

EPISODE 43

Dr. Alexander L. Baugh



D&C 121-123

“O God, Where Art Thou?”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Sunday.

Podcast Episode Descriptions:

Part 1:

Joseph's months in Liberty Jail were some of the most difficult yet provided the most sublime, oft-quoted, and transcendent sections of the Doctrine and Covenants. Dr. Alexander Baugh returns to share the background to these sections and the historical context to Joseph's incarceration, the Battle of Crooked River, and Haun's Mill in Part 1 of this special three-part episode.

Part 2:

In Part II, Dr. Alex Baugh returns to discuss how the events at Haun's Mill influence the incarceration at Liberty Jail, the conditions at Liberty Jail, and the difference between enduring and enduring well. Dr. Baugh relates how good and loyal friends are a blessing in times of trial and difficulty.

Part 3:

In Part 3, Dr. Baugh shares the beauty and power contained in the revelations from Liberty Jail. The crucible of difficulty purifies Joseph and enables him to become a more powerful, charitable, and Christlike man. Liberty Jail transformed Joseph, and the revelations have the power to transform the Saints as well.

Timecodes:

Part 1

- 00:01 Welcome to Part I of Episode 43
- 01:18 Introduction of Dr. Alexander Baugh
- 02:50 Background to Joseph Smith's incarceration in Liberty Jail
- 04:47 Doctrine and Covenants, Section 121 and Section 122 quoted in almost every General Conference
- 05:58 Clay County, Missouri residents want the Saints to leave and Alexander Doniphan helps establish Ray County, Missouri for relocation
- 10:08 Kirtland Apostasy follows the Saints to Far West, Missouri
- 12:40 Far West Temple Site is dedicated and Sidney Rigdon delivers inflammatory speech
- 15:31 The Mormon Missouri War breaks out
- 19:21 Saints are starved out of Dewitt, Missouri
- 21:01 Section 134 regarding laws and redress of grievances
- 24:56 The Battle of Crooked River
- 27:01 Extermination Order by Governor Boggs of Missouri
- 28:06 The Haun's Mill Massacre
- 29:06 Extermination Order was a removal order and Governor Boggs acts based on rumor
- 33:48 Review of Haun's Mill Massacre
- 36:22 Amanda Barnes Smith is a heroine of Haun's Mill
- 37:36 Hinkle and Lucas have parts in the arrest and court martial of Joseph Smith
- 40:23 Seven men are incarcerated at Liberty Jail and Alexander Doniphan saves them from being shot
- 42:30 The prisoners return to Far West to get coats, etc. for their period of incarceration
- 45:59 Oliver Cowdery reports Joseph revealed all the prisoners would be delivered
- 46:32 Haun's Mill lacks a memorial, at this time.
- 49:31 Parley P. Pratt considered escape
- 51:05 Preliminary Hearing and two groups of men are jailed and one group escapes
- 58:57 End of Part I

Part 2:

- 00:00 Welcome to Part II
- 00:41 There are 12 existing letters Joseph wrote to Emma from Liberty Jail
- 02:38 Liberty Jail conditions and dimensions discussed
- 08:23 The crowded and cold conditions are detailed but the prisoners aren't forced to be in the dungeon continuously.
- 13:07 Joseph's letters to Emma show he is a good man who loves his family and remained optimistic. There are two letters combined to create Sections 121-2
- 17:54 Joseph realizes he will be in Liberty Jail much longer than he first anticipated and writes powerful revelations and supplications to the Lord and His replies
- 21:22 The people of Quincy, Illinois save many Saints who become refugees
- 23:54 Joseph prays for relief for the Saints
- 26:46 These sections don't ask for retribution
- 28:22 Section 121:7 begins the Lord's answer to the questions in Section 121:1-6
- 29:46 The difference between enduring and enduring well
- 32:22 The Lord reminds Joseph he has loyal friends
- 36:54 Marion G. Romney story about supporting the prophet and the Lord not allowing His mouthpiece to lead people astray
- 37:30 Jackson County, MO, is one of the most damaged counties in the Civil War
- 39:38 What happens to the descendants of those that leave the Church?
- 43:34 This section tells of the glorious future of the Church
- 48:38 The Lord hates hypocrisy and many are called but few answer
- 50:58 The Lord's lesson in leadership is Section 121
- 53:32 Brigham took Joseph's chastisement
- 57:22 End of Part II

Part 3:

- 00:00 Welcome to Part III
- 00:15 What "reproving with clarity" means
- 03:12 Joseph at the end of his time in Liberty Jail isn't vindictive
- 05:57 Joseph is a changed man coming out of Liberty Jail--he leave fearless
- 12:24 When we teach and mention Joseph Smith, people will know there are prophets on the earth
- 16:03 The majority of the Church will follow Joseph after Liberty Jail
- 19:41 Joseph Smith III remembers his father being taken to jail
- 23:30 Jesus suffered the trials mentioned in Section 122

- 28:36 Our days are all numbered by God
- 32:54 Portions of the letter Orson Pratt wrote that weren't added in the Doctrine and Covenants
- 35:35 The Lord encourages Joseph
- 38:03 The Saints swear many affidavits regarding injustices in Missouri and Joseph and others appeal to government officials, including President Van Buren
- 45:35 The early Saints, like Amanda Barnes Smith deserve our respect for their suffering for the Gospel's sake
- 47:39 Doctrine and Covenants 123 contains missionary calls because many don't know where to find the gospel of Jesus Christ
- 52:19 B.H. Roberts refers to Liberty Jail as a temple prison
- 56:13 A temple exists mere miles from Liberty Jail. It is now a place where the Church is flourishing
- 1:00:15 End of Part III

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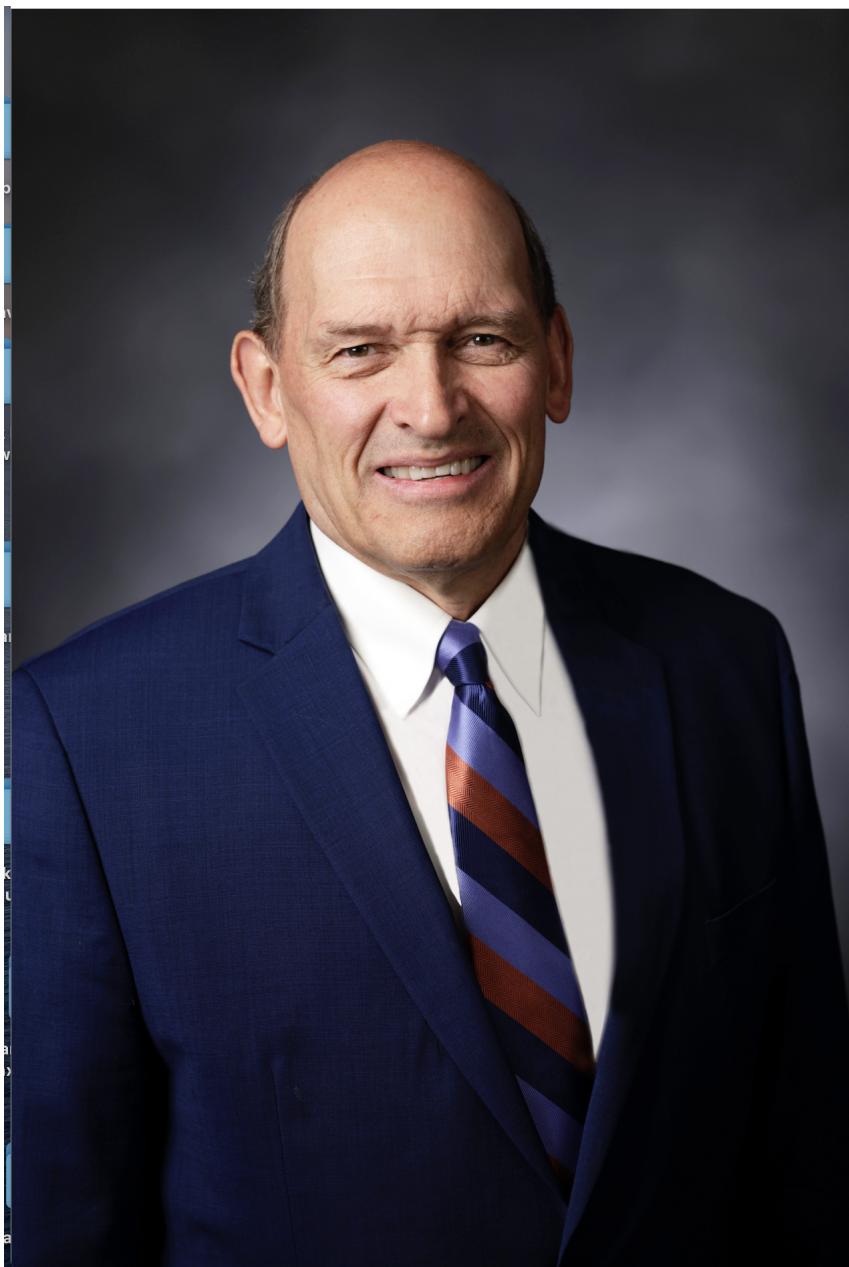
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Biographical Information:



Alexander L. Baugh is a professor and chair of the Department of Church History and Doctrine at Brigham Young University, where he has been a full-time faculty member since 1995. He received his BS from Utah State University and his MA and PhD degrees from Brigham Young University. He specializes in researching and writing about the Missouri period of early Church history (1831–39). He is

the author, editor, or coeditor of ten books, including three volumes of the Document series of *The Joseph Smith Papers* (Documents, volumes 4, 5, and 6). In addition, he has published more than eighty historical journal articles, essays, and book chapters. He is a member of the Mormon History Association and the John Whitmer Historical Association, having served as president of the latter organization in 2006–7. He is also the past editor of *Mormon Historical Studies* and past codirector of research for the BYU Religious Studies Center. He is married to the former Susan Johnson, and they are the parents of five children. He and his wife reside in Highland, Utah.

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EPISODE 43 • PART I



Dr. Alexander L. Baugh

D&C 121-123



- Hank Smith: 00:01 Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their *Come, Follow Me* Study. I'm Hank Smith.
- John Bytheway: 00:09 And I'm John Bytheway.
- Hank Smith: 00:11 We love to learn.
- John Bytheway: 00:11 We love to laugh.
- Hank Smith: 00:13 We want to learn and laugh with you.
- John Bytheway: 00:15 As together, we followHIM.
- Hank Smith: 00:19 Hello, my friends. Welcome to another episode of Follow Him. My name is Hank Smith and I am here with my wonderful, affable co-host, John Bytheway. Hello, John Bytheway.
- John Bytheway: 00:31 Hi. Thank you for calling me affable and someday I hope to know what that means.
- Hank Smith: 00:35 You are affable. It means approachable, courteous, gentle, good-humored. Okay. Not that I have a thesaurus in front of me. John, we are another on really important sections, a lesson, a couple of sections in the Doctrine and Covenants. And so we needed a very important guest for a very important lesson. Who's with us today?
- John Bytheway: 01:00 Yes. Thanks, Hank. I have looked forward to these three sections from Liberty Jail for a long time, and so glad to have Brother Baugh with us again. And if you've listened to us before, you've heard us introduce Brother Baugh. But I'll do it again here to remind you.
- John Bytheway: 01:18 I've always just heard people say, in our circles, Hank, that this guy is the Church's expert on Missouri. Yeah. So Alexander L. Baugh is a professor and chair of the Department of Church

History and Doctrine at Brigham Young University, where he has been a full-time faculty member since 1995.

- John Bytheway: 01:38 He received his bachelor's degree from Utah State, his master's and PhD from BYU. He specializes in researching and writing about the Missouri period of early Church History, 1831 through 1839. He's the author, editor, or co-editor of 10 books including three volumes of the document series of the Joseph Smith Papers.
- John Bytheway: 02:02 Documents volumes 4, 5, and 6. In addition, he has published more than 80 historical journal articles. Sorry, 80 just made me laugh. It's just a funny number. No, that's a lot.
- Hank Smith: 02:12 Yeah. That is a lot.
- John Bytheway: 02:14 It's also the past editor of the Mormon Historical Studies, past co-director of Research for the BYU Religious Study Center. He's married to the former Susan Johnson. They're the parents of five children and they live in Highland, Utah. And we're so glad to have you back. And I've got my red pencil ready to mark and learn these sections even better.
- Dr. Alex Baugh: 02:35 Thank you so much, Hank and John for the second invitation. I mean, this is very, very, very kind of you to include me again. I'm honored to be here.
- Hank Smith: 02:49 Alex-
- John Bytheway: 02:49 We're just glad to have you back.
- Hank Smith: 02:50 ... Yeah. We just can't say enough. Alex, you're not only just an incredible historian, you're a great friend. I've been looking forward to this interview. Let's jump right in, Alex. I know you know way more than you can tell us, but if someone were to ask you, leading up to Section 121, how does Joseph Smith find himself in Liberty Jail? How does he get there? How far back do we need to go to give everybody a background to this section?
- Dr. Alex Baugh: 03:29 Well, you're spot on. I think most people are, if you asked them to just summarize the life of Joseph Smith in their own words in two minutes or less, they would give some just generalities, and then they'd say, "Oh yeah, he was incarcerated in Liberty Jail." They don't know much more, and it was a tough time. And that he eventually got out and went to Quincy and then Nauvoo.

- Dr. Alex Baugh: 03:56 And yeah, there's a lot of backstory, I guess you might say. But it's a very, very, such a significant episode in Joseph Smith's life. This is a life-changing, life redirecting of Joseph Smith's life, and mission, and emphasis. He was a changed man.
- Dr. Alex Baugh: 04:20 And I think we can, we'll definitely highlight that in more detail. But I am so grateful that Orson Pratt in the 1870s, as he's preparing a new addition of the Doctrine and Covenants would go through some of the original documents that were housed in the old historian's office and look at these letters.
- Dr. Alex Baugh: 04:47 Now, again, we just have the Liberty Jail material is Section 121, 122, and 123. And had he not put that in there, there would have been even less understanding of the situation he was in. But you think about it. And I think you'd both agree in almost every single General Conference, these sections, at least 121 and 122 are mentioned almost every [General] Conference.
- Dr. Alex Baugh: 05:19 It just happens over and over again, because there's so much meaning behind what Joseph Smith's experiencing here and what the Lord is trying to help him understand. So these are powerful revelations that, they're all powerful revelations, don't get me wrong. But so often cited and we just need to understand them more because they're so engaging and sobering.
- Hank Smith: 05:51 What's taught, I would say is hundreds, 100, 200 years before its time.
- Dr. Alex Baugh: 05:58 We're in Jackson County from 1831 to 1833. Things break down there. We move on. We go to Clay County and things were relatively well. They were okay. Clay County citizens were very tolerant and understanding quite on the, as a whole. And from late 1833 to summer of 1836, things were going pretty well. But the Clay County citizens never intended for us to be... They were wanted to help, but there was going to be a time when they moved on.
- Hank Smith: 06:34 What did Benjamin Franklin say? Fish and guests-
- John Bytheway: 06:38 Fish and guests, yeah.
- Hank Smith: 06:39 ... stink after three days. And man, we've been here three years.
- Dr. Alex Baugh: 06:42 Yeah.

- John Bytheway: 06:43 So it's like a lot of parents when their kids move in a little. "So what are your plans?"
- Dr. Alex Baugh: 06:48 "When are you getting out of here?"
- John Bytheway: 06:49 "So what exactly were you thinking?"
- Dr. Alex Baugh: 06:53 So by 1836, we're beginning to look elsewhere and we had some help. Our attorney and good friend Alexander Doniphan was now a member of the state legislature. And we had done some exploratory work and seen some areas in Northern Missouri that looked promising. And sure enough, he's a... We began to move into a unincorporated Ray County. So it's attached, but it's not actually fully Ray County.
- Dr. Alex Baugh: 07:29 And this is when Doniphan says, "Let's make a county for the Latter-day Saints." And he does. And guess who signs it? Boggs, the governor creates this county for us. And we begin moving in, in summer of 1836. And quite frankly, things go well. We figure we've solved the problem. We have our own county.
- Dr. Alex Baugh: 07:53 But things break down beginning in 1838. And one of the key things that really started to alarm people was in March of 1838, Joseph Smith arrives in Far West.
- Dr. Alex Baugh: 08:10 He left Kirtland in January, but he arrives two months later. And Sidney Rigdon is there with him and Hyrum Smith's on his way. So here comes the First Presidency of the Church. And for seven, eight years, the Missourians are going, "Well, their headquarters are in Kirtland, but the leadership's there. We have a body of them here."
- Dr. Alex Baugh: 08:36 But that signaled some red flags, I think, to the Missourians. Here comes Joseph Smith. Here's the First Presidency. They're here. And Far West is designated as the central gathering spot. So I can understand a little bit of the Missourians' concerns. Now, not everyone of course, but that I think is very significant.
- Dr. Alex Baugh: 09:02 I think the other sad thing is that the apostasy in Kirtland transplants into Missouri. And no sooner does Joseph Smith get there, then we have to deal with some of the key leaders of the Church who are, let's just put it this way, a little bit shaky.
- Hank Smith: 09:22 So Alex, how is Joseph Smith showing up in Missouri? How was he handling all this?

- Dr. Alex Baugh: 09:30 Well, he passes it off a little bit to the Missouri High Council. And again, it's just a rather convoluted situation. But they have to deal with some of the problems. And unfortunately, some of the leaders, main leaders of the Church get caught up in this. So besides John Whitmer and W.W. Phelps, again, as we mentioned, we lose Oliver. We lose David Whitmer. We lose Lyman Johnson, an apostle.
- Dr. Alex Baugh: 10:02 We lose William E. McClellan, an apostle. Frederick G. Williams is having problems. So here's this high-powered leadership that is just, they're just struggling. And the Church is trying to deal with this internal dissension. It's a sad episode, but I think we just move on and this will play out. As you can see in Section 121 when Joseph is reflecting upon the loss of these wonderful men who have become disaffected from the Church.
- Dr. Alex Baugh: 10:42 So, that's another thing. The other problem, of course, is they continued to create problems, and began to initiate vexatious lawsuits and threatened them. And so, unfortunately, we have an episode in which the dissenters are dealt with in a harsh way. And that is that Sidney Rigdon in June, it gives this Salt Sermon. And basically what he does in that sermon is try to tell everyone who is creating the problem, all the ones who are creating problems, "If you're creating problems, it's time to leave. And if you don't leave, we'll help you."
- Dr. Alex Baugh: 11:28 And within a matter of a few days, most of these dissenters left Far West out of... Back in those days, you could warn people out of town. I mean, that was a common thing. And I won't go into that in too much detail. But they left. Well, where do they go?
- Dr. Alex Baugh: 11:46 Well, they go to Liberty and also Richmond in, there's Clay County and also Ray County. And people see these Latter-day Saint leaders and go, "Why are you no longer with them?" Well, we've no longer began or we're no longer going to be affiliated with them. And so they see, well, these Missourians would say, "Well, boy, Joseph Smith and Sidney Rigdon, and the Latter-day Saint leadership must be bad, corrupt men." They're not at all. But the point is they were expelled. They're now out of the Latter-day Saint community and people are going, "Well, what's going on in Far West?"
- Hank Smith: 12:29 It doesn't look good to have apostles disaffecting. Right? It's not a good PR move and people, I got to imagine, yeah, the Missourians are going, "This looks unstable."
- Dr. Alex Baugh: 12:40 Yeah, exactly, exactly. Now to complicate things, we have a dedication of the cornerstones of the Far West Temple on July

4th, wonderful day. Independence Day, we're celebrating this. And the Latter-day Saints are just excited to be able to dedicate this temple site. And during the course of that wonderful celebration, Sidney Rigdon speaks again, and he gives a wonderful patriotic sermon. But then the very last part of that, he basically becomes a little bit vitriolic and says, "Now, we're here. We don't intend to cause any problems. But if things come to push and shove, we'll shove back." And he said, in fact he used the word, "It'll be a war of extermination."

- Dr. Alex Baugh: 13:40 Well, this speech got a lot of Missourians a little bit agitated. Now, again, Latter-day Saints had no intentions of hurting anyone. But they saw that as a call to the Latter-day Saints are going to come and insight war and conflict. That wasn't the intent at all. But it was circulated that, that talk got actually got printed.
- Dr. Alex Baugh: 14:10 So not surprising. A month later in early August, we have elections. Well, where have we now settled? And this is another important factor is that by 1838, we've expanded beyond Caldwell County.
- Hank Smith: 14:29 Now, Caldwell, we're just mentioning this for the first time, but Caldwell is the county that was created for the Latter-day Saints. Right?
- Dr. Alex Baugh: 14:36 Exactly. Yeah. But in early May, mid-May, Joseph Smith had gone up to the area which we call Adam-ondi-Ahman to visit Lyman Wight and to do some explorations. And that's where Joseph Smith learns that this area was Adam-ondi-Ahman. And during June of 1838, a lot of Latter-day Saints began moving up into that region.
- Dr. Alex Baugh: 15:00 So we've expanded outside where we weren't supposed to be in terms of some people's minds in their view. Now it's a free country. You can settle anywhere you want. But we had also settled in a little area in Carroll County, a little community called Dewitt. And there were some other isolated settlements outside Caldwell County. But I think some Missourians said, "Now, hold it, we created this county for you. Why are you going outside that boundary?"
- Dr. Alex Baugh: 15:31 In a very real way, they created a Mormon reservation. Confine yourselves to Caldwell. We'll be fine. But we've expanded out too far. So that caused, I'm sure, some red flags. So what happens then? And it all begins, historians give that, as far as a timeline of the, where they call it the Mormon Missouri War with the outbreak of hostilities at the city, little community of

Gallatin, which is the county seat in Davies County to the north on August 6th, in which Latter-day Saint men come there to vote. It's Election Day. It's the state elections.

- Dr. Alex Baugh: 16:22 And sure enough, a good old brawl breaks out and no one's killed. But there's some pretty sore skulls and some bruises, and cracked heads. And unfortunately, the word is out that a couple of people were killed and Joseph Smith has to go up there and try to settle the... He basically goes up there a couple of days later with several, a couple hundred men and goes to Adam Black. He's the Justice of the Peace up there and says, "Now, you have to maintain the peace. You've got to do this. That's your responsibility."
- Dr. Alex Baugh: 17:01 Well, Adam Black took that as a threat, and he actually issues a charge against Joseph Smith. So, this is, you can see things starting to break down. And so the election day brawl, they call it the Election Day Battle, but it was a knock-down brawl begins that conflict, if you will. It's the inaugural event.
- Dr. Alex Baugh: 17:29 And then unfortunately for the next several weeks, there's a lot of hostilities perpetrated against the Latter-day Saints in Davies county. And it's gets so bad that a regional militia is called to go up there and settle the differences. And it was led by none other than David Rice Atchison. And Atchison is the Regional Militia Commander of the Missouri militia up there. The troops in that area, his sub commander is Alexander Doniphan.
- Hank Smith: 18:06 They're both friends. Right? [Of] the Latter-day Saints.
- Dr. Alex Baugh: 18:07 Both friends. They are. They are men of justice. And they basically told the Davies County citizens who's doing these terrible things to the Latter-day Saints, "Leave them alone. They have a right to be here. Now, just settle those differences." They do. And they retreat and we think things are going to be okay.
- Dr. Alex Baugh: 18:32 Well, these Daviess County citizens who are very antagonistic to the Latter-day Saints say, "Well, okay, if we can't incite anyone here to, we can't do anything right now," they pick another spot and they go down to Carroll County. Well, this is a county still there today. It's just east of Ray County.
- Dr. Alex Baugh: 18:54 And that's where the Latter-day Saints had established a small community called Dewitt. And there was about 400 Latter Day Saints there. And these men in Daviess County incited the

people in Carroll county, "Let's go after the Latter-day Saints here and get them out of your county."

- Dr. Alex Baugh: 19:12 And they literally, from October 1 to October 10, 10 days, surrounded that community and literally starved us out. There was no one killed. There were some shots fired, but finally the Latter-day Saints have to agree to leave and they do. And most of them made their way to Far West. One woman dies on the way to Far West, but there was a side fatality.
- Dr. Alex Baugh: 19:41 But Joseph Smith writes governor Boggs and says, "You've got to do something." And Boggs basically sends the message, "No. It's between the Mormons and the mob. I can't call out troops every time we have problems."
- Dr. Alex Baugh: 19:59 And this is when the Church leadership decides, "Well, we have to do something." Now, I don't know if, you've all known what a mad dog can do. If you put a dog in the corner and treat him badly, eventually he's going to defend himself.
- Hank Smith: 20:19 I've heard you say this before, Alex, this has been we're up to seven years now of incredible restraint.
- Dr. Alex Baugh: 20:27 Totally.
- Hank Smith: 20:28 From the Latter-day Saints.
- Dr. Alex Baugh: 20:29 I think our ability, we really have to commend them for trying so hard to maintain peace and order. They're trying to be law-abiding citizens. But now the problem is we're just not getting any help. Now we got some from Atchison and Doniphan up in Daviess County. But there comes a point of self-defense. Maybe in fact, let me go to Doctrine and Covenants. If you don't mind, just for a minute.
- Dr. Alex Baugh: 21:01 Section 134. Now that's the marvelous section on laws pertaining to government in general. It's a wonderful, wonderful synopsis of the role of government, and religion, and so on. But look at what verse 11, 134 verse 11. "We believe that man should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as we'll protect the same."
- Dr. Alex Baugh: 21:37 All they're saying is if people come against you personally, you have a right to go to the courts to try to rectify and solve that, the dispute or engagement. But look at this. "But we believe

that all men are justified in defending themselves, their friends, and property, and the government from unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws and relief afforded."

- Dr. Alex Baugh: 22:08 If the government's not going to step in and help us, we've got to do something. I feel like the Latter Day Saints did everything they could to try to maintain order and peace. But finally, we've got to do something. We have to protect ourselves. And so what happens? Well, we go into Daviess county. This is in the first weeks of October, actually mid-October. And our men up there decided to go after the men who are perpetrating these offenses.
- Dr. Alex Baugh: 22:43 And I guess I'm not proud of it, but what would you do? And they went to Gallatin. They went to Millport, and they went to the Grindstone Fork settlements, where these perpetrators were centered. And yeah, they burned Jacob Stolling's store. Now, unfortunately, that also included a post office. And again, that's-
- Hank Smith: 23:12 That's a federal building.
- Dr. Alex Baugh: 23:15 ... a federal offense, yeah. So sure enough, they sent a message, "Please, leave us alone. We have a right. We have rights."
- Hank Smith: 23:24 Who's [crosstalk 00:23:25] that it's offensive? Is this Lyman Wight?
- Dr. Alex Baugh: 23:28 Okay. We got Lyman Wight who's a war of 1812 veteran. We've got one. We've got the toughest guy we've got in the church, David Patton, Captain Fear not, labeled as this. He was courageous to a fault. And then we have Seymour Brunson and they're the men who go after these men in Daviess county. Now, if they didn't get the message, well, it caused problems, additional problems.
- Dr. Alex Baugh: 24:02 As soon as you do something someone else, the hostilities will escalate. There's retribution and so on and so forth. And that's exactly what happened. Now, Joseph Smith was up there, but he was at Adam-ondi-Ahman and he wasn't involved in any of that. But they come back and sure enough, things are really starting to break down. I should say Mormon. I use Mormon and I hope [crosstalk 00:24:28] or-
- Hank Smith: 24:29 That's what they call this, then I think we'll be okay.

- Dr. Alex Baugh: 24:33 ... But a lot of these people, in fact, it got so bad that many, if not, almost all of the non Latter Day Saints decided to leave Daviess county. And they went over to Livingston county, fearing the Latter Day Saints, or they're coming. So what happens?
- Dr. Alex Baugh: 24:56 A man by the name of Samuel Bogart down in Ray county says, "Well, we don't want any of this happening in our county." And so he begins to patrol the line between Ray county on the south and Caldwell county on the north. And I really believe he's trying to bait the Latter Day Saints because he takes three prisoners and then immediately word sent that they're going to kill them. He takes three Latter Day Saint men and with his force, he takes them and he camps on Crooked river. Well, when we hear about that, what happens? Well, we get a small group-
- Hank Smith: 25:35 We're going to go get our people.
- Dr. Alex Baugh: 25:37 ... Yeah. We got to save these guys. They're going to die.
- John Bytheway: 25:40 Where they trumped up charges, or did he just grabs three random guys?
- Dr. Alex Baugh: 25:43 Yeah. Addison Green Sealy another, yeah. They were just on the borders there, the county. So they pick up these three men. And I really think he was baiting the Latter Day Saints because-
- Hank Smith: 25:54 He wants the Latter Day Saints. "Come after us." Right? Give us a reason.
- John Bytheway: 25:59 Did those guys do anything wrong or was it-
- Dr. Alex Baugh: 26:00 No, no, no.
- John Bytheway: 26:02 ... it was just a strategy on his part?
- Hank Smith: 26:04 They were just in the wrong place.
- Dr. Alex Baugh: 26:05 Yeah. And where does he camp? Just below the county line. And what does he do? He waits. And word is sent that they're going to kill these guys by morning. And so who comes in to rescue? Well, David Patton. He gets about 60 men and says, "Let's go rescue these people." We find a young man who knows where they're at, his name's Patterson O'Banion. They come down in the middle of the night.

- Dr. Alex Baugh: 26:32 And in the early morning hours, they find them camped on Crooked river. Now, the problem is we have our own militia, but we can only confine ourselves to Caldwell county. So he's legitimate, if you would say that as state troops and here's the Latter Day Saint militia, the Caldwell militia, coming after him outside their jurisdiction. And sure enough, a battle ensues and three Latter Day Saint men are killed, including Patton.
- Dr. Alex Baugh: 27:01 One Missouri and was killed, Moses Roland. But what happens is a man by the name of, I think it was Wiley Williams, is immediately dispatched to Jefferson City where the capital is to, and he tells governor Boggs that the Mormons who completely annihilated this militia company by Bogart. And so he gets a false report. And what does he issue? Extermination order on the 27th.
- Dr. Alex Baugh: 27:33 Now, that battle of Crooked River took place on the 25th. And two days later, he's getting the message. And he says, "We've received news of an entirely terrible report. The Mormons must be treated as enemies and exterminated," or in other words, driven from the state. So, now we have the entire regional militia actually malicious from all over the middle part of the Missouri now starting to formulate and come against the Latter Day Saints.
- Dr. Alex Baugh: 28:06 So, unfortunately at this time on the 30th, a local militia unit from Livingston county, where most of the Davies county citizens had fled. When they came there they go, "What are you doing leaving your homes and coming here?" And they said, "Well, the Latter Day Saints have they expelled us." And they said, "Well, you know what? We can do better than that. There's a little community on the fringes of Caldwell county at Hahn's mill. And why don't we, instead of just driving them out, why don't we just go kill them and send a stronger message?"
- Dr. Alex Baugh: 28:46 So that perpetrates the Haun's Mill Massacre on October 30th. And unfortunately, again, they were in the wrong place. Latter Day Saints were in the wrong place at the wrong time. None of these people had done anything to the Missourians up there in Davies county, none of them.
- Dr. Alex Baugh: 29:05 And I've researched as many as I can to find how many where these marauders were coming from. And they were from Davies county and also Livingston county. So they're coming now to as a revenge factor. Well, we had to leave our county. Now, we'll just enact this against you.

- Dr. Alex Baugh: 29:26 So it was totally illegal. There's incredible evidence to know that there was no extermination order received. They didn't know that, but that's not what Boggs was even implying. He wasn't saying, "Let's go in and kill people." And later he will say, and I should say, I've mentioned this on numerous occasions, but Boggs' intention was a removal order, not an extermination order. Exterminate in an 1828 Webster's dictionary is to remove from within one's borders. That's the first definition.
- Hank Smith: 30:00 So it's not legal to go and kill Latter Day Saints. This is not legal. That's not what he intended.
- Dr. Alex Baugh: 30:07 Nope.
- John Bytheway: 30:07 Yeah. And I've heard you say that before, and that's important, I think and you said it just now, "Or removed from the state." And I think that today when we call an exterminator, we're not saying, "Would you take these cockroaches with you back to your place?" Yeah. An exterminator is to kill them all. So this is a good clarification.
- Dr. Alex Baugh: 30:28 Yeah. And I think there's been this misconception in the church that he's a cold-blooded, thirsty killer. Well, he was a Christian. He had 10 children. But he was acting politically. And he's just trying to wash his hands of all this. And he's just saying, "Well, we just got to get rid of them, and let's make sure they leave the state."
- Dr. Alex Baugh: 30:50 And that comes into the Liberty Jail experience. And I'll try to tie that in. But simply put, he's basically trying to tell his people now, "We're going to send the militia and they will enact a surrender. And we're going to make sure the Mormons leave the state. Now, if they don't, they'll be greater repercussions."
- Dr. Alex Baugh: 31:16 But that's his original intent. Now, there was some confusion with some of the generals. What does that really mean? But I think it was clear that that was, we negotiate a piece and then we'll have to do something to try to make arrangements so that they will leave the state.
- Hank Smith: 31:33 It seems like our governor, governor Boggs here is just acting off hearsay. Right? He's acting off of rumor.
- Dr. Alex Baugh: 31:43 No question. In fact, David Rice Atchison, who's the regional militia commander, and again, sympathetic Latter Day Saints, writes him and says, "You've got to come out here. You've got to see firsthand what's going on." They're very much aware that

the Latter Day Saints are getting picked on and the governor could have done a lot to try to restore order, but he refuses. He just doesn't come to the scene of action and that's his responsibility, but he doesn't do it.

- John Bytheway: 32:15 How far away was he? Where was the governor?
- Dr. Alex Baugh: 32:18 Jefferson City is what? 150 miles maybe. And the other sad part about this is when he decides to actually call regional militia or state militia if you want, they come from a number of areas, what does he do? He relieves David Rice Atchison of his command. And he puts a guy in place named John B. Clark from central, Missouri, who has no clue what's really going on over there.
- Dr. Alex Baugh: 32:47 And he's not at the scene of action. David Rice Atchison has to get on his horse and go down, back down to Liberty. Now his troops are there, but he's no longer the regional militia commander. And guess who takes charge? There's no regional commander. So the commander from Jackson county and also Lafayette county are two counties south of the Missouri river. None other than Samuel D. Lucas from Jackson county, who is a, does not like the Mormons.
- Hank Smith: 33:20 Yeah. He hates them.
- Dr. Alex Baugh: 33:22 Yeah. So he's out there.
- Hank Smith: 33:24 Now he's in charge.
- Dr. Alex Baugh: 33:25 He's in charge until John B. Clark gets there. Now, John B. Clark, like you say, he's from Howard county. That's just center part of the state. He's got to get there. And by the time he gets there, the Latter Day Saints have surrendered and Samuel Lucas has got Joseph Smith down in Independence. He's not even on the scene to conduct this surrender.
- Hank Smith: 33:48 Let's talk more just for a second about Haun's Mill. I know that Latter Day Saints are interested in this. So these people, they weren't part, and I want to be clear, we hadn't killed anyone. We were defending ourselves. And the act of revenge was find the closest group of Latter Day Saints and murder them. And these people are, some of them you've told me before, Alex, there's some of these people are just stopping there on the way to get to far west because they're coming from Ohio.

- Dr. Alex Baugh: 34:22 Yeah, this is the last, one of the last groups to come. Now, notice what time of year it is. We're October. The harvest season is done, or they're just trying to get there before bad weather. And a group of, one of the last groups headed up by the [inaudible 00:34:41] is 70 is the brother of Brigham Young is Joseph Young. And he's with a few saints there.
- Dr. Alex Baugh: 34:51 And this is the incident, of course, with Amanda Barnes Smith. She's in this Kirtland, poor camp coming at the very end and just happens to be laid over 16 miles away from far west. They have one more day to get there, and they're just in the wrong place at the wrong time. And so these are Latter Day Saints who are living in the area and the community, and they've done nothing in terms of the Daviess county situation.
- Dr. Alex Baugh: 35:19 They weren't involved in that. And then a number of them are also just coming into the county as they are making their way to far west to winter there during the last leg of the journey. So it's so traumatic. It's just unbelievably bizarre circumstances, a totally innocent group. They come on the afternoon of the 30th and there's about 200 to 250 of them.
- Dr. Alex Baugh: 35:51 Again, every single one of them is either from Livingston county or Davies county to the north, every one of them. And they're acting under the guise of militia, but they've received no orders to do this. And they just go at us and there's 17 men and boys killed. And another 15 wounded. It's the worst tragedy in our history associated with the persecution. We could take a whole session on that.
- Dr. Alex Baugh: 36:22 We have one woman who's went injured, Mary Stedwell, fortunately, just her hand. But a couple of boys, it's just brutal. It's a sad, sad event. And I have to tell you, Amanda Barnes Smith is my hero, heroine. She is an amazing woman. Her story is just one of complete faith and devotion to the cause. Won't go into it, but she comes to Utah. She is a Stalwart Relief Society sister in Salt Lake. She goes up to Richmond to visit her daughter, passes away. And she's buried in the Richmond cemetery.
- Dr. Alex Baugh: 37:04 And every single Memorial day, I go up to Richmond because my wife's family is from there. And I put a rose on Amanda Barnes Smith grave. Every, every Memorial day. I've done it I think for about 14 years. She is my heroine. I look forward to seeing her. And if any of her descendants are in the church, but not in the church, they need to read her history of her sacrifice.
- Dr. Alex Baugh: 37:36 It's powerful stuff. So anyway, when Joseph Smith learns of this terrible incident, he asked Colonel Hinkle, the regional

- commander of the Latter Day Saints. He has a state commissioned officership in the militia. He's legitimate militia, but he's a Latter Day Saint. He says, "Beg like a dog for peace. This has got to stop."
- Dr. Alex Baugh: 38:05 And unfortunately, and again, there's some discrepancies, but Hinkle basically says, meets with Lucas and their officer, his officers, and agrees to bring Joseph Smith and few others down. And Joseph thinks it's going to be for negotiation purposes. Now, all this is covered really, really well in volume six of the Joseph Smith Papers. I just have to say, there's lot of components here.
- Dr. Alex Baugh: 38:38 But when Joseph gets down there, Lucas immediately puts him under arrest and several others. They decide to now, of course, go after the leadership so that we can now somehow negotiate some sort of surrender. But in the meantime, Lucas is going, "Well, we can settle this rather quickly. And that is let's just go ahead and have a court martial." And they do. And on a November 1, they hold a court martial for Joseph Smith and seven prisoners.
- Hank Smith: 39:16 You have to love Joseph Smith for not escalating the violence after Han's Mill. Right? Because there would be a natural piece of me that says, look, you're killing our little boys. You're shooting these little children. We're going to come after you. But he says, "No, don't do it." Right. "I don't want to see any more bloodshed."
- Dr. Alex Baugh: 39:40 Yeah. He's trying to somehow restore some sort of element of peace. And I think he realizes the numbers. We just didn't have the numbers. Now, there was about 900 Latter Day Saint defenders in Caldwell county. There was 2,500 Missourians' camp south of far west. Now that's not good odds. And fortunately, again, I think Joseph acted correctly. And he was willing to, "Okay, let's at least negotiate a peace," but in the process he is put into, he he's taken into custody, which I think surprised him.
- Dr. Alex Baugh: 40:23 Now, what happens is they have this court martial. Now, I should mention the individuals they have now in their custody are Joseph Smith, Sidney Rigdon, Parley Pratt. He was in the Battle of Crooked River. Lyman Wight, of course, he was up there in Davies county, and George W. Robinson. Now that's Joseph Smith's secretary.
- Dr. Alex Baugh: 40:42 And then they get Amis Suleiman and Hyrum, Amis Suleiman and Hyrum. So there's our seven prisoners. And he, on the

evening of the first, he says, "Let's have a court martial." They have a court martial. Now, it was not all unanimous, but basically it was we're going to court martial him. And he ordered Joseph Smith and these other six prisoners to be shot the following morning, taken to far west and shot.

- Dr. Alex Baugh: 41:12 And that's when Doniphan steps up and says, "You cannot do this. Joseph Smith is a civilian." And Don, he's not a soldier, has nothing to do with state militia. And he says, "If you execute these men, I..." In fact, Doniphan was told to do it. He said, "I refuse to." He's telling a superior officer, "I cannot do this and will not. And if you do, I will hold you responsible before an earthly tribunal. So help me, God."
- Dr. Alex Baugh: 41:44 He's an attorney. And he's willing to take on Lucas and Lucas has to back down. There's just no question. He can't do this. And so sure enough, he said, "I'm going to [crosstalk 00:41:57] tomorrow.
- Hank Smith: 41:57 Alexander Doniphan just saved Joseph Smith's life.
- Dr. Alex Baugh: 42:00 There is no question. And I am a Doniphan fan. So is Joseph Smith, he named his son, Alexander Hale Smith, after Doniphan. Now he didn't know him long, but this man helped him and helped the church. So meanwhile, then there's a surrender. And basically what happens now is the next day Joseph Smith's taken up. This is now November 2nd. He's taken up with these six other prisoners back to Far West. And what do they do?
- Dr. Alex Baugh: 42:30 They've got a few minutes to go to their homes and get some personal effects. And they come back to the square. They're under guard and they come back to the square. They're put in a wagon. Mother Smith can't even see them. Joseph sticks his hand through the canvas or the wagon. And she doesn't know if she's going to see her son again, sons again. There's Hiram in there as well.
- Dr. Alex Baugh: 42:57 And Lucas says, "We're going to take these boys down to the Independence where he's from, and they're going to wait now for the arrival of John B. Clark, who's on his way, but he's not even there. And we're going to take these men away and then we'll see what we're supposed to do with them." So that, John and Hank, is the backstory.
- Hank Smith: 43:22 So Joseph thinks he's going to a negotiation and he gets arrested.

- Dr. Alex Baugh: 43:27 Yep. Now, again, there's some components there that are a little bit hard to all put together. But Hinkle will later say, "Hey, I was just, I thought they were just going to talk with you, too." I think there was some misdeeds by Hinkle. Now, again, that's a whole nother story. And we can maybe talk about that a little bit because he does turn state's evidence, state's witness in the hearing that's going to be held for Joseph Smith. Hinkle tries to save his neck. So he decides to give testify in this hearing. So he's duplicit. There's no question that Hinkle's just trying to save his own skin there.
- John Bytheway: 44:16 I just want to make sure I understand. Independence and Liberty are different towns. Is that right?
- Dr. Alex Baugh: 44:23 Sure. So independence is the county seat for Jackson county and Liberty is the county seat for Clay. Now, it takes them a couple of days to get there and they leave on the second. In later years when Parley P. Pratt writes his autobiography, he says on November 3rd, a very important event happened that night or the previous night. And this is what he wrote. Now, again, he's writing this, what? 17 plus years later. And I think Parley's good. I'm not sure how his, I think his facts are correct.
- Dr. Alex Baugh: 44:59 But here's what he wrote, remembered on what happened on November 3rd. Now this plays into Liberty Jail. Here's what he wrote, "As what your role is in commenced our March on the morning of the 3rd of November, Joseph Smith spoke to me and the other prisoners in a low, but cheerful and confidential tone. Said he, quote, 'Be of good cheer brethren.'
- Dr. Alex Baugh: 45:20 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."
- Dr. Alex Baugh: 45:29 Now, if that is correct, and I believe there's, I believe he's got it right. I don't know how accurate, I mean, that's a long reminiscence. But Joseph knows he's going to get out of this. That gives him hope. Now, I think he's thinking it'll be a couple of weeks.
- Dr. Alex Baugh: 45:47 Little did he know he will not be free again for 173 days. So his captivity began on November 1, October 30th. I guess we could go that date. And he'll finally get over to Quincy on April 22nd. That's 127 days. That's just a little shy of six months. Now, it'll all work out. And I think he does have hope that his time is not yet. So he's just at least got some confidence that things will happen. But I really think he thought that we'll get over this. We

- maybe a couple of weeks, whatever. But it's going to be pretty drawn out.
- John Bytheway: 46:32 The Lord's timetable is sometimes so, a small moment. Right. I wanted to ask another question that about Han's Mill. If I understand correctly, we don't have property there. There's no Memorial there. There's very little there. Is that right?
- Dr. Alex Baugh: 46:53 Well, actually John, just a couple of years ago, the church negotiated with the Community of Christ, the former... Well, they that's their name that they like to go by now. And we now own Haun's Mill, the site of Haun's Mill. So we received that property. We received the far west. What we thought and think is possibly the far west cemetery and a lot of acreage in Jackson county and also the Joseph Smith home in Kirtland.
- Dr. Alex Baugh: 47:25 So we now own that. And there's some markers there, but certainly hopeful that at some future time, we'll have some sort of, I would like to call it a Memorial. And talk about interest, if you can imagine how many people in the church today are descendants of those who either died or lived there, it's a well-visited spot. And I'm so glad the church has. It was very gracious of the Community of Christ to provide that opportunity for us to purchase that property.
- John Bytheway: 48:00 I remember on a couple of church history tours going to a town nearby and seeing a millstone in a park. I can't remember the name of the town, but that was all that we could see at the time.
- Dr. Alex Baugh: 48:14 That is Breckenridge, it's immediately north. It's actually in Davies county.
- John Bytheway: 48:19 And it has a Subway sandwich. I remember that, too.
- Dr. Alex Baugh: 48:24 And that millstone was from the Haun's Mill, and it was actually photographed in what? 1907, 1908 by George Edward Anderson. It's the famous photograph of the millstone. And the city of Breckenridge, you wouldn't want to call it a city. It's hardly even a community. It's just a very small, little town, had that moved up there in the first part of the 20th century. And we have a nice marker there for that.
- Hank Smith: 48:55 Alex, you said that Joseph Smith gets arrested on November 1st, but he's not immediately put in Liberty.

- Dr. Alex Baugh: 49:01 Right. So this is where for a whole month, he doesn't even get there for another month. So while they're down in independence, they're waiting for John B. Clark to come. And he's the one who does the final negotiations of peace, and so on, and so forth. So while they're down there, okay, so they get down there on the fourth, it's raining. It's terrible weather, obviously, November the winter season is kicking in.
- Dr. Alex Baugh: 49:31 And they are actually put in a small, vacant house and they're there for a couple of days. And while they're there, Joseph actually gets to write a letter to his wife, Emma, that's the first letter we have. It's a powerful letter. And Joseph's very optimistic and they're treating him nicely. The guards are quite courteous. Parley P. Pratt later wrote that we could even walk around the town. In fact, he talked about how he even went out to the location where the temple site was. And the thought hit him,
- Dr. Alex Baugh: 50:09 "I could just get a ride away from here. No one's guarding me right now." And then he realized that if he did that, there would be severe repercussions for the other prisoners. So he decided to come back. They then moved them over to the Nolan house or Nolan Tavern. And we've put a little marker there. I don't know if you remember that, Hank. And this is a site of Clinton's drugstore, but this is where they're put for a couple of more days.
- Dr. Alex Baugh: 50:39 And then word comes from Clark that we're going to have a hearing, but it will be not a military one, but a civil one. And that will take place in Richmond. So now they're transported to Richmond and that's on the eighth and 9th of November. And they get there on the ninth and they put them in a, these seven prisoners, in another vacant house in Richmond.
- Dr. Alex Baugh: 51:05 It's just to the north of the courthouse that's being built, a new, brand new courthouse in Richmond. And this is where they decide to hold this hearing. In the meantime they go about and arrest 57 additional Latter Day Saint men. So by the time this hearing is conducted, 64 Latter Day Saint men are going to be tried in a, what we call a preliminary hearing in Richmond under the auspices and direction of Austin King, who's the circuit court judge. And Austin King will later become the governor of Missouri.
- Dr. Alex Baugh: 51:47 He's no fly by night judge. He's a pretty respected judge. Now, unfortunately, Judge King's brother-in-law, Hugh Brazil, was killed by the Latter Day Saints in Jackson county during that skirmish. So he's probably got a little bit of a chip on his

shoulder there. But in the course of this hearing, which lasts from November 12th to the 29th.

- Dr. Alex Baugh: 52:16 So what, 17 days? They have a number of witnesses come in, both on the Latter Day Saint side and also the Missourian side. And a number of these are Latter Day Saint men who have now become if we could call it, have disaffected. So they've turned state's witness. Sampson Avard, W.W. Phelps, Burr Riggs, a number of men who said, "We'll tell you what happened in what was happening in Caldwell county and other places."
- Dr. Alex Baugh: 52:53 So it's a hearing that is, again, not too, it's not the final hearing. It's a preliminary hearing to see if there's evidence that there was some sort of missteps by the Latter Day Saints.
- Hank Smith: 53:09 Crime committed.
- Dr. Alex Baugh: 53:10 Crime committed. And after those, that hearing, Judge King, and by the way, guess who defended the Latter Day Saints?
- Hank Smith: 53:19 Alexander Doniphan.
- Dr. Alex Baugh: 53:21 Doniphan is just sitting back and seeing what they're going to do here. He's really quite an astute attorney. He's not going to lay out his hand here. And Parley Pratt gets upset with him. He goes, "Why aren't you going after these guys?" But this is a preliminary hearing. He doesn't want to play his hand. He was really smart and just say, "Well, let's see what they're going to try to charge you all with. And then we can take it from there."
- Dr. Alex Baugh: 53:47 So he's a very, very good attorney. But Pratt in think he was doing all of his job that he was supposed to be doing. But the interesting thing is at the end of this, Judge king says, "I think there's probable cause. Something, these men were involved in some things that were probably not right."
- Dr. Alex Baugh: 54:07 Now, again, I think Joseph is entirely innocent, myself. But so Judge King says, "We are going to have their final hearing in March. But in the meantime, since they're going to be charged with overt acts of treason, this is non-bailable." So they have to be put in prison. They can't post bail and say, "Well, we'll come back when the hearing is held."
- Dr. Alex Baugh: 54:33 Yeah, this is a capital offense, you'd call it. And so they're going to send them over to Liberty Jail. There's two reasons they went to Liberty Jail. Number one, it was a better jail. They're just trying to get a new jail made in Richmond.

- Dr. Alex Baugh: 54:52 And so they said, "Well, let's send them over there." The other reason is Doniphan, according to an attorney in Liberty, Doniphan wanted them over there so he could meet with them and continue to help them. So Doniphan's still trying to help us. And so they're going to be transported over there. Now, there's going to be six men who are ultimately sent to Liberty Jail to stand trial.
- Dr. Alex Baugh: 55:18 And these are the six men that most people are familiar with when we talk about the jail, and they're the first presidency, Joseph Smith, Sidney Rigdon, and Hyrum. And then we have Alexander McCray, Kayla Baldwin, and, oh, Lyman Wight.
- Dr. Alex Baugh: 55:34 So there's our six prisoners. So while these six that I've mentioned are going to be incarcerated over in Liberty, there are several men who are going to be... Most of the 64 prisoners were released, except those six. And then these men were kept in Richmond because there was not enough room in Liberty and they wanted to have the hearing over there in Richmond.
- Dr. Alex Baugh: 55:59 And these were Parley Pratt. He was in the Battle of Crooked River where that one person was killed, Moses Roland, Norman Shear, Darwin Chase, Lumen Gibbs, and Morris Phelps. So these men were put in jail or put into custody in Richmond to await a hearing.
- Hank Smith: 56:17 So there's two groups.
- Dr. Alex Baugh: 56:19 Two groups. And they later added King Follett. Now, I'll just ahead and just indicate to you that a couple of those were finally released, but then four of them got sent down to Columbia. So several of these prisoners who are in Richmond are eventually going to have their hearing change to Columbia Boone county. Now that's the same place Joseph Smith is supposed to have his final hearing with the Liberty prisoners.
- Dr. Alex Baugh: 56:48 But they're down there. And that story is a wonderful story because they're down there and these Latter Day Saint prisoners, Parley P. Pratt being the most prominent, end up having a wonderful escape. It's a marvelous story. It's just downright exciting. It could be a movie. But they make their escape on Independence day. They thought what a good day to get our independence, but on independence day. And unfortunately, one of their number did not make it.
- Dr. Alex Baugh: 57:19 And well, King Follett, actually was recaptured. And he's the last one to really be released. They're going to release him as well.

But so there's two stories. But in our story, of course, it's the Liberty Jail group.

- Hank Smith: 57:35 Yeah. Alex, and I want to get your take on this that here you've got these Latter Day Saint prisoners who are going to go up for trial, and yet everyone knows there was another side to this. Where's all the mobsters? And who's going to go up for trial on that side?
- Dr. Alex Baugh: 57:55 I'm so glad you made that point. There is no legal action taken against any Missouri member who did anything against the Latter Day Saints, not a thing. And that plays into the story because I think the Missouri authorities realized if we're going to go after the Latter Day Saints, we have to go after those who perpetrated actions and crimes against the Latter Day Saints, which they do not do.
- Dr. Alex Baugh: 58:29 And ultimately, that will be one of the reasons I'm absolutely convinced that they have to let Joseph Smith go. They just have to. If you're going to prosecute Latter Day Saints, you also have to prosecute those who committed acts against them. So that plays into the final chapter of everything, which I hope we can talk about here in just a few minutes.
- John Bytheway: 58:57 Please join us for part two of this podcast.

EPISODE 43 • PART II



Dr. Alexander L. Baugh

D&C 121-123



- John Bytheway: 00:02 Welcome to Part II of this week's podcast.
- Dr. Alex Baugh: 00:07 So they're taken by a guard and they arrive on December 1 and this is... Liberty Jail was built in 1833. It's an interesting jail. You've been there. You've seen the replica. I think literally millions of Latter-day Saints have seen that. That Visitor Center has been around since 1963. It's one of our oldest ones. And the Church has done a nice job there. It's not entirely accurate, but it's really, really good.
- Dr. Alex Baugh: 00:41 So December 1, here they are, and on that day, Joseph Smith writes a letter to Emma, his second... Well, let's see, this is actually... We have 12 letters that extend from this period of the Liberty Jail and also Richmond. And he writes Emma on that date and says, "We're now in Liberty Jail."
- Dr. Alex Baugh: 01:07 And he says, "I'm going to deliver this line by the hands of Captain Bogart, same guy that caused the problems in Ray County." And Emma gets that letter and on the eighth and ninth, she's down there visiting him. And she comes down to visit her husband. So it's been a while. And I just wanted to make it very clear that the idea of incarceration back then was a little different than today and they were entitled to visitors.
- Dr. Alex Baugh: 01:38 And really from December 1 till about the middle of February, Latter-day Saint leaders, members, children, they're coming down and seeing Joseph and those incarcerated there. They have a lot of visitors. I've got over 60 people and there's more than that.
- Dr. Alex Baugh: 01:56 And I've got more to do there who are coming. We know they're allowed to spend the night there. Emma spends the night. They're allowed visitors, and you probably know both John and Hank I found one little shred of evidence that Joseph Smith was also able to have his dog there for a time. Good Old Major.
- Hank Smith: 02:24 That's a big dog too, to have in that little room.

- Dr. Alex Baugh: 02:26 Yeah. Big dog.
- John Bytheway: 02:27 But I think a lot of people have that image of them down below, but they spent time both above and down in the dungeon part. Is that right?
- Dr. Alex Baugh: 02:38 John, you're spot on. In fact, if you want to say, most of their waking time was spent on the upper story where they would entertain guests, visitors, their attorneys, and so on. Now, at night, they put 'em down in the dungeon, we'd call it a dungeon, the lower level. It was a trap door. It would've had a ladder, not a rope. If you had a rope, if you weren't strong enough, you'd never get out. So it was...
- Dr. Alex Baugh: 03:09 And we know from the jail over in Richmond, that they had a ladder there because one of the Latter-day Saint men there indicated that there was a ladder. So at night they would be confined downstairs. And Joseph, that's what he complains about. That he said, "We had no way to have a fire unless we could put it on the rock floor, but there's no flue, there's no chimney."
- Dr. Alex Baugh: 03:37 Now, and I found it, there's definitely evidence there was a stove upstairs. So it only makes sense if you build a building back then, you have to have a stove or some sort of heat component, and they did have one because I've got evidence that this county replaced the old stove. So it was [crosstalk 00:03:59]
- John Bytheway: 03:58 Upstairs.
- Dr. Alex Baugh: 03:59 Upstairs. But there's nothing downstairs. It's just cold. They're on-
- John Bytheway: 04:03 Cold, damp, dark.
- Dr. Alex Baugh: 04:05 Yep.
- John Bytheway: 04:06 And I think we've all heard the story about the fact the ceiling was so low that Joseph couldn't fully stand up.
- Hank Smith: 04:14 No, I don't think that's true.
- Dr. Alex Baugh: 04:17 Well.
- John Bytheway: 04:18 Is that true? That's what I want to know. Joseph was what? 6 feet, 6'1".

- Dr. Alex Baugh: 04:23 Right in there. Let me just comment on that, John. Andrew Jensen went there with Joseph Smith Black and Edward Stevenson, who was an 18 year old. I think he was 18-years-old when the Missouri problems happened, but this was 1888. And he meets the old Deputy Sheriff James Ford, who they talk with and they really get a lot of information from him.
- Dr. Alex Baugh: 04:53 But Andrew Jensen, as far as his measurements are concerned, the upstairs story was seven feet from the main floor to the ceiling and downstairs in the dungeon, it was six and a half feet. Now, the idea that they couldn't stand up probably is because the Alexander McRae, according to the McRae family was 6'6". So they kind of say, well, he probably couldn't even stand up.
- Dr. Alex Baugh: 05:22 Well, none of them ever mentioned that they couldn't stand up. So they might have elevated his height a little bit. But there was no question. The others were probably at least considerably below enough. So I think that's one of the misconceptions, they couldn't stand up, but again at night they're down there sleeping anyway, but none of them ever mentioned that they couldn't stand.
- Hank Smith: 05:48 And we don't have to make this... Alex, I've heard you say this before. We don't need to make Liberty Jail harder than it actually was, because it was hard in reality. We don't have to add anything to it because just in that dungeon, not knowing what's happening to your family, you're cold-
- John Bytheway: 06:05 [crosstalk 00:06:05] the same.
- Hank Smith: 06:05 ... it's dark. Yeah. You don't know where.
- John Bytheway: 06:08 And you said this was better than the Richmond one. Right.
- Dr. Alex Baugh: 06:13 Yeah. The Richmond one-
- John Bytheway: 06:14 That made me laugh. I thought, "Oh boy."
- Dr. Alex Baugh: 06:16 They're still trying to complete that one. That was pretty ventilated there.
- John Bytheway: 06:22 But I remember the very thick stone wall was, it's kind of no light. And what... Define night. Does that mean 9:30 or does that mean as soon as the sunsets, you all go down to the dungeon?

- Dr. Alex Baugh: 06:33 Well, here's some of the components of the jail and again, you're familiar with this. It's pretty impenetrable. It 22 feet on the outside by 22 and a half. So almost 22 feet square, but they had four feet of walls all the way around. So you had a foot of timber and then a foot of rock, loose rock, and then you had two feet of mortared stone.
- John Bytheway: 06:59 Yeah. So that if you were trying to dig through the loose rock would just fall down, there was no way to escape.
- Dr. Alex Baugh: 07:04 Correct.
- John Bytheway: 07:04 It was a clever way to make it escape proof, almost.
- Dr. Alex Baugh: 07:09 They could do it. And they actually were able to use an auger and actually got through the timber. But they would've of course come into that rock situation, which would've made it a little bit more difficult to try to get through the... This was the March attempt, but... So thick walls.
- Dr. Alex Baugh: 07:29 The point I'm making here is you take a 22 by 22-and-a-half-foot building and reduce it down four feet all the way around. That's 14 feet by 14-and-a-half-feet. And my office at BYU is bigger than that. And I don't know about you, John and Hank. I love you. I think you're great young men-
- John Bytheway: 07:51 But six guys down there at once. Yeah.
- Dr. Alex Baugh: 07:55 You need your space, and upstairs.
- Hank Smith: 08:02 [crosstalk 00:08:02], right? [crosstalk 00:08:02] Joseph, get your dog out of here.
- John Bytheway: 08:03 Yeah. Let's bring the dog now. Yeah.
- Dr. Alex Baugh: 08:05 For a period of time, we have five additional prisoners up there for a week, and these are the ones that tried to help him escape. And they finally let him go after a week, but... Plus we have Hyrum mentioning that we even had a guy in there by the name of... [Howard Corwen 00:08:23], I think was one. And then he mentions another one who was not LDS, not Latter-day Saints. He was in there for a few days, so-
- Hank Smith: 08:32 On other crimes, they're probably [crosstalk 00:08:34]
- Dr. Alex Baugh: 08:33 Yeah. On other crimes. Yeah. So psychologically, and you know this, there's something about confinement that can just break

your nerves and you just... And four walls, so confining, now they did leave. They were able to go outside and exercise. James Ford said, "I took them around the city. I'd walk 'em around, obviously under guard." He said, "I gave 'em some good meals once in a while." So, we know [crosstalk 00:09:08]

- Hank Smith: 09:08 And they met with their attorney too, right? Isn't there attorney's office right there?
- Dr. Alex Baugh: 09:11 Yeah. In fact, Doniphan's just down the road. His house is not even a block away. And William Wood, we know he mentions that Joseph came there to his office, which was about four blocks away and even loaned him a book, Robert Burns poems and he said he never got the book back. So Joseph, I don't know if that was an error on his part. But the point is they're confined, but they're not as confined as maybe people think.
- Dr. Alex Baugh: 09:41 I think most Latter-day Saints have this idea that they were in that dungeon 24/7. And there's going to be a hearing late January, Sidney Rigdon. They were permitted to have a hearing for him and he was released. And so that hearing took place for a couple of days down in the courthouse, just a couple of blocks away. So they're getting out, but they're certainly confined.
- Dr. Alex Baugh: 10:08 I mean, you just can't get past that. That's a terrible place to be. And John, as you mentioned, there's very little lighting and the walls are so thick for light to even penetrate those small foot-and-a-half-by-18 inches on downstairs and two feet by a couple of feet. No wonder they said, "Our eyes hurt and you'd walk outside and you've been indoors with candle power or kerosene lamp." So it's rough. The-
- Hank Smith: 10:44 I think at one point, Alex, Hyrum Smith says they felt like a zoo almost, people coming by to stare at 'em and look in the windows at them through the bars.
- Dr. Alex Baugh: 10:52 Yeah. They were a spectacle. This was putting Liberty on the map, "Look who we got here." So it's terrible.
- John Bytheway: 11:03 Let me just add, probably the strangest name for a jail ever, because it was in the town of Liberty to call it Liberty Jail is such an oxymoron. It's like freedom prison or something. I've always thought as a kid, "Liberty Jail? Huh."
- Dr. Alex Baugh: 11:21 John, that's another good point. Actually the jail, we call it the Liberty Jail, but it was actually the Clay County jail.

- Hank Smith: 11:29 Yeah. I don't think there's any doubt. And you can tell this by the letters, right, Alex? And by the sections themselves. These men were miserable. This was a miserable, horrific experience.
- John Bytheway: 11:42 Sidney Rigdon really had a hard time, didn't he? What was the thing he said about-
- Dr. Alex Baugh: 11:49 He was sick. He was not doing well. I think he garnered a lot of sympathy from the authorities. In fact, when they held his hearing, he was able to obtain a writ of *habeas corpus*, and he went before the judge there. And as I understand, I remember right, they actually brought him in on a bed, and he pled his own cause and Doniphan later said he brought the audience and the judge, those there, the spectators, to tears.
- Dr. Alex Baugh: 12:22 I mean, it was, as you understand legal maneuverings in that time period, it was almost theatrical. I mean, you really put on a show, but he defended himself and they did release him. Now, he waited about 10 days before, I think it was George Robinson, his son-in-law, came down and picked him up and took him away. So his time in the jail was a little bit shorter.
- Hank Smith: 12:51 Alex, what brings on March 20th? Is there anything that prompts these revelations specifically, or it was just getting so long that Joseph was wondering if God was going to intervene.
- Dr. Alex Baugh: 13:07 Fortunately ,I am just so grateful. I think we should all be so grateful that we have records of what happened in the jail, but more important than all, we have some letters that were very instructive from Joseph Smith. Now, again, some are very personal. We have those letters from Emma that are just heart wrenching and you really see the heart and soul of Joseph Smith. This is a good man.
- Dr. Alex Baugh: 13:34 Any historian who reads those letters would go, "This man is devoted to his family. He's absolutely committed to the Church. He's optimistic." Now, that changes a little bit. It doesn't start out that way, but let me just highlight the fact that there's 12 letters. Now, the letters that Sections 121 and 122 and 123 come from are two letters.
- Dr. Alex Baugh: 14:00 Earlier, before the Joseph Smith Papers, we combined these two letters together, but now we've made them in the Joseph Smith Documents sections. We've made these the March 20th letter and then the *circa* March 22nd letter. So these are the two letters we actually get the text for the three revelations.

- Dr. Alex Baugh: 14:25 Now, when Orson Pratt's going through these letters and these materials at his disposal there in the historian's office, he could have just put the entire letters there, they're rather lengthy. So instead, of course, he just exercises excerpts that he thinks are the most important that would be relevant to a scriptural text, if I could say it that way. One that would stand as, "Oh yeah, this is good. This is instructive and it's doctrinal."
- Dr. Alex Baugh: 15:01 But I thought what he did was absolutely tremendous. He takes sections and excerpts that demonstrate to me, if you read the letter, Joseph is going along. And he likes to say he's given some instructions and talking about things and what to do and so on. And then all of a sudden you hear a Joseph Smith, the prophet, versus Joseph Smith, the man. He is speaking in an elevated voice that you know it is under the influence of the Holy Ghost.
- Dr. Alex Baugh: 15:33 There's just no question. It's so eloquent and powerful and spiritually moving. And then all of a sudden he drops back down to the voice of the man, the voice of Joseph Smith. And I just... He got it spot on. These are just empowering, meaningful, insightful, eloquent it just rips your heart out. It's so beautiful and so powerful. And then, like I say, I think Pratt was so discerning and then he comes back to the Joseph Smith, more practical, especially 121 and 122.
- Dr. Alex Baugh: 16:14 Orson Pratt was really good, and obviously inspired. There's just no question. So of these 12 letters, the two that we get this from are the March 20th and the March 22nd letters. Now, by this time, he's almost out of there. He's going to be released from that jail, the prisoners. Now, again, Sidney's not there anymore, but they will be released within just a couple of weeks to go to Gallatin for a hearing, and then they're going to get the change of venue. And it's during that transport down to Boone County that they're going to be released.
- Dr. Alex Baugh: 16:51 So he's nearing an end. But the point I wanted to make is Joseph has a letter that he sends on December 16th and he is angry. He's hurt. He is so sad because now he knows, "I am in this jail, as well as the others. I'm going to be here for a long time and I don't like it. And this place is not a nice place to be and I don't want to be here." And he is angry. There is no question. He mentions individuals by name who cause the problems.
- Dr. Alex Baugh: 17:25 But in the end, he softens and that's what's so powerful about... By March 20th, he's not vindictive, he's not... He mentions that people have forsaken him and the Church, but he's not vindictive. And yet in the December letter he's just hurt. He just

can't believe people could testify against him and be his friends and do this kind of thing that's got him in this predicament.

- Dr. Alex Baugh: 17:54 Because now he realizes, and I think if we can look back at that November 3rd, he believes he's going to be out, but now he knows he is going to be in here for a long time. This is not going to be resolved overnight. But I see a change in Joseph from the December to the March when he realizes, "I don't like this experience, but it's been refining," and he's a different man. A different man.
- Dr. Alex Baugh: 18:26 Anyway, I think we need to look at those passages and just, again, note their eloquence and their sublime power. My goodness. We need a Lloyd Newell to read those first seven verses, six verses.
- John Bytheway: 18:51 No kidding.
- Dr. Alex Baugh: 18:52 "O God, where art thou? Where is the pavilion that covereth thy hiding place?" Pavilion, I have to tell you, John and Hank, if you read this, you got to pull out a 1828 Websters Dictionary. What does he mean by pavilion? Well, we kind of got an idea but you look at what Webster said, a tent. Something's just holding... I'm not quite penetrating the heavens.
- Dr. Alex Baugh: 19:20 Joseph had marvelous revelations and yet in Liberty Jail, it's been hard to connect, and it's been so miserable. It's been so disappointing and he's suffered so long as the others. We have to give them their due understanding as well. And where are the Saints? I'm here. They're not leaderless, but I'm their leader. How can I direct the Church if I'm sitting here in a 14-and-a-half-by-14 cell.
- Dr. Alex Baugh: 19:55 Now, fortunately Brigham's taken a good charge here and the Twelve have picked up the slack, but and he says, "How long?" And I think we've all felt this way. Is God really hearing my prayers? We've all had the feelings and experiences that we've pleaded for weeks or months and even years. Does God hear our prayer? Yes, He does. But it's on His time, not ours in which they're answered.
- Dr. Alex Baugh: 20:25 And His is going to happen. He's going to get out of this mess, but just hold on a little longer. I think this is giving him that hope. And then of course he's worried about those who have been oppressed and who have lost loved ones and who have suffered in the exodus. Unfortunately, why do we always have to leave in winter? I just-

Hank Smith:	20:47	Yeah, it Just seems [crosstalk 00:20:50]
Dr. Alex Baugh:	20:50	My gosh, but [crosstalk 00:20:52]
Hank Smith:	20:52	It's always snowing. Yeah.
Dr. Alex Baugh:	20:53	And the reason is because we got to get there in the spring so we can get plants and crops and they got to get over there before... They've got to find some place. We've got, I'm estimating, between six and 8,000 Latter-day Saints who need to find a home. We've got displaced Latter-day Saints. What's going to happen to them?
Dr. Alex Baugh:	21:12	So he is turning outward. He's not... He's going, "I'm in here, but they're out there. Where do we go? What it's going to happen? We've got to move and we've got to move quickly."
Hank Smith:	21:22	And we should probably mention, Alex, the wonderful people of Quincy, Illinois. Without them, we don't survive.
Dr. Alex Baugh:	21:32	Yep. Unbelievable people. Again, I think some of their motivations were definitely... Most of their motivations, I think were humanitarian. They're going, "You guys need help." I think some of it was political. We have a lot of Whigs over there and the Whigs are going well. Boggs was a Democrat. "Democrats drove you out. We're glad to take you," kind of thing. And of course, economically we doubled the size of Quincy pretty quick.
Dr. Alex Baugh:	22:02	And it helped businesses and so on. But I think their primary motivation was, and those of you you've been to Quincy and right there at Clat Adams Park is the monument to the citizens of Quincy for bringing us in. And my ancestor was baptized in Quincy because he housed with a Latter-day Saint family. He himself was just getting to Quincy. His name was Ezra Taft Benson.
John Bytheway:	22:32	Oh, wow.
Dr. Alex Baugh:	22:33	President Benson's great grandfather, but-
John Bytheway:	22:37	I have a Quincy, I think it might be my only pioneer ancestry story, but my fifth great grandfather, Samuel Alexander Pagan Kelsey, who's in Quincy, saw some sort of a bulletin that said the Mormons will be preaching. And the story we have is he said to my fifth great grandmother, "Those Mormons should be [inaudible] out of the country." And she said, "Let's go listen."

- Dr. Alex Baugh: 23:05 Bingo.
- John Bytheway: 23:06 And they did. I hope I got that right, grandpa and grandma. And they listened or were in doubt in the Nauvoo temple settled in Smithfield.
- Dr. Alex Baugh: 23:17 I have those same fond feelings because again E.T. Benson attended some Mormon meetings, LDS meetings, and he heard Orson Hyde preach and John E. Page pray. And he said, John E. Page's prayer was the most eloquent prayer he'd ever heard. So Quincy's... And I kid with my students a little bit. I ask them to name all the headquarters of the Church and every time they miss Quincy. It's the headquarters of the Church [crosstalk 00:23:47]
- John Bytheway: 23:47 I think I would have until today. Yeah. Yeah. Quincy of course. Yeah. Right.
- Dr. Alex Baugh: 23:54 So while he's being harbored with his companions in the prison, he's worried about the Latter-day Saints. They're not leaderless, but they lack him. And so you see his supplication to the Lord for those who suffered as a result of their religious faith and the conditions they're in.
- Hank Smith: 24:15 Yeah. You can see that in verse three, "How long shall they suffer these wrongs?" Right? "And your heart be softened towards them and thy bowels be moved with compassion towards them." So it's not just me and us here. It's our family.
- John Bytheway: 24:34 I love the two questions. Verse one, he didn't say, "God, are you real?" He knew God was real. It was just, "Where are you?" I think that's significant. And also the how long in verse two and verse three, I've got in my footnote there. I mean, footnote 3A takes you to Alma 14. Alma and Amulek in prison, same question, how long do we have to stay here? So that's a good footnote.
- John Bytheway: 25:06 And another one I've noticed was the calling of the prophet Isaiah in Isaiah 6 or in 2 Nephi 16, where the Lord receives this call and tells him, "You're going to have a rough mission," I'm paraphrasing. And Isaiah says, "How long?" And the Lord gives a discouraging answer, "Until the cities are wasted without an inhabitant."
- Hank Smith: 25:31 Everything's gone.

- John Bytheway: 25:33 Have a nice mission. but I like that that question has been asked before and that God is a Fourth Watch God to use the phrase that ask Michael Wilcox taught me about coming on the fourth watch, and we want Him on the first watch, but sometimes His timetable is different. So I just don't know. I marked how long? It's not... I know you're going to help us, but when type of a thing.
- Dr. Alex Baugh: 26:02 Yeah. John, that's so insightful and interesting you'd bring up Isaiah and the ancients, because in another letter, Joseph says, "I think we're having to go through this so that the ancients won't have anything on us and say, 'Well, you didn't suffer like we did.'"
- John Bytheway: 26:18 As long as we did.
- Dr. Alex Baugh: 26:20 And boy, as we know those ancient prophets did not have glamorous days much of the time. Their opposition was intense. And Joseph, he says, "At least we hopefully can be equal to or they can't say you didn't suffer like we did." He mentions that. So that's a great point.
- John Bytheway: 26:41 What an interesting... That's interesting. He would mention it.
- Dr. Alex Baugh: 26:46 But he still asked for a little bit of revenge factor there in verse 5, "Let thine anger be kindled against our enemies." They've persecuted the saints of God and the prophets, and they need just retribution. And God will do that in His own time and in His own way, and for many people that'll be the Final Judgment. "But vengeance is mine, I will repay," saith the Lord. I mean, He has His own way of dealing with those who persecute the Saints and seem to have control over things at times.
- John Bytheway: 27:25 Yeah. I mean, there's answers like in verse 24, I mean, he goes on and on verse 24, "Mine eyes have seen. I know all their works. I haven't reserved a swift judgment for them all."
- Dr. Alex Baugh: 27:37 And verse 25, "For there's a time appointed for every man, according as his work shall be." Sometimes we just don't like to see the wicked prosper or prevail. And yet in the end they won't, there is no way. They will get their just reward, and for most of them, it's not going to be pretty.
- John Bytheway: 27:58 Alex, it's interesting that he switches between versus 6 and 7 from his own voice to the voice of the Lord. Is that how it is in the letter?

- Dr. Alex Baugh: 28:07 Yep. Absolutely. And so now he's actually... I don't know. Would we call it first person versus-
- John Bytheway: 28:14 Right? Yeah. Yeah. The prayer is one through six. The answer starts in seven.
- Dr. Alex Baugh: 28:22 Yeah. I probably didn't get that exactly right, but you're right. He's reflecting on his own thoughts and then he hears the voice of the Lord come into his mind, "Here's the answer to your inquiry and your query. Okay, you want to know? All right. I'll tell you a few more things. First of all, have peace. You got a troubled heart, but have peace. And the gospel certainly does that."
- Dr. Alex Baugh: 28:49 But then again, he says, "But a small moment." Now, we can take that from a number of perspectives. I mean, if you were to suffer from day one to age 78, when you die every day of your life, that suffering is minimal in comparison with eternity. So I think we can look at it that way that Joseph, you're only going to have 38 years and you've had some tough times, but that's really a small moment in eternity.
- Dr. Alex Baugh: 29:19 But I think he's also telling him this thing might be just about over and it is. Within a month, he's going to be home. He's going to be in the arms of Emma. And then he does say that you will see again, your family and friends. Endure it well, that's eternity or earth life. You have to endure it. You're going to have a lot of opposition in life and life is tough.
- Hank Smith: 29:46 And there's a difference, Alex, between enduring and enduring well.
- Dr. Alex Baugh: 29:52 I would have to say the right word is maybe words are optimistically and cheerfully and positively. Faithfully and remain faithful and things seem to work out, and this is going to work out. Now, he's going to have additional trials in Nauvoo that are pretty painful.
- Dr. Alex Baugh: 30:14 And I do have to say, I think some Latter-day Saints think that the Saints never were happy, every day was a bad day. It's not true. Joseph's got some good days ahead of him. He's not persecuted every second. He has happy moments. But he's promised exaltation. And then that's when you triumph over all your foes, you may not be immortality, but the day will come when you'll be an exalted coequal with my Son and Me, and they will be in a different circumstance and situation.

- Dr. Alex Baugh: 30:55 So I think he's very consoled by the fact that thy friends do stand by. His true friends are still there and they will remain your friends. Now, there were some who lopped off and yes, they were your friends at one time, but your Brigham Youngs, your Heber C. Kimballs, your Parley Pratt, they're there with you and they'll be yours again. I remember one time when Elder McConkie said, "The book of Job is for people who like Job."
- John Bytheway: 31:30 That's right.
- Dr. Alex Baugh: 31:30 But at the same time, Job went through H-E double hockey sticks. I mean, it was a pretty miserable thing. I know some biblical scholars who thinks that's metaphorical or allegorical or something, but section 121 says he was a real person, and he suffered. Thou art not yet as Job. He lost his friends. Joseph, at least you have those who are ready to stick by you. I mean, most of the book is about Job's friends, deserting him, and-
- John Bytheway: 32:03 Everything was fine at first, his friends just sat with him. And as soon as they tried to explain what God was doing, everything goes south.
- Dr. Alex Baugh: 32:14 Poor guy. I mean, he couldn't have anything else and then we'd [crosstalk 00:32:19]
- John Bytheway: 32:19 Well, you did this.
- Dr. Alex Baugh: 32:19 ... hoped his friends would hang in there.
- John Bytheway: 32:22 And I've appreciated that he's telling him, "Joseph, you still have friends," and what a support that is. I remember somewhere, just a beautiful statement of Joseph Smith, about what it feels like to have a friend and the feelings it brought to his heart. I wonder if it is in this context. You know what I'm talking about?
- Hank Smith: 32:43 I have this quote for you, John. "He said those who have not been enclosed in the walls of prison without cause or provocation can have but little idea how sweet the voice of a friend is. One, token of friendship from any source whatever, awakens and calls into action every sympathetic feeling. It brings up in an instant everything that has passed."
- Hank Smith: 33:08 "It seizes the present with the avidity of lightning. It grasps after the future with the fierceness of a tiger." Wow. He says, "Friendship moves the mind backward and forward from one thing to another until finally all enmity, malice ,and hates and past differences, misunderstandings and mismanagements are

- slain victorious at the feet of hope." Man, that is a beautiful statement.
- Dr. Alex Baugh: 33:36 That is great.
- John Bytheway: 33:37 That's the one I was thinking of. And it sounds like it really came from this experience, because what was the first part, Hank? Those who have been enclosed.
- Hank Smith: 33:45 Yeah. Incarcerated in a jail, they just can't understand how incredible it is. He says they have little idea, how sweet the voice of a friend is.
- John Bytheway: 33:55 Every time when Hank has come to visit me when I'm in the lockup, I've just appreciated it so much.
- Hank Smith: 34:01 Hey Alex Baugh is that kind of friend, I'll tell you.
- Dr. Alex Baugh: 34:05 I think we can pick up again here on starting in verse 11, Lord tells Joseph Smith that those people who cause the problems will, again, we alluded to this, but they'll get their just desserts. And I think we can safely say that Joseph knows exactly who he's talking about or at least referencing.
- Dr. Alex Baugh: 34:30 Of course again, those who charged me with transgression. You don't want to accuse the prophets of things that they're not guilty of and you don't even want to accuse the prophets. In fact, what does he say here in verse 15 or actually 14, "That they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that no one of them is left to stand by the wall."
- Dr. Alex Baugh: 35:02 And then even stronger, "Cursed are those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them. But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves."
- Dr. Alex Baugh: 35:26 Those are powerfully strong words, but again, Joseph is not perfect. He hasn't been perfect and he knows that, but he does know that God is directing him and is leading and guiding those who are in authority. And maybe he didn't make all the right decisions, but God has backed him up. It's the same way today the brethren are backed up by the Lord.

- Dr. Alex Baugh: 35:49 They are His anointed and he'll do with them what He will, but it is not our place to dictate anything to them regarding their responsibilities. And I just don't want anyone ever crying that Joseph Smith's a bad person. He made mistakes, yes, but he was sanctioned by God. Wasn't there the story of was it Marion G. Romney and Heber J. Grant and Heber J. Said, "Come here Marion and go with me," and they talked about...
- Dr. Alex Baugh: 36:23 And he said something about the fact that the prophets may not always do the very right thing in your mind, but he says, "If you'll follow them, the Lord will bless you for it," kind of thing. I didn't say that very well, but yeah, "Do it anyway. God will back up the prophets. They're His people, they're His servants and you have no right to judge their motive or question their integrity concerning God's calling to them."
- Hank Smith: 36:54 I think I have that story for you. You've got Marion G. Romney tells of this incident, which happened to him. I remember years ago when I was Bishop, I had President Heber J. Grant talk to our ward. How's that as Bishop, right? President of the Church.
- Hank Smith: 37:07 After the meeting, I drove him home, standing by me, put his arm over my shoulder and said, "My boy, you always keep your eye on the President of the Church, and if he ever tells you to anything and it is wrong and you do it, the Lord will bless you for it." Then with a twinkle in his eye, he said, "But you don't need to worry. The Lord will never let his mouthpiece lead the people astray."
- Dr. Alex Baugh: 37:27 Yeah. Perfect.
- Hank Smith: 37:27 Does that sound like it, Alex?
- Dr. Alex Baugh: 37:28 That's it. That's it. Yeah.
- Hank Smith: 37:30 I've heard you say this before. This isn't a neener neener-type thing, but what happens to Jackson County in the Civil War is dramatic. From what I've read, it is one of the most decimated counties of the Civil War. And I think [crosstalk 00:37:51]
- John Bytheway: 37:51 All you see standing is chimneys, right? Have you read that [crosstalk 00:37:54]
- Dr. Alex Baugh: 37:54 Yeah. Chimneys and smoke?
- John Bytheway: 37:55 Yeah.

- Dr. Alex Baugh: 37:56 Yeah. It was a battleground of the Union and Confederate forces. Missouri was devastated. It was so divided by both Southern and Northern parties.
- Hank Smith: 38:10 And the Lord's language here in versus, basically, 11 through 20 something is there's a time appointed according to every man as his work shall be. So I don't want to say the Lord did that, but there can be... It's almost a... Man, you can't treat people this way and expect that life doesn't turn around on you.
- Dr. Alex Baugh: 38:37 Yeah. Well look at verse 23, "Woe unto all those that discomfort my people, and drive and murder, and testify against them, saith the Lord of Hosts, a generation of vipers." And vipers is not a snake here. That's a person who is mischievous or a malcontent shall not escape the damnation of hell. So again, it may seem like they're escaping judgment but again, it will come up to them.
- Dr. Alex Baugh: 39:01 But it also says, verse 19, "Woe unto them; because they have offended my little ones they shall be severed from the ordinances of my house." Now, it sounds like God's going to sever them, but they really probably sever themselves. And then if you sever yourself, then since are no longer a member of the Church, that means probably your children won't be, and that means probably their children won't be. And so it's a multi-generational of, I want to say it this way, punishment.
- Hank Smith: 39:34 Yeah. Kind of the natural consequences. Yeah.
- Dr. Alex Baugh: 39:38 Yeah. I just wonder today, I maybe sticking my head out on a limb here, but I wonder how many relatives or descendants of William E. McLellin are in the Church or there's not many, if there is any. Maybe there are some, but the Whitmers, there's only a few Whitmer family members that have come back. And so maybe again, the long term consequences for disobedience is multi-generational. There's just no question.
- Dr. Alex Baugh: 40:16 And so I think maybe the Lord's, that's how He's saying their punishment will not only affect them, but those who follow them in terms of their posterity and that's a sad thing. At the same time they didn't cause that, I mean, obviously there's wonderful people out there who may have descended from terrible Missouri people or even former Latter-day Saints that were not guilty of any of that, but the decisions and activities of people have long term consequences.

- Hank Smith: 40:54 He does seem to switch away from the anger around verse 26. Am I reading this right?
- Dr. Alex Baugh: 41:00 Yep.
- Hank Smith: 41:00 "God shall give unto you knowledge by his Holy Spirit."
- Dr. Alex Baugh: 41:04 Yeah. A great transition here. By the way that's a new excerpt and starting verse 26, Orson Pratt got another one right here. Here's a real gem. Here's the... I think he's trying to tell Joseph Smith there's more revelations to come. And how do you get revelation? Through the Holy Ghost. And look what he says here. This is the dispensation of the fullness of times. Not only will we have things past revealed, but things never before revealed.
- Dr. Alex Baugh: 41:36 And he alludes to this. Look at this. "A time in which nothing shall be withheld, whether there be one God or many gods, they shall be manifested." I immediately go, "Hey, can you follow a discourse." Oh, wow. Got that one to come. Look down here. He picks it up. Verse 29, "All thrones and shall be revealed and set forth. . . ." Also "If there be bounds set to the heavens or to the seas or to the dry land, the sun, the moon, or stars—"
- Dr. Alex Baugh: 42:05 And look at 31, "All the times of their revolutions, all the appointed days, months, and years." You read the opening passages of chapters of the Book of Abraham. Now, Joseph worked on that a little bit in Kirtland, but it's not till Nauvoo he's going to get time to finalize that text. And what's it talking about, chapter two or three of the universe and the worlds and Kolob and... Oh my gosh.
- Dr. Alex Baugh: 42:40 The Lord's saying, "Joseph, one of the reasons things are going to get better is we're going to give you more revelation." And think of how much revelation we've received since Joseph Smith. The Restoration is still unfolding. Everybody wants to say the Restoration took place through Prophet Joseph Smith. Well, yeah. It began there, but can you imagine what's going to be in the future?
- Dr. Alex Baugh: 43:03 I am so optimistic of this Church and what the Lord will do through the Holy Ghost, additional light and truth and knowledge and understanding of the gospel. To paraphrase The Carpenters, "We've only just begun." [crosstalk 00:43:22] This kingdom is... Joseph said in 1834, was it? "You've only seen a handful of priesthood here tonight."

- Dr. Alex Baugh: 43:34 People are worried about the kingdom. Well, we're always worried about it, but the most glorious days I think are ahead and certainly in Joseph's Day it's gotten rough spots. We've got some rough spots to go through, but I think this is an optimistic look at the future of the Church. And there's more revelation, more knowledge, more power, more understanding.
- Dr. Alex Baugh: 44:03 I love this. How does he explain it in Joseph's terms? "How long can rolling waters remain impure?" Verse 33, "What power shall stay the heavens? As well as man might stretch forth his puny arm." What a word? "To stop the Missouri River in its decreed course, or to turn it up stream." There is no way, shape or form that man could have put any kind of a dam on the Missouri River in 1838, and yet...
- Dr. Alex Baugh: 44:33 I love the symbol analogy here, whatever. You think I can't pour out revelation. I can do it in a jail. I can do it anyway, any place anytime, anywhere, and the truths are glorious. I just think that's a wonderful, optimistic eloquence of the Lord trying to say there's more to come. The movie's not over and the best is yet ahead.
- John Bytheway: 45:02 I think President Nelson, is he the first to talk about this, guys, just a Continuous Restoration, a Continual Restoration. I was so glad he said that that it began with, like you said, with Joseph Smith, but it's continuing and there's more to come.
- Dr. Alex Baugh: 45:22 Yeah. And again our Article of Faith, "We believe all that He has revealed, but He will yet reveal many great and important truths pertaining to the kingdom of God." Well, in 34 now, he's reflecting here about those who've gone by the wayside. And probably, again, it's cited so many times in General Conference but in the context then of what we've talked about, I think we can understand it a little more fully, that he is saying that we've had a number of Latter-day Saint men, and we could, I guess include women, of course.
- Dr. Alex Baugh: 46:04 They've made covenants, they've been with us, they're ready to... They've made wonderful contributions. So they've been called, they've been terrific, but to really be chosen, you've got to maintain the covenant path. And if you're not, what happens? Well, the priesthood you've had and the authority you've had may not have it anymore.
- Dr. Alex Baugh: 46:33 David Whitmer wants to start a Church. Well, I guess he could go ahead. He never came back, but he started a Church. Did he prosper? Well, I don't think so. Called? You bet. Chosen? Well for a time, but what happened to his authority? Well, amen to

- it. Now, again, he was formally excommunicated, so he lost that authority in that process, but there's a lot of people or a lot of leaders that have just walked away from the church, never...
- Dr. Alex Baugh: 47:03 Haven't lost the priesthood per se, but certainly the authority is gone after a period of time and they have no ecclesiastical authority whatsoever nor do they have the power associated with that. So I think that he's reflecting on the ones who were with him at one time and they had the authority and they had the power, but both amen to that now, the authority of priesthood of that man.
- John Bytheway: 47:32 It's an interesting use of the word, amen too. Because if we generally think amen is so be it, and I always tell my students, "Amen there means sayonara." Yeah. It's not, so be it to the priesthood or authority of that man. No, it's gone. They don't have it. Amen is kind of... What would you say? That's the end of it, perhaps.
- Dr. Alex Baugh: 47:57 Yeah. That's perfect.
- John Bytheway: 47:59 And I love the list there, cover our sins, gratify our pride, exercise compulsion or dominions, giving us this... You may have been conferred, you may have had somebody lay hands on your head, but when you... All these bullet points then sayonara to the priesthood, to the authority of that man. Am I saying that right?
- Dr. Alex Baugh: 48:19 Yeah.
- John Bytheway: 48:20 Except for the sayonara part.
- Dr. Alex Baugh: 48:23 He says it's Babylon that pulls him away. Their hearts are set upon the vain things of this world, whether it be authority, whether it be prestige, whether it be... Gosh, it's just too cool not to go to Church anymore. I'd rather be Lake Powell all summer.
- Dr. Alex Baugh: 48:43 It can have so many kind of dimensions in terms of they're not doing evil, evil, but they're just pulled away by the world so that, that becomes their God and their motives for happiness. I guess you might say when really the power comes from continual repentance, faith, exercising the fundamental principles of the gospel. And the Lord hates hypocrisy, oh my gosh.
- Hank Smith: 49:14 He does.

- Dr. Alex Baugh: 49:16 Hypocrites just don't have the priesthood power. If you're living a lifestyle of deep and dark and evil things, you will not have power in the priesthood. There is just no way. It is just so evident that all things are predicated upon righteousness and obedience. And if you want power, you've got to exercise that type of faith and obedience to receive the power that is associated with priesthood.
- John Bytheway: 49:44 When I had that chances to teach New Testament, who did Jesus have the most? Who was he harder on? Sinners or hypocrites? I mean specifically, he was hardest on the hypocrites. The sinners, they wanted to be with him. They wanted to hang around and he was gentler with them, but boy, with the hypocrites, he really let 'em have it. That's Matthew 24 and stuff.
- Hank Smith: 50:16 When it says chosen, it might confuse someone. But it really is... If you are going to say it in our language, I think you'd say something like many sign up, but few show up, right? I mean, it's the idea of-
- John Bytheway: 50:28 Oh, that's a good way to put it.
- Hank Smith: 50:30 And why don't they show up? Well, two reasons, one, they care about the things of this world more than the things of God, and they care more about what people think than anything else. And then he says, "You can't learn just this one lesson that righteousness is the key. Obedience is the key to power." I think you said that perfect, Alex. I mean, this is beautiful language.
- Hank Smith: 50:58 I want to read something from President Uchtdorf who said, "There is a reason that almost every lesson on leadership at some point arrives at the 121st Section of the Doctrine and Covenants. In a few verses, the Lord provides a master course in leadership, "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 love unfeigned."
- Hank Smith: 51:25 He goes on, "The character traits and practices described in these verses are the foundation of godly patience and are inseparably connected to effective service. These attributes will give you strength and wisdom in magnifying your calling and preaching the gospel in fellowshipping and giving the most important service, which is indeed in loving service within the walls of your own home." I mean, he's just... And I think he's exactly right. What did he call it? "A masterclass in leadership."

- Dr. Alex Baugh: 51:57 Yeah. And again, how often is that scripture quoted to us as priesthood brethren, that in our homes and certainly... Primarily in our homes, but also, of course, in our priesthood calling, it just has to be a ministry of love and kindness and compassion and humility because God can't stamp a person who... And say, "I'll back you up," in that kind of a person who uses his authority incorrectly and for self-aggrandizement or for I'm-in-charge kind of thing. You just have to have that humility factor all the time.
- Dr. Alex Baugh: 52:40 And I will say this, Hank and John, that I think this verse was also very directed to Joseph Smith. And the reason I say that is because Joseph could be pretty harsh at times. And I think the Lord's just telling him here, "You could learn from this, Joseph." Now, again, I'm, I'm being a little judgmental here, but I gave an example. I mean, I think it was Brigham Young's daughter, was it Zina?
- Dr. Alex Baugh: 53:12 Anyway, she talked about how one time, I think it was in Kirtland and again, if I don't get the whole story right the idea's there. But I think Joseph had Brigham stand up and just [crosstalk 00:53:26]
- John Bytheway: 53:26 Went [crosstalk 00:53:27] him. Yeah.
- Dr. Alex Baugh: 53:32 And I tell you, Brigham, nobody loved Joseph more than Brigham. I think he, after he was all done, Brigham goes... Do you know the story? He goes, "Joseph, what would you have me do?" And that just set Joseph. He's going, "Oh man, I was too hard on him." And he just wept. I mean, he said... He took that authority too far.
- Dr. Alex Baugh: 53:56 Now, who has all the authority, it's Joseph Smith. There's no question. And I think Lord's trying to tell him here, "Joseph, this applies to you as well, you have to be careful not to come down too hard or to be too dogmatic." I'm just coming up with some thoughts here, but this was probably very introspective for Joseph.
- Dr. Alex Baugh: 54:18 And what do you do if you have to reprove, hopefully, out of love and kindness, but you better do it and show an increased amount of love. And that Joseph did, that is he knew how to turn around and forgive. One of our faculty members years ago, Arnold Garr, talked about Joseph Smith, man of forgiveness. He could take Sylvester Smith who caused all sorts of problems on Zion's Camp and he turns around, forgives him and puts him in the Quorum of Seventy.

- Dr. Alex Baugh: 54:55 I mean, that would've been the last guy I would've put in there and yet he did. And so the point is, this applies to all of us, but I think even to Joseph Smith, there was a little bit of a tinge of counsel here that Joseph... This is certainly something you could work on as well. Now, I don't mean to ever come in judgment of Prophet Joseph, but I think he learned something from this very verse that he'll apply much better in the Nauvoo period.
- Hank Smith: 55:30 Even as parents, we can exercise unrighteous dominion, can't we? with our power and authority, as we suppose. We do this as teachers sometimes, we do this in our callings, this unrighteous dominion. And Joseph seems to say it's a natural thing to do.
- John Bytheway: 55:56 We learn by "sad experience."
- Hank Smith: 55:58 That it is the nature and disposition. Yeah. That as soon as people get a little bit of a pride in them, they immediately begin to exercise unrighteous dominion. And I think that would apply to Joseph and all of us too, Alex, wouldn't you? I mean, it's the same thing.
- Dr. Alex Baugh: 56:12 Yeah. Absolutely. Yeah. We're all susceptible.

EPISODE 43 • PART III



Dr. Alexander L. Baugh

D&C 121-123



- John Bytheway: 00:00:01 And now Part III of followHIM. I wanted to comment on reproving the times with sharpness. I found a statement of Elder H Burke Peterson. Remember, he was Presiding Bishopric a long time ago?
- Dr. Alex Baugh: 00:00:15 Yeah.
- John Bytheway: 00:00:15 This is in your June 1990 *Ensign*, but he said, "Perhaps we should consider what it means to 'reprove with sharpness.' Reproving with sharpness means reproving with clarity, with loving firmness, with serious intent. It does not mean reproving with sarcasm, or with bitterness, or with clenched teeth and a raised voice. One who reproves as the Lord has directed deals in principles, not personalities. He does not attack character or humiliate or demean an individual. In almost every situation in which correction is required, private reproof is superior to public reproof. Unless the whole ward is in need of a reprimand, it's better for the Bishop to speak to the individual rather than use the collective approach." Anyway, he goes on, but I put in my margin sharpness means clarity. And I've appreciated that, especially in, as Hank just started to talk about. As a mom, as a dad, as a husband, as a wife, it doesn't mean anger. It means that I appreciate that definition from Bishop Peterson. It means to reprove with clarity. Here's exactly what I mean. Here's exactly what I'm talking about. And then you can retain the Holy Ghost that way.
- Dr. Alex Baugh: 00:01:34 Beautiful. Yeah, those are great, great points and great application for all of us. We'll continue to hear these verses over and over again, but I think, where can we practice it the best? It's in the home. And not all of us have ... Not almost all of us are bishops or preside over large numbers of people or ... But certainly, as priesthood holders, we do preside with our sweethearts in the home. And we need to exercise that priesthood with great love and compassion and understanding. And like you say, I love the idea of just explain with clarity. That's a terrific way to have a reproof. Reproof sounds so

negative or so strong, but all it really takes is maybe an explanation to be of that clarity.

- Hank Smith: 00:02:33 Yeah. I've read an article about this type of thing in the Harvard Business Review, just a year or two ago. And I thought, "Man, I've already learned this." It was written in 1838 from Liberty Jail, that people are just kind of stumbling upon this way, this idea of giving feedback. If you do it gently, it actually can be much more effective. Isn't this interesting in verse 45, "Let thy bowels," the center of your emotions, "be full of charity towards all men." That is different than the December Joseph Smith, Alex, where he's calling out individuals.
- Dr. Alex Baugh: 00:03:12 No question. Like I say, I think these several weeks or couple of months has really softened his heart. So it's a simple, just a brief little passage in his letter to [inaudible], but he says, "It seems to me that my heart will always be more tender after this than it was ever before." He's lost that vindictiveness that he felt at least in December when he just ... You read that. It's just anger. He's just so upset. But now he says, "We need to just move forward and move on. And I have no vindictive feelings for those things that have happened. We just move on."
- Dr. Alex Baugh: 00:03:56 So he's had that purging, if you will, that has changed his heart. There's just no question. I just see a different Joseph Smith. I can't say that any stronger to our listeners, that Liberty Jail, there's something about suffering and hardship and extremities like this that have caused some of those chips, the rough stone rolling. What does he say? How, "I'm like a rough stone, and I just had to have some things chip off my shoulder that caused me to be a smooth shaft in the quiver of the Almighty." This is what Liberty [Jail]... Suffering does that. And I hope that our listeners can understand that life is meant to be experienced and there's going to be hardships. We know that. Everyone has them. But it's how you deal with them that makes the difference.
- Dr. Alex Baugh: 00:04:53 We have a colleague and you know him. He has undergone some terrible, terrible health conditions. And he said, "Whenever something like this happens," or you haven't. He says, "I'm going ..." I asked the question. "I guess God wants me to learn something that I haven't learned before." And this is Joseph Smith to a 'T' in this jail experience. He's learning things and experiencing things. It's softening his heart. It's refining him. There's a refining power of tribulation and sorrow and hardship.

- Dr. Alex Baugh: 00:05:28 And everybody has them, for the single person, for the ones who have health problems, for the ones who may not be doing well in school or lose employment. I think the thing we need to do is think optimistically and just say, "What am I supposed to learn from this, and how can I become better and more Christ-like, more wholly from this experience?" And I think that's what's happened to Joseph Smith. There's just no question. I just see that in these letters that he's a changed man.
- Dr. Alex Baugh: 00:05:57 And I also see, kind of 1820 to 1830 Joseph is very cautious. He doesn't share a lot. He doesn't tell everybody about his first vision. I mean, he's very cautious. After the church is organized until Liberty Jail, he's quite confident, quite confident. "God has called me. The Church is restored. We've got it moving. We got the scriptures." But 1838-39 on, he's very confident that God's with him. In fact, well, we'll talk about that, the next section that God's with him. But part of the reason he is so much is because he's had a change of heart. He's just different. And I can't impress that upon our listeners as much anymore. It is a different Joseph that comes out of Liberty Jail.
- John Bytheway: 00:06:53 What is that phrase you have often heard, "Sweet are the uses of adversity?" And I guess this is all a tutoring thing for him is kind of what you're saying. And that's enduring it well. That's verse eight. Like your colleague that I guess I need to learn something. That's part of enduring it well.
- Hank Smith: 00:07:12 I like that, what you said there, "The Holy Ghost shall be thy constant companion." He's a different man after this. Let's keep going. Is this the same letter?
- Dr. Alex Baugh: 00:07:28 The same, yeah. Actually this next letter goes all the way through Section 122. So he takes this big chunk. I do want to just mention that in verse 45, he pulls in the great keyword charity. "Let thy bowels also be full of charity towards all men." That means those not of our faith. And then he says, "And to the household of faith."
- Dr. Alex Baugh: 00:07:57 People see things differently if they're not members of the Church, obviously, but we are still expected to extend charity in all things. And then of course, to have that kind of power and influence that the priesthood requires, we must have virtue in our lives. Virtue, as soon as you think that, you think they must be chased, but it really is conformity to all moral laws, not just chastity. What is morally correct? Is someone who has virtue? Not just, like I say, being sexually pure or whatever.

- Dr. Alex Baugh: 00:08:36 And then of course you have the pure thoughts, the good, the positive thoughts, and you have confidence in the presence of God. In other words, how did somebody ... I was trying to think how they related that, that just that charity and virtue give confidence in our lives that God is approving of who we are and what we're doing. And we know that God will sustain us and back us up. I don't know if that's quite the best expression, but I think the other idea here and the final thing is the doctrine of the priesthood will come upon it. We'll understand doctrinal principles and concepts and understanding of the gospel that we may never have before. And how do we get that? It's through the Holy Ghost, in the final verse. And what a powerful thing. I think we can all relate that over the course of our lives, as we try to keep the commandments and exercise charity and love and virtue, we're so enlightened by the gospel and what it means to us, and the scriptures become more of a friend and a power in our lives. I just sit there and go, "What have I taught on my mission, compared to what ... the experiences and things that I've learned from God in the 40 years since that time. What he's bestowed upon me is absolutely wonderful and so meaningful in my life." But it's a lifelong process here, but just powerful, powerful expressions that I think we can all relate to.
- Hank Smith: 00:10:16 I've heard you say before, Alex, I've heard you say that before the church was organized, Joseph was cautious. From the organization of the Church to Liberty, he's courageous. And from Liberty to Carthage Jail at the end of his life, he is fearless. And I think that's verse 45, right? "Thy confidence wax strong in the presence of God." That it seems to happen here.
- Dr. Alex Baugh: 00:10:44 Yeah. You know, they say, they talk about ... I think you've talked about this on your program, that some people have said that Joseph, he's a fraud. No, he believed he was a prophet. He knew he was. He wasn't trying to be deceptive in any sense of the word. So he had the confidence that, yeah, God's called me and I know it. How can I be a fraud? I can't. And yeah, he has extreme confidence in God's promises made to him.
- Hank Smith: 00:11:15 Yeah. Which is where this whole section kind of stemmed from because he knew God was with him. "Well, where are you? When are you going to step in?"
- Dr. Alex Baugh: 00:11:25 It's was long coming in his mind, but it came. He backed him up.
- Hank Smith: 00:11:31 So is [Section] 122 the same letter, is that what you said?
- Dr. Alex Baugh: 00:11:35 Yeah.

- John Bytheway: 00:11:36 It's kind of a continuation. It sounds like it just begins in the middle of ... Yeah. It's still the answer the Lord's giving him it sounds like, kind of.
- Dr. Alex Baugh: 00:11:47 Yeah, it's from verse 34 all the way to the end of [Section] 122, verse 9, is all one passage. Well, there's a lot to be seen here and a lot that we can kind of reflect upon. Verse 1, if people read that verse, at least one thing that comes to my mind is the promise made by Moroni on the evening of September 21st, 22nd, when he tells him what? Thy name will, what? Be both good and evil, spoken among all nations. And what does he say? The hands of the earth, the entire future inhabitants of the earth, among them people will look to you, inquire. Inquire implies to seek for. We're still looking to Joseph Smith for understanding, for not only his revelations, but his teachings.
- Dr. Alex Baugh: 00:12:44 Was it David O. McKay said that on his mission, something about, he was ... I guess they were just preaching kind of general gospel principles, but the mission president said, "You got to preach about Joseph Smith." And he said something about every time you mention Joseph Smith, it will tangle in their ears because of course the Lord's going to try to say, "We have prophets again."
- Dr. Alex Baugh: 00:13:09 And I think that's true. When people hear the name, Joseph Smith, something happens most of the time. Who is he? What did he do? Why is he so significant? And then they look into it. Or at least we hope they do. But what a promise, a reiteration of that Moroni promise that people will look to you, Joseph for what? For knowledge, for understanding, for the gospel. I mean, we always are quoting Joseph. We will inquire after Joseph from now. I mean, he is the prophet of the Restoration. He's the prophet of the prophets. I mean, I know President Nelson goes, "He's the one. He's the head of the dispensation." So he's got a little bit more preeminence there. Now, not that ... that's not taking away from his responsibilities as a living prophet. He's just ... We look to Joseph as the prophet of the Restoration itself as it came through him.
- Hank Smith: 00:14:07 Yep. And even in this instance, he's 33-years-old. Right? He's very young. He says, it says, "Fools will have thee in derision." That's ridicule, right? Fools ...
- Dr. Alex Baugh: 00:14:18 Yeah. That's contempt, scorn. Yeah. And he takes his hits too. I mean ...
- Hank Smith: 00:14:24 Still today.

- Dr. Alex Baugh: 00:14:26 Yeah. And always will. Yeah. They'll be critical of Joseph Smith. And you can understand why. If his message is true, all else that follows should be ...
- John Bytheway: 00:14:37 I like to think, and tell my students, if you hear somebody say something negative, derogatory, accusatory, something about Joseph Smith, they just testified that Moroni a prophet. When Moroni says, "Your name will be had for both good and evil, and every nation, kindreds, tongue," I mean, "or a long time, for hundreds of years after your life is over," that's impressive.
- Dr. Alex Baugh: 00:15:08 His influence is widespread. I mean, it continues and is expanding. And look what the Joseph Smith Papers have done, is made even more of his teachings and doctrines and principles even more available and understood. Yeah, it's been tremendous.
- Hank Smith: 00:15:25 I think verses 2 and 3 are talking about you too and our listeners, "the pure in heart, the wise, the noble, the virtuous, they'll seek counsel, and authority, and blessings constantly from under thy hand. And thy people shall never be turned against thee by the testimony of traitors." I mean, I'd like to hope I'm in that category, that I'm one of Joseph's people, that I'm never going to be turned against him by the testimony of a traitor. So I hope I can fall into that category, the verse 2 and 3 category.
- Dr. Alex Baugh: 00:16:00 Yeah. And again, he suffered from ...
- Dr. Alex Baugh: 00:16:03 Yeah. And again, he suffered from some who of course have turned against him. But the vast majority, I think we can safely say, it continued to follow him, made their way out of Missouri, helped establish commerce in Nauvoo but yeah, we had a few, but the majority will be with you, Joseph, they'll follow you. They've received that testimony and they'll support you. And indeed they did. At this point in time, the Church has pretty dark days. I mean, how are we going to regroup? And yet look what Nauvoo becomes in just a short amount of time and the mission to England going very well. So yeah, phew, a pretty big hiccup, but the gospel and the Church are going to be in fine shape.
- Dr. Alex Baugh: 00:16:59 Yeah. But in the meantime, verse 4, "And although they're influence shall cast thee into trouble," thank you W.W. Phelps and McLellan and others, "And into bars and walls," which is where you're at, "Thou shalt be had in honor." So they're what we've been referring to here. But look at this, this is an interesting passage "And but for a small moment and thy voice

shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; And thy God shall stand by thee forever and ever." Well, verse 5 and 6 gives us all the problems a person could have in life. "Perils among false brethren," he's had that. "Perils among robbers," well, unfortunately, McLellan and uncle robbed his home. Later, he's going to file a suit, trying to get some of his property back. If there are, "Perils by land or sea," well, I don't know if he's had perils on land, but not so much to sea part. He's been accused of all false matters of accusations. Enemies fell upon him and look at this, "And they tear thee from the society by father and my mother and my sisters. And if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thy offspring ,and thine elder son, although but six years of age, shall claim to thy garments and shall say, My father, my father, why can't you stay with us? Oh my father, my father, what are the men going to do with you? and then if he shall be thrust from thee by the sword, and thou shall be dragged to prison, and thine enemies prowl around thee like bulls for the blood of the lamb." Well, what happened here is quite simply the experience Joseph had when they brought him back to Far West. He's been before a court martial, but they're not going to execute him, but they're going to let him put him in prison.

- Dr. Alex Baugh: 00:19:06 But before he goes, he has to go see his family and get some personal effects. I'm sure they had some clothes and blankets and things he needed to take. And what happened during that time, he tries to say goodbye to his wife and his son, and they rip him from him. Joseph Smith III probably never read this, but he recounted when he was older what happened on that. I've got that right here. Here's Joseph Smith III in his elderly years, remembering that event. I'm going to read it.
- Dr. Alex Baugh: 00:19:41 "I remember vividly the morning my father came to visit his family after the arrest that took place in the fall of 1838. When he was brought to the house by an armed guard, I ran out of the gate to greet him, but was roughly pushed away from his side by a sword in the hand of the guard and not allowed to go near him. My mother also was not permitted to approach him and had to receive his farewell by word of lip only, just goodbye. The guard did not permit him to pass into the house nor to her to pass out, either because he feared an attempt would be made to rescue his prisoner or because of some brutal instinct in his own breast, who shall say." Great remembrance of a six-year-old boy he's got right on. And I'm not sure he ever read that passage of scripture because that letter was in the possession of the Willard Richards and others of the church historians and not in Emma's possession. So tell yeah. Yeah, until it's published.

- John Bytheway: 00:20:48 I'm so glad you clarified this. These are actual events. This very personal being pulled from your family, which to me sounds like the hardest thing. Can you tell me again when approximately was that event that he wrote about during an arrest on to go to Far West, did you say?
- Dr. Alex Baugh: 00:21:09 Yeah. So remember he's arrested and then he's arrested on the October 30th. Then on the first he's had this hearing, but they're not going to kill him. They're going to just have a civil hearing. And so if they're going to have a hearing, they got to take him away but they're giving him just a few minutes to go into the town of Far West and see his family and get the personal effects that he needs, obviously, few belongings. And he's trying to get these and he's getting ripped apart. He can't even really hug and kiss his family. I mean, he's just torn from them. So-
- John Bytheway: 00:21:53 So this is November 1838, basically.
- Dr. Alex Baugh: 00:21:55 I can tell you the exact date is November 2nd 1838. And then they took him to Far West, and you've been there, that square where that temple site is. And then from there, another commander was commanded. It was instructed to take him down to independence, to wait until they found out what kind of hearing he's going to have.
- Hank Smith: 00:22:18 And he is dragged to prison. "His enemies prowl around thee like wolves for the blood of the lamb. If you've been cast into the pit." That's almost [crosstalk 00:22:28]
- John Bytheway: 00:22:28 That sounds like the dungeon.
- Hank Smith: 00:22:29 Yeah, the dungeon of Liberty Jail, or into the hands of murderers. And the sentence of death passed upon this, how'd that happen to him, right? "If thou be cast in the deep; if the billowing surge combine against thee; if fierce winds become thine enemy." And then it's just all out. "If the very jaws of hell shall gape open thy mouth wide after thee," you're thinking, "Okay, what's going to come next?" He says, "If all this happens, 'Know thou, my son, that all these things shall give thee experience and shall be for thy good.' Oh, I want him to say, "If all this happens, then you can know I am going to step in and I am going to stop it all." Nope.
- John Bytheway: 00:23:12 Yeah.
- Hank Smith: 00:23:13 "All these things shall-

- John Bytheway: 00:23:14 "Know this'll be a good experience for you." That's rough. I think that somebody said once... What was the funny saying that "I know God won't give me anything I can't handle. I just wish he didn't trust me so much." No.
- Dr. Alex Baugh: 00:23:30 Well, I'd like to make one other point here. And I think this is also reflective of Christ. Did Christ pass through much tribulation? Verse 5. Yes. Was he in perils among false brethren? We'll try Judas, but there were others who went not after him after a certain point. Was he in parallel among robbers? I don't know about that Samaritan Road, but that might've been an experience he had, I don't know. Perils by land or sea? Well, He had a stormy sea night. Was He accused with all manner of false accusations. And was He torn from His family? His mother. Was He cast into a pit? Right there before Caiaphas. And hands of murderers and the sentence of death passed upon them. The heavens gathered blackness and was everything pretty dark? Savior went through it and more, much more.
- Dr. Alex Baugh: 00:24:40 And he can relate to Joseph and we too, can't we too can relate? Because we know he has passed through everything. He knows everything we understand and feel and have experienced ourselves. So I think this is a great testimony, even of the experiences of the Savior and His condescension, if you will. We've talked about this with Section 93 and the condescension of God while he went through some pretty brutal times. And Joseph, this is yours, but I understand what you're experiencing. So it's a compassionate, even though it sounds like, "Well, you can do this. I've been there." Yeah.
- John Bytheway: 00:25:27 Yeah. I've got in my margin here, Alma 7, 11, and 12. Those verses that sound like they're expanding the Atonement beyond our sins to our infirmities, our sicknesses, and that he may know, according to the flesh, how to sucker his people according to the flesh, it's this side. And it's not saying, "So don't complain." It's saying, "I've been there. I've been there. I can help you because I have been there." And that, boy, that verse 8 is just "Art thou greater than he?" Whoa, what a question, where you have to say, "Look, He's been through it all." But I love what you just said. This is, "Hey, I've been there. I can help you." type of a verse, not a scolding verse. Just, I've been there and I'm going to help you through this.
- Dr. Alex Baugh: 00:26:15 Yeah. He's not demeaning him at all. He understands. John, that was so well said. And you like to say, it's the same for all of us, where Christ has understood through His atoning sacrifice, every thought and feeling and anguish we've ever experienced

it. You just can't understand that totally. We can't. But He can understand us. So...

- Hank Smith: 00:26:41 I just think there's a beauty in these three sections, Alex, that you're bringing out here for anyone who is suffering greatly. I have a good friend who lost her husband, just suddenly and unexpectedly. And you know, they have eight children and are just devastated by this loss. And these are the type of sections that can bring peace when nothing else can. Nothing else can bring that kind of peace except for the Savior himself saying, "I see you. I understand you. I know how dark this is. Hold on thy way." Verse 9. Yeah. "Hold on thy way."
- John Bytheway: 00:27:30 And someday it will be a small moment to you. Maybe not right now, but someday this'll be a small moment and...
- Dr. Alex Baugh: 00:27:39 And the tears will be wiped away. And I think we always have to maintain an eternal perspective and I think that is brought out in verse nine where he says, "The priesthood shall remain with thee." Joseph is the head of this dispensation and he still is. And he's still directing this work from behind the veil. I mean, if we went to the Spirit World, The Church of Jesus Christ of Latter-day Saints, and I hope I have some time before I go there, you would see Joseph Smith anxiously engaged in this cause from behind the veil. He is still in charge that priesthood is still with him and this is still his dispensation, if I can say it that way. And it's not going away. Just because he's going to die, doesn't mean he's done. This dispensation continues both in mortality and in eternity.
- Dr. Alex Baugh: 00:28:36 And I think that's what he's saying there in verse 9. And then I know people don't sometimes like this doctrine, but it's true. "Thy days are known and thy years shall not be numbered less." We talk about people who have a terminal disease or something. We are all terminal. We have a death date and it's just, you cannot get out of this earth alive. God knows all from the beginning. Elder Maxwell said, "All the priesthood, you can exercise. If the Lord's plan is for your..." You're done, you're done.
- Dr. Alex Baugh: 00:29:26 I just hate to think of that sometimes, but he knows from the beginning to the end, and death is not a surprise to him. And I have to say, Lyman Wight remembered Joseph Smith sang in Liberty Jail. And I believe it was the spring of 39, he said, "The Lord has guaranteed me at least five years." And what happens in the spring of 1844? Joseph starts worrying this might be it. So his days are known, but the point is too our days are known.

- They won't be numbered less. God will be with us. He'll help us, but we're not all meant to live to 95 and die in our sleep.
- John Bytheway: 00:30:17 So this is this temporary testing time, that eternal perspective thing. Easy to say, harder to do, but I'll be with you forever and ever at the end there. And so make it through this time, but I'm going to be with you forever. And that's a long time.
- Hank Smith: 00:30:37 And Joseph taught it himself, right Alex? A righteous person will never be taken before their time, but they'll be taken on their time. Right? And I could even say that to my friend and her family, that their husband and father is still involved in the work. Still very much involved, and his days are known and their days are known and the Lord is guiding this whole thing.
- Dr. Alex Baugh: 00:31:07 And unfortunately for many of us, Jacob, "Our lives passed away as it were like a dream." Mortality is so swift. What's the hymn? "*The days are swift in passing/It is as a single day.*" The older you get, the faster it goes. And I still remember when I told my family that I'm closer to death than birth, and now I'm a lot closer.
- John Bytheway: 00:31:40 Thanks a lot. So am I.
- Dr. Alex Baugh: 00:31:44 We all are. And so, again, another reminder to not procrastinate the days of your parents, because quite frankly, John and Hank, I may not be here tomorrow. So I better be in good shape.
- John Bytheway: 00:31:58 What you said, Alex, about it starts to be referred to as a day of this life and I'm thinking if-
- John Bytheway: 00:32:03 It starts to be referred to as a day of this life. And I'm thinking of Alma 30. The day of this life is the day for men to perform their labors because the older you get, the faster it seems to go, like a day.
- John Bytheway: 00:32:14 Well, 123. Should we go there?
- Dr. Alex Baugh: 00:32:17 I mentioned to you earlier that there was just one passage that I really felt like Orson Pratt, if he would've included that, would help us understand a little bit about how expansive Joseph's mind was.
- Dr. Alex Baugh: 00:32:31 And what he probably understood, which he couldn't convey because how do you convey what he's learned through revelation? He had a hard time conveying Section 76 or some of

the marvelous truths. And then he talks about, in this letter, this marvelous phrase.

- Dr. Alex Baugh: 00:32:53 Hank, if you'd read that.
- Hank Smith: 00:32:54 Yeah, I got it right here. He says, "A fanciful and flowery and heated imagination be aware of because the things of God are of deep import, and time and experience and careful and ponderous and solemn thoughts can only find them out. Thy mind, oh man, if thou wilt lead a soul into salvation, must stretch as high as the utmost heavens and search into and contemplate the darkest abyss and expansive eternity. Thou must commune with God how much more dignified and noble are the thoughts of God than the vain imaginations of the human heart. None but fools will trifle with the souls of men, but vain and trifling have been our spirits, our conferences, our councils, our meetings, our private, as well as public conversations too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God."
- Hank Smith: 00:33:46 Wow!
- Dr. Alex Baugh: 00:33:47 Isn't that great? And that's so much our society today. We focus on things that are of no import. There is absolutely no reason for discussion or even inquiry. And if you really want to know what's important, think about the things of God. Not that we can't have good times and frivolous conversation. I don't know. That's not exactly what I mean. But serious discussion about what and who God is and His plan and his character. And that's what's important. And to search those things and expand the mind rather than just punching a little cell phone and finding out things that have no consequence, and doesn't help you become a better person or have greater feelings toward God and our fellow man.
- Dr. Alex Baugh: 00:34:42 I just love that. I wish, in a way, Orson Pratt would have put that in. But it's still there. It doesn't mean it's not true and it's not important because it's there. But I love that, love that thought. And it's very expressive and eloquent. And again, I think inspired.
- Hank Smith: 00:34:59 Yeah, that is beautiful. You can find that on The Joseph Smith Papers.
- Dr. Alex Baugh: 00:35:04 I do have one more. And this one, to me, is very inspiring just because it's kind of like a coach's pep talk. And you've all been

- involved in athletics and you know right before you go out to the game, they just try to pump you up.
- Dr. Alex Baugh: 00:35:21 Well, this is Joseph Smith, and I just... I am just thrilled to be a member of this Church when I read this.
- Hank Smith: 00:35:29 In those same letters from Liberty.
- Dr. Alex Baugh: 00:35:32 Yeah. March 20th, yeah.
- Dr. Alex Baugh: 00:35:35 "Hell may pour forth its rage like the burning lava of Mount Vesuvius or of Etna or of the most terrible of the burning mountains. And yet shall Mormonism stand. Truth is Mormonism. God is the author of it. He is our shield. It is by Him we received our birth. It was by His voice that we were called in a dispensation of His Gospel in the beginning of the fullness of times. It was by Him we received the Book of Mormon, and it was by Him that we remain unto this day. And by Him we shall remain, if it shall be for our glory and in His Almighty name, we are determined to endure tribulation as good soldiers unto the end."
- Dr. Alex Baugh: 00:36:21 Gosh, that's great stuff.
- Hank Smith: 00:36:23 Yeah, that is good stuff.
- Dr. Alex Baugh: 00:36:24 Talk about... Again, this is the March. He wouldn't have said this in December. He's optimistic we're going to get through this. And again, this was very comforting, these verses that thy friends do stand by. They'll help you again. Mormonism will stand. It's going forth. It looks dark but we're okay.
- Dr. Alex Baugh: 00:36:44 Same thing today. If people think Church is heading in the wrong direction, things are-
- Hank Smith: 00:36:52 We're doing fine.
- Dr. Alex Baugh: 00:36:52 ... You haven't seen anything! We're doing fine. The Lord's in control. This is His kingdom. Got apostles and prophets. We're in a good ship, and it's strong, and it's sturdy, and it's going places. You just need to be on board yourself. Don't jump. Yeah, stay on the boat.
- John Bytheway: 00:37:08 Alex, that seems to be the tone of Section 123, where Section 121 started so... Not depressing but just so in anguish, 123 feels more energetic and more moving forward.

- Dr. Alex Baugh: 00:37:25 Yeah. And it's firm counsel, and really Joseph's requesting the Church to do something here. And they follow through really, really well.
- Dr. Alex Baugh: 00:37:39 So, what he's saying here... And again, a lot of us kind of just gloss over 123 and say, "Oh, okay." But there's some key verses there that we cite all the time as well. But part of the thing Joseph is encouraging... Well, the thing that Joseph Smith is encouraging at this point is, "Okay. Now, we're out of Missouri." And at least everyone but him and those who was with him.
- Dr. Alex Baugh: 00:38:03 But the point is, "We need to have the Latter-day Saints leave a record of what took place in Missouri. I want you to swear before a judge." They call it an affidavit. "You write out a statement of your experience and what you experienced in Missouri. And you write it out, and you appear before a judge or a justice, and you swear before that justice that this is a true statement of your experience." We call it an affidavit. You could call it a petition, whatever you want to call it.
- Dr. Alex Baugh: 00:38:38 And what are you supposed to do? Well, gather up... Where does it say? Verse 1, "And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts and sufferings and abuses put upon them by this people of this state, and also the property and amount of damages, which have sustained both character and personal injuries, as well as real property, the names of all persons that have had a hand in their oppressions." I mean, we want information and what's he going to do with it?
- Dr. Alex Baugh: 00:39:14 Okay. So Joseph's already thought this through. And I know he's thinking, "When I get out of here, I'm going to take this to the Federal Government. The State of Missouri treated us pretty rotten, and I'm not going to get any justice here but I know where I can get..." At least he believes he can get some justice, is if he goes and somehow petitions the national government.
- Dr. Alex Baugh: 00:39:36 And I will tell you the Saints responded in a very terrific way. We have, in over 700 affidavits or petitions written by Latter-day Saints. And they vary in a lot of their content but the idea was tell us what happened in Jackson County. Tell us what happened in Clay. Tell us what happened in Daviess, Caldwell, whatever, and swear to the veracity and truth of the loss of it.
- Dr. Alex Baugh: 00:40:04 Today we have the... Joseph went back, and this is, of course, in late fall of 1839, after the October Conference. We're just barely in Nauvoo. And Joseph takes several individuals with him; Elias Higbee. He takes Sidney Rigdon. He takes Robert Foster

who's later going to be an enemy to Joseph Smith, and Orrin Porter Rockwell. Here comes Port. And they make a trip back to Washington, DC. And there they meet with President Van Buren.

- Dr. Alex Baugh: 00:40:40 And we know that story. He basically said, when he met with him on the 29th of November, 1839, "Your cause is just but I can do nothing for you. I'd lose the whole vote of the State of Missouri." Well, he was acting like a politician but at the same time, state's rights prevailed. He knew. He said, "No, this is a state's issue. I'm not going to interfere here."
- Dr. Alex Baugh: 00:41:03 Well, that didn't stop Joseph Smith. He immediately went to the Senate, and he met with Richard Young, who was the Senator from Illinois. He was a one-time Senator, but he said, "I need help. I'd like to somehow work through the Legislature and perhaps get some sort of work done here that would help us rectify some of the... get redress for some of the problems in Missouri."
- Dr. Alex Baugh: 00:41:33 Ironically, Richard Young later will be the judge in the hearings in Carthage, Illinois, a year after the death of Joseph and Hyrum. He's the presiding judge in that trial. But he was willing to help the Latter-day Saints and help Joseph Smith. And eventually, there was a memorial. Joseph Smith and Elias Higbee crafted a memorial that's published in the *Congressional Globe*, the historical record of the Legislature. It took him several days to write it but it was presented in Congress in the Senate.
- Dr. Alex Baugh: 00:42:14 Joseph... While that process was going through, Joseph takes a month off and goes down to Philadelphia and New Jersey. That's a whole other story. But he comes back and his case was put before the Senate Judiciary Committee in early February. And, unfortunately, in that judiciary hearing, the Judiciary Committee considered the incidents and problems associated with Missouri could only be handled in the Missouri courts.
- Dr. Alex Baugh: 00:42:42 So, it didn't pan out like Joseph had hoped but he was trying to get the terrible situations that had happened, and circumstances that happened in Missouri before the National Government and the United States itself. We want people to know what happened to us. We got kicked around. And here's our evidence of that mistreatment.
- Dr. Alex Baugh: 00:43:06 Now, I have to tell you as a historian, a man by the name of Clark Johnson, who was formerly a colleague of ours at BYU, produced all of those petitions. And I consider that one of the most valuable contributions. I can go back, and with those

published affidavits, and reconstruct and recreate numerous events that happened during Missouri.

- Dr. Alex Baugh: 00:43:36 You want to read Isaac Leany. Isaac Leany was at Haun's Mill and he was shot and just... He survived. I mean, it's a terrific account of the Haun's Mill problems. So, for historians, this has proven to be a marvelous document to help us understand the Missouri experience of the Latter-day Saints.
- Dr. Alex Baugh: 00:43:58 So, I'm just grateful for that injunction by Joseph. And I think Orson Pratt felt that was an important inclusion. Important enough to say that we did this, and this has helped our history to help verify to the world that these terrible things did indeed take place in Missouri.
- Hank Smith: 00:44:17 I love the language you're using, Alex. You say we were treated pretty rotten. But the things that... The words Joseph uses. Look at Verse 5, "diabolical rascality, and nefarious, and murderous impositions." He goes on that, "the heads of government in all their dark and hellish hue," Verse 7. Verse 7, "We have been suffered grief, sorrow, care under the most damning hand of murder and tyranny and oppression." I mean, this is... He is not backing down.
- John Bytheway: 00:44:55 Not holding back.
- Hank Smith: 00:44:56 Yeah.
- John Bytheway: 00:44:56 Yeah.
- Hank Smith: 00:44:56 He is saying this is the truth of what happened to us in Missouri, and it needs to be recorded. He calls it an imperative duty, doesn't he? Three times.
- John Bytheway: 00:45:05 I like down in Verse 10, "The dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy."
- John Bytheway: 00:45:18 I don't know how you say it stronger.
- Dr. Alex Baugh: 00:45:21 So descriptive. Oh.
- John Bytheway: 00:45:22 Yeah.
- Dr. Alex Baugh: 00:45:23 And, of course, he specifically mentions those who have suffered so much, who've lost loved ones.

- John Bytheway: 00:45:29 Yes. Right there in Verse 9, "Widows, fatherless, whose husbands and fathers have been murdered."
- Dr. Alex Baugh: 00:45:35 The death factor. These people need to know that they suffered the most. And like I say, I think things like this will give the succeeding generations, like you and I, a greater appreciation for the hardship of these early Saints. That's why I'm saying in Amanda Barnes Smith, and she has her affidavit in there, this helps me understand, appreciate, what she went through for the Gospel's sake.
- Dr. Alex Baugh: 00:46:03 Certainly, I've never had what she had. I've never suffered like she has. And so, my appreciation for these early Saints has grown immensely, knowing what they went through and still came through in brilliant colors.
- Hank Smith: 00:46:18 Once he gets past this request, it ends pretty. It's a-
- John Bytheway: 00:46:25 It's beautiful.
- Hank Smith: 00:46:25 ... It's a beautiful ending.
- John Bytheway: 00:46:27 The way it ends, yeah. 11 through 17 or... Yeah.
- Dr. Alex Baugh: 00:46:35 Of course, Verse 12 is a oft-used missionary scripture. And again, with the emphasis on we've put Missouri behind us. Yes. But kind of no. We want us to recount that. But our main purpose is to continue the Gospel message.
- Dr. Alex Baugh: 00:46:54 And, again, what does Joseph do? We barely get settled in Commerce, later Nauvoo, and he sends the Twelve on a mission to England, the collective Twelve. Whenever we needed the collective voice of the Twelve to help Joseph get things underway, was then. But no, Joseph says we move on and we preach the Gospel. "For there are many among all earth." Let's say, "For there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive who are only kept from the truth because they know not where to find it."
- Dr. Alex Baugh: 00:47:32 Well-
- Hank Smith: 00:47:33 Yeah, we got to go find it.
- Dr. Alex Baugh: 00:47:33 ... If they don't know where to find it, we've got to find them, and make it so they can see where the gospel is.

- John Bytheway: 00:47:39 The footnote I love to that is, 1st Nephi 8. That is Lehi's Dream. And Lehi says, "I took of the fruit and I saw your mother," he says because he's relating the story. "I saw your mother and Nephi and Sam. And they stood as if they knew not whither to go."
- John Bytheway: 00:47:58 What a perfect... They're only kept from... They're not bad people. They just don't know where to go. They're only...
- John Bytheway: 00:48:03 They're only kept from, they're not bad people. They just don't know where to go. They're only kept from the truth, "Because they know not where to find it."
- Dr. Alex Baugh: 00:48:07 112, here it says, wherever you go, there will be an effectual door open. There's people who will hear and receive. We just have to get there. And so I just like it again his optimism. He's saying, okay, we've got to recount for all these terrible things. But meanwhile, we got work to do-
- Hank Smith: 00:48:27 We've got to spread gospel and we should waste and wear out our lives in bringing to light all the hidden things of darkness.
- John Bytheway: 00:48:35 And I think about these brethren in the Quorum of the Twelve. Oh yeah, when's their release date again? When do they get that?
- Dr. Alex Baugh: 00:48:45 It's called death.
- John Bytheway: 00:48:46 And every single weekend, I think except for July, they're probably on the road and reorganizing stakes or they just work and work and waste and wear out their lives.
- Hank Smith: 00:48:58 Bishops and Young Women's Presidents and Relief Society Presidents.
- John Bytheway: 00:49:02 Everybody out there listening is just-
- Hank Smith: 00:49:05 Working and wasting and wearing.
- John Bytheway: 00:49:06 Motivated by their love for God and their . . . yeah.
- Hank Smith: 00:49:09 When he says waste, he means use, right? Use and wear out our lives.
- John Bytheway: 00:49:14 Yeah. I think it doesn't mean waste in the way that-
- Hank Smith: 00:49:17 You and I think of it. Yeah.

- John Bytheway: 00:49:19 Yeah. Or maybe the world would look at it that way, but no, you're bringing things to light.
- Dr. Alex Baugh: 00:49:27 Well, I love the phrase that the Lord wants us to rust out. I don't know about you, but just because you retire doesn't mean you stop doing what you're supposed to be doing. You got to continue all the way to the end. He mentions here, like kind of continue what you thought there, your thoughts there, "Let no man count them as small things; where there's much lieth in futurity pertaining to the saints, which depends upon these things." He's got a future vision.
- Dr. Alex Baugh: 00:49:52 Joseph knows the kingdom's rolling forth, kind of like that quote I read and yeah, he's still not out of Missouri, but he's knowing and optimistically going to say, okay, we need to do some things right now if we can. And not if we can, let's do it because this is not the end and we'll move on and put this behind us. And then the wonderful, it's kind of the small and simple doctrine is in the Book of Mormon and also in Doctrine and Covenants, "You know, brethren, that a very large ship has benefited very much by a very small helm in the time of a storm." And this has been quite a storm. "By being kept workways with the wind and the waves." We can work through this. That's what he's saying.
- Hank Smith: 00:50:38 He says, "Let us cheerfully do all things that lie in our power." Cheerfully. Isn't that interesting, Alex, if you look at Section 121, verse one, God, where are you? And then you go to Section 123, verse 17, so how we start and how we finish, let us cheerfully do all things that lie in our power. I think what you have in between is maybe a recipe to go from discouragement to excitement. If you study what's in between, you can have that same change. You feel like that I'm safe to go there and say.
- Dr. Alex Baugh: 00:51:14 Absolutely. I think you hit right on the head here that just weeks earlier and just earlier in this there's total discouragement. And then now there's, I have some reassurance that we can move forward and life's going to be okay and we'll get through this. So, I mean, there's like I say, you wouldn't have seen that in December. You would see it now and you do see it now.
- Hank Smith: 00:51:42 I've told people before, if you're ever discouraged, start with 121, verse 1 and go carefully and slowly through 1, all the way to 123, verse 17 and you'll feel the change. You'll sense the change, that what he learns gives him confidence and what the Lord says to him gives him excitement and optimism. And there's this... What did Elder Holland call "Became a temple prison" because of what he learned.

- Dr. Alex Baugh: 00:52:18 B.H. Roberts is the first one to refer to the temple prison. Yeah. Where it was a place of revelation for him, just incredible revelations. And these certainly are examples of that.
- John Bytheway: 00:52:31 I've heard this called "Lessons from Liberty," these three sections.
- Hank Smith: 00:52:35 It was a BYU devotional from Elder Holland-
- John Bytheway: 00:52:38 Called "Lessons from Liberty."
- Hank Smith: 00:52:40 Yeah. "Lessons from Liberty Jail," September of 2008, you can find it on speeches.byu.edu. It's definitely worth your time as you're studying this week these incredible sections and this in very difficult time for the prophet and for everyone else.
- John Bytheway: 00:52:58 I remember being at the Visitor Center and asking the sister missionaries that were there once being at the Liberty jail Visitor Center there and looking in that little rotunda where the replica of the prison is. And I said, excuse me, but where was the bathroom? And she said, oh, it's down the hall. And I said, no, not our bathroom. Where was their bathroom? And she said, oh, the jailers would lower a bucket from the ceiling. And I'm going, okay, winter 1839, half a dozen guys in there. No privacy, no partitions, no dignity.
- John Bytheway: 00:53:40 And these words come out of their brethren, "Let us cheerfully do all things that lie in our power." And it just changed the way I read these three having visited there and thinking of that dungeon and those circumstances. And I like to read this Hank without the word cheerfully and see if people catch me, therefore, "Dearly beloved brethren, let us do all things that lie in our power," and see how much that adverb adds to it. That's like Nephi, what is it? 1 Nephi 17 where, we're wading through much affliction in the wilderness. We're eating raw meat and, "So great were the blessings of the Lord upon us," like in the very next verse, it's like next sentence. This is so great. Pass the raw meat, that it's an attitude of going through, it's a mindset, a godly mindset, of going through trials that we're blessed with.
- Hank Smith: 00:54:34 What we've been talking today reminds me of there's a book I'm sure both of you have read, *Man's Search for Meaning* by Victor Frankel, who is part of the Jewish concentration camps in Germany. And this is what he says. It reminds me of Joseph in Liberty. He says, "Even the helpless victim of a hopeless situation may rise above himself, may grow beyond himself and by so doing change himself. He may turn personal tragedy into

triumph." And that seems, that feels like Sections 121 through 123 to me, Alex, is tragedy into triumph.

- Dr. Alex Baugh: 00:55:14 I love that. He had a kind of a shared experience with Joseph as a result of religious persecution. A different time and place, but yeah, he clearly made the change in his own life or the understanding of his own life of how meaningful life really was and that he could triumph over that terrible adversity, which only he can... We can't even comprehend nor can we comprehend Joseph's. Well, I think there's just an interesting, in Joseph's last letter to Emma, he writes it on the fourth and they've now received word that they're going to have their hearing. Their hearing was postponed so they had to stay longer than March. It was supposed to happen in March. And now they're going to have this hearing in Gallatin. And so they've been instructor told that they're going to have to transport them from Liberty to Gallatin for that hearing.
- Dr. Alex Baugh: 00:56:13 And this is April 4th. And he writes this letter, the last one to Emma. And he says, concerning Liberty, he says, "We shall be moved from this at any rate. And we are glad of it. Let what will become of us, we cannot get into a worse hole than this is. We shall not stay here but one night besides this, if that, thank God. We shall never asked a lingering wish after Liberty in Clay County, Missouri. We have had enough of it to last forever." So he's going, we're finally coming out of here, but here's the irony. And that is in 1963, we built at this visitor center to commemorate and to honor and to reflect upon this terrible experience of these Latter-day Saint men and their prison experience. And to add to that irony is about two miles away is the Kansas City temple.
- Dr. Alex Baugh: 00:57:23 Now, I don't know if that sends a message to anybody, but it does to me that that is we're back and yes, it was negative. But look what came out of it, a refined prophet, revelations, and timely council and wisdom. And today we're back in Liberty, we're back in Clay County. We have what, seven, eight stakes in and around Kansas City. We're back. And the Lord's hand, I mean, could Joseph have ever imagined that at someday we would have a memorial to that experience and his suffering that we can look at in a positive vein. And then, like I say, to have congregations and a temple in Clay County, Missouri, where he said, we're glad to get [inaudible], we've had enough forever. Well, we're not done. And we're back. And there's wonderful Saints and wonderful people in Clay County, Missouri in Caldwell County, Missouri, and in Daviess County, Missouri, and in Jackson County, Missouri.

- Dr. Alex Baugh: 00:58:41 I just think it's so amazing how God's hand works. Terrible situation in Missouri, but you know what, things have changed and things are a lot different 200 years down the road. And we got a temple right in that place that he didn't really want to be around. He couldn't maybe not even understand what would happen. I don't know if he did and how much vision he had, but I just think that's wonderful. And this closes the Missouri revelation. This is it. This is the book end, if you will, for these marvelous revelations given in Missouri. But the future of Missouri is glorious. Zion is not moved out of her place. Something's going to happen there. I'm grateful to be part of it now and look forward to a glorious Zion in the future.
- Hank Smith: 00:59:39 Thank you so much, Alex. We have been uplifted and edified today. John, I don't know about you, well I do know about you. I know you'll say the same thing, just beautiful sections, a beautiful time.
- John Bytheway: 00:59:55 Something so, so profound coming out of such a hard time, but I don't want to wish for hard times. But look how we have benefited from this today, how the whole Church will reading these sections.
- Hank Smith: 01:00:11 Triumph out of tragedy. Look what the Lord can do. We want to thank Dr. Alex Baugh for being with us today. We want to thank you for listening and staying with us. We wouldn't have a podcast if it weren't for you. We want to thank our production team: David Perry, Lisa Spice, Kyle Nelson, Jamie Neilson, Will Stoughton. Thank you to our wonderful team. And of course we want to thank our executive producers, Steve and Shannon Sorensen whom we love, and we hope you'll join us next time on our next episode of followHIM.



followHIM favorites

with Hank Smith & John Bytheway



- Hank Smith: 00:00 Hello, everyone. Welcome to Follow Him Favorites. My name is Hank Smith. I'm here with my friend, John Bytheway. We are the host of a podcast called followHIM. And every week we do a little snippet called followHIM Favorites where we get to choose one thing out of this week's lesson to focus on. We're here with the incredible Dr. Alex Baugh this week. Welcome Alex.
- Dr. Alex Baugh: 00:23 Thank you very much.
- Hank Smith: 00:24 Yeah, so let's take a look at the lesson. It's sections 121, 122, and 123. John, you get to go first. What's your followHIM Favorite?
- John Bytheway: 00:34 Well, again, it's always hard to pick something but I love, at the very close of 123 this little metaphor which I think Joseph Smith uses, maybe got it from the Book of James, the footnote is there, but he said, "You know brethren, that a very large ship is benefited very much by a very small helm in the time of a storm." Now you know Hank I love to talk about my dad. He was on an aircraft carrier in World War II, and that is a very large ship, but it has a rudder.
- John Bytheway: 01:05 We are living in a time of storms and winds and waves. And listen to how this verse finishes, a large ship has benefited very much by a very small helm in the time of a storm by being kept workways with the wind and the waves. And when you have a helm, you have a rudder, it implies you've got a course, a destination, a purpose, you know where you're going.
- John Bytheway: 01:31 And it's funny, I have a canoe in my garage and that's usually what it does. It just hangs in my garage. But the safest thing to do, if you encounter a big wave in a canoe, the safest thing to do, you probably know this, is to go right at it. If you try to go sideways, it'll tip you over. But if you have a course, a destination, a purpose, you are kept workways with the wind and the waves. Without that, you're nothing but driftwood. And if you want to find homework assignment, go find the talk of

President Thomas S. Monson. He gave about the German battleship, the Bismarck and how they finally sunk the Bismarck and guess what they hit? The rudder. And as soon as they hit the rudder, it couldn't steer. And they were able to pound it until they sunk it. But I love this idea, we're in a time of storm and wind and waves, but we have a purpose, a course, a destination, which the gospel of Jesus Christ gives us and we can be kept workways with the wind and the waves, so that's my favorite.

- Hank Smith: 02:33 That's great, John. The adversary is going to go after the rudder, the purpose, right? And try to attack that. Try to get rid of that. My followHIM Favorite is kind of the entire thing. So I'm going to look at the very first verse.
- John Bytheway: 02:47 Read all of it for us, Hank.
- Hank Smith: 02:48 Yeah, we'll just start at the beginning. The very first verse to the very last verse. If you look at section 121, verse one, it starts out with Joseph pleading with God, "Where are you? Where is the pavilion that cover thy hiding place?" Meaning where are you going to step in? Are you going to help us? And it finishes, this entire lesson finishes with section 123, verse 17, same Joseph Smith, who sounds really different. He says in verse 17, "Dearly beloved brethren, let us cheerfully do all things that lie in our power."
- Hank Smith: 03:23 And I know a lot of us feel like we're in section 121, verse one, God, where are you? And we want to feel like section 123, verse 17, let's cheerfully do everything that we can, that we have control over. So I think the homework, John, we're given a lot of homework this week, but the homework here would be what's in between those two verses? Study everything that's between section 121, verse one and section 123, verse 17 and see if you don't make that same change, go from that feeling of God, you're not helping, where are you? To I can do this. I know I can do this. In fact, I can do it cheerfully. All right, Dr. Baugh, what would be your followHIM Favorite?
- Dr. Alex Baugh: 04:08 Well, you've picked 121 and 123 you two, so I'll go 122 and that's the first two verses. And to kind of think that a president of the church is in jail is not a good thought. I can't imagine President Nelson being put in jail for his beliefs and for what he has done. And Joseph Smith, of course, is even worried about that. He, one time, in one of his letters from Liberty Jail, he wrote his wife and said, "I hope you'll still accept me." Basically, what he's saying is I'm a convict and convicts don't have very good reputations.

- Dr. Alex Baugh: 04:53 But I think what's so significant is that the Lord knows who Joseph Smith is and that he's a good man and that he's a prophet. And he reminds us of that in section 122, where he reminded Joseph that you're still a prophet no matter the accusations made against you when he said, "The ends of the earth shall inquire after thy name and fools shall have the in derision and hell shall rage against thee, while the pure in heart and the wise and the noble and the virtuous shall seek counsel and authority and blessings constantly from under thy hand, the righteous know Joseph Smith was a righteous and good prophet. The wicked will despise him and basically say he's not a true prophet and he's not a good man."
- Dr. Alex Baugh: 05:43 And the Lord acknowledges Joseph is his prophet and his anointed, and always will be. That rest of the section talks about how God would remain with him and that he would hold his priesthood and his influence for the eternities. So I'm grateful that even though Joseph Smith might be labeled a convict, I think he's a pretty good prophet. In fact, the prophet of prophets of this dispensation and the Lord acknowledges that in section 122.
- Hank Smith: 06:14 Wow, that's awesome, Dr. Baugh. You can either be in category of verse one. You can be a fool that holds him in derision, or you can be pure in heart and wise and noble and virtuous and seek blessings under his hand. We still do it today, don't we? We still seek for Joseph today. Well, we hope you'll listen to the full podcast. It's called followHIM. You can find it wherever you get your podcasts, but if not, please join us next week for another followHIM Favorites.