (Luke 1:76)*

Reader 1: Later that same day, probably in the privacy of their own home, an angel came and ordained the infant John to the Priesthood. Of John the Savior himself would later say, *“Among them that are born of women, there hath not risen a greater than John the Baptist.” (Matthew 11:11)*

Reader 2: Now Mary returned to her home in Nazareth and there Joseph anxiously awaited her arrival.

Joseph: When I became aware that Mary was with child I was overwhelmed with grief. Under Jewish law our betrothal was almost as binding as marriage itself and faithlessness was punishable by death. What was I to do? I wasn't bitter against Mary, only sorrowful. I made the decision to *“put her away privily.” (Matthew 1:19)* This was like a bill of public divorcement. It seemed to be my only alternative. (*privily: secretly*)

Mary: During this moment of deep emotional strain, no word of explanation escaped my lips. I was without knowledge concerning the will of the Lord on this subject. Perhaps my sacred mission will require me to forfeit my betrothal to Joseph.

Reader 3: And then in the dark hours of the night the angel of the Lord appeared in a dream and said,

Gabriel: *“Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save His people from their sins.” (Matthew 1:20)*

Joseph: Who could describe the transitional joy that flooded my mind as this revelation brought to me a beautiful and sympathetic understanding of Mary's sacred calling?

Reader 1: And who will record the tender scene when he confided to Mary that now he shared her secret? Their marriage must have followed immediately, for the angel commanded it.

Reader 2: Joseph and Mary were man and wife by the time of the taxing or census ordered by Caesar. Since Bethlehem was originally the *“City of David,”* it was therefore the ancestral home of both Mary and Joseph and the place they needed to visit to register for the taxation.

Reader 3: They were of modest circumstances and Mary's delicate condition required that they travel slowly. Bethlehem was only six miles from Jerusalem and unaccommodated crowds from the National Capitol added to the congestion at Bethlehem. In fact, this was also the season for the feast of the Passover. This alone would bring tens of thousands to Jerusalem and nearby communities like Bethlehem.

Reader 1: As Joseph and Mary neared the end of this long journey they passed flocks of grazing sheep upon the hills. Here, their great ancestor, David had tended the flocks in his youth. Here, Ruth, their maternal ancestor, had gleaned the fields of grain. Every foot of this place that felt so much like home seemed saturated with sacred history.

Reader 2: (*Sigh. . ah*) But the City of David did not welcome them.

Joseph: Please, my wife is with child.

Reader 3: “No Room.”

Reader 1: “No Room.”

Reader 2: “No Room.” Overwhelmed with anxiety, Joseph was finally forced to accept what he normally would have rejected with disgust. A stable. His soul must have been harrowed to the quick as he led his trembling young wife into this humble abode made for cattle.

Reader 3: No other king was ever born into the world under so humble a circumstance. Yet this was the moment that would divide history. No doubt the ancient saints from Adam to Malachi waited tensely as they saw the great drama about to begin.

Reader 1: Something wonderful commenced the very moment Mary’s precious infant was born.

Soprano Soloist: “*Recitative*” from Handel’s Messiah:

*“There were shepherds abiding in the field, Keeping watch over their flocks by night.
And lo, the angel of the Lord came upon them,
And the glory of the Lord shone round about them, and they were sore afraid.
But the angel said unto them,
Fear not, for behold I bring you good tidings of great joy, which shall be to all people.
For unto you is born this day in the city of David, A Saviour, which is Christ the Lord.”* (Luke 2:8-11)

Angel: And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Soloist (continuing):

“And suddenly there was with the angel a multitude of the Heavenly hosts, praising God and saying;”

All three Readers plus Angel: “Glory to God in the highest, and on earth peace, good will toward men.” (or the Choir could sing this from the Messiah: “*Glory to God in the Highest*”) (Luke 2:13-14)

Choir and Audience Sing: “*Far Far Away on Judea’s Plains*” Page 212 by John Menzies Macfarlane (add flute and/or violin)

Soloist: *Far far away on Judea's Plains, Shepherds of old heard the joyous strains,*
Choir: *(could be coming up from audience)*
Glory to God, Glory to God, Glory to God in the Highest.
Peace on Earth, goodwill to men; Peace on earth, goodwill to men!

(Choir continue) Sweet are the strains of redeeming love, Message of Mercy from Heaven above.
Add Audience: *Glory to God, Glory to God, Glory to God in the Highest.*
Peace on Earth, goodwill to men; Peace on earth, goodwill to men!

Choir: *Lord, with the angels we too would rejoice;*
Help us to sing with the heart and voice
Audience: *Glory to God, Glory to God, Glory to God in the Highest.*
Peace on Earth, goodwill to men; Peace on earth, goodwill to men!

Choir: *Hasten the time when, from ev'ry clime, Men shall unite in the strains sublime.*
Audience: *Glory to God, Glory to God, Glory to God in the Highest.*
Peace on Earth, goodwill to men; Peace on earth, goodwill to men!

Reader 1: When the vision closed, the shepherds left immediately to go into town and seek out the location of the child laying in a manger. And when they had gathered round, they found the babe truly wrapped in swaddling clothes and cradled in a manger.

Reader 2: There was nothing unusual in the nativity scene to impress them with its power. They simply beheld a humble Galilean peasant and his wife with a newborn child. Nevertheless, with the glory of the angels still fresh in their minds, the shepherds looked upon the sleeping child with devotion and awe.

Reader 3: Jehovah had entered mortality!

Audience: *“Oh Come All Ye Faithful” Page 202, Attr. to John F. Wade (trumpet and violin)*

Oh, come, all ye faithful, joyful and triumphant! Oh come ye, oh come ye to Bethlehem.
Come and behold him, Born the King of angels; Oh, come let us adore him,
Oh come let us adore him, Oh, come let us adore him, Christ, the Lord.

Sing, choirs of angels. Sing in exultation. Sing, all ye citizens of heav'n above!
Glory to God, Glory in the Highest; Oh, come, let us adore him;
Oh, come, let us adore him; Oh, come, let us adore him, Christ, the Lord.

Quartette: *Yea, Lord, we greet thee, Born this happy morning. Jesus, to thee be all glory giv'n. Son of the Father, Now in flesh appearing; Oh, come, let us adore him;*
Oh, come, let us adore him; Oh, come, let us adore him, Christ, the Lord.

Primary: *Sing one of these: “Stars Were Gleaming,” “Once Within a Lowly Stable” “Away in a Manger.”*

(Everyone sit down in place – Readers on stools)

Mary and another Soloist sing, “Mary’s Lullaby” (Pageant Edition) Text by Bertha A. Kleinman, Music by Wanda West Palmer (can order this online)

Mary: “All mine in your loveliness, Baby, all mine. All mine in your holiness, Baby, Divine. Sing on herald angels in chorus sublime; Sing on and adore, for tonight you are mine.

*Soprano Soloist: The wisemen are coming to worship their king.
The shepherds came kneeling their homage to bring.
Out yonder the star over Judah will keep, No harm can befall thee, then sleep, Baby, sleep.
Oh let (her) enfold thee, (her) baby tonight, while legions are singing in joyous delight.
Mary and Soprano Soloist: A new star has risen to hail thee divine, For you are a King
Mary: But tonight you are mine.*

*Soprano Soloist: Away spectered (unpleasant prospect) future of sorrow and plight,
Away to the years that must follow tonight. The pangs of Gethsemane let them be dim.
The red drops of Calvary, not Lord, for him!
Oh let (her) enfold thee, (her) baby tonight, while legions are singing in joyous delight.*

*Mary and Soprano Soloist: A new star has risen to hail thee divine, For you are a King
Mary: But tonight you are mine. All mine in your loveliness, Baby all mine,
All mine in your holiness, Baby, divine
Mary and Soprano Soloist: Sing on herald angels in chorus sublime; Sing on and adore
Mary: For tonight you are mine.”*

Reader 1: And where were the wise men? Although Christmas pageants have it otherwise, there were no Wise Men present on the night of nativity. In fact, their homeland was far away to “the East.” During the early hours of this first Christmas morning, they, like the Nephites, were in their own country rejoicing at the sudden appearance of a great new star in the heavens.

Reader 2: The new star was the sign by which they knew that the Saviour had been born. They promptly prepared to leave for the land of Palestine, but it was a long journey. It was weeks, perhaps even months, before the Wise Men arrived in Bethlehem.

Trio of Men: “We Three Kings” (use trombone if there is one)

*We Three Kings of Orient are; Bearing gifts, we traverse afar,
Field and fountain, moor and mountain, Following yonder star.
Chorus: O ___ Star of wonder, Star of night, Star with royal beauty bright,
Westward leading, still proceeding, Guide us to the perfect light.*

*Born a King on Bethlehem’s plain, Gold I bring, to crown Him again,
King forever ceasing never Over us all to reign. (Chorus)*

*Frankincense to offer have I, Incense owns a Deity nigh,
Pray’r and praising all men raising, Worship Him, God most high (Chorus)*

*Myrrh is mine, its bitter perfume Breathes a life of gathering gloom,
Sorr’wing, sighing, bleeding, dying, Sealed in the stone-cold tomb, (Chorus)*

*Glorious now behold Him arise, King and God and sacrifice,
Alleluia, Alleluia, Earth to the heav'ns replies, (Chorus)*

Reader 3: By the time the Wise Men came, Jesus had already been presented in the temple when he was eight days old. At this time he was given the name “Joshua.” This was a common name among the Jews. The modified Greek equivalent for the name of Joshua is “Jesus.”

Reader 1: The new star led the Wise Men to the place where Jesus was, but it did not turn out to be a stable. Joseph and Mary had long since found better accommodations. Matthew says the Wise Men went into “the house” and there they knelt before the child and worshipped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh.

Reader 2: Here, then, we conclude the real story of Christmas. All else that is added is man’s homemade invention—the pleasant, lighted tree comes down to us from the days of heathen Rome, the holly wreaths and mistletoe from the ancient, mystic Druids, the exciting visit of St. Nicholas from fourth century Christian tradition and the happy, jolly Santa Claus from pure modern imagination.

Reader 3: But with it all, the most important thing still survives—the spirit of peace on earth, good will toward men. Never at any other season does peace come closer to a universal reality than at Christmas time. More friends are remembered and more enemies forgiven than at any other time of the year. It is but a shadow of things to come.

Reader 1: Not far from us and surrounded by his legions of heavenly hosts, this same Jesus works today toward the time when he will come back to the earth. It will be a glorious day, perhaps much nearer than we think, and when it arrives, men will call it the Millennium—a Christmas season of peace on earth that will last a thousand years.

Audience with Soloists: “Joy To The World.” Page 201 by Nahum Tate (all instruments)

*Quartette: Joy to the World, the Lord is come; let earth receive her King!
Let ev’ry heart prepare him room, And saints and angels sing,
And Saints and angels sing, And Saints, and Saints and Angels sing.*

*Soloists at all mikes – Audience join as they know the words. (add trumpet)
Rejoice! Rejoice! When Jesus reigns, And Saints their songs employ,
While fields and floods, rocks, hills, and plains, Repeat the sounding joy,
repeat the sounding joy, repeat, repeat, the sounding joy*

*No more will sin and sorrow grow, Nor thorns infest the ground;
He’ll come and make the blessings flow Far as the curse was found,
Far as the curse was found, Far as, far as, the curse was found.*

*Rejoice! Rejoice in the Most High, While Israel spreads abroad,
Like stars that glitter in the sky, And ever worship God,
And ever worship God, and ever, and ever worship God.*



Crippen Family - Christmas Song



Evan Mickelsen - part of quartette



Primary Girls (Holman, Stephens, Spencer)



Randy Jones part of quartette



Marielen Christensen Reader



Kent Carter - One of Three Kings
Robbyn Thompson - soloist



Lele Neria - One of Three Kings



Ilene Dykstra - violinist



Michael Brockbank - Reader
Back: Dixie Linn as Elisabeth, Sydnie Eppley as Mary, Stuart Spencer as Joseph, Bill Linn as Zacharius, Sherelda Crippen

Elk Ridge,
Utah
December
2009



Ken Baguley, Onna Oliver (soloist),
Chris Crippen (trumpet)



Three Kings
Lele Neria, AJ Christensen, Kent Carter



Terry Gunn as Gabriel, Dixie Linn
as Elisabeth, Sydnie Eppley as Mary



Stuart Spencer
as Joseph



Robbyn Scribner -
Soprano Soloist



Linda
Goodwin -
Angel Cookie
Lady



Tara Chappell



Onna Oliver, Chris
Crippen, Neil
Dykstra, Lele Neria,
Megan Mayfield,
Evan Mickelsen,
Dennis Wintch
(Reader)

**Elk Ridge,
Utah
December
2009**



Primary Girls

