

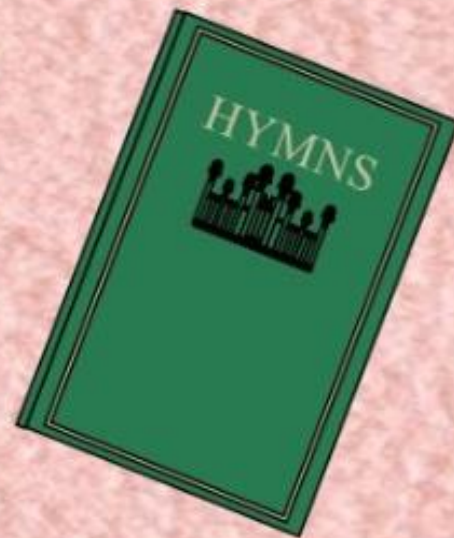


An Elect Lady

Doctrine and Covenants 25



*"And when they had sung
an hymn, they went out
into the mount of Olives."
Matthew 14:26*



Emma

She was born on July 10, 1804, in Harmony, Susquehanna County, Pennsylvania and daughter of Isaac Hale and Elizabeth Lewis Hale

Her father withheld consent for her to marry Joseph, so they eloped in January 1827

She assisted her husband as a scribe in the translation of the Book of Mormon

She was baptized on June 28, 1830, by Oliver Cowdery

She was instrumental in preparing a selection of hymns for the church D&C 25

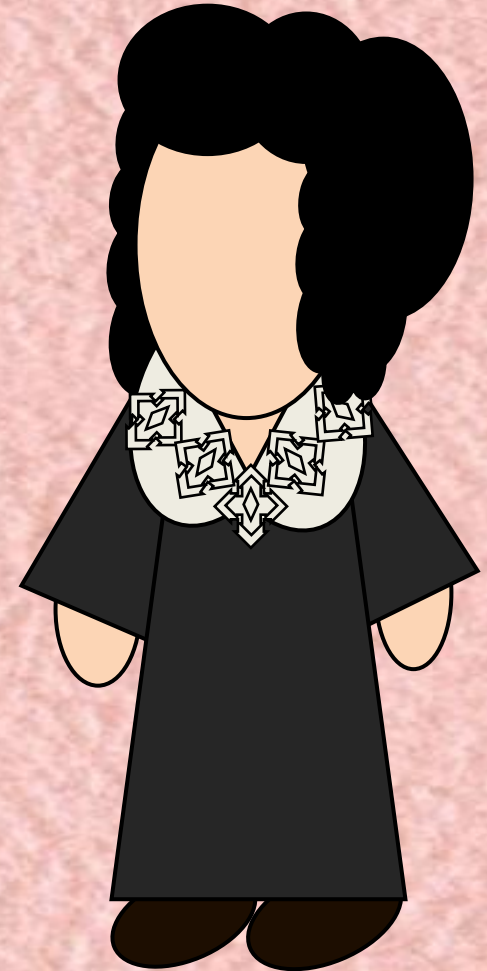
She is also mentioned in D&C 132 concerning the Lord's law of marriage

She was the first President of the Relief Society in 1879

She had 9 children and only 4 lived to maturity

After Joseph was martyred, she declined to go west with the Saints

She married Major Lewis Bidamon and passed away on April 30, 1879, in Nauvoo, Illinois at the age of 74 and was buried next to the plot where the Prophet Joseph was buried



Before Marriage

It is reported that Emma was a beautiful woman with an attractive personality, and she had the reputation of being a refined and dignified woman who was an excellent housekeeper and cook.



Her Methodist upbringing had helped her develop a great love of music.

Married Life

The first three years for the newly married couple were indeed tense and trying ones.

Eight months after their marriage Joseph received the golden plates from the angel Moroni.

Emma waited with the wagon at the bottom of the Hill Cumorah as Joseph received final instructions and the gold plates from Moroni.



From that moment on their lives were punctuated with persecution and trial. Emma passed through these trying experiences with her husband.

She was at his side during those agonizing months when Joseph lost the gift to translate. She served as his scribe for a while.



Life As A Companion



She traveled with the Prophet on many of his missionary journeys and shared with him the joy and sorrow associated with the preaching of the gospel.

Emma served as Joseph's first scribe for the translation of the Book of Mormon, and later those pages of the manuscript were lost.



Julie Roberts



“I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she has had to endure ... she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman.”

Lucy Mack Smith

Tribulation



Emma experienced tragedy, heartache, and persecution. While living in Harmony, Pennsylvania, Emma gave birth to a son named Alvin who did not long survive. Emma herself became critically ill, and Joseph feared she would not live.



Liz Lemon Swindle



When she recovered, she heard the devastating news that the 116 translated pages of manuscript had been lost by Joseph's friend Martin Harris. Even in her frail health, Emma consoled her heartbroken husband, who had lost the power to translate. Together, they awaited the Lord's will for the translation of the plates. She was later forced to leave her home in Harmony because of threats from malicious people.

Baptism and Revelation

Emma entered the waters of baptism under threat of mob violence. That evening, Joseph was arrested on false charges, delaying Emma's confirmation.



Between Emma's Baptism and her confirmation Joseph Smith received a revelation concerning Emma's calling and recorded it in D&C 25

D&C 25:1-2

Sons and Daughters:

“All men and women are the offspring of God and they will become sons and daughters of God through obedience to all ordinances and covenants of the Gospel.”

Smith and Sjodahl



Walking in the paths of virtue--

Promises of receiving and inheritance in Zion

An Elect Lady

When the Relief Society was organized in 1842 (more than a decade after this revelation was given), Emma Smith was called to be the organization's first president. On that occasion, the Prophet Joseph Smith read the revelation contained in Doctrine and Covenants 25.



He then explained that Emma was “elect” because she had been “elected to a certain work ... and that the revelation was then fulfilled by [her] election to the Presidency of the Society, she having previously been ordained to expound the Scriptures”

History of the Church

Murmur Not

Joseph Smith experienced heavenly visions, angelic visitors, and the translation process for the Book of Mormon, the Bible, and other sacred texts.



Emma Smith sacrificed so much for her life with Joseph, but there were things he had seen that she had not.

Be of Comfort

Although Emma's life with Joseph was often difficult, she loved and supported him through every trial.

In 1835, an angry mob attacked the home where Joseph and Emma were staying, dragging Joseph into the darkness.

Joseph returned home that night. He was alive but badly beaten, tarred, and feathered.

Emma spent the night peeling and scraping the tar from Joseph's body. One of Joseph and Emma's infant twins would pass away from illness following that awful night

Saints, 1:150–53.



Comfort from Jesus

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Matthew 9:20-22



I will not leave you comfortless: I will come to you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 14, 28

And he said unto them: Behold, my bowels are filled with compassion towards you.

3 Nephi 17:6

Expound the Scriptures... Exhort the Church

In 1842, Emma was sustained as the first Relief Society president.

Emma's leadership was crucial in shaping the organization.



Emma demonstrated her empathy and sense of spiritual understanding by cheering on and teaching the Saints.

Emma invited the women of the Relief Society to practice charity, provide relief in extraordinary ways, strengthen each other, repent, and forgive.

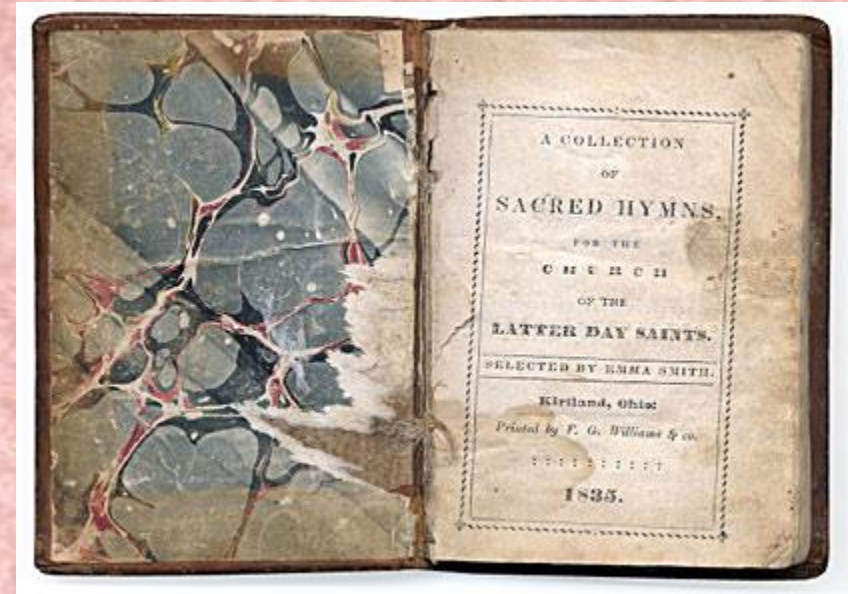
Saints, 1:448–51

Sacred Hymns

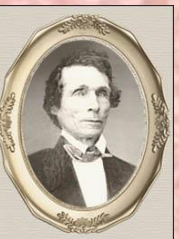
The first hymnal of the "Church of the Latter-Day Saints" was published in Kirtland, Ohio by "F. G. Williams & co."

The title page names Emma Smith as the only compiler of the hymnal.

While the book carries "1835" as its publication date it probably came off the press early 1836.



It contains the texts for 90 hymns, at least fifty of them "overtly borrowed and rewritten Protestant hymns," and about forty probably written by members of the church. Of the 40 original hymns, most have been attributed to W. W. Phelps.



Revelation For Emma

Council

Murmur not

Comfort and console

Do not fear

Lay aside the things of the world

**Lift up “thy heart” and rejoice and
“cleave” the covenants made**

Beware of Pride

**Let “thy soul delight in thy
husband”**

Keep the commandments

Calling

**Go with him as he
travels and be his
scribe**

**Make a selection of
sacred hymns to be
sung in church**



Promises

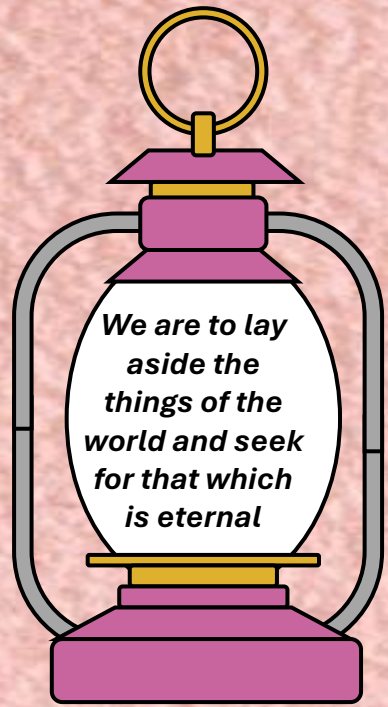
**She will receive the
Holy Spirit**

**She will gain
knowledge**

**She will receive
blessings**

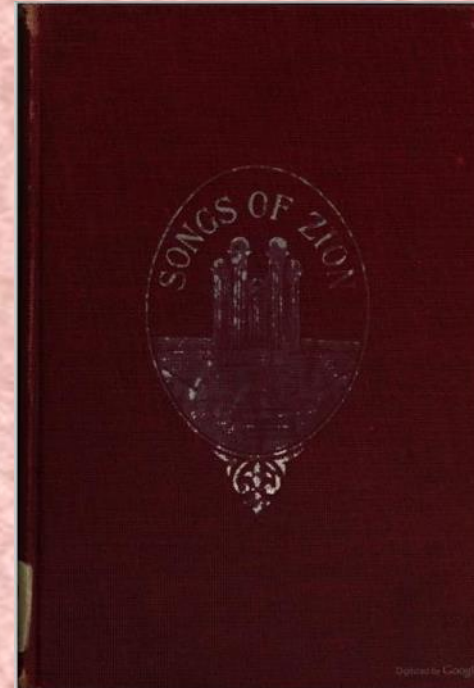
**Her husband will
support her**

**Her husband’s glory
shall come upon him**



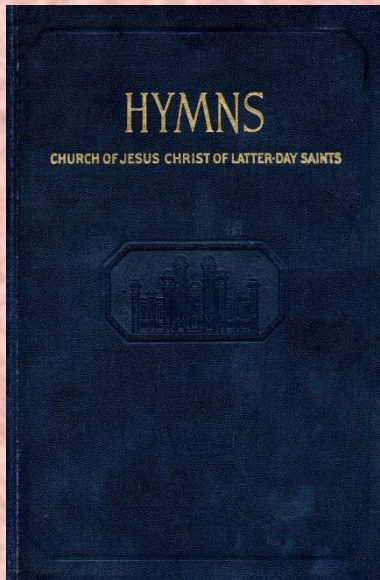
Sacred Hymns

In order to sing by the Spirit, and with the understanding, it is necessary that the church of the Latter-Day Saints should have a collection of "SACRED HYMNS," adapted to their faith and belief in the gospel, and as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on earth with the Son of Man in his glory..

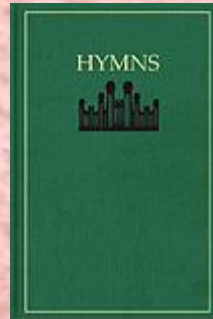


1908
edition

1948
edition



1980



Notwithstanding the church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to his glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion.

Today:

Small batches of new music from *Hymns—For Home and Church* will now be released every few months in English, Spanish, Portuguese, and French. More languages will follow when they are ready.

Covenants



A covenant is a sacred agreement between God and a person or group of people.

God sets specific conditions, and He promises to bless us as we obey those conditions.

When we choose not to keep covenants, we cannot receive the blessings, and in some instances we suffer a penalty as a consequence of our disobedience.

Topics and Questions

Meekness

Godfearing, righteous, humble, teachable, and patient under suffering. The meek are willing to follow gospel teachings.

Guide to the Scriptures



The servant of the Lord must be gentle, apt to teach, patient, in meekness instructing those that oppose.

2 Tim. 2:24–25

The remission of sins bringeth meekness, and because of meekness cometh the visitation of the Holy Ghost.

Moroni 8:26

Keeping Commandments Continually



Master, which *is* the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

Matthew 22:36-40



Emma Smith

Over the years, Emma Smith lost six children to death and endured relentless persecution with her husband. Her house was broken in to, she was left homeless several times, and she often had to rely on the kindness of others to obtain the necessities of life. Eventually, even her beloved Joseph was taken from her and violently murdered.



Sources:

Videos:

The Song of the Heart (2:49)

Emma Smith Follows the Lord's Counsel (10:35)

An Elect Lady (5:18)



Who's Who in the Doctrine and Covenants by Ed J. Pinegar and Richard J. Allen pg. 133-134

Presentation by ©<http://fashionsbylynda.com/blog/>

Doctrine and Covenants Student Manual Religion 324-325 pg. 50

Lucy Mack Smith (*History of Joseph Smith*, pp. 190–91.)

Hyrum M. Smith and Janne M. Sjodahl *Doctrine and Covenants Commentary* pg. 128

History of the Church, 4:552–53.

Hymn Book Preface <http://josephsmithpapers.org/paperSummary/collection-of-sacred-hymns-1835#!/paperSummary/collection-of-sacred-hymns-1835&p=5>

Lucy Mack Smith's (*History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 190–91).

Saints, 1:150–53

First Presidency Preface to Hymns

Three months after the Church was organized, the Lord, through the Prophet Joseph Smith, instructed Joseph's wife, Emma, to make a selection of sacred hymns for the Church: “For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads” (D&C 25:12).

Now, 150 years after the first hymnbook was published by the Church, we are pleased to present this revision. Many hymns found in our original hymnbook and in subsequent editions are included, as are a number of newly added hymns. All have been selected to meet the varied needs of today's worldwide Church membership.

Music in Our Church Meetings

Inspirational music is an essential part of our church meetings. The hymns invite the Spirit of the Lord, create a feeling of reverence, unify us as members, and provide a way for us to offer praises to the Lord.

Some of the greatest sermons are preached by the singing of hymns. Hymns move us to repentance and good works, build testimony and faith, comfort the weary, console the mourning, and inspire us to endure to the end.

We hope to see an increase of hymn singing in our congregations. We encourage all members, whether musically inclined or not, to join with us in singing the hymns. We hope leaders, teachers, and members who are called on to speak will turn often to the hymnbook to find sermons presented powerfully and beautifully in verse.

Latter-day Saints have a long tradition of choir singing. Every ward and branch in the Church should have a choir that performs regularly. We encourage choirs to use the hymnbook as their basic resource.

Music in Our Homes

Music has boundless powers for moving families toward greater spirituality and devotion to the gospel. Latter-day Saints should fill their homes with the sound of worthy music.

Ours is a hymnbook for the home as well as for the meetinghouse. We hope the hymnbook will take a prominent place among the scriptures and other religious books in our homes.

The hymns can bring families a spirit of beauty and peace and can inspire love and unity among family members.

Teach your children to love the hymns. Sing them on the Sabbath, in home evening, during scripture study, at prayer time. Sing as you work, as you play, and as you travel together.

Sing hymns as lullabies to build faith and testimony in your young ones.

Music in Our Personal Lives

In addition to blessing us as Church and family members, the hymns can greatly benefit us as individuals. Hymns can lift our spirits, give us courage, and move us to righteous action.

They can fill our souls with heavenly thoughts and bring us a spirit of peace.

Hymns can also help us withstand the temptations of the adversary. We encourage you to memorize your favorite hymns and study the scriptures that relate to them. Then, if unworthy thoughts enter your mind, sing a hymn to yourself, crowding out the evil with the good.

Brothers and sisters, let us use the hymns to invite the Spirit of the Lord into our congregations, our homes, and our personal lives. Let us memorize and ponder them, recite and sing them, and partake of their spiritual nourishment. Know that the song of the righteous is a prayer unto our Father in Heaven, “and it shall be answered with a blessing upon [your] heads.”

The First Presidency

How Does **Emma's Calling** to Exhort the Church Relate to the Apostle Paul's Statement That Women Are Not to "Speak" in Church? The correct meaning of the statement of the Apostle Paul that women should not speak in church (see 1 Corinthians 14:34–35) was given in the Prophet Joseph Smith's revision of the Bible. The Prophet changed this verse to say that women are not to "rule" in the Church. In other words women (like all Church members) are to be directed in the Church by the priesthood.

This principle was stated by the Prophet Joseph Smith to the members of the first Relief Society: "You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads." (*History of the Church*, 4:607.) Emma Smith's calling to exhort the Church was in complete harmony with her future calling, under the direction of the priesthood, in the Relief Society.

What is a song of the heart? In what way might feelings of the heart be associated with true worship? Writing on the importance of music, Elder Bruce R. McConkie said:

"Music is given of God to further his purposes. Sweet melodies mellow the souls of men and help prepare them for the gospel. After men receive the truth, songs of praise to Deity help to sanctify and cleanse their souls. It follows that the best and greatest music is that in which, by both note and word, God is praised and his truths are extolled. On the other hand, music can be used for sensuous and carnal purposes. To accomplish the Lord's aims both word and melody must be edifying and lead to wholesome thoughts and emotions. There is vulgar as well as virtuous music.

"Wholesome light music designed primarily to entertain has its place. So do the heavy classical presentations that appeal to the more musically gifted. But in meetings set apart to worship the Lord, the saints should sing songs which teach the gospel and enhance faith. Beautiful melodies alone do not suffice; the word-message must also conform to true principles. Truths taught in the hymns should be as accurately presented as they are in the scriptures themselves." (*Mormon Doctrine*, p. 521;

Elder Boyd K. Packer suggested that inspiring music can become a source of spiritual power in one's life:

"This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee's counsel: perhaps 'I am a Child of God' would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

"Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were.

"As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, *will not* associate with filth, evil *cannot* tolerate the presence of light.

"In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began. ...

"There are many references in the scriptures, both ancient and modern, that attest to the influence of righteous music. The Lord, Himself, was prepared for His greatest test through its influence, for the scripture records: 'And when they had sung an hymn, they went out into the mount of Olives.' (Mark 14:26.)" (In Conference Report, Oct. 1973, pp. 24–25; or *Ensign*, Jan. 1974, p. 28.)

The Importance of Women:

Elder Neal A. Maxwell said of women and their importance in the Lord's plan:

"We know so little, brothers and sisters, about the reasons for the division of duties between womanhood and manhood as well as between motherhood and priesthood. These were divinely determined in another time and another place. We are accustomed to focusing on the men of God because theirs is the priesthood and leadership line. But paralleling that authority line is a stream of righteous influence reflecting the remarkable women of God who have existed in all ages and dispensations, including our own. Greatness is not measured by coverage in column inches, either in newspapers or in the scriptures. The story of the women of God, therefore, is, for now, an untold drama within a drama. ...

"Just as certain men were foreordained from before the foundations of the world, so were certain women appointed to certain tasks. Divine design—not chance—brought Mary forward to be the mother of Jesus. The boy prophet, Joseph Smith, was blessed not only with a great father but also with a superb mother, Lucy Mack, who influenced a whole dispensation.

"In our modern kingdom, it is no accident that women were, through the Relief Society, assigned compassionate service. So often the service of women seems instinctive, while that of some men seems more labored. It is precisely because the daughters of Zion are so uncommon that the adversary will not leave them alone. ...

"So often our sisters comfort others when their own needs are greater than those being comforted. That quality is like the generosity of Jesus on the cross. Empathy during agony is a portion of divinity!

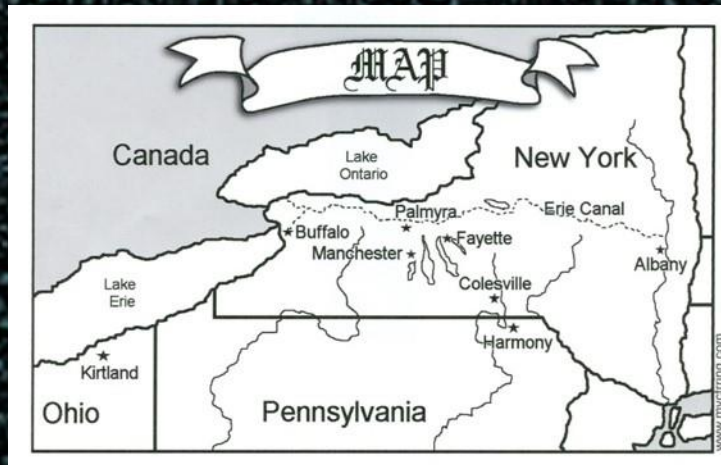
"When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and neighborhoods? Will what happened in cradles and kitchens prove to be more controlling than what happened in congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside telestial time. The women of God know this.

"No wonder the men of God support and sustain you sisters in your unique roles, for the act of deserting home in order to shape society is like thoughtlessly removing crucial fingers from an imperiled dike in order to teach people to swim. ...

"Finally, remember: When we return to our real home, it will be with the 'mutual approbation' of those who reign in the 'royal courts on high.' There we will find beauty such as mortal 'eye hath not seen'; we will hear sounds of surpassing music which mortal 'ear hath not heard.' Could such a regal homecoming be possible without the anticipatory arrangements of a Heavenly Mother?" (In Conference Report, Apr. 1978, pp. 13–15; or *Ensign*, May 1978, pp. 10–11.)

Doctrine and Covenants 26
More Information

Go West—the Next Conference



“Going ‘to the west’ meant going to Fayette, New York, a distance of about a hundred miles; and the ‘next conference’ was held at Fayette on September 26 and 27, 1830.

‘Studying the scriptures’ probably had something to do with the translation of the Bible, since the earliest manuscript entries, recorded in the summer and fall of 1830, are in the handwriting of John Whitmer and Oliver Cowdery.



Apparently the ‘translation’ and the ‘study’ were being conducted at the same time; perhaps they were actually one and the same.” (Matthews, *Joseph Smith’s Translation of the Bible*, p. 27.)

Law of Common Consent

“common consent” refers to Church members using their agency to express their willingness or unwillingness to support a proposal from a Church leader.

In sacrament meetings and stake and general conferences, we are asked to signify consent by raising our right hands.



“The procedure of sustaining is much more than a ritualistic raising of the hand. It is a commitment to uphold, to support, to assist those who have been selected.”

Gordon B. Hinckley



Not only are Church officers sustained by common consent, but this same principle operates for policies, major decisions, acceptance of new scripture, and other things that affect the lives of the Saints.

Student Manual





Holding An Office

“No man can preside in this Church in any capacity without the consent of the people.

The Lord has placed upon us the responsibility of sustaining by vote those who are called to various positions of responsibility.

No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood.”

Joseph Fielding Smith



Sustaining One Into Office



“When we sustain officers, we are given the opportunity of sustaining those whom the Lord has already called by revelation. ... The Lord, then, gives us the opportunity to sustain the action of a divine calling and in effect express ourselves if for any reason we may feel otherwise.

To sustain is to make the action binding on ourselves to support those people whom we have sustained.

When a person goes through the sacred act of raising his arm to the square, he should remember, with soberness, that which he has done and commence to act in harmony with his sustaining vote both in public and in private.”

Elder Loren C. Dunn



“When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, **give your full loyalty and support**, without equivocation or reservation, to the officer for whom you **vote**”

Harold B. Lee

Sources:

Video:

Mountains to Climb (5:04)



Gordon B. Hinckley (“This Work Is Concerned with People,” *Ensign*, May 1995, 51).

Joseph Fielding Smith (Smith, *Doctrines of Salvation*, 3:123; see also [D&C 20:65](#))

Elder Loren C. Dunn (In Conference Report, Apr. 1972, p. 19; or *Ensign*, July 1972, p. 43.)

Harold B. Lee, in Conference Report, Apr. 1970, p. 103.