



Foundations of the Restoration

Lesson 15: Strength Amid Opposition – The
1838 Apostasy

Saturday, April 21, 2018

Problems in Kirtland 1836-1838

July-August 1836 Joseph goes to Massachusetts to find money

Jan. 2, 1837 The Kirtland Safety Society opens

May 1837 The Financial Panic of Ohio

August 1837 “The Old Standard” causes problems in the temple

Jan. 12, 1838 Joseph & Emma leave Kirtland, never to return

Problems in Kirtland 1836-1838



Adams, Dale W. "[Chartering the Kirtland Bank](#)." *BYU Studies* 23 (Fall 1983):467-82.

Bell, Jordan. [The Kirtland Safety Society and Its Effect on the Faith of the Latter-day Saints](#), BYU Religious Education Student Symposium, 2012

Parkin, Max H. "[Conflict at Kirtland: A Study of the Nature and Causes of External and Internal Conflict of the Mormons in Ohio Between 1830 and 1838](#)." M.A. thesis, Brigham Young University, 1966.

Sampson, D. Paul, and Larry T. Wimmer. "[The Kirtland Safety Society: The Stock Ledger Book and the Bank Failure](#)." *BYU Studies* 12 (Summer 1972):427-36.

White, McKay. [The Kirtland Safety Society: The Myths, the Facts, and the Prophet's Good Name](#). 2009.

Underwood Bald Spencer & Hully N. York & Philad^a

Missouri 1838

June 17 The Salt Sermon – Sidney Rigdon

August 6 Gallatin Election Battle

August 8 The Judge Adam Black Affair

October 24 Marsh and Hyde's Affidavit

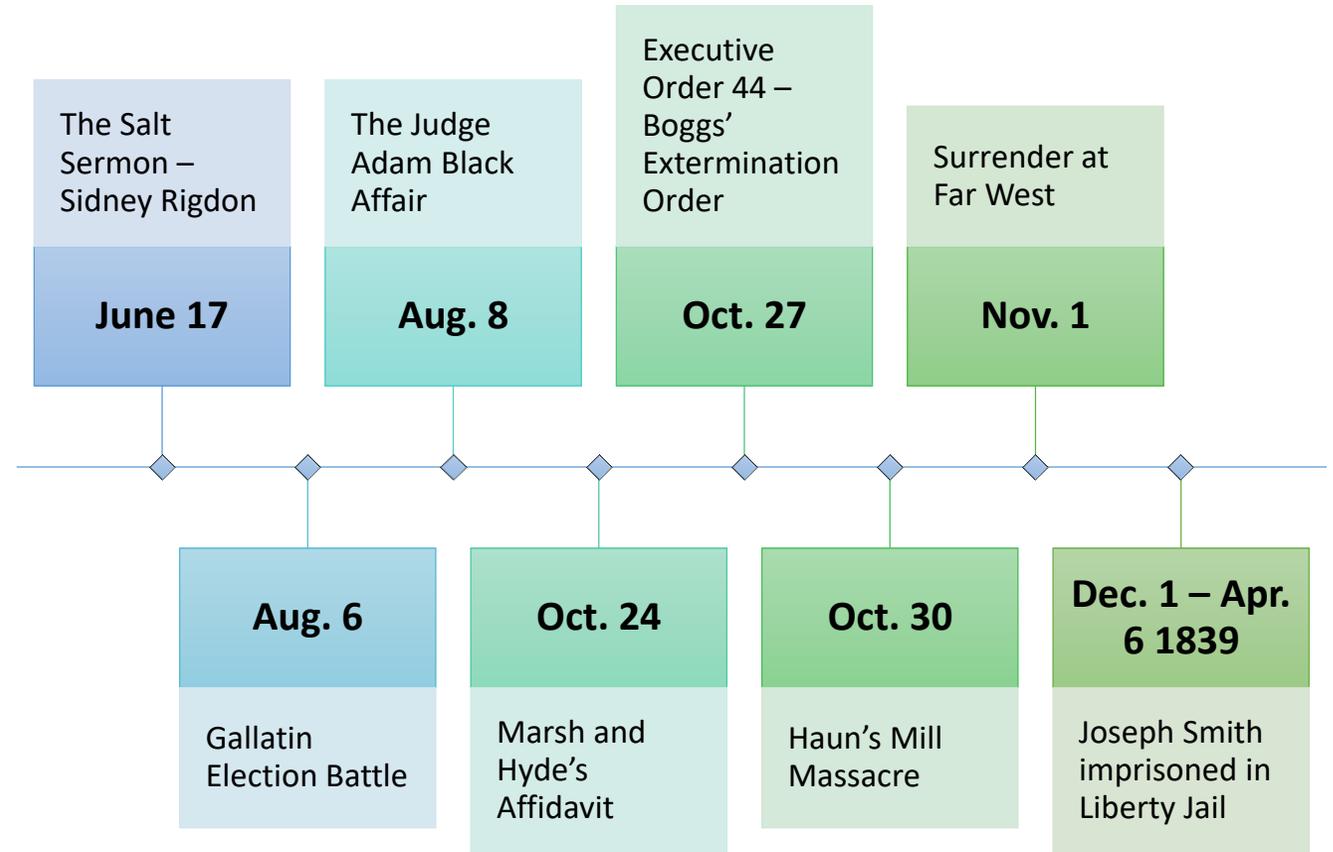
October 27 Executive Order 44 – Boggs' Extermination Order

October 30 Haun's Mill Massacre

November 1 Surrender at Far West

December 1 – April 6, 1839 Joseph Smith imprisoned in Liberty Jail

Missouri 1838



PART 49

Revelation given through Joseph Smith the Prophet, in Kirtland Ohio, January 12, 1838. (Revelations Collection, also Scriptorium Book 51–52, Joseph Smith Collection, Church Historians Office)

NOTE: See note for PART 47.

1 Thus saith the Lord let the presidency of my Church take their families as soon as it is practicable and a door is opened for them and move unto the west as fast as the way is made plain before their faces.

2 And let their hearts be comforted for I will be with them.

3 Verily I say unto you the time has come that your labors are finished in this place, for a season,

4 Therefore arise and get yourselves into a land which I shall show unto you even a land flowing with milk and honey.

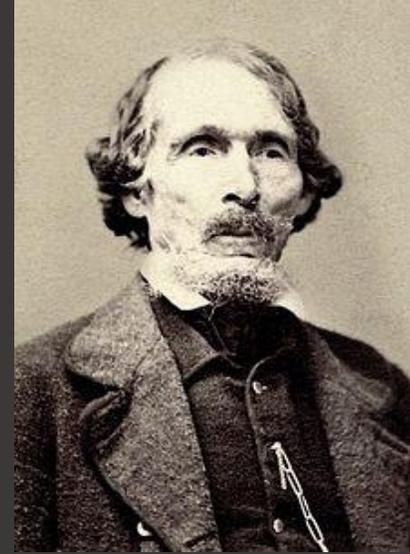
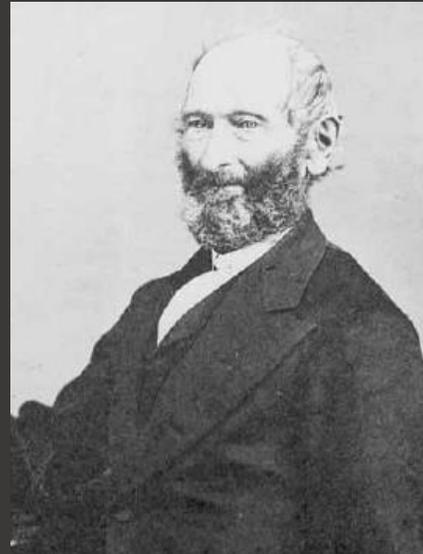
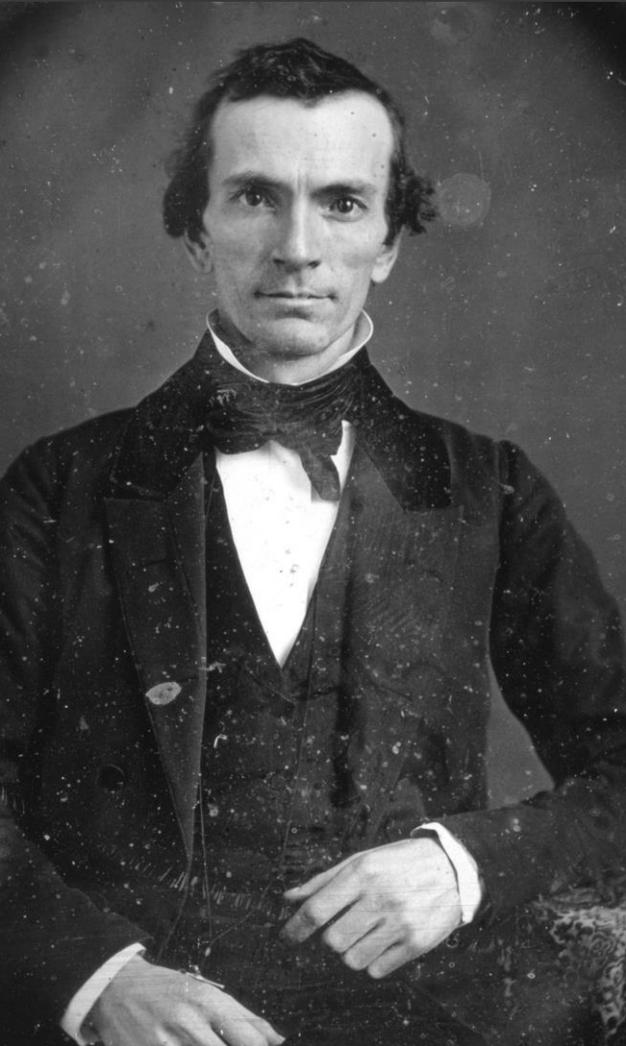
5 You are clean from the blood of this people and woe unto those who have become your enemies who have professed my name saith the Lord, for their judgment lingereth not and their damnation slumbereth not,

6 Let all your faithful friends arise with their families also and get out of this place and gather themselves together unto Zion and be at peace among yourselves O ye inhabitants of Zion or there shall be no safety for you, even so, Amen.

Joseph's revelation in Kirtland as he leaves

Fred Collier, *Unpublished Revelations of the Prophets and Presidents Of the Church of Jesus Christ of Latter-day Saints*, Volume 1, p. 131.

The Dissenters follow Joseph and Emma to Missouri

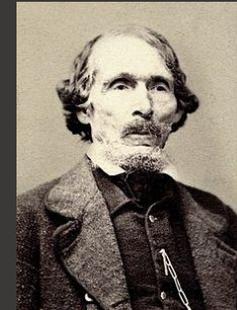
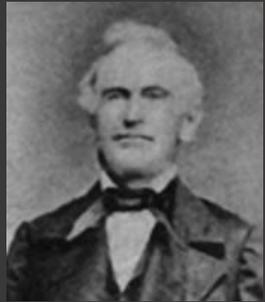


L to R – Oliver Cowdery, John Whitmer, David Whitmer, W.W. Phelps, Lyman Johnson – all were told to leave

The Dissenters follow Joseph and Emma to Missouri

The Saints apparently concluded that it was a greater crime to tolerate the dissenters in their midst than it was to drive them out. John Corrill documents the mood at the time: “The Church, it was said, would never become pure unless these dissenters were routed from among them. Moreover, if they were suffered to remain, they would destroy the Church. Secret meetings were held and plans were contrived how to get rid of them. Some had one plan and some another, but there was backwardness in bringing it about, until President Rigdon delivered from the pulpit what I call the Salt Sermon. (John Corrill, *A Brief History of the Church of Christ of Latter Day Saints*, 1838, p.

30-31. See: <http://www.josephsmithpapers.org/paper-summary/john-corrill-a-brief-history-of-the-church-of-christ-of-latter-day-saints-1839/1>)



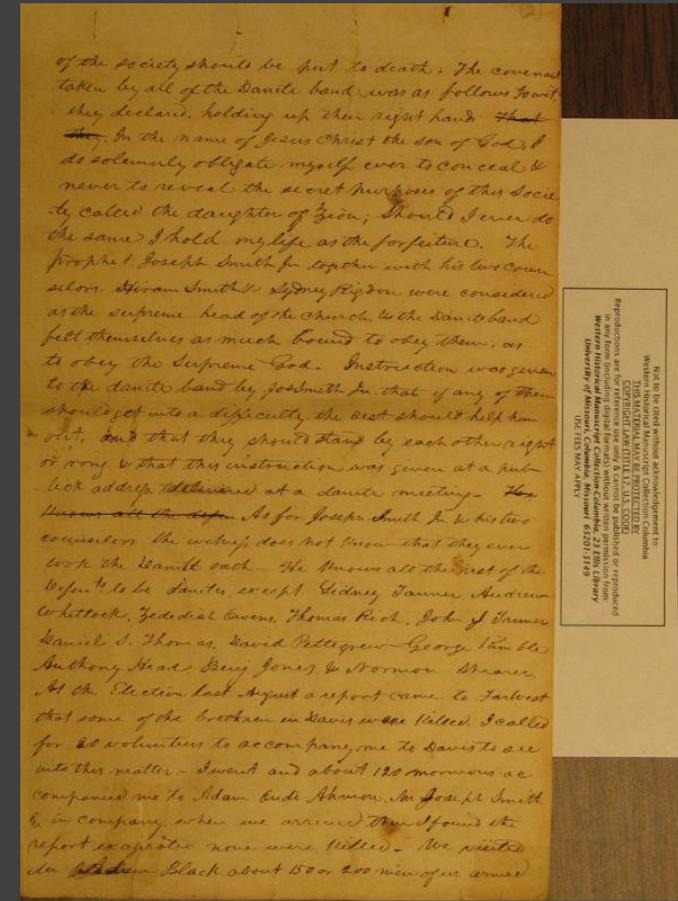
A Written Resolution – June 1838

The dissenters were told to leave Caldwell county, “We will put you from the county of Caldwell: so help us God.”

This resolution was signed by 84 members of the Church, including Hyrum Smith, Porter Rockwell, several Far West high councilmen, and George W. Pitkin, the Caldwell County sheriff.

The threat of violence created the desired effect. On June 19, the dissenters moved with their families to Richmond, Ray County. Members of the Church then seized their property, and held it for debts allegedly owed the Church.

(See: Transcript of Proceedings, 12-29 Nov. 1838 [State of Missouri v. JS et al. for Treason and Other Crimes] <http://www.josephsmithpapers.org/paper-summary/transcript-of-proceedings-12-29-november-1838-state-of-missouri-v-js-et-al-for-treason-and-other-crimes/3>)



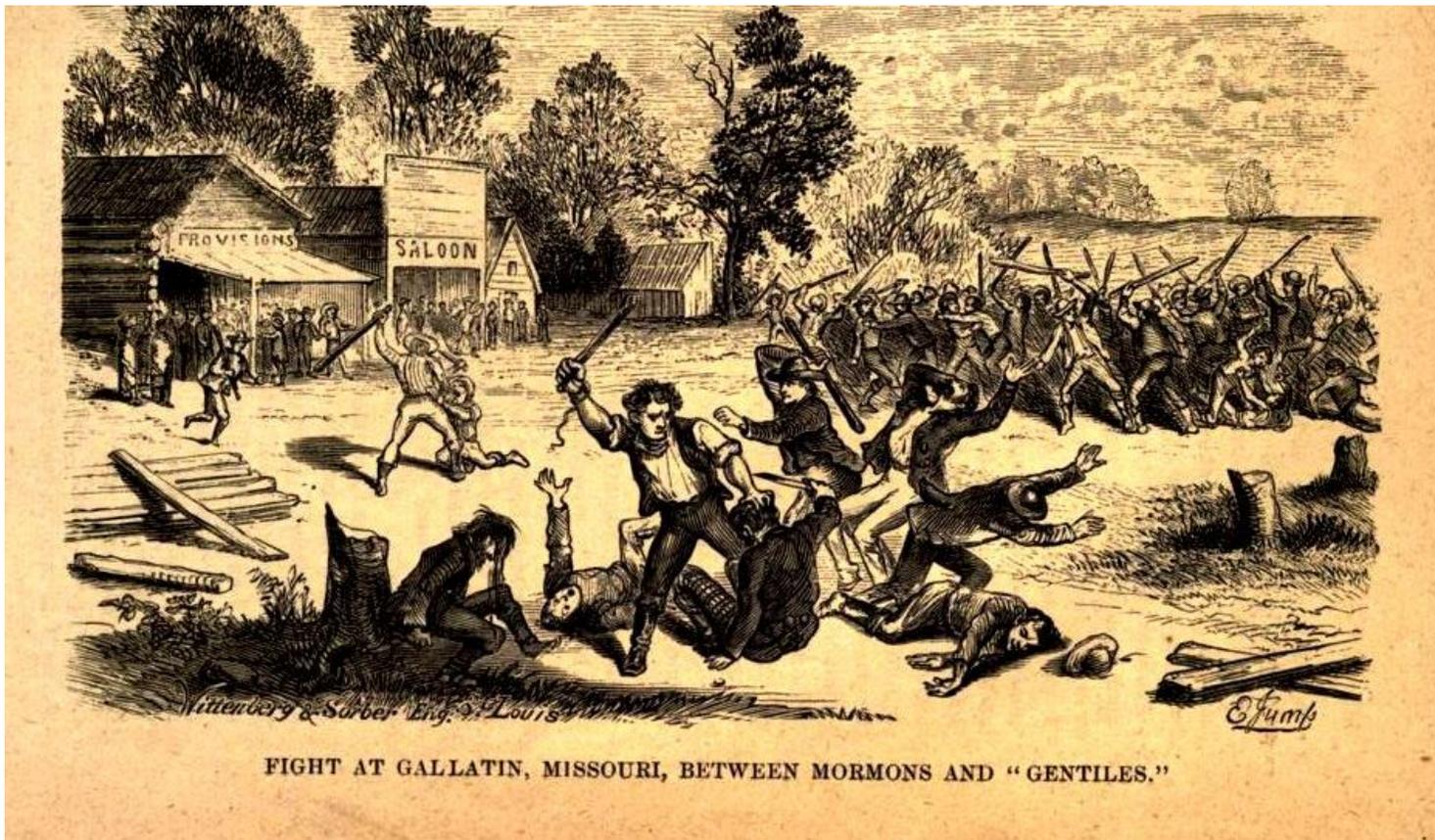
The Argument Cut Both Ways

Sidney Rigdon is quoted as saying:

When a county or a body of people have individuals among them with whom they do not wish to associate, and public expression is taken against their remaining among them, and yet the individuals do not remove, it is the principle of republicanism itself that gives the community a right to expel them forcibly; and no law will prevent it. (Reed Peck, *Sketch of*

Mormon History, 24. See also John Corrill, [*A Brief History of the Church of Christ of Latter Day Saints*](#), p. 36-37).

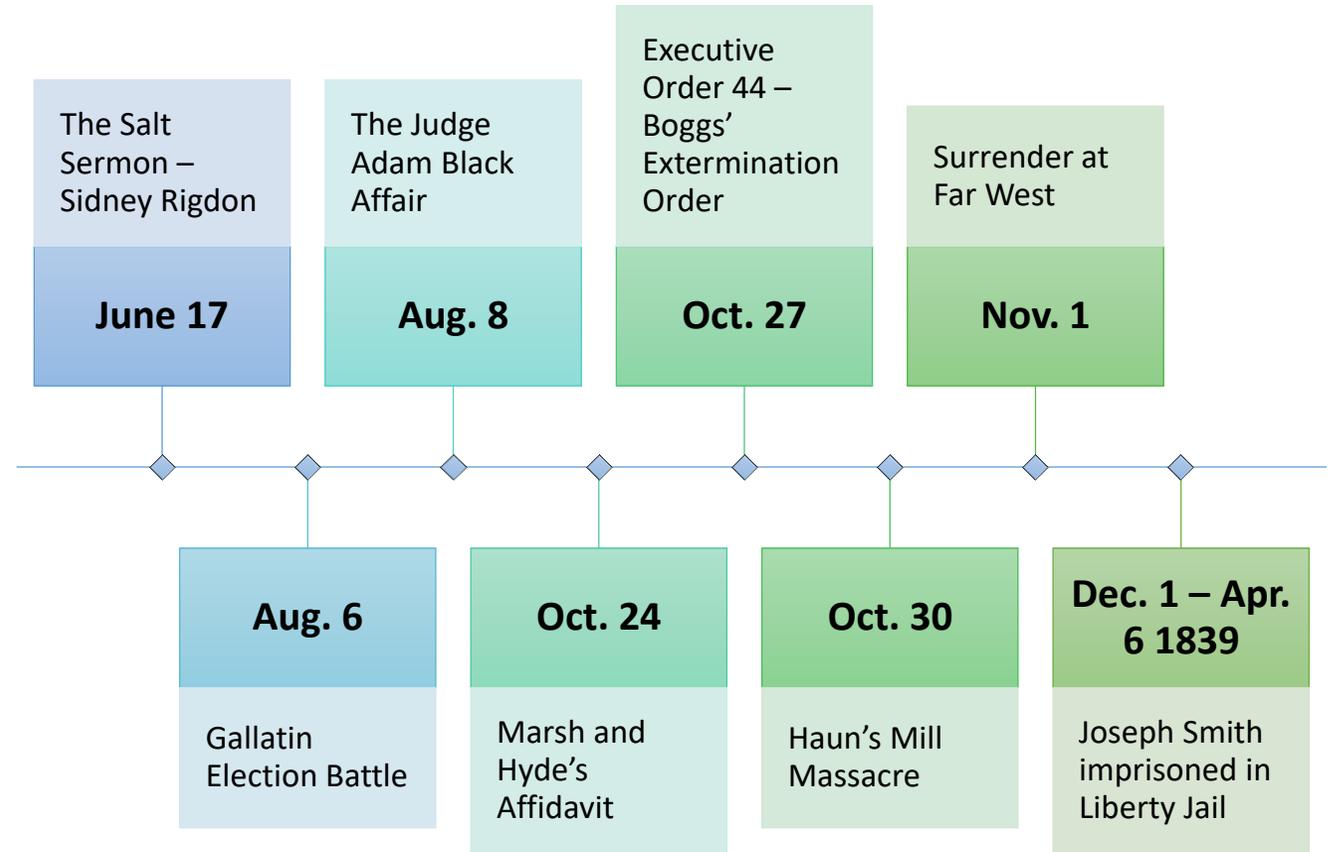




Monday morning on Aug. 6th, William Penniston and a group of political supporters surrounded the polling booth in Gallatin, openly declaring their determination to prevent the Mormons from voting. (*Fire and Sword*, p. 174)

Knock down at Gallatin Aug. 6, 1838

Missouri 1838



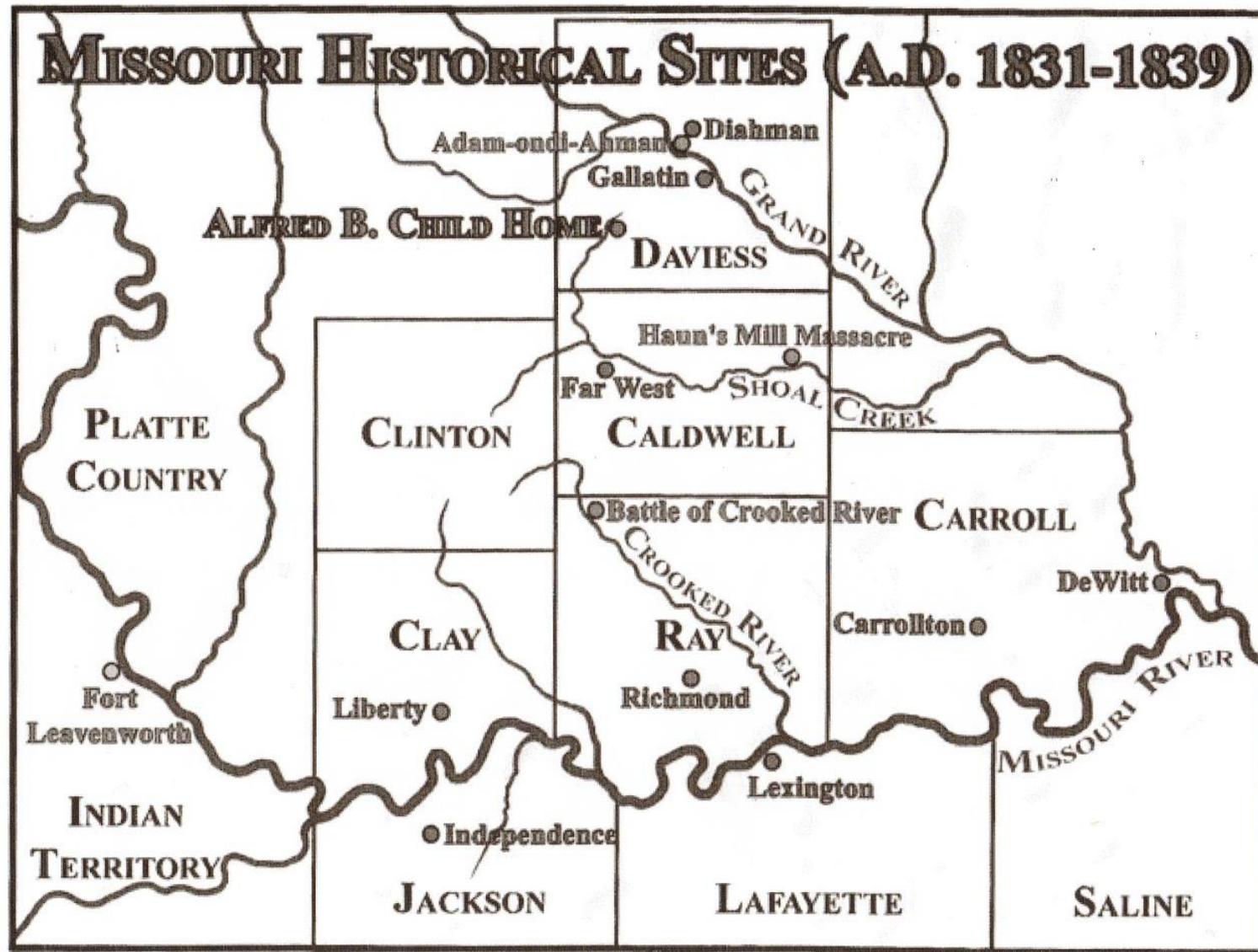


Figure 12.33 - Map of LDS Historical Sites in Northwestern Missouri during 1830s.

Thomas B. Marsh – The Strippings

You may think that these small matters amount to but little, but sometimes it happens that out of a small matter grows something exceedingly great. For instance, while the Saints were living in Far West, there were two sisters wishing to make cheese, and, neither of them possessing the requisite number of cows, they agreed to exchange milk.

The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese.

Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings.

Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount.

An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant.

Thomas B. Marsh – The Strippings

Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision.

Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council.

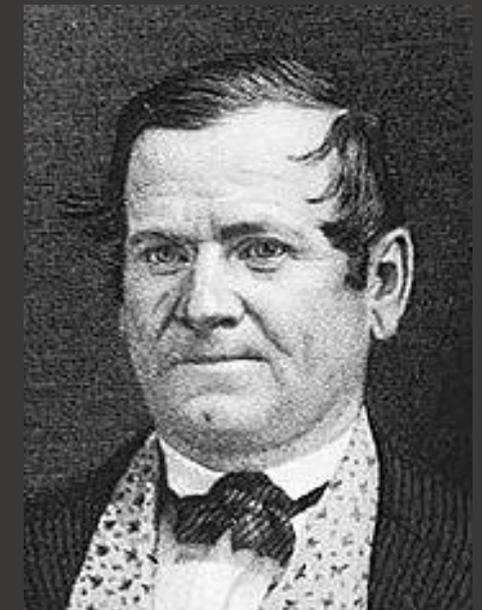
This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it.

The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the "Mormons" were hostile towards the State of Missouri.

That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs.

Do you understand what trouble was consequent to the dispute about a pint of strippings? Do you understand that the want of fences around gardens, fields, and yards, in town and country, allowing cattle to get into mischief and into the stray pen, may end in some serious result? That the corroding influence of such circumstances may be brought to bear upon us, in such a way that we may lose the Spirit of the Almighty and become hostile to the people? And if we should not bring about as mighty results as the pint of strippings, yet we might bring entire destruction to ourselves. If you wish to enjoy your religion and the Spirit of the Almighty, you must make your calculations to avoid annoyances, as much as possible. (George A. Smith April 6, 1856, *Journal of Discourses* 3:283)

Marsh was loyal to Joseph Smith and Sidney Rigdon in the crises of 1837, which saw the collapse of the church in Kirtland, and Marsh led efforts to expel potential troublemakers (Oliver Cowdery and the Whitmers) from their leadership roles in the church in Missouri. However, just a few months later, during the events of the 1838 Mormon War in Missouri, Marsh did voluntarily leave the faith, (along with fellow apostle Orson Hyde who soon returned). As Marsh explained in his October 24, 1838, affidavit, he left because he was alarmed that his fellow believers had formed mobs, expelled all the non-Mormons from Daviess County, stolen their property, and burned their homes and towns to the ground.



Danite violence in Missouri 1838

Stages of Danitism

1. Remove the dissenters – this happened in just days in June 1838.
2. Protection from mob violence – late June to mid October.
3. Burning, destroying, and stealing the Missourians property – this occurred in October 1838.

See: Leland Gentry and Todd Compton, *Fire and Sword: A History of the Latter-day Saints in norther Missouri, 1836-1839*, p. 224-266.

Danite violence in Missouri 1838

David W. Patten led a company of 150 men to the county seat of Gallatin, about 7 miles south of Diahman, where 15-20 Missourians were gathered at local saloons. Mason Cope warned the men that the Mormons were planning an attack, but “the boys laughed at him and told him it was his imagination,” recalled Joseph McGee, who ran a store in Gallatin.



Danite violence in Missouri 1838

Fortunately for the Missourians, they spotted the troops before the Mormons galloped into town, and all but 3 escaped; many of the men simply cut their horses' reins and left them hanging on the fence posts, such was their fright and desperation. The Mormon soldiers, finding themselves in possession of the town, looted the small shops, piling clothes, bedding, and other merchandise in the street, and then loaded the plunder on their horses and wagons to haul back to Diahman. Before leaving they set fire to the town. (John Corrill, *A Brief History*, p. 31. See also Stephen LeSueur, *The 1838 Mormon War in Missouri*, p. 117)



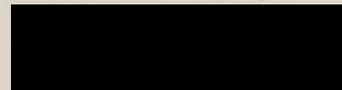
Danite violence in Missouri 1838

Some of the Missourians who were threatened or had their homes plundered and burned were actually friends of the Mormons. Jacob Stollings, a Gallatin merchant, had sold goods to the Saints on credit, to be paid for when their crops were harvested. When Captain Patten's company attacked Gallatin, they plundered and burned Stollings' store and confiscated his receipt books, which he never recovered. Stollings ransacked Joseph Smith's home after the surrender of Far West, looking for his stolen books (HC 3:288). On April 12, 1839, Stollings wrote to Joseph Smith and promised to cancel all debts owed to him by the Mormons if they would return his books. Joseph told Stollings that perhaps Sampson Avard might have the books (HC 3:316-17, 378-379).



We've been asked to fly the flag as a symbol of our support. Don't you understand that it is our "Title of Liberty"? (Alma 46:12-13) I am amazed and saddened at your complacency. Don't you know that the outward expression is the display of the inner attitude? Please join with the rest of us in this expression of support of our leaders and respect for those who died.

Love,



The Battle at Far West

When the Missourians arrive at Far West, the Saints are outnumbered 25 to 1.

Joseph had great faith in his revelations and tells Hinkle, “God will fight for us!” Hinkle begs Joseph, “We have got to surrender, or we are all dead men!”

Hinkle’s family is in Far West. Hinkle goes out to the Missouri militia, and he begs for a truce. The Missourians tell him to give up Joseph and promise to be out of Missouri by the end of the year, by Christmas.

Danite violence in Missouri 1838

From Liberty Jail on December 16, 1838, Joseph Smith summarized the situation as he then understood it: "We have learned also since we have been in prison that many false and pernicious things which were calculated to lead the saints far astray and to do great injury have been taught by Dr. Avarad as coming from the Presidency...which the presidency never knew of being taught in the church by any body until after they were made prisoners...the presidency were ignorant as well as innocent of these things" (PWJS, p. 380).



Executive Order 44

Headquarters of the Militia, City of Jefferson, Oct. 27, 1838.

Gen. John B. Clark:

Sir: Since the order of this morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Reese, Esq., of Ray county, and Wiley C. Williams, Esq., one of my aids [sic], information of the most appalling character, which entirely changes the face of things, and places the Mormons in the attitude of an open and avowed defiance of the laws, and of having made war upon the people of this state. Your orders are, therefore, to hasten your operation with all possible speed. **The Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary for the public peace—their outrages are beyond all description.** If you can increase your force, you are authorized to do so to any extent you may consider necessary. I have just issued orders to Maj. Gen. Willock, of Marion county, to raise five hundred men, and to march them to the northern part of Daviess, and there unite with Gen. Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express, you can also communicate with them if you find it necessary. Instead therefore of proceeding as at first directed to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond and then operate against the Mormons. Brig. Gen. Parks of Ray, has been ordered to have four hundred of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

I am very respectfully, yr obt st [your obedient servant],

L. W. Boggs, Commander-in-Chief.

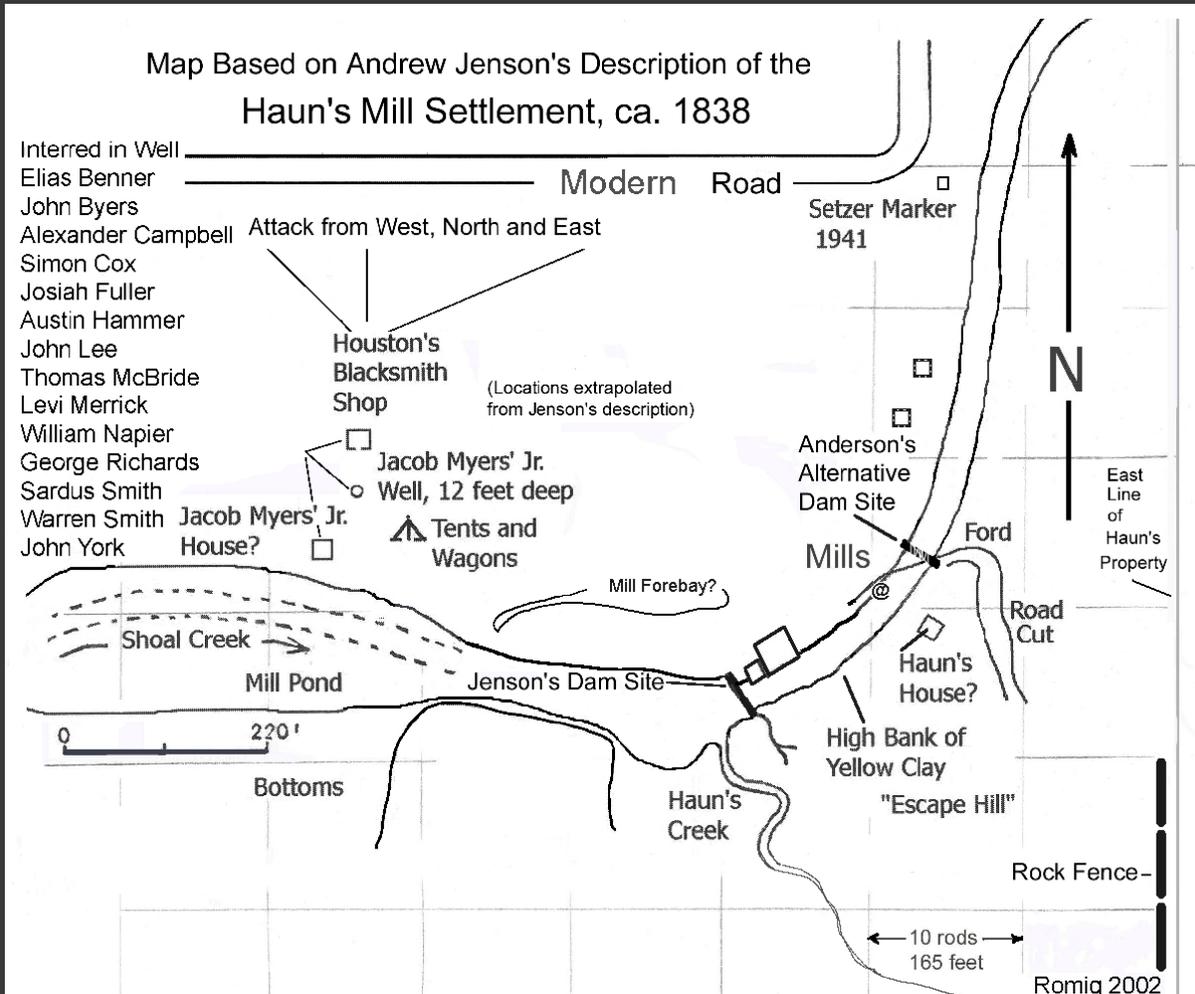
High Quarter of the Militia
City of Jefferson
Oct. 27 1838

To
Gen. Clark
I have the order of this morning to you directing you to cause 400 mounted men to be raised within your division I have received by Amos Reese Esq of Ray & Wiley C Williams Esq one of my aids information of the most appalling character which entirely changes the face of things and places the Mormons in the attitude of an open and avowed defiance of the laws and of having made war upon the people of this state Your orders are therefore to hasten your operation with all possible speed The Mormons must be treated as enemies and must be exterminated or driven from the state if necessary for the public peace their outrages are beyond all description If you can increase your force you are authorized to do so to any extent you may consider necessary I have just issued orders to Maj Gen Willock of Marion Co to raise 500 men and to march them to the northern part of Daviess and there unite with Gen Doniphan of Clay who has been ordered with 500 men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north They have been directed to communicate with you by express you can also communicate with them if you find it necessary Instead therefore of proceeding as at first directed to reinstate the citizens of Daviess in their homes you will proceed immediately to Richmond and then operate against the Mormons Brig Gen Parks of Ray has been ordered to have four hundred of his brigade in readiness to join you at Richmond The whole force will be placed under your command

I am very respectfully
Yr obt st
Luther W Boggs
Com in Chief

Gen John B Clark
Ray Co

Haun's Mill Massacre



Applications

1. The “Spirit of Danitism” is part of the human condition.
2. Joseph was doing his best. Note how the Lord deals with him. How can we apply this knowledge?
3. How do we avoid “Danite” tendencies in our life?