

Blessings Now And Forever

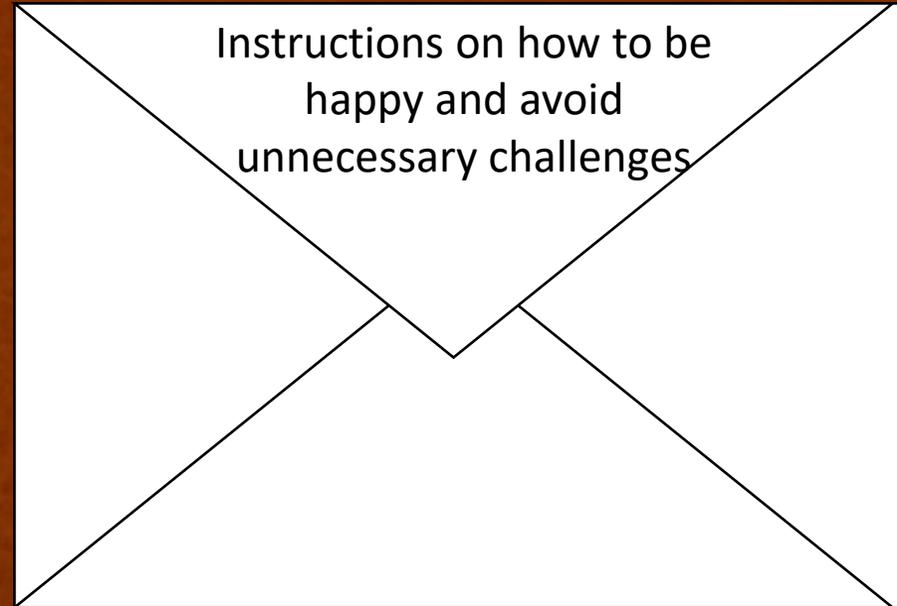
Doctrine and Covenants 124:84-145

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalms 16:11



Being Blessed Now and Always



How important might it be for you to obtain the instructions in the envelope?

If you could have the instructions, how closely would you follow them once you had them?

Almon Babbitt

He was born October 1, 1812, at Cheshire, Massachusetts. He married Julie Ann Johnson in 1833, and sometime baptized that same year. He practiced law in 6 states

He participated in Zion's Camp, sent to bring relief to the suffering Saints in Missouri

He was ordained to the First Quorum of Seventy on February 28, 1835

His early membership in the Church was marred by charges of minimizing the essential role of the Book of Mormon and speaking ill of the Prophet Joseph Smith and failing to live the Word of Wisdom

He was rebuked for countering the Prophet's counsel for the Saints to gather in Nauvoo and other conduct unbecoming of a priesthood holder

After the charges were dealt with, he was called on October 19, 1840, to be the president of the Kirtland Stake

On January 19, 1841, the Lord revealed through the Prophet Joseph Smith that He was not pleased with Almon's actions.

He failed to respond with the revelation and was disfellowshipped in October 1841 and was restored as a member on March 13, 1843.

He was active in working toward statehood for the Territory of Utah

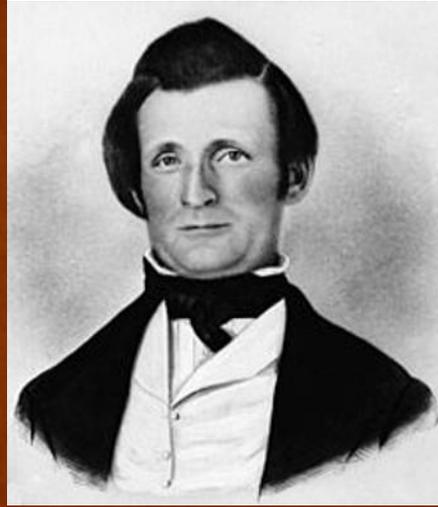
While traveling from Washington, DC, to Salt Lake City, he was killed in Nebraska by Cheyenne Indians on September 7, 1856



An Unsteady Path

“Almon Babbitt’s chief ambition was to make money, and ... he advised the Saints to leave Nauvoo, contrary to the counsel of the Church leaders. Perhaps he was interested in the sale of land elsewhere. At all events, when the Saints left Nauvoo, he was appointed one of the real estate agents in whose hands the abandoned property was left, to be disposed of on the best terms obtainable. How he discharged this duty.”

Smith and Sjodahl



Almon Babbitt, mentioned in section 124 [D&C 124], was a Church leader prominent in the Nauvoo period, serving as a stake president and as Church legal counsel. But Babbitt, for all his prominence and talent, could not steer a steady path. In all, he was in and out of Church fellowship numerous times in his life.



“My house was sold at 1,700, intended to be used to help to gather the Saints; but Almon W. Babbitt put it in his pocket, I suppose.”

Heber C. Kimball

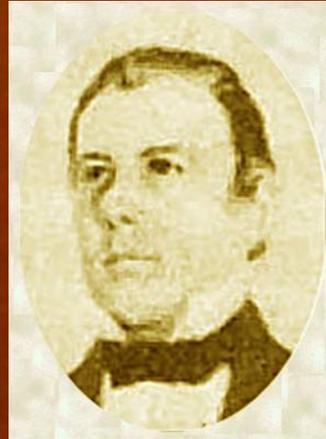
To Hear or Not To Hear

Those receiving the restored gospel must make a choice: to hear or not to hear the voice of his servants; to live as a part of the tree or be cast off to wither alone.

As this warning unfolds in the revelations, an interesting counterpoint develops in the lives of those little-known Saints who were there to receive first the words of the Lord.

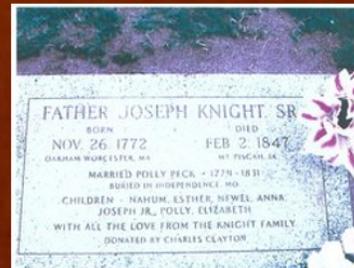
Many heard and continued, and bore fruit; many did not, and were cut off. There is much instruction in their choices.

Though not mentioned by name in the Doctrine and Covenants, Polly Knight, mother of the family who so faithfully stood by the Prophet, became the first Latter-day Saint laid to rest in Zion, and earned her place in Doctrine and Covenants history. Traveling to settle in Missouri, she became so ill that her son, Newel, was dispatched from the river boat to buy lumber for her coffin. Despite her illness, she insisted on completing the journey, and died soon after reaching the gathering place.



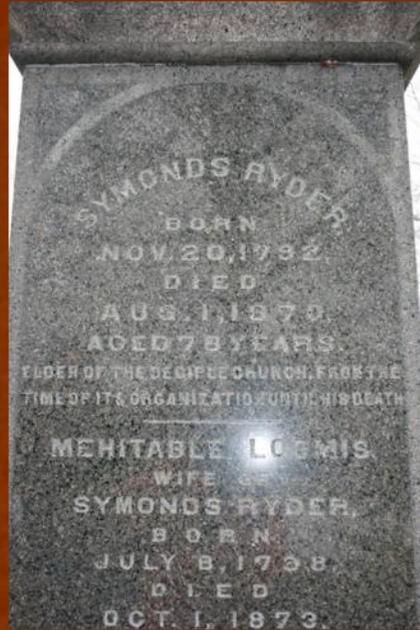
Thomas B. Marsh, the first President of the Quorum of the Twelve. Marsh was told to be a “physician to the church” (D&C 31:10) and was given the prominent responsibility of leading the Twelve in their mission to preach to all the world. He endured much for the Church, but in the end was unable to subordinate his pride, and in the jarrings and contentions of the day, he forsook the Church.

Marsh eventually did regain his membership, but not his lost opportunities.



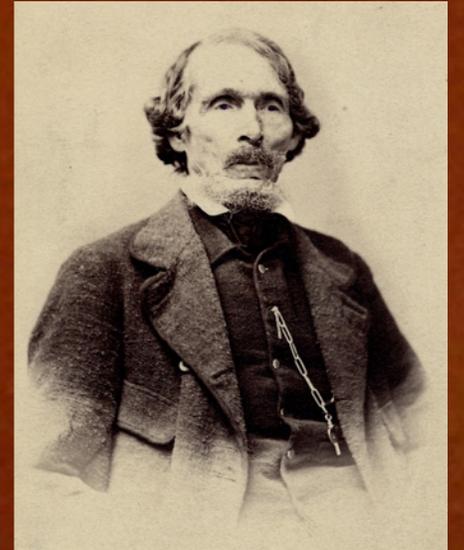
To Hear or Not To Hear

Simonds Ryder, mentioned in section 52 [D&C 52], joined the Church soon after its organization. Shortly thereafter, he apostatized and eventually led the mob that wrenched Joseph Smith and Sydney Rigdon from their homes in winter for a brutal beating and tarring. His excuse for leaving the Church was the misspelling of his name in Church documents; he questioned the authenticity of inspired materials with typographical errors.



Joseph Wakefield, mentioned in sections 50 and 52, [D&C 50; D&C 52] found a like excuse for turning a deaf ear to the Prophet. He observed Joseph Smith playing with children soon after working on the translation of the Bible and concluded such was not the behavior of a prophet. Like Ryder, he was cut off, and his name has faded.

William W. Phelps, recipient of section 55 [D&C 55], left the Church and the Prophet but then returned to obediently renew their contributions to the kingdom. After Phelps had contributed to the Missouri proceedings that nearly cost the Prophet his life, his moving reconciliation with Joseph Smith is an example of the power of repentance and forgiveness—a reminder to those who stray. The remorseful Phelps asked forgiveness of the Prophet and reunion with the Saints. Joseph frankly and generously extended both.

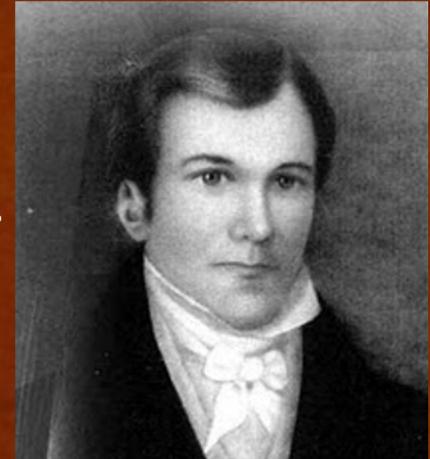


To Hear or Not To Hear

John Murdock, recipient of section 99, was told “to proclaim mine everlasting gospel. ... And after a few years, if thou desirest of me, thou mayest go up ... unto the goodly land, to possess thine inheritance.” (D&C 99:1, 7.) He served six missions for the Church before resting. The depth of his sacrifice is made clear by the fact that he laid a wife to rest in each of the early gathering places of the Saints: Kirtland, Ohio; Missouri; and Illinois. Such are his and their legacies of faith and perseverance.

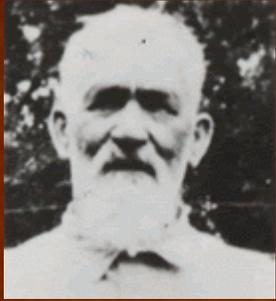


The Prophet’s younger brother, Samuel, mentioned in eight sections of the Doctrine and Covenants, became the third martyr of Carthage, dying a month after the martyrdom of Joseph and Hyrum. His death arose in part from complications rising from his courageous ride to Carthage, before a pursuing mob, to rescue his brothers. late to help, he accompanied their bodies back to Nauvoo, then joined them in death soon after.

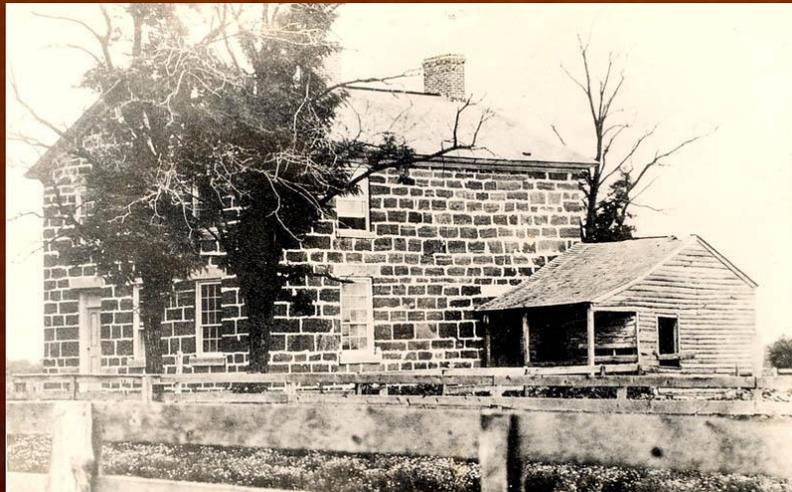


Dimmick Huntington faithfully and often painfully served the Prophet in physical labors, eliciting Joseph’s deep gratitude. Dimmick’s father, William, once changed beds with the Prophet and was cruelly beaten by a mob, angry at being tricked.

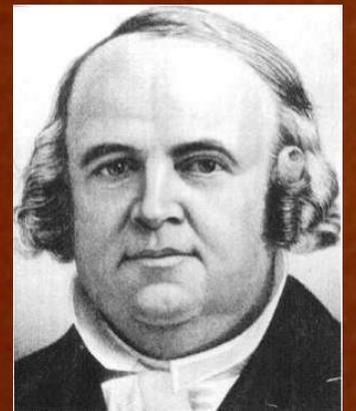
To Hear or Not To Hear



Stephen Markham, who appears in the Prophet's later life at nearly every occasion of peril. When Joseph was imprisoned in Missouri, Stephen Markham brought the Smith family safely to Illinois. When Joseph was illegally detained and abused by two Missouri constables, it was Stephen Markham who defied them, shamed them into humane behavior, and helped prevent the Prophet's abduction to Missouri. At Carthage, it was Markham who offered to trade clothes and help the Prophet escape.



On the day of the martyrdom, Markham was returning to the jail with medicine for Willard Richards when the conspiring guards challenged him, attacked him, and finally had to force him away at bayonet point to keep him from returning to the Prophet. Prodded onto his horse, he was poked so many times that his boots filled with blood. Joseph Smith's last journal entry records a prophecy spoken to Stephen Markham that "if I and Hyrum were ever taken again, we should be massacred." The measure of Markham's love is his brave effort to prevent that prophecy's fulfillment.



Seeds of the Sower

Those receiving the restored gospel must make a choice: to hear or not to hear the voice of his servants; to live as a part of the tree or be cast off to wither alone.



Like the seeds of the sower in the parable, the words of the Lord and his prophet fell on the hearts of men. Like the soils of the parable, some hearts received them and some did not.

If we hear and obey, our fruit will continue as has that of the faithful of the past; if we hear not, then we shall be cut off to wither, without root.

But we must choose, and much depends on our choice, for ours is the opportunity to be part of the fruitful tree of the kingdom.

Counsel and Promised Blessings

William Law



Hearkened to the counsel
of Joseph Smith
Support the poor
Publish new translation
of the Lord's word to
world

He and his family will be
blessed and provided for

Hyrum Smith



Receive counsel from
Joseph Smith
He will bear record of
the Lord

He will be a prophet,
and a seer, and a
revelator unto my
church, as well as my
servant Joseph;
He will receive the Keys
of the priesthood
That he will be
remembered as an
honorable servant

Amos Davis



Help in the funds of the
Nauvoo House
Hearken to the counsel of
Joseph Smith
Prove himself faithful in all
things
That he may be
trustworthy

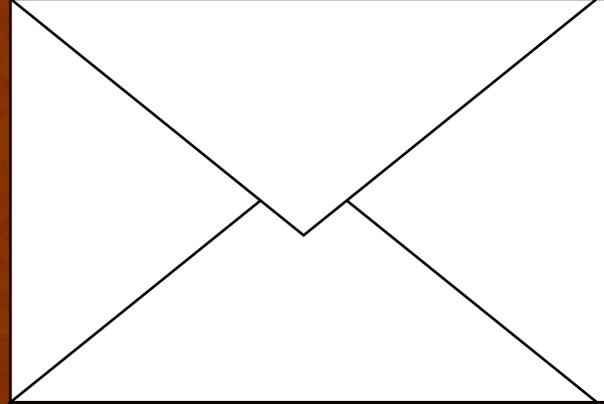
He shall be made ruler
over many;
He may be exalted

Robert Foster

Obey my voice and hearken
to the counsel of Joseph
Smith and other leaders
Help build a house and help
fund it
Repent of his folly
Have charity
Cease to do evil
Speak with kindness

All will be well with him
forever and ever

What's In the Letter?

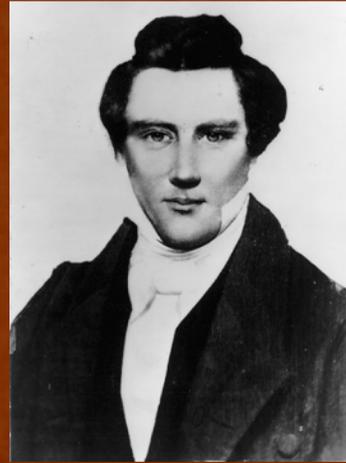


***If we hearken to
the counsel of the
prophets, it will
be well with us***

Priesthood Offices



Hyrum Smith
Patriarch



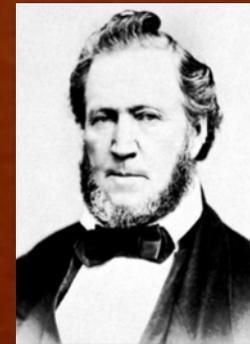
Joseph Smith
Presiding elder over all the church
Translator
Revelator
Seer
Prophet



Sidney Rigdon
Counselor



William Law
Counselor

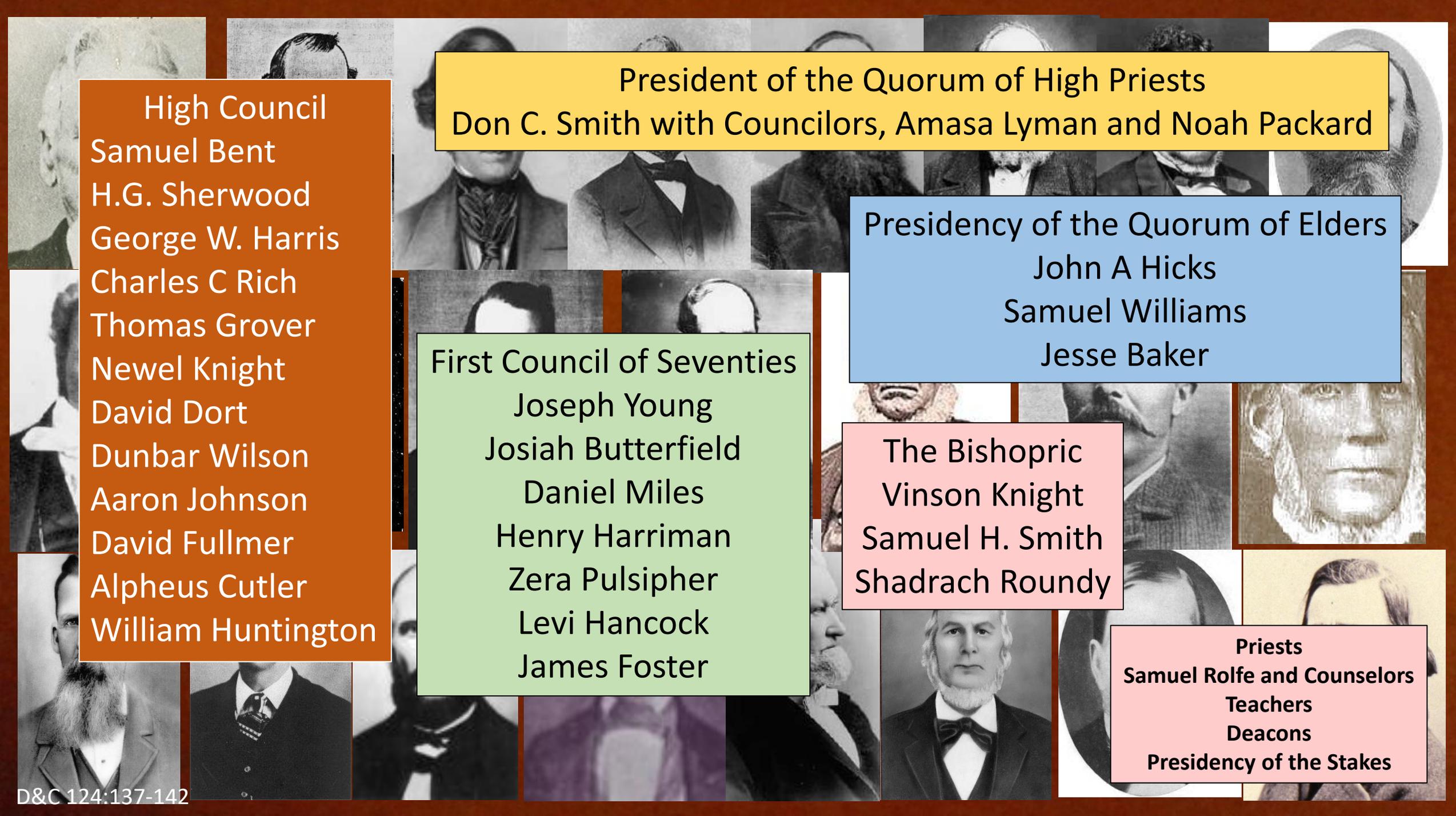


Brigham Young
President over the Twelve
traveling council

Heber C. Kimball
Parley P. Pratt
Orson Pratt
Wilford Woodruff
Willard Richards
George A. Smith

Missionary Work





High Council
Samuel Bent
H.G. Sherwood
George W. Harris
Charles C Rich
Thomas Grover
Newel Knight
David Dort
Dunbar Wilson
Aaron Johnson
David Fullmer
Alpheus Cutler
William Huntington

President of the Quorum of High Priests
Don C. Smith with Councilors, Amasa Lyman and Noah Packard

Presidency of the Quorum of Elders
John A Hicks
Samuel Williams
Jesse Baker

First Council of Seventies
Joseph Young
Josiah Butterfield
Daniel Miles
Henry Harriman
Zera Pulsipher
Levi Hancock
James Foster

The Bishopric
Vinson Knight
Samuel H. Smith
Shadrach Roundy

Priests
Samuel Rolfe and Counselors
Teachers
Deacons
Presidency of the Stakes

Sources:

Video: **A Steady, Reassuring Voice** (0:41)

Priesthood and Priesthood Keys—We Are Brothers (3:21)

The Heart and Willing Mind (7:56)



Doctrine and Covenants Who's Who by Ed J. Pinegar and Richard J. Allen pg. 5

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Heber C. Kimball (*Journal of Discourses*, Vol. VIII., p. 350).” (Commentary, p. 784.)

Dale S. Cox *To Hear or Not to Hear* January 1993 Ensign

Death of Almon Babbitt:

In April 1856, Babbitt left Salt Lake City for Washington, D.C. on his twenty-second trip on government business from Utah to the capital. On August 31, 1856, Babbitt set out from Florence, in Nebraska Territory, for Salt Lake City. When he arrived at Ft. Kearny (not to be confused with present-day Ft. Kearny), Babbitt learned that his freight train of government property had been attacked and looted by Cheyenne Native Americans; two wagon drivers and a child were killed in the raid, and a Mrs. Wilson was taken hostage. She would later be redeemed near Ft. Laramie.

Babbitt "stopped a week to gather up what could be found of the scattered property, purchased other teams, obtained drivers and start[ed] the train again".

Babbitt traveled ahead of the team in a carriage with "two attendants", Frank Roland and a Mr. Sutherland. About 120 miles west of Ft. Kearny—at Ash Hollow on the Oregon Trail—the three men were attacked on about August 10. Babbitt's obituary in the newspaper he had founded—the *Council Bluffs Bugle*—described how he was killed by a blow to the head by a tomahawk swung by a Cheyenne Indian. Because all three of Babbitt's party were killed, the information must have come from the Cheyennes themselves, or else it is fictional supposition—Wikipedia (reminder-all you read in Wikipedia may or may not be true fact—use discretion

William Law:

"Wonderful opportunities were offered to Wm. Law, which he neglected to embrace. If he had done faithfully what God here gave him to do, he would have received the blessings promised, but when he failed to obey the Lord, even his appointment in the First Presidency could not save him from falling. When he lost the Spirit of God he became one of the most bitter enemies of the Church. Apostates and persecutors rallied around him, and he tried to form a church of his own of such material." (Smith and Sjodahl, Commentary, p. 785.)

Sidney Rigdon's Warning:

"Sidney Rigdon, according to a generally prevailing impression, was more or less, under the influence of a spirit of apostasy. It is related that, in Liberty jail, he declared to his fellow-prisoners that the sufferings of the Lord were nothing compared with his, and while the faithful Saints were straining every nerve to complete the Nauvoo Temple, he had no word of encouragement to them. As a consequence of his disposition, he did not have good health. Like the Corinthians who partook unworthily of the Sacrament (1 Cor. 11:30), he was 'weak and sickly.' The Lord, therefore, points out to him the cause of his ailments and promises to heal him, if he will do his duty and stand by the Prophet as a true counselor.

"Sidney Rigdon had a remarkable experience some months after this Revelation was received. His daughter Eliza took sick and was pronounced dead by the physician. Some time after her departure, she rose up in the bed and said she had returned to deliver a message from the Lord. She then called the family around her. To her sister Nancy she said, It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul! To her sister Sarah she said, We have but once to die, and I would rather die now, than wait for another time. After having spoken for some time she fainted, but recovered again. The following evening she called her father and said to him that the Lord would make her well, if he would cease weeping for her. Sidney Rigdon related this manifestation of the power of God, in a public meeting on the 20th of August, 1842, and added a strong declaration of his allegiance to the Prophet Joseph and the Church. On the same occasion, Hyrum Smith cited Sidney Rigdon's mind back to this Revelation, in which the Lord promised that if he would move into the City and defend the truth he would be healed, and showed that Rigdon's improvement in health was a fulfilment of this Revelation (*History of the Church*, Vol. V., pp. 121–3). But, notwithstanding all, Rigdon finally lost his way. It can be said, however, that, according to his son, John Rigdon, who joined the Church, he never was an enemy of the Church." (Commentary, pp. 788–89; see also History of the Church, 5:121–23.)

Hyrum Smith:

"This was a special blessing given to Hyrum Smith, and in accepting it he took the place of Oliver Cowdery, upon whom these keys had previously been bestowed. It should be remembered that whenever the Lord revealed Priesthood and the keys of priesthood from the heavens, Oliver Cowdery stood with Joseph Smith in the presence of the heavenly messengers, and was a recipient, as well as Joseph Smith, of all this authority. They held it conjointly, Joseph Smith as the 'first' and Oliver Cowdery as the 'second' Elder of the Church. Thus the law pertaining to witnesses was fully established, for there were two witnesses standing with authority, keys and presidency, at the head of this the greatest of all dispensations. When through transgression Oliver Cowdery lost this wonderful and exalted blessing, Hyrum Smith was chosen by revelation of the Lord to take his place, the Lord calling him in these words: [D&C 124:95–96].

"And thus, according to promise, the Lord opened to the vision of Hyrum Smith and showed to him those things which were necessary to qualify him for this exalted position, and upon him were conferred by Joseph Smith all the keys and authorities by which he, Hyrum Smith, was able to act in concert with his younger brother as a prophet, seer and revelator, and president of the Church, 'as well as my servant Joseph.'" ("Patriarch Hyrum G. Smith," *Utah Genealogical and Historical Magazine*, Apr. 1932, pp. 51–52.)

Robert Foster:

"Unfortunately, Foster was another man who disregarded the Lord's counsel. After all the Prophet did to help him from time to time, he was one of the disloyal men who had Joseph Smith indicted on false charges, and he even conspired to bring about the Prophet's death." (Sperry, *Compendium*, p. 664.)

Stephen Markham:

He escorted the Prophet on the way to Carthage, forcing themselves through the drunken mob into the jail. He was then charged to take supplies and letters to and from Carthage Jail, but as tensions escalated it became more difficult. On his last visit allowed by the Carthage Grays, as he tried to make his way out through the mob they took their bayonets and jabbed Stephen in his legs so badly that his boots filled with blood, scars which he took to his grave.

