

The White Horse Prophecy

PREFACE

Most of the sermons, sayings, and prophecies of Joseph Smith were written down by other people, many of which are found in their private diaries and journals. Among the hundreds of prophecies given by Joseph Smith, one of the most interesting and controversial is the so-called “White Horse Prophecy.” It has been published and re-published by many different authors and compilers, most of whom believe it is true.

There are some, however, that do not believe the prophecy because they feel it is based on insufficient documented evidence. That alone does not necessarily mean the prophecy is untrue or not factual. It is written as a prophecy and should be studied and analyzed to determine its merit and value. Since it contains many predictions of incidents and conditions that could seriously affect our lives, we should seriously consider the possibility that it is just as authentic as any of Joseph Smith’s other prophecies—not just stick one’s head in the sand and throw out the whole thing. We would do well to heed Peter’s warning:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21)

Prophecy is a most fascinating subject and is a vital part of scripture. Prophecy should be considered as scripture when it is given by the inspiration of the Lord. Paul the Apostle said, “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy,” and “he that prophesieth speaketh unto men to edification, and exhortation, and comfort.” (I Cor. 14:1, 3)

To us as individuals, the future should be of greater concern than the past because it will probably have more serious consequences in our lives. There are few men today who prophesy; therefore, we should search all prophecy to determine which are pertinent to us and our time, and which will shed a little light on the darkness of the future. By seeking out and learning from prophecy, we can better prepare ourselves for future events.

Naturally, the true test of prophecy is in its eventual fulfillment. For many disbelievers, the verification was unfortunately fulfilled with their own destruction. The world disbelieved Noah's prophecy until the rains came; then they knew it was true.

In these days prophecy is just as important and for similar reasons. It is hoped that through this study of the White Horse Prophecy, it will be of greater significance and benefit to those who are struggling through today's troublesome times.

[7]

Chapter 1

INTRODUCTION

The White Horse Prophecy, attributed to Joseph Smith, is one of the most comprehensive and detailed prophecies given in the past 2,000 years, yet it has not received its rightful consideration and appreciation. There are several interesting parallels between this prophecy and that given by Jesus as recorded in Matthew 24; for example:

1. Matthew 24 contains one of the last prophecies that the Savior made before His crucifixion; the White Horse Prophecy, whether in whole or part, was one of Joseph Smith's last major prophecies before his martyrdom.
2. Both elaborate in detail the magnitude and scope of the judgments to come upon the earth.

3. Both pertain to the same period of time—just prior to the second coming of the Savior.

4. Both are very important and enlightening for those living at the present perilous time, and should be carefully studied.

The White Horse Prophecy has been reproduced and circulated both in and out of the LDS Church for many years, but no one has ever produced the original handwritten copy of it. So there is a problem with its validity, and it has never been [8] officially accepted by the Church as a reliable historical record. But that does not mean the contents are any the less true, and they should be considered on their own merits.

The White Horse Prophecy was supposedly given in the presence of two men—Edwin Rushton and Theodore Turley, both of whom were active members of the Church and had no apparent “ax to grind” or particular reason to make up this prophecy. If either of these men had a history of a dishonest or questionable nature, perhaps it would throw a cloud of doubt on the prophecy; but both remained faithful and active Church members. Duane Crowther, presented brief life sketches of these men:

Edwin Rushton was an English convert who came to the United States a few months before the time when the “White Horse Prophecy” was given in 1843. Little is known of his life until after his coming to Utah in 1851. There he worked as a millman, a farmer and a stock raiser until his death in Salt Lake City in 1904. His membership in the 22nd Quorum of Seventies and his later position as a High Priest and first counselor in the Bishopric of Sixth Ward, Salt Lake City, indicate his standing in the Church. It was he who recorded the prophecy and gave a copy of it to Patriarch John Smith (son of the Prophet’s brother, Hyrum).

Theodore Turley was a devoted follower of the Prophet, and Joseph Smith’s history of the Church makes frequent mention of him. He was chosen to superintend the removing of the poor Saints from Far West in 1839. He was appointed to go with Heber C. Kimball to Jefferson City to see Governor Boggs to secure the release of Joseph and his companions who were in the Liberty and Richmond jails. At the risk of his life, he defended the prophetic statement made by Joseph that the Twelve would leave on missions from Far West when he was confronted by the Missouri mobocrats, and accompanied the Twelve to their secret [9] rendezvous there. His was the first home built by the Saints in Commerce, Illinois. He filled a mission to England with Wilford Woodruff and John Taylor. As he returned to the United States, he presided over the

shipload of Saints who accompanied him. Elder Turley was one of the close group of friends who went to protect Joseph on his trip to Carthage in May of 1844. Just ten days before the Prophet was martyred he was appointed by Joseph as the Armorer-General of the Nauvoo Legion. It was Turley that the Prophet sent as a trusted messenger to Governor Ford with a letter just five days before his death. After the Prophet's death Theodore Turley came to Utah in 1849 where he lived until he died in Beaver, Utah, in 1872. Theodore Turley was a trusted assistant to Joseph Smith and always supported the Prophet. If Edwin Rushton's recording of the "White Horse Prophecy" was false, wouldn't he have let it be known that such was the case? (Prophecy, Key to the Future, Crowther, pp. 301-302)

Robert W. Smith stated that he had had a copy of the White Horse Prophecy in his possession since 1910 and published it in his 1947 edition of *The Last Days*. He also stated:

This Prophecy, a valued possession of Patriarch John Smith, son of Hyrum Smith (the Martyr), was presented to him by Edwin Rushton, original recorder of the prophecy. This copy is now in the possession of Ralph G. Smith, great grandson of Patriarch Hyrum Smith, brother of the Prophet, and is highly esteemed by him. (*The Last Days*, Smith, p. 25)

However, Ralph G. Smith has since passed away and the relatives do not know what happened to it.

Some of the copies of the White Horse Prophecy have an introductory paragraph explaining:

[10] The following is a copied form from the Journal of Elder John J. Roberts of Paradise, Utah. Elder Roberts makes this explanation as a preface: "On the next page will be found a prophecy by the Prophet Joseph Smith, related to Edwin Rushton and Theodore Turley. This prophecy has never been given to the public. I received it from Robert Pace (Pearce) on Friday, Feb. 28, 1902." (George Osborne's Journal, n.p., n.d., located in Church Historian's Office)

In Don L. Penrod's thesis mentioning the history of the White Horse Prophecy, he elaborated on the above statement:

John J. Roberts was born in Paradise, Utah, on June 22, 1877. He returned home from a mission to Samoa on February 4, 1902, and received a copy of the recorded prophecy from Robert Pearce which he entered into his journal. Robert's statement, "This prophecy has never been given to the public," seems to indicate that it had

been written down fairly recent to the time that he received it. This is compatible to the explanation given by Norman Pierce of the recording of the prophecy. Pierce states:

“Several years before the death of Edwin Rushton in Salt Lake City, in 1904, he was subjected to rigid cross examination and requested to make many repetitions by James H. Anderson and Arnold G. Giauque; all of which proved the complete absence of any contradictions in his story. Edwin Rushton was then requested to have the White Horse Vision recorded and notarized before these gentlemen. This was done with James H. Anderson acting as recorder and Arnold G. Giauque as notary.” <3-1/2 Years, Pierce, pp. 153-154> (“Critical Analysis of Certain Apocryphal Reports in the Church of Jesus Christ of Latter-day Saints as Related by Members of the Church”, BYU thesis by Don L. Penrod, August 1971)

By way of verifying the existence and credibility of these two men, a brief description of each is included here:

[11] James H. Anderson (1857-1934)

A prominent Elder in the Salt Lake Stake of Zion. *** He served an apprenticeship in the composing departments (of the “Deseret News”), and became an expert book and job printer. *** became the foreman of the “Deseret News” book and job printing departments. *** In February, 1885, he was made city editor of the “Deseret News,” which position he filled with marked success until August, 1890, when he was called on a mission to Europe. *** On his return from Europe in 1892 he was associated for a time with Bishop Orson F. Whitney, on Volume II of the History of Utah, and in the spring of 1893 he again became connected with the “Deseret News” editorial department. *** Jan. 4, 1901, he retired from the “Deseret News” and on January 7th assumed the duties of county commissioner in Salt Lake County....

In 1893 he was made one of the seven presidents of the 2nd quorum of Seventy, and when the 110th quorum of Seventy was organized in 1897, he was chosen its senior president. *** Elder Anderson always has been energetic in his efforts to promote the dissemination of useful knowledge. *** In December 1890, he was called to Liverpool, and from that time until his return home, in October 1892, Elder Anderson conducted the editorial work of the “Millennial Star.” *** In August 1898 he accompanied Apostle Francis M. Lyman on the latter’s tour of the Stakes of Zion in central and southern Utah.

Secretary of the Genealogical Society of Utah from 1894 to 1896.

A member of the General Board of Y.M.M.I.A. from 1907 to 1929. (LDS Bio. Enc., Jenson 1:778-780; 4:231, 680)

Arnold G. Giauque

Native of Switzerland (born abt. 1857) *** came to Utah in 1868 *** In 1872 he engaged as an apprentice stone cutter *** was placed in charge of one of the departments of the firm of Morris & Evans. *** Mr. Giauque had a wide experience in handling large building contracts, notable among which were the [12] depot buildings and shops for the Rio Grande Western Railroad, the University of Utah and many others. *** He was secretary and treasurer of the first Hungarian roller flour mill in Utah, with which enterprise he remained for a period of 14 years. *** Mr. Giauque was connected with the firm of Morris, Houlahan and Griffith in constructing the masonry of the City and County Building. *** Later he was appointed by Governor William Spry as a member of the State Board of Land Commissioners. ("Biography and Public Career—Arnold G. Giauque," pamphlet on file in LDS Historians Office Library)

In reading the above information about these two men, one can better understand their interest in Edwin Rushton's account of the White Horse Prophecy.

Norman Pierce received his copy of the White Horse Prophecy from Edwin Rushton's son-in-law.

Edwin Rushton, as a good member of the Church, always maintained his testimony that he personally knew Joseph Smith and that he was a true prophet. Rushton must have been a man of spiritual integrity because the Lord revealed to him the location of a special seer stone which he later found and cherished until his death in 1904. The experience of locating this stone is recorded in his journal and related by his daughter, Edith Rushton Christensen:

In July 1845, while Father was resting in the middle of the day, he received a vision, or quoting from Father's record, "I was caught away by the spirit and taken on a frequented footpath across lots to a ravine a few blocks south of Nauvoo Temple. As I stood in contemplation, the earth on the right side of me opened to the depth of about five feet, and I beheld a pot of treasure on top of which was a beautiful seer stone, clear as crystal, which I was told belonged to me. At the time I received the vision, I did not know anything [13] about a seer stone and had never sought for a vision. This same vision was repeated to me three times about two weeks apart. With this vision ever in mind, the following day I proceeded to hunt for the stone, taking three of my relatives with me. After digging for a short time, the stone was thrown

out with a shovel of dirt. It is my firm conviction that this stone is one of the stones spoken of by John the Revelator (2:17).” (This stone is clear and beautiful. It is about the size of an egg and shaped somewhat like a kidney. It is treasured by the family and has been shown to hundreds of people.) (Edwin Rushton Journal, p. 3)

<photo of seer stone>

This seer stone, once belonging to Edwin Rushton, was photographed by the author with permission of one of his descendants.

[14] Rushton’s daughter wrote a brief life history of her father, which included information about the White Horse Prophecy, referring to it as a revelation:

Frequently during Father’s life he spoke of a revelation given to the Prophet, Joseph Smith, in the presence of him and Theodore Turley at the Prophet’s home, May 6, 1843. This revelation is known as the “White Horse Prophecy.” Some years before Father passed away, two prominent Church officials questioned Father at great length concerning this prophecy, and recorded the statement he made at that time. (“Edwin Rushton—Bridge Builder and Faithful Pioneer,” as quoted in *Pioneer Journals*, p. 6, pub. by Pioneer Press; p. 5 in copy available at Church History Library)

The “two prominent Church officials” that questioned Edwin Rushton and recorded his statement were apparently James H. Anderson and Arnold G. Giaucque, mentioned earlier in this chapter.

Besides Edwin Rushton, there were many other men who wrote down similar statements and prophecies of Joseph Smith. Seldom did anyone have the assigned job of recording the Prophet’s sermons, so many of the teachings of the Prophet Joseph are available only through such recordings. Many of these sermons and statements were given under such a spiritual and powerful influence that they made a strong impression on the hearers, often lasting throughout their lifetime.

A similar recording of another prophecy was taken down by Elder L. O. Littlefield in Zions Camp:

The Prophet Joseph there made a speech to the members of the camp, and, if I remember correctly, a few strangers were present. Joseph spoke almost with [15] superhuman force and clearness. He told us that the storm had been sent by the God of Israel to place a barrier between us and our enemies, to prevent them from falling

upon us during the night to massacre us, as the men who rode into our camp the evening before had declared was the intention. We soon learned from the inhabitants that this was certainly in the program of a few hundred men to do, who were posted not far from the ford on the opposite shore.

Could we now have the prophetic declarations made by the Prophet Joseph in his speech at that place they would be far above the value of gold. They were of such import that no man but an inspired servant of Jehovah could have uttered them. I can see him to this day, in memory, as his tall, manly form stood erect and commanding. His face shone with the light of the Holy Spirit, his mild blue eyes fairly sparkled with the fire of the divinity that possessed his being. I can only let that scene live in memory, and thank my Heavenly Father that I heard that mighty man in the days of my youth, when early impressions are not apt to die.

He declared the storm of that night was to be numbered among the manifestations which were to follow in the last days in defense of the house of Israel, scattered among the nations of the earth. He said the fury of elements would yet waste away the wicked, and floods would overflow the river banks and sweep the precious fruits of soil from the possession of those who had labored to mature them. The sea would sweep beyond its bounds and work wonderful havoc, and that earthquakes would shake the earth and cast down the dwellings of those whose hearts rebelled against the everlasting gospel. God would visit the wicked nations with just retribution, for many of them would harden their hearts against the testimony of the humble ambassadors of truth; that the time was nigh when He would have a controversy with the people of the earth, for they would yet shed the blood of His prophets and cast out His people from their borders. (Fate of the Persecutors . . . , Lundwall, p. 289, as quoted from Juve. Instr. 27)

[16] Many of the events prophesied in the White Horse Prophecy were stated by the Prophet Joseph on other occasions as well, either before or after this White Horse account. Some of the principles and prophecies were also recorded in scripture and taught by other Church leaders. It is important to note that there is nothing contrary to that which had already been written.

The inspiration that comes through the testimony of others, spiritual gifts or the word of God, comes from the same spiritual light. If we gain that divine light, does it really matter where or who it comes from, as long as it gives us an increase of intelligence, spirituality and understanding?

So it is with the White Horse Prophecy. It should not be a serious issue as to its documentation or its exact date or whether or not it is in the same wording that Joseph

Smith would have used. There is even the possibility that Rushton could have added remarks made by the Prophet at other times. But the main consideration should be the content and message. Let the reader judge for himself.

In conclusion, then, the following points should be kept in mind as each of us determines the validity and importance of the White Horse Prophecy:

1. The two men who witnessed the relating of this prophecy by Joseph Smith (Rushton and Turley) were honest and reputable Church members.
2. Its content closely corresponds with other prophecies of Joseph Smith.
3. Many other leaders of the Church have, in many cases, made almost the very same comments.
- [17] 4. There are nearly identical scriptures that corroborate many statements of the prophecy.
5. There is nothing unbelievable or impossible in the statements made in the prophecy.
6. Several parts of this prophecy have already been fulfilled, so the rest of it may well come true also.
7. Its content is pertinent because we are now living during the very time that many of these events are supposed to occur.
8. If it is true prophecy, we should not take its message lightly.

CONTEXT OF THE PROPHECY

A few years before the death of Edwin Rushton, he was requested by close friends to make a recorded and notarized statement regarding the White Horse Prophecy. James H. Anderson, acted as recorder and Arnold G. Giaouque was notary for the following account of this prophecy. The original, uninterrupted text is recorded in this chapter, in numbered subsections to correspond with the analysis that follows in Chapter 3. (There are some minor variations in subsequent renditions, but this one seems to be the most accurate and complete.)

* * *

1. On or about the sixth day of May, 1843, a grand review of the Nauvoo Legion was held in Nauvoo. The Prophet Joseph complimented them for their good discipline and evolutions performed. The weather being hot, he called for a glass of water.

2. With the glass of water in his hand, he said, "I will drink you a toast to the overthrow of the mobocrats," which he did in language as follows: "Here's wishing they were in the middle of the sea, in a stone canoe with iron paddles, and a shark swallow the canoe, and the Devil swallow the shark, and him locked up in the northwest corner of Hell, the key lost and a blind man hunting for it."

[19] 3. The next morning a man who had heard the Prophet give the toast here referred to, visited the mansion of the Prophet, and so abused him with bad language, that he was ordered out by the Prophet.

4. It was while the two were out, that my attention was attracted to them, and hearing the man speaking in a loud tone of voice, I went toward them, the man finally leaving. There were then present the Prophet Joseph Smith, Theodore Turley and

myself. The Prophet began talking to us of the mobbings and drivings, the persecutions we as a people had endured. "But," said he, "We will have worse things to see; our persecutors will have all the mobbings they want. Don't wish them any harm, for when you see their sufferings, you will shed tears for them."

5. While this conversation was going on, we stood by his south wicker gate in a triangle. Turning to me, he said, "I want to tell you something. In the future I will speak in parables like unto John, the Revelator." (Little did I then think the prophet of the Lord would so soon be slain in cold blood.)

6. Continuing, he said, "You will go to the Rocky Mountains, and you will see a great and mighty people established, which I will call the White Horse of Peace and Safety."

7. When the Prophet said, "You will see," I asked him where he would be at that time." He answered, "I shall never go there."

8. "Your enemies will continue to follow you with persecutions, and they will make obnoxious laws against you in Congress to destroy the White Horse.

[20] 9. "But you will have a friend or two to defend you and throw out the worst part of the laws, so they will not hurt much.

10. "You must continue to petition Congress all the time, but they will treat you like strangers and aliens, and they will not give you your rights but will govern you with strangers and commissioners;

11. "You will see the Constitution of the United States almost destroyed; it will hang by a thread, and that thread as fine as the finest silk fiber."

12. At this point the Prophet's countenance became sad; because as he said, "I love the Constitution;

13. "It was made by the inspiration of God,

14. "And it will be preserved and saved by the efforts of the White Horse and the Red Horse who will combine in its defense.

15. "The White Horse will raise an ensign on the tops of the mountains of peace and safety where all nations may flee unto for safety.

16. "The White Horse will find the mountains full of minerals, and they will become very rich. You will find silver piled up in the streets. (At this time, it must be remembered that it was not known that the precious metals existed either in the Rocky Mountains or in California.) You will see gold shoveled up like sand.

17. "Gold will be but of little value even in a mercantile capacity, for the people of the world will have something else to do in seeking for salvation.

[21] 18."The time will come when the banks in every nation will fail, and only two places will be safe where the people can deposit their gold and treasure. These places will be with the White Horse and England's vaults.

19. "A terrible revolution will take place in the land of America, such as has never been seen before, for the land will be literally left without a supreme government, and every species of wickedness will run rampant; it will be so terrible that father will be against son and son against father, mother against daughter and daughter

against mother. The most terrible scenes of murder and bloodshed and rapine that have ever been looked upon will take place.

20. "Peace will be taken from the earth, and there will be no peace only in the Rocky Mountains. This will cause hundreds and thousands of the honest in heart of the world to gather there, not because they would be saints, but for safety, and because they would not take up the sword against their neighbors.

21. "You will be so numerous that you will be in danger of famine, but not for the want of seed time and harvest, but that so many will have to be fed. Many will come with bundles under their arms to escape the calamities, and there will be no escape, only by fleeing to Zion.

22. "Those that come to you will try and keep the laws and be one with you, for they will see your unity and the greatness of your organizations.

23. "The Turkish Empire or the Crescent will be one of the first powers that will be disrupted as a power, for freedom must be given for the Gospel to be preached in the Holy Land.

[22] 24."The Lord took of the best blood of the nations, and planted them on the small island now called England, or Great Britain, and gave them great powers in the nations for a thousand years, and this power will continue with them, that they may keep the balance of power, that they may keep Russia from usurping power over all the world.

25. "England and France are now bitter enemies, but they will be allied together in order to keep Russia from conquering the world.

26. "The two Popes, Greek and Catholic, will come together and be united. The Protestant religions do not know how much they are indebted to Henry VIII for throwing off the Pope's bull and establishing the Protestant faith. He was the only monarch that could do so at the time, and he did it because the nation was at his back to sustain him.
27. One of the peculiar features in England is the established red coat, a uniform making so remarkable a mark to shoot at, and yet they have conquered wherever they have gone. The reason for this will be known by them some day. The Lion and the Unicorn of England is the ensign of Israel. The wisdom and statesmanship of England comes from there being so much of the blood of Israel in the nation.
28. "While the terrible revolution of which mention has been made is going on, England will be neutral until it becomes so inhuman that she will interfere to stop the shedding of blood. England and France will then unite together and come with intention to make peace, not to subdue the nation. They will find the nation so broken up and so many claiming government, still there will be no [23] responsible government. Then it will appear to the other nations or powers as though England had taken possession of the country.
29. "The Black Horse will flee to the invaders and will join with them, for they will have fear of becoming slaves again, knowing England does not believe in slavery, fleeing to them, they believed would make them safe. Armed with British bayonets, the doings of the Black Horse will be terrible."
30. So the Prophet said he could not bear to look longer upon the scene as shown him in vision, that he asked the Lord to close the scene.
31. Continuing, he said: "During this time, the great White Horse will have gathered strength, sending out elders to get the honest in heart of the United States to stand by the Constitution of the United States, as it was given by inspiration of the Lord.

32. "In these days, God will set up a kingdom, never to be thrown down, for other kingdoms to come unto, and these kingdoms that will not let the Gospel be preached will be humbled until they will.

33. "England, Germany, Norway, Denmark, Sweden, Switzerland, Holland, and Belgium have a considerable amount of the blood of Israel among their people, which must be gathered. These nations will submit to the Kingdom of God. England will do it as a whole, in comparison as she threw off the Catholic power. The nobility know the Gospel is true, but it has not enough pomp and grandeur and influence for them to embrace it. They are proud and will not acknowledge the Kingdom of God, or come unto it until they see the power which it will have.

[24] 34. "Peace and safety in the Rocky Mountains will be protected by a cord and band of the White Horse and the Red Horse.

35. "The coming of the Ten Tribes of Israel, the coming of the Messiah among His people, will be so natural that only those who see Him will know He has come, but He will come and give His law unto Zion and minister unto His people. This will not be His coming in the clouds of heaven to take vengeance on the world.

36. The Temple in Jackson County will be built in this generation. The saints will think there will not be time to build it, but with all the great help you will receive, you can put up a great temple quickly. You will have gold, silver, and precious stones, for these things only will be used for beautifying the temple, all the skilled mechanics you want, and the Ten Tribes of Israel to help you build it. When you see this land bounded with iron, you may look toward Jackson County."

37. At this point he made a pause, and looking up as though the vision was still in view, he said, "There is a land beyond the Rocky Mountains that will be invaded by the heathen Chinese, unless great care and protection are given. Speaking of the heathen, where there is no law there is no condemnation; this will apply to them.

38. "Power will be given the White Horse to rebuke nations afar off and they will obey, not that they will be one with the White Horse, but when the law goes forth, they will obey, for the law will go forth from Zion.

39. "The last great struggle Zion will have to contend with will be when the whole of America will be made the Zion of God.

[25] 40. "Those opposing will be called Gog and Magog The nations of the world led by the Russian Czar and their power, will be great, but all opposition will be overcome, and this land will be then the Zion of our God."

* * * * *

Thus ended the actual White Horse Prophecy, but Rushton concluded his notarized statement with the following testimony:

The words of the Prophet made a strong impression upon me. I have never forgotten them. On an occasion about two weeks later, after I first heard him speak these words, I was at a meeting where he preached a sermon, which he said would be the greatest of his life. On that occasion he reiterated the matter which I have now written, so that the subject became firmly rooted in my memory, and I know them to be true.

Now, therefore, I testify that these are the inspired words spoken by the Prophet, Joseph Smith, as he stood looking up into heaven. His countenance became white and transparent; he looked as if he had as much of the Heavenly influence as he could bear and stay with the saints. His voice was powerful and his words cut like a two-edged sword.

This account of the White Horse Prophecy is the one that is attached to Edwin Rushton's daughter's brief account of her father's biography.

ANALYSIS OF THE PROPHECY

The quotations from the actual prophecy will be typeset in bold to distinguish them from the supporting commentaries that follow each subsection. Needless to say, this is only a small representative selection of numerous quotes that could be used in support of the information contained in the White Horse Prophecy.

1. SETTING THE STAGE

1. On or about the sixth day of May 1843, a grand review of the Nauvoo Legion was held in Nauvoo. The Prophet Joseph complimented them for their good discipline and evolutions performed. The weather being hot, he called for a glass of water.

The only discrepancy or minor error that this author found in the recording of this White Horse Prophecy is the reporting of the weather. Rushton said the day was hot; however, in the History of the Church it states:

May 6, 1843—At the close of the address, the Legion marched to the city and disbanded in Main Street, about two p.m., the day being windy and very cold. (DHC 5:384)

[27] Since the notarized statement was not recorded until several years after the incident, the date could have been incorrect. Note, however, that Rushton did say, “On or about the sixth,” which could make quite a difference in the weather conditions. Then, too, since the substance of the White Horse Prophecy was apparently given again by Joseph Smith two weeks later, Rushton could have been confused on the weather.

2. With the glass of water in his hand, he said, “I will drink you a toast to the overthrow of the mobocrats,” which he did in language as follows:

“Here’s wishing they were in the middle of the sea, in a stone canoe with iron paddles, and a shark swallow the canoe, and the Devil swallow the shark, and him

locked up in the northeast corner of Hell, the key lost and a blind man hunting for it.”

Most of the publications of the White Horse prophecy do not contain this toast made by the Prophet. But it was included in the earlier copies.

Apparently one of those who heard Joseph give this toast was one of the mobocrats or a sympathizer with them, and he felt offended because—

3. The next morning a man who heard the Prophet give the toast here referred to, visited the mansion of the Prophet and so abused him with bad language, that he was ordered out by the Prophet.

[28] Joseph’s feelings on this occasion were not unlike those of Heber C. Kimball’s concerning those who had mobbed, plundered and killed the Saints. Heber was once relating how he had been “driven five times—been broken up and my goods robbed from me, and I have been afflicted almost to death.” He then stated that their enemies had a “design” to come out west and “to take brother Brigham Young, and Heber C. Kimball, and others, and slay us.” Then he said, “How do I feel towards them? Pray for them? Yes, I pray that God Almighty would send them to hell.” (JD 5:90) Joseph had often said that in hell they might learn to repent!

So it is no wonder that the Prophet ordered this abusive man to leave the Mansion House!

4. It was while the two were out, that my attention was attracted to them, and hearing the man speaking in a loud tone of voice, I went toward them, the man finally leaving. There were then present the Prophet Joseph Smith, Theodore Turley and myself. The Prophet began talking to us of the mobbings and drivings the persecutions we as a people had endured. “But,” said he, “We will have worse things to see; our persecutors will have all the mobbings they want. Don’t wish them any harm, for when you see their sufferings, you will shed bitter tears for them.”

The Prophet gave other prophecies pertaining to the destruction of the wicked in this country. As early as 1833 he said:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of [29] bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land. (TPJS, p. 17; also DHC 1:315)

Many of those who fought and died in the Civil War were the same ones who had persecuted the early Saints. Joseph elaborated:

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. * * * How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. (TPJS, p. 161)

As the Jews were responsible for the crucifixion and death of Jesus Christ and have suffered because of it, so too the Gentiles of this nation were responsible for the martyrdom of Joseph Smith—and are under condemnation to this day for that action. George Q. Cannon explained this very well:

Light came into the world, but men chose darkness rather than light; therefore the light that was in them became darkness. The Jewish nation became abandoned to hardness of heart and unbelief. They were left to be prey to that spirit of unbelief which they encouraged, until they rejected God, until they rejected the Son of God, with all His divinity, with His great miracles, with His mighty power, with His pure and spotless life—they rejected Him, they slew Him, and the light that was in them became darkness. * * *

The blood of righteous men has been cruelly, inhumanly shed upon this free soil. This man who beheld these visions; this man, the first for hundreds of [30] years who described, who could describe the personage of God, who could say that he beheld Him, who arose as a mighty witness in the midst of this generation to say of a truth that God lived, that Jesus lived; this man was cruelly, treacherously and inhumanly murdered; and murdered, too, under the pledged honor of one of the sovereign states of this our nation; the Governor of the State himself, pledging his own honor and the honor of the State that he (Joseph Smith) should be protected, but he was cruelly slain like the prophets who had gone before, who had borne a similar testimony. He sealed his testimony with his blood, declaring to the very last that that which he had testified of was the truth, willing to die if it were necessary, to seal his testimony and render it so unimpeachable that it never could be questioned from that time forward. This man was thus slain, and who is there that has been punished

for it? No more than the murderers of the Prophets were punished in ancient days, no more than the murderers of our Lord and Savior Jesus Christ were punished, no more has it been the case in this instance. No, his blood still stains the soil, still cries, with the blood of all the martyrs, unto God in heaven for vengeance on his guilty murderers. (JD 25:157-158)

After the martyrdom of Joseph and Hyrum, an Oath of Vengeance was incorporated into the endowment ceremony:

You and each of you do covenant and promise that you will pray and never cease to pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation. (Reed Smoot Hearings 4:495)

Some of this vengeance has already been meted out to these persecutors and their descendants; however, there is still much more to come. In a revelation given to John Taylor [31] and recorded by Wilford Woodruff it describes some of the terrible scenes of bloodshed:

I continued on my way passing through Omaha, Council Bluffs, and Iowa, and saw many women moving about in an excited manner. Sickness and death prevailed on all sides. The inhabitants of Illinois and Missouri were in dreadful condition, the men and women killing each other in the most brutal manner.

Next I visited the City of Washington, D.C., and found the place deserted and in ruins. From there I went to Baltimore and on the square, where stands the monument of 1812, dead bodies of the inhabitants of the place were piled in heaps. While there I saw mothers cut the throats of their own children and drink the blood in order to quench their thirst. The waters of the Chesapeake Bay were so befouled from the effect of dead bodies that the water could not be used. Sickness and death prevailed throughout the city and the stench was something awful.

<He then described similar horrors in Philadelphia and New York.> The sights that met my view on all sides were so horrible to look upon that it would be impossible for me to describe them.

After these scenes had passed, I found myself standing on the left bank of the Missouri River, just opposite to where stood the City of Independence and soon discovered that the states of Illinois, Missouri, and part of Iowa had been swept clean of its inhabitants and the surrounding country was a complete wilderness. (Visions of the Latter Days, comp. by Kraut, pp. 104-05)

More prophecies regarding these latter-day destructions will follow in Section 19 of this book, but for this section, we'll close with Isaiah:

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. And I [32] will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
(Isaiah 13:9, 11)

5. While this conversation was going on, we stood by his south wicker gate in a triangle. Turning to me, he said, "I want to tell you something. In the future I will speak in parables like unto John the Revelator." (Little did I then think the Prophet of the Lord would so soon be slain in cold blood.)

It was during April of 1843 that the Prophet Joseph began to refer much to the book of Revelation by John. He devoted considerable study to it at this time. (See DHC 5:323-326.) In fact, he said, "This is the first time I have ever taken a text in Revelation." (p. 324) This was only one month before he gave the White Horse Prophecy.

The parable of John the Revelator referred to in the White Horse prophecy is the one dealing with the four horses of the Apocalypse, which reads:

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

[33] And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beasts say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. (Rev. 6:1-8)

In the White Horse Prophecy Joseph refers to the same four colors of horses—white, red, black and pale—signifying races of people and the color of their skin. The interpretation of his allegory can be made from within the prophecy itself. The “White Horse of Peace and Safety” refers to the Saints located in the Rocky Mountains, which he mentions several times. The “Pale Horse” refers to the “people of the United States;” they got their name from the Indians who called them “pale faces.” Joseph said the “Black Horse” would “have fear of becoming slaves again,” which is obviously talking about the Black race. The Red Horse (“Redskins”) is the name that has been applied to the Indians. These four horses are basic to the whole White Horse Prophecy and the part they will play in the final winding up scene of this telestial world.

Another account records a similar definition of the various colored horses:

... the White Horse represents the members of the Mormon Church, the Pale Horse, residents of the United States who are non-Mormons, the Red Horse symbolizes American Indians, the Black Horse the colored people of the United States. (Prophetic Years, Wing Anderson, p. 33)

Elder Orson Hyde also spoke about the Book of Revelation during this time, and the Prophet quoted him when he said, (alluding to the second coming of the Savior), “When He shall appear, we shall be like Him, and He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior. (John 14:23)” (DHC 5:323)

Joseph Smith had one time related the end of the world with the parables of Jesus concerning the wheat and the tares, to which He gave a very unique interpretation—very fitting to present times:

Now we learn by this parable, not only the setting up of the Kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the

corruptions of the Church, which are represented by the tares, which were sown by the enemy, which His disciples would fain have plucked up, or cleansed the Church of, if their views had been favored by the Savior. But He, knowing all things, says, Not so, as much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled, as we shall show hereafter, in the Savior's explanation of the parable, which is so plain that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests—"parables, parables! figures, figures! mystery, mystery! all is mystery!" But we find no room for doubt here, as the parables were all plainly elucidated. (TPJS, p. 97)

[35] B. SETTLING IN THE ROCKY MOUNTAINS

6. Continuing, he said, "You will go to the Rocky Mountains, and you will see a great and mighty people established, which I will call the White Horse of Peace and Safety."

Several months before giving the White Horse Prophecy, Joseph Smith had said almost the same thing:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains (Aug. 6, 1842) (DHC 5:85)

There are other references to Joseph Smith's making such a prophecy, such as in Anson Call's Journal:

Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. (DHC 5:86)

The Rocky Mountains have their roots in ancient as well as modern prophecy. When the great patriarch Jacob placed blessings on the heads of his sons, he was the first to

mention these mountains and their destiny. To his favored son, Joseph, he said:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. . . . The [36] blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. (Gen. 49:22, 26)

When George Washington took his oath of office, he placed his hand on this 49th chapter of Genesis as he said:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. . . . (George Washington's First Inaugural Address)

His own hand was also a part of that "providential" power of the "Invisible Hand". It was an indication of providence that the land of "the everlasting hills" was now a nation for the gathering of the tribe of Joseph.

The Apostle Orson Pratt gave a clear explanation of this scripture in Genesis 49 and its fulfillment:

According to the Book of Mormon, all of the great western continent, with all the valleys, hills and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph, as their "land of promise." The Almighty sealed this covenant and promise by an oath, saying, that the land should be given unto them forever. The western world, including both North and South America, is the "land of promise" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the book of Mormon agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the patriarch Jacob; who, just previous to his death, called together his sons and predicted upon each what should [37] befall them or their tribes "in the last days." The blessing upon the tribe of Joseph is as follows: (Gen. 49th chapter)

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: the blessings of thy father have prevailed above the

blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be the head of Joseph, and on the crown of the head of him that was separate from his brethren.”

In the preceding chapter, when blessing the two sons of Joseph, he says, “Let them grow into a multitude in the midst of the earth.” And again, “His seed shall become a multitude of nations.” From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob’s progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing, or country, above, or far greater than Palestine—a country at a distance, represented by “the utmost bounds of the everlasting hills.” Some of the “branches” of the “fruitful bough” of Joseph were to spread far abroad from the parent tree—they were to “run over the wall” of the mighty ocean—they were to “become a multitude of nations in the midst of the earth.” There, among the “everlasting hills,” they were to be “made strong by the hands of the mighty God of Jacob.” It was to be there among the “multitude of nations” of the posterity of Joseph, that the “Shepherd—the stone of Israel” was to establish a kingdom, which should break in pieces all other kingdoms, and “fill the whole earth.”

[38] In America there is “a multitude of nations,” called by us “Indians.” These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, etc.; that they are of Israelitish origin is also evident from their religious ceremonies, their language, their traditions, and the discovery of Hebrew inscriptions, etc. If America is not the land given to a branch of Joseph, where, or in what part of the globe shall that tribe receive the fulfillment of Jacob’s prediction? Where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The Book of Mormon testifies that America is “the land of Joseph,” given to them by promise. Is not this an additional evidence that Mr. Smith was sent of God? If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover that from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times, make this scriptural discovery, and incorporate it in their pretended dispensations? (Orson Pratt’s Works, pp. 19-20)

When the Saints first arrived in Utah, Orson Pratt and others delivered very interesting and stirring sermons showing that the Saints were fulfilling many of the ancient prophecies of the Bible by coming to the Rocky Mountains.

Mosiah Hancock was a witness to the prophetic insight of Joseph Smith concerning the Rocky Mountains:

The next day the Prophet came to our home and stopped in our carpenter shop and stood by the turning lathe. I went and got my map for him. "Now," he said, "I will show you the travels of this people." He then [39] showed our travels thru Iowa, and said, "Here you will make a place for the winter; and here you will travel west until you come to the valley of the Great Salt Lake! You will build cities to the North and to the South, and to the East and to the West; and you will become a great and wealthy people in that land." (Mosiah Hancock Journal, p. 19)

Other incidents and statements by the Prophet indicated that a grave concern for the Saints, and even himself, was to travel to the Rocky Mountains:

Saturday, June 22, 1844, about 9 p.m. Hyrum came out of the Mansion and gave his hands to Reynolds Cahoon, at the same time saying, "A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-by, Brother Cahoon, we shall see you again." In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after Brother Hyrum without uttering a word. (TPJS, p. 377)

The Apostle Erastus Snow told of the importance of gathering to the Rocky Mountains and gave a beautiful account of the prophecies, mission and final victory of the Lord through the Latter-day Saints:

We are not the only people who believe in these things, and look forward with anxious expectation for the glorious reign of righteousness and peace upon the earth. It has been the faith and the hope of all the righteous upon the earth, the theme of their prophecies and of the songs of the inspired songsters of Israel. It is the hope of these things, and the faith which is begotten in our hearts, that the Lord has set his hand a second time to recover the remnants of the house of Israel, and to fulfill the glorious things which he has foretold through the mouths of his Prophets, that has brought [40] us together in these mountains. It was the faith and hope that induced the pioneers, twenty-six years ago, to face the savages and to penetrate through a trackless, howling desert. To make the roads through the mountains, to bridge the streams, and to endure all the perils of establishing the people of Zion in the Rocky Mountains, when there were no human beings but the untutored savage for a thousand miles or more from them, when it was a thousand miles on the west, a thousand on the north, a thousand to the south, and thirteen hundred to the east to the nearest settlement. It was this faith in the latter-day work, the assurance we had received that God had spoken from the heavens, which prompted us to this great work. It was because God had spoken from the heavens by his own voice to his servant

Joseph Smith, by the voice of his Son, and by the voice of angels, calling his people to gather from the nations into the heart of the mountains, that we are here today. I can place my eyes upon many in this congregation, and I know of many more throughout this Territory, who heard these things from the mouth of the Prophet Joseph Smith.

When the pioneers left the confines of civilization, we were not seeking a country on the Pacific Coast, neither a country to the north or south; we were seeking a country which had been pointed out by the Prophet Joseph Smith in the midst of the Rocky Mountains, in the interior of the great North American continent. When the leader of that noble band of pioneers set out with his little company from the Missouri River, they went, as did Abram, when he left his father's house—knowing not whither he went—only God had said, Go out from your father's house unto a land which I will show you. That band of pioneers went out, not knowing whither they went, only they knew that God had commanded them to go into a land which he would show them. And whenever the Prophet Brigham Young, the leader of that band of pioneers, was asked the question—"Whither goest thou?" the only answer he could give was—"I will show you when we come to it."

[41] The prayers of that band of pioneers, offered up day and night, continually unto God, was to lead us, as He had promised, unto a land which, by the mouth of his servant Joseph, he had declared he would give us for an inheritance. Said the Prophet Brigham—"I have seen it, I have seen it in vision, and when my natural eyes behold it, I shall know it." They, therefore, like Abram of old, journeying by faith, knowing not whither they went, only they knew that God had called them to go out from among their brethren, who had hated, despised and persecuted them, and driven them from their possessions, and would not that they should dwell among them. And when they reached this land the Prophet Brigham said—"This is the place where I, in vision, saw the ark of the Lord resting; this is the place whereon we will plant the soles of our feet, and where the Lord will place his name amongst his people." And he said to that band of pioneers—"Organize your exploring parties, one to go south, another north, and another to go to the west, and search out the land, in the length and the breadth thereof, learn the facilities for settlement, for grazing, water, timber, soil and climate, that we may be able to report to our brethren when we return;" and when the parties were organized, said he unto them—"You will find many excellent places for settlement. On every hand in these mountains are locations where the people of God may dwell, but when you return from the south, west and north to this place, you will say with me, this is the place which the Lord has chosen for us to commence our settlements, and from this place we shall spread abroad and possess the land."

It is this faith which has brought the multitude who have followed to this land, year after year, from then until the present time. This is the work and the mission that is

upon the Latter-day Saints. “Come out of Babylon, O my people, that ye be not partakers of her sins, that ye receive not of her plagues. Gather yourselves into the midst of the mountains, where the Lord will establish his house and place his name, and teach you his ways, and where you will learn to walk in his paths.” (JD 16:206-208)

[42] As just mentioned, Brigham Young saw the Rocky Mountains in vision, as a place for the Saints to settle:

Wilford Woodruff relates a similar incident as occurring at the mouth of Emigration Canon (sic) and on the 24th. His statement is as follows: “When we came out of the canon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said, It is enough. This is the right place, drive on.” (Utah Pioneers, p. 23)

It took more than optimistic statements, enthusiasm and hope to fulfill these prophecies of settling in the Rocky Mountains. The Saints were led by the inspiration and vision of their Prophets, Joseph Smith and Brigham Young, through direct revelation of the Lord to accomplish this great modern miracle. They camped in a land that seemed impossible to colonize permanently because of the hostilities of cold frosts and Indians.

1. H. Roberts gives an account of the Saints meeting Jim Bridger who knew the land as well as anyone at that time:

Bridger . . . camped with us and gave us much information relative to roads, streams, and country generally. “Bridger considered it imprudent to bring a large population into the Great Basin,” says Brigham Young, “until it was ascertained that grain could be raised; he said he would give \$1,000 for a bushel of corn raised in that basin.” President Young replied, “Wait a little, and we will show you.” (CHC 3:201)

[43] God certainly had a hand in fulfilling that part of the prophecy, or else the Saints would not have accomplished the building of the foreseen Rocky Mountain empire.

Brigham Young vividly described they type of people that were settling here in the Rocky Mountains:

We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer. They search wide creation and scan every nook and corner of this earth to find out what is upon and within it. (JD 10:188, 1863)

7. When the Prophet said, “You will see,” I asked him where he would be at that time. He answered, “I shall never go there.”

The Prophet Joseph Smith knew that he might be slain by his enemies. Even as early as 1829 before the Church was organized, the Lord suggested that he would have eternal life “even if you should be slain.” (D & C 5:22) He must have had other indications of this because he said he would never live to be 40 years of age. According to Brigham Young:

Though he <Joseph Smith> had prophesied that he would not live to be forty years of age, yet we all cherished hopes that that would be a false prophecy, and we should keep him forever with us; we thought our faith would outreach it, but we were mistaken—he at last fell a martyr to his religion. I said, “It is all right; now the testimony is in full force; he has sealed it with his blood, and that makes it valid.” (JD 1:364)

[44] The Lord gave further information on Joseph’s death that revealed the intents of “the hearts of men” in his own land. He told Joseph that they were meeting in secret chambers and plotting for his death:

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; * * *

And again, I say unto you that the enemy in the secret chambers seeketh your lives.

Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless— (D & C 38:11-3, 28-31)

These enemies of Joseph Smith did not cease their opposition to the work of the restoration even after his death. They merely transferred their plots and plans to others who believed in the same principles that he did. Joseph had prophesied:

It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as [45] soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach in this generation. (DHC 6:498)

When the principles of the Gospel are the same, the opposition to them will also be the same. It has always been so, and always will be.

When people become so wicked that they plot to kill the prophets and apostles of the Lord, then their destruction will soon follow. This was stated by John the Revelator:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. * * *

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. * * *

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. (Rev. 18:4, 8, 20)

8. Your enemies will continue to follow you with persecutions, and they will make obnoxious laws against you in Congress to destroy the White Horse,

Shortly after the Saints arrived in this Rocky Mountain region, the Government sent out a massive army to “put down” the Mormons. However, when some of the Mormons in the east learned of the plot, Smoot, Rockwell, and Stoddard traveled 513 miles in five days from Fort Laramie to bring the [46] news to Governor Brigham Young. The armed expedition didn’t accomplish what they set out to do, and it proved to be a blessing in disguise for the Saints. Later when the Army was disbanded in Utah, millions of dollars in goods were sold to the Mormons for less than 3% of their actual cost.

It was under Buchanan’s administration that this “expedition” of troops, cannons, guns and ammunition came to Utah to “bring peace”. There is little doubt as to the intentions of that superior army. B. H. Roberts made it very clear:

The “Expedition” was an army, and an army meant war, not peace. It meant coercion, and very likely the subordination of the civil to the military authority. The coming of that armed “Expedition,” therefore, meant to the Latter-day Saints of Utah the subversion of their constitutional rights, the destruction of their liberties—their religious freedom; their right of community self-government; perhaps, even, their community existence. (CHC 4:262)

“We were well informed as to the object of the coming of the army,” said Elder John Taylor, of the council of the apostles, when discussing this subject with Vice-President Schuyler Colfax, in 1869:

“We had men in all the camps, and knew what was intended. There was a continued boast among the men and officers, even before they left the Missouri River, of what they intended to do with the Mormons.’ The houses were picked out that certain persons were to inhabit; farms, property, and women were to be distributed. Beauty and Booty’ was their watchword. We were to have another grand Mormon’ conquest, and our houses, gardens, orchards, vineyards, fields, wives and daughters were to be the spoils.” (DHC 4:259)

As prophesied, there were a series of “obnoxious laws” made against the Saints; they were made directly against the [47] Saints and were not meant to be enforced upon anyone else. The first of these unconstitutional laws was signed in 1862 by Abraham Lincoln. It even violated his own previous statements regarding the Mormons:

When asked bluntly what he intended doing with the Mormon problem, he replied by relating an instance in his youth, when, while plowing a field for planting, he had come upon a large hemlock stump which was too solid to cut, too green to burn, and rooted too deeply to dislodge. Therefore, he had decided that in order to avoid a great deal of trouble, effort and unhappiness, he should leave it alone and plow around it. This, he explained, was exactly what he intended doing with the Mormon problem. (Mormonism, Americanism and Politics, R. Vetterli, p. 499)

Lincoln had also stated to Elder Stenhouse, "I will let them alone if they will let me alone." (Mill. Star 25:508)

However, on July 2, 1862, Abraham Lincoln signed an anti-polygamy bill known as House Bill 391 (Congressional Record 37th Congress, 2nd Session, p. 158) This bill imposed a five-year sentence in prison, a \$500 fine, or both, for unlawful cohabitation in the territory. It further stated that if a church taught and practiced plural marriage, they would forfeit all property valued over \$50,000.

The Constitutionality of this law was tested by Brigham Young when he sent his secretary, George Reynolds, to trial so they could contest it before the Supreme Court. Reynolds lost and was fined \$500 and sentenced to two years in prison at hard labor.

On February 16, 1882, another law was passed against the Mormons called the Edmunds Bill. (Congressional Record 47th Congress, 1st Session, Vol. 13:1152-3) This would [48] prohibit any polygamist from voting, holding public office or public trust. It was also intended to overturn the "political power" in the territory.

In March 1887, another law was passed called the Edmunds-Tucker Bill, which stated that a wife had to testify against her husband. Polygamists could be taken to jail without investigation or subpoena, and compelled immediate witnesses to attendance. All marriages were to be reported with the names of the witnesses, nature of the ceremony, and the name of the officer or religious dignitary performing the ceremony. Female suffrage was abolished. Anyone believing in plural marriage would be barred from voting and prohibited from teaching or advocating plural marriage. It also dissolved the Perpetual Emigrating Company which had been set up to assist Mormons in gathering to the territory. It provided for the disincorporation of the Mormon Church and all property over \$50,000 was escheated to the federal government.

As a result, the U.S. Government took a great portion of Church property, including land and buildings. Leonard Arrington in his Great Basin Kingdom (page 371) listed some of the items which were seized:

1. The Temple Block	No Value
Stipulated	
2. The Tithing Yard and Offices	\$50,000
3. The Historian's Office	20,000
4. The Gardo House	50,000
5. The Office of the President of the Church .	No Value Stipulated
6. The Office of the Presiding Bishop	12,000
7. The Church Farm in the Salt Lake Valley	150,000
8. Note for aggregate amount of values settled	
by order of Supreme Court on July 9, 1888	157,000
9. Coal interests at Grass Creek, near Coalville	100,000
10. Note promising delivery of cattle (or cash)	
in lieu of church livestock herds and tithing	
produce transferred to stake ecclesiastical	
associations on February 28, 1877	75,000
[49]	
11. 30,000 head of sheep at \$2.00 per head	60,000
12. Stock (4,732 shares) in Deseret Telegraph Company	22,000
13. Stock (800 shares) in Salt Lake Gas Company	75,000
14. Dividends received on Gas Company stock	4,000
15. Notes for Salt Lake Dramatic Company stock	27,000
16. Payment in satisfaction of receiver's claim to	
capital stock in Deseret News Company	5,000
Total Stipulated Value	807,666

(Great Basin Kingdom, Arrington, p. 371)

The Salt Lake Temple was rented back to the Mormons for over \$400 a month. The annual rent for the Tithing Office and Historian's Office was \$4,400 a year, and the Gardo House was rented to the Saints for \$400 a month. When Utah gained statehood in 1896, most of these possessions were returned to the Mormons, but much of the land seized by the Federal Government has never been returned.

One wonders what happened to the glorious government that was founded by inspired men with an inspired Constitution! Where did it get off course and when did it begin to decline? The Prophet Joseph said that it reached its greatest moments under President Andrew Jackson (who served two terms from 1828 to 1836), and it has deteriorated ever since:

General Jackson's administration may be denominated the acme of American glory, liberty, and prosperity; * * *

At the age, then, of sixty years, our blooming Republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition, thirst for power, pride, corruption, party spirit, faction, patronage, prerequisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places, struck hands and revelled in midnight splendor.

[50] Trouble, vexation, perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the centre of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills; so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, . . . (DHC 6:203)

The average American cannot conceive of anyone plotting and scheming to destroy other people, to take over the Government, or to rule the world. It is not in their nature because it is so far from their own feelings that they cannot conceive of anyone being that wicked. Gary Shapiro said it well:

It is difficult for the average individual to fathom such perverted lust for power. The typical person, of whatever nationality, wants only to enjoy success in his job, to be able to afford a reasonably high standard of living complete with leisure and travel. He wants to provide for his family in sickness and in health and to give his children a sound education. His ambition stops there. He has no desire to exercise power over others, to conquer other lands or peoples, to be a king. He wants to mind his own business and enjoy life. Since he has no lust for power, it is difficult for him to imagine that there are others who have . . . others who march to a far different drum. But we must realize that there have been Hitlers and Lenins and Stalins and Caesars and Alexander the Greats throughout history. Why should we assume there are no such men today with perverted lusts for power? And if these men happen to be billionaires, is it not possible that they would use men like Hitler and Lenin as pawns to seize power for themselves?

Indeed difficult as this is to believe, such is the case. (The New World Order, Shapiro, pp. 30-31)

[51] There were many people who plotted the death of Joseph Smith. Certainly as great a prophet as he was, it would have been clear to him what was going on in the minds of wicked men in high places. Obviously it was not just fallen apostates, prejudices of a local community, or religious bigots who alone did the planning and execution. It came from much higher sources, as Brigham Young clearly explained:

And when he would have saved the people of the nation, they crowned him a martyr of Jesus. They performed an act that secures to him crowns of glory, immortality, and eternal lives. They succeeded in shedding his blood and that of the Patriarch Hyrum. They shed the blood of the innocent, and the nation said amen to it. Were they aware of it at the seat of Government? I have no doubt they as well knew of the plans for destroying the Prophet as did those in Carthage or in Warsaw, Illinois. It was planned by some of the leading men of the nation. I have said here once before, to the astonishment of many of our own countrymen, that there was a delegate from each State in the nation when Joseph was killed. These delegates held their council. What were they afraid of? You and me? No. They were afraid of those eternal principles God has revealed from the heavens; they trembled and quaked at the sound of them. Joseph would have saved that nation from ruin. * * *

Is the form of the Government ruined? Has its form become evil? No; but the administrators of the Government are evil. As we have said many times, it is the best form of human government man ever lived under; but it has as corrupt a set to administer it as God ever permitted to disgrace his footstool. There is the evil. Can they better the condition of our country? No; they will make it worse every time they attempt to do so. (JD 8:321)

Four years later President Brigham Young again mentioned those at the source of the plan to kill Joseph Smith:

[52] The great majority of that class of persons appear in society as polished gentlemen, whose suavity of manners would deceive, if it were possible, the very elect. They have been educated in our seminaries of learning, and this class of men are now seeking to denude the Constitution of the United States of all its protective and saving powers.

Why all this? They killed the Prophet. The mob that collected at Carthage, Illinois, to commit that deed of blood contained a delegation representing every State in the Union. Each has received its blood stain. In the perpetration of this great national sin, they acted upon their own free volition which God implanted within them, as much so as if they had been willing to hearken to the advice of the Prophet and his friends when they showed them how to preserve the nation from destruction, how to do good to all, and how to introduce every holy principle that is calculated to bless and exalt a people. But, said they, “we will not hearken to the counsels of this man;” for, like the Jews of old, they were afraid if they let him live he would take away their place and nation. (JD 12:121)

Most people cannot believe that a conspiracy could possibly exist within the American government. But these conditions have been observed in every government and in every age since the days of Cain who secretly plotted to destroy and despoil for gain. The words of Cicero could not have been any more plain in describing this danger:

A nation can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and he carries his banners openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the galleys, heard in the very hall of government itself. For the traitor appears not traitor—he speaks in the accents familiar to his victims, and wears their face and their garments, and he appeals to the baseness that lies [53] deep in the hearts of all men. He rots the soul of a nation—he works secretly and unknown in the night to undermine the pillars of a city—he infects the body politic so that it can no longer resist. A murderer is less to be feared. (Cicero, 42 BC, *To Seduce a Nation*, Lindsey Williams, p. 138)

Even in Joseph Smith’s time, many unconstitutional laws had been passed, so a decision had to be made on whether they should be submitted to or objected to. It was written in the Articles of Faith that, “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.” (No. 12) So, how far should Saints honor an unconstitutional law? The Prophet explained:

The different states, and even Congress itself, have passed many laws diametrically contrary to the Constitution of the United States. * * * Shall we be such fools as to be governed by its laws, which are unconstitutional? No! * * * The Constitution acknowledges that the people have all power not reserved to itself. I am a lawyer; I am a big lawyer and comprehend heaven, earth and hell, to bring forth knowledge that shall cover up all lawyers, doctors and other big bodies. This is the doctrine of the Constitution, so help me God. (TPJS, p. 279)

And it was revealed in Section 98 of the Doctrine and Covenants:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law [54] of the land; And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (vs. 4-7)

So the Lord had made very clear which course the Saints should take.

During these trials, persecutions, and “obnoxious laws”, the Lord gave many encouraging revelations to the Saints. All of them indicated that the Government had become an enemy to the Mormon people and that no compromise was to be made with them. The greatest government on earth had descended to the power and force of a mob, and instead of protecting the rights of its citizens, it was tyrannizing and stealing their property. The last written revelation to the Church was given to Wilford Woodruff on November 24, 1889; and it relates to the relationship of the LDS Church to the US Government:

Thus saith the Lord to my servant Wilford, I the Lord have heard thy prayer and thy request, and will answer thee by the voice of my Spirit. Thus saith the Lord, unto my servants, the Presidency of my Church, who hold the keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and all other nations of the earth in mine own hands; all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand. Let not my servants who are called to the Presidency of my Church, deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit, which shall be given them, to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise; your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail. [55] Let my servants, who officiate as your counselors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified. I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion. I, Jesus Christ, the savior of the world, am in your midst. I am your advocate with the Father. Fear not little flock, it is your Father’s good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servants since the world began, which are recorded in the records of divine truth. Those revelations contain the judgments of God, which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door, they will be fulfilled as God lives. Leave

judgment with me, it is mine saith the Lord. Watch the signs of the times, and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by that spirit, and all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation, and are nigh at your doors. Awake, O Israel, and have faith in God, and His promises, and He will not forsake you. I, the Lord will deliver my saints from the dominion of the wicked, in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not; exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly, to reward every man according with deeds done in the body. Even so, Amen. (Messages of the First Presidency, 3:175-176, Clark; also Gospel [56] Doctrine Manual for 1979-80, "My Kingdom Shall Roll Forth," p. 58)

As difficult as conditions were for the Mormons at that time, the Lord gave no indication that they should compromise or make concessions to the Government. Ironically, all of this occurred just shortly before the "Grand Compromise"—the 1890 Manifesto, which began the course to abandon plural marriage, the United Order and the political kingdom of God.

9. But you will have a friend or two to defend you and throw out the worst part of the laws, so they will not hurt much.

Fortunately, there were a few political, military and other official non-Mormons who provided assistance and friendship to the Mormon people, i.e., Lazarus H. Reed, who became the territory's Chief Justice, and Benjamin G. Ferris, the Territorial Secretary. One of the most famous friends of the Saints was Alfred Cumming, Governor of the Territory during some of its most difficult times. Historian B. H. Roberts spoke very favorably about him:

Commenting upon his <Cumming's> administration the Deseret News also said: "Of the official acts of Governor Cumming as the chief magistrate of Utah, we do not wish to speak particularly at this time, further than to say that his straight forward course pursued in the discharge of his executive duties, and the independence he has manifested and maintained in the midst of the difficulties which have surrounded him at times have secured for him many friends, by whom he will not soon be forgotten whatever the future may bring forth. We wish him and his lady a pros-

perous trip across the plains, and a safe arrival at their dwelling place on the banks of the Savannah.”

[57] Thus passed from the community life of Utah one of the kindest-hearted gentlemen, and one of the truest and bravest friends the people of Utah ever had. (CHC 3:545)

Charles S. Kane was also considered a friend of the Mormons, and in most conditions he supported and respected them, as this incident demonstrates:

When Colonel Kane came to visit us, he tried to point out a policy for me <Brigham Young> to pursue. But I told him I should not turn to the right or left, or pursue any course, only as God dictated. I should do nothing but what was right. When he found that I would not be informed, only as the Spirit of the Lord led me, he felt discouraged and said he would not go to the army. But finally, he said, if I would dictate he would execute. I told him that as he had been inspired to come here, he should go to the army and do as the Spirit of the Lord led him, and all would be right. He did so, and all was right. (CHC 3:349)

However, he later became very antagonistic towards the Mormon marriage system, and inflicted severe punishments under the Edmunds law.

Other “friends” helped the Saints after these perilous times—even Grover Cleveland and Teddy Roosevelt and some in the Canadian and Mexican governments.

Three judges were also mentioned as friendly to the Mormons: Kinney, Shaver and Reid. Brigham Young and Jedediah Grant refer to them:

Our friend <Judge Kinney> who came here in the dead of winter, having left his wife sick nigh unto death, is one of those who will yet have a celestial crown; he is on the road to it. When Judge Kinney was in Washington, he spoke well of this people. So far [58] as I know, he has never spoken evil of this people, but every time he met an Elder in Washington he received him as a friend, spoke to him kindly, and was not ashamed to walk arm-in-arm with him in the streets of that city. There is a kingdom for him—a kingdom of glory. When they wanted him to come here as a Governor, I am told that he said, “Yes, if you send no soldiers there.” He has a heart; and I say, God bless him and every other good, honest man, whether he is a “Mormon” or not. Who ever walked more correctly in his sphere of business than Judge Shaver? No man. He was as upright as a man could be. He came here as judge, and he honoured the people, he honoured his office, he honoured the President in his appointment, and he honoured the laws of the Territory and the laws of the Government. There is a kingdom for him; he will have his reward. (Brigham Young, JD 8:204, 1860)

One of our judges, Judge Shaver, has been here through the winter, and, as far as he is known, he is a straightforward, judicious, upright man, and a good adjudicator in the law. This I believe, and so do others who are acquainted with his acts. He cannot be beaten among Jews or Gentiles. He and Judge Reid, who has lately arrived, I believe will do the best they can, and all is right. (Brigham Young, JD 1:187, 1853)

Did you ever hear such a man as Judge Shaver threaten us with the United States? Did you ever hear Judge Reid do such a thing? No. Or Millard Fillmore or Andrew Jackson? No, such men would scorn to threaten an innocent people with the armies of the nation. (J. M. Grant, JD 3:235, 1856)

Some of the most important friends to the Mormons came on the scene during the time that the Cullom Bill was being discussed in Congress in 1884—between the Edmunds and the Edmunds-Tucker laws. It promoted open and notorious robbery and called for the confiscation of personal property of the Mormons:

[59] The Cullom bill was introduced January 11, <1884>, which aimed to reorganize the legislative power of the Territory of Utah. * * * Cullom declared, quoted by the Congressional Record, Vol. 15, p. 357:

“If the people of Utah were loyal to the government of the United States and were yielding obedience to the laws, I would be among the last to insist upon placing over them a government not of their own; but they occupy today the position of defying the Government, of trampling the laws of Congress under their feet, and that being so, it seems to me it cannot be doubted that Congress has the right to strip them of every vestige of political power, and put all power into the hands of whomsoever the Government sees proper to entrust with the functions necessary to be exercised.”

If the Senator wanted to punish a people who were really disobedient to Federal statutes, he might have looked into the deep South where five states openly defied the Fifteenth Amendment.

Friends of these “disobedient” Mormons rose in the Senate and refuted the frustrated Cullom for his irrational views. One such was Senator Brown of Georgia who called Cullom’s law a “usurpation of power”. (Ibid. pp. 357-364):

“The eighth section of the act is a palpable violation of the Constitution, and is therefore null and void. The Utah Commission, which is acting under that unconstitutional statute and prescribing test-oath to voters, are acting without authority of law. Every act performed by them under said section is without law, and every infringe-

ment of personal liberty or private rights is an unjustifiable and indefensible usurpation of power.”

Commenting on the Cullom bill, the News editor was sarcastic, January 16, p. 825:

“We hope, for the credit of our country’s leading legislators, that they will refuse to pass a measure so outrageously unconstitutional as Mr. Cullom’s Utah bill.

“It is refreshing to find such champions of constitutional rights in the Senate as Mr. Brown of Georgia. He looks upon the Edmunds law as an [60] unconstitutional abridgement of the right of people in the territories to local self-government, and the Cullom measure as a radical step in the same direction, practically sweeping that right out of existence. Brown denies the right of Congress to perpetuate this flagrant piece of anti-republican despotism, and his position is simply invulnerable. No system that is worthy of being called republican can consistently make glaringly unjust distinctions between the communities existing under its rule.”

At the juncture Senator Hoar added his amendment to the scandalous bill. The Brooklyn Eagle called it a “nostrum” which could not “cure the evil,” . . . (History of Utah, Vol. 1, Wayne Stout, pp. 209-210)

Reports of some other friends appeared in the newspapers. The editor of the Omaha Herald, commenting on the bill, said:

If the Cullom bill shall become a law, it will produce war and bloodshed. * * * but we do not think we are speaking unadvisedly when we continue to warn all that the Cullom bill means violence, war, and the certain destruction of great interest. (CHC 5:316)

The response from the New York World said much the same:

This bill means war. Its terms and its provisions are in the nature of preparations for war. Its execution will assuredly be followed by war. * * * Congress should understand this, and the country should be warned of these things before the passage of Cullom’s bill. (CHC 5:316)

1. H. Roberts noted that “comments from leading journals of the country . . . were the potent forces that defeated the Cullom bill.” (CHC 5:317)

[61] So because of these few “friends”, the Cullom bill was defeated and personal property was not confiscated—which would have really “hurt” the Mormon

people.

10. You must continue to petition Congress all the time, but they will treat you like strangers and aliens, and they will not give you your rights, but will govern you with strangers and commissioners;

Important advice is given here—indicating that even though the Saints would not be given their rights, yet they were to continually petition Congress for them. It matters not if a law is just or unjust, those who are wronged should constantly demand justice and their rights. This is not different from the teachings of Jesus to His disciples:

And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man:

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard men;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. (Luke 18:1-8)

And in this dispensation, this practice was also revealed to Joseph Smith:

[62] And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; . . . (D & C 101:76-77)

It is bad enough to be governed by “strangers and commissioners”, as were the early Saints for awhile here in the Salt Lake Valley, but today we are governed by foreigners and enemies. Our laws are often made by men who have little sincere interest in America—only in personal power and gain. Our finances are managed by International Bankers; our defenses are regulated by United Nations forces and supervisors. Yet, in spite of this condition, the Saints are instructed to continually petition Congress and those “unjust judges” who are placed over us, and never yield or give up.

1. SAVING THE CONSTITUTION

11. “You will see the Constitution of the United States almost destroyed; it will hang by a thread, and that thread as fine as the finest silk fiber.”

This statement by Joseph Smith is one of the most significant in the entire White Horse Prophecy. Why? First it depicts one of the most important missions of the White Horse and the Red Horse (as the prophecy goes on to say that they will be the ones to preserve and save it); and secondly, it gives validity to a prophecy that has been subsequently quoted on numerous occasions, all of which seem to stem back to the White Horse Prophecy.

[63] (picture of Constitution hanging by a thread.)

(Deseret News, Dec 15, 1948)

[64] In 1948 Church Historian, Preston Nibley, wrote a short item on the Constitution prophecy: He began by saying:

Frequent inquiry is received as to the validity of the great prophecy said to have been made by the Prophet Joseph Smith that the time would come when the Constitution would hang by a single thread, and at that particular time the Mormon people would step forth and save it from destruction.

For a number of years I have searched through the writings and sermons of the Prophet, but to date I have not found any record of the above prophecy as having been recorded by the Prophet himself, or by those who worked with him in his office and assisted him in writing his history.

The first reference to substantiate this important prophecy was given in a sermon by President Brigham Young in the old Tabernacle on the Temple Block, on July 4, 1854. The occasion was the celebration of Independence Day by the people of Salt Lake City. President Young was the principal speaker. (Des. News, Dec. 15, 1948)

(This quote referred to is found on page 67 of this section.)

Nibley went on to quote several other early leaders who substantiated this statement attributed to the Prophet Joseph, and then concluded with:

From all the above it is abundantly evident that the Prophet Joseph Smith did make the marvelous prediction that it is the destiny of the Latter-day Saints to some day save the Constitution of the United States from destruction. (Ibid.)

No one can honestly deny that the Constitution is not already torn apart, rejected and denied in our courts. Major national decisions are now made by the courts of the United [65] Nations rather than in our own U.S. courts. The U.S. President makes many decisions according to the United Nations Charter. We seem to be fast approaching that critical point in history that Joseph Smith warned about.

A silken thread can be used by both good and bad. It can bind down the wicked or it can be a power to chain down the righteous. In our present society we can see how it can be used in either way.

Though a fairy tale, a lesson can be learned from the story of Gulliver's Travels that relates how the tiny Lilliputians succeeded to hold Gulliver powerless until they were sure he could be trusted. When they found him unconscious on the beach, they began to bind him down with fine silken thread. They worked frantically through the night, knowing that in the morning he would awaken from his sleep. When Gulliver did awake, he found himself so bound down that he could not move even a finger. The thread which he could have easily broken a strand at a time, had been wrapped so many times that he was firmly secured.

For nearly 200 years ambitious and wicked men have bound down the American people with their cunning and devious plots to rule the world. Their seemingly trivial and inconsequential laws, which often have the appearance of being needful or beneficial, have gradually bound down the American people just as was Gulliver.

Each year the U.S. Government has been passing over 250,000 new regulations, many of which they eventually enforce as laws. How many more years will it take before the American people realize that they have been gradually tied down by these artificial laws and have finally lost their freedom?

[66] On the other hand, the Lord has revealed laws and principles to the Saints that will protect them from the corrupt laws and devices of the wicked. These eternal principles and laws, and the righteous who support them, will compose the silken thread that will support and defend the Constitution and the principles of freedom, eventually curtailing and binding down the powers of evil that were formerly in control.

This prophecy by the Prophet about the Constitution hanging by a thread has been met with criticism and unbelief, yet there can be little doubt as to the veracity of Joseph Smith's saying it—too many people have declared that they heard him say it. To substantiate the source and validity of this prophecy, let's listen to Mosiah Hancock, Brigham Young, Jedediah Grant, Eliza R. Snow, John Taylor, Orson Hyde, Moses Thatcher, George Q. Cannon, and Ezra Taft Benson. As these statements are read, however, keep in mind that the only recorded account of Joseph Smith making this statement about the Constitution hanging by a thread is in the White Horse Prophecy.

Mosiah Hancock relates an incident that happened in Nauvoo when the Prophet Joseph "came to our home and stopped in our carpenter shop and stood by the turning lathe." He then proceeded to tell him how the Saints would go to the Rocky Mountains and become a "great and wealthy people." Then among other things he said:

There will be two great political parties in this country. One will be called the Republican, and the other the Democrat party. These two parties will go to war and out of these two parties will spring another party which will be the Independent American Party. The United States will spend her strength and means warring in foreign lands until other nations will say, "Let's divide up the lands of the United States," then the people of the U.S. will unite and swear by the blood [67] of their fore-fathers, that the land shall not be divided. Then the country will go to war, and they will fight until one half of the U.S. Army will give up, and the rest will continue

to struggle. They will keep on until they are very ragged and discouraged, and almost ready to give up—when the boys from the mountains will rush forth in time to save the American Army from defeat and ruin. And they will say, “Brethren, we are glad you have come; give us men, henceforth, who can talk with God.” Then you will have friends, but you will save the country when its liberty hangs by a hair, as it were. (Mosiah Hancock Journal, p. 19)

Brigham Young:

The general Constitution of our country is good, and a wholesome government could be framed upon it; for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way that he has moved upon ancient and modern prophets, each being inspired to accomplish the particular work he was called to perform, in the times, seasons and dispensations of the Almighty. . . .

If the framers of the Constitution and the inhabitants of the United States had walked humbly before the God who defended them and fought their battles when Washington was on the stage of action, the nation would have now been free from a multitude of evils. . . .

Will the Constitution be destroyed? No. It will be held inviolate by this people; and as Joseph Smith said, “the time will come when the destiny of this nation will hang upon a single thread, and at this critical juncture, this people will step forth and save it from the threatened destruction.” It will be so. (Journal History, July 4, 1854; see also JD 7:13, 14, 15)

[68] Jedediah Grant:

We are friendly to our country and when we speak of the flag or our Union, we love it, and we love the rights the Constitution guarantees to every citizen. What did the Prophet Joseph say? “When the Constitution shall be tottering, we shall be the people to save it from the hand of the foe.” (The Mormon Battalion, Tyler, p. 350)

Eliza R. Snow:

My sisters, my remarks in conclusion will be brief. I heard the Prophet Joseph Smith say if the people rose up and mobbed us, and the authorities countenanced it, they would have mobs to their hearts content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory and its love for freedom, and its protection of civil rights and religious rights, that the Constitution of our country would hang as it were by a thread. He said also that this people, the Sons of Zion, would rise up and save the Constitution and bear it off triumphantly. (Des. News, Jan. 19, 1870)

Brigham Young:

These are practical teachings; they are things which this people must be taught, for if we do not learn to take care of ourselves and save ourselves, who will do it for us? Will the Gentiles help us, and care for us? Will they do us good? No. And I tell you further, Elders of Israel, that you do not know the day of your visitation, neither do you understand the signs of the times, for if you did, you would be awake to these things. Every organization of our government, the best government in the world, is crumbling to pieces. Those who have it in their hands are the ones who are destroying it. How long will it be before the words of the Prophet Joseph will be fulfilled? He said if [69] the Constitution of the United States were saved at all, it must be done by this people. It will not be many years before these words come to pass. How long will it be before they will be coming here for bread, for the bread of life, and for the bread which sustains the body? Do you know this? You do not. (JD 12:204)

Brigham Young:

Brethren and sisters, our friends wish to know our feelings toward the Government. I answer, they are first rate, and we will prove it, too, as you will see if you only live long enough, for that we shall live to prove it is certain; and when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it. (JD 2:182)

John Taylor:

Again in regard to political matters, where is there a nation today, under the face of the whole heavens, that is under the guidance and direction of the Lord in the man-

agement of their public affairs? You cannot find one. It is true that the founders of this nation, as a preliminary step for the introduction of more correct principles and that liberty and the rights of man might be recognized, and that all men might become equal before the law of the land, had that great palladium of liberty, the Constitution of the United States, framed. This was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world. The Prophet Joseph Smith said that "The Constitution of the United States was given by the inspiration of God." But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it [70] under foot. Joseph Smith said they would do so, and that when deserted by all, the elders of Israel would rally around its shattered fragments and save and preserve it inviolate. (JD 21:31)

John Taylor:

When the people shall have torn to shreds the Constitution of the United States, the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances. (JD 21:8)

John Taylor:

These secret combinations were spoken of by Joseph Smith, years and years ago. I have heard him time and time again tell about them, and he stated that when these things began to take place, the liberties of this nation would begin to be bartered away. We see many signs of weakness which we lament, and we would to God that our rulers would be men of righteousness, and that those who aspire to position would be guided by honorable feelings—to maintain inviolate the Constitution and operate in the interest, happiness, well-being, and protection of the whole community. But we see signs of weakness and vacillation. We see a policy being introduced to listen to the clamor of mobs and of unprincipled men who know not of what they speak, nor whereof they affirm, and when men begin to tear away with impunity one plank after another from our Constitution, by and by we shall find that we are struggling with the wreck and ruin of the system which the forefathers of this nation sought to establish in the interests of humanity. But it is for us still to sustain these glorious [71] principles of liberty bequeathed by the founders of this nation, still to rally round the flag of the Union, still to maintain all correct principles, granting the

utmost extent of liberty to all people of all grades and of all nations. If other people see fit to violate these sacred principles, we must uphold them in their entirety, in their purity, and be patriotic and law-abiding and act honorably toward our nation and to its rulers. (JD 22:143-44)

John Taylor:

We will do right, we will treat all men right, and we will maintain every institution of our country that is according to the Constitution of the United States, and the laws thereof, and we will sustain them. By and by, you will find they will tear the Constitution to shreds, as they have begun now; they won't have to begin; they have started long ago to rend the Constitution of our country in pieces; and in doing so they are letting loose and encouraging a principle which will re-act upon themselves with terrible consequences; for if law-makers and administrators can afford to trample upon justice, equity, and the Constitution of this country, they will find thousands and tens of thousands who are willing to follow in their wake in the demolition of the rights of man, and the destruction of all principles of justice, and the safeguards of the nation; but we will stand by and maintain its principles and the rights of all men of every color, and every clime; we will cleave to the truth, live our religion and keep the commandments of God, and God will bless us in time and throughout the eternities that are to come. (JD 26:38-39)

Orson Hyde:

You may afflict, you may pass laws, you may call upon distant nations to help you, you may shut down the emigration against the Latter-day Saints, you may drive them, you may burn their houses—you may do all [72] this, but they will continue to live and to stretch forth in spite of all the powers beneath the heavens, and become a great people under the Constitution of this great land. We never want to be freed from the Constitution of our country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth, the American Constitution will stand and no people can destroy it, because God raised it by our ancient fathers, and inspired them to frame that sacred instrument. The Constitution is one thing: corrupt politicians are another thing. One may be bright as the sun at noonday, the other as corrupt as hell itself; that is the difference. (JD 24:31)

Orson Hyde:

It is said that brother Joseph in his lifetime declared that the Elders of this Church should step forth at a particular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recollect that he said exactly so. I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it.

The question is whether it will be saved at all, or not. I do not know that it matters to us whether it is or not: the Lord will provide for and take care of his people, if we do every duty, and fear and honour him, and keep his commandments; and he will not leave us without a Constitution (JD 6:152)

Moses Thatcher:

There is no power in this land to turn this people against the government of the United States. They will maintain the Constitution of this country [73] inviolate, and although it may have been torn to shreds, they will tie it together again, and maintain every principle of it, holding it up to the downtrodden of every nation, kindred, tongue and people, and they will do it, too, under the Stars and Stripes. (JD 26:334)

George Q. Cannon:

We came here to stay, here we expect to stay, and here we shall stay as long as we do right. And we shall not only stay here, but we shall spread abroad, and the day will come—and this is another prediction of Joseph Smith's "I want to remind you of it, my brethren and sisters, when good government, constitutional government liberty will be found among the Latter-day Saints, and it will be sought for in vain elsewhere; when the Constitution of this land and republican government and institutions will be upheld by this people who are now so oppressed and whose destruction is now sought to diligently. The day will come when the Constitution, and free government under it, will be sustained and preserved by this people. This is saying a great deal, but it is not saying any more than is said concerning the growth of this work, and that which is already accomplished." (JD 23:104)

George Q. Cannon:

It seems like a strange thing to say, but on all proper occasions I say it with a great deal of pleasure, at home and from home, that I have been taught from early life that the day would come when republican institutions would be in danger in this nation and upon this continent, when, in fact, the republic would be so rent asunder by factions that there would be no stable government outside of the Latter-day Saints: and that it is their destiny as a people, to uphold constitutional government upon this land. Now, a great many people think this is a [74] chimera of the brain; they think it folly to indulge in such an idea; but the day will come nevertheless. (JD 23:122)

Ezra Taft Benson:

Concerning the United States, the Lord revealed to his prophets that its greatest threat would be a vast, world-wide secret combination which would not only threaten the United States but seek to overthrow the freedom of all lands, nations and countries. In connection with the attack on the United States, the Lord told his prophet there would be an attempt to overthrow the country by destroying the Constitution. Joseph Smith predicted that the time would come when the Constitution would hang, as it were, by a thread, and at that time this people will step forth and save it from the threatened destruction. It is my conviction that the Elders of Israel, widely spread over the nation, will at that crucial time successfully rally the righteous of our country and provide the necessary balance of strength to save the institutions of constitutional government. ...

The prophets in our day have continually warned us of these internal threats—that our greatest threat from Socialistic Communism lies within our country As the First Presidency pointed out in a statement signed in 1936, if we continue to uphold Communism by not making it treasonable, our land shall be destroyed, for the Lord has said that whatsoever nation shall uphold such secret combinations to get power and gain until they shall spread over the nation—behold they shall be destroyed. The Lord has declared that before the second coming of Christ, it will be necessary to destroy the secret works of darkness in order to preserve the land of Zion—the Americas. The world-wide secret conspiracy which has risen up in our day to fulfill these prophecies is easily identified. (Conf. Rept., Oct. 7, 1961)

[75] As time has passed on, the evidence of a crumbling Constitution becomes more apparent. Those who love the Constitution are suffering from the attacks on their rights and the gradual increase of tyranny over them. Ezra Taft Benson saw

these things from first-hand experience during his several years in Washington, D.C., and he expressed:

Today the Christian constitutionalist mourns for his country. He sees the spiritual and political faith of his fathers betrayed by wolves in sheep's clothing. He sees the forces of evil increasing in strength and momentum under the leadership of Satan, the arch-enemy of freedom. He sees the wicked honored and the valiant abused. He senses that his own generation faces Gethsemanes and Valley Forges that may yet rival or surpass the trials of the early Apostles and the men of '76. (Tchgs. of Ezra Taft Benson, p. 397)

The fact that those who support and defend the Constitution may have to face a Gethsemane and a Valley Forge should be enough to awaken this people of the troubles that lie ahead. To be able to endure tests and trials "that may yet rival or surpass the trials of the early Apostles and the men of '76" is a strong warning for Constitutionalists to prepare for the test.

12. At this point the Prophet's countenance became sad, because as he said, "I love the Constitution;"

The Prophet's love of the Constitution was probably never expressed more beautifully or with greater emphasis than when he declared:

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are [76] privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. (TPJS, p. 147)

Joseph studied the Constitution very closely to determine any faults, weaknesses, or possible improvements. He concluded:

It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment; ... (TPJS, pp. 326-327)

If all the politicians, who are neglecting and refusing to protect the rights of the American citizens guaranteed by the [77] Constitution, should be sentenced with capital punishment, Washington, D.C., would be a ghost town!

13. It was made by the inspiration of God,

The Constitution of the United States has been considered one of the most inspired documents ever written by men. This fact has been admitted by both Mormons and non-Mormons alike. The story of its conception is itself an inspiring story:

During these sessions the tension was great and the debate heated. Gloom settled on Washington for a time, and he wrote, "I almost despair of seeing a favorable issue to the proceedings of our Convention, and do therefore repent having had any agency in the business."

One day Dr. Franklin arose and appealed to the members to consider the need of divine guidance in their actions. He said, "In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. . . .

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

“We have been assured, sir, in the Sacred Writings, that except the Lord build the house they labor in vain that build it.’ I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel.” (Our Heritage of Faith, 1:56, M. F. Neff)

[78] After complying with Franklin’s appeal, the members of the Assembly formulated the Constitution with much greater ease.

Even the Lord Himself said that the Constitution is an inspired document—in a revelation to Joseph Smith:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D & C 101:80)

And the Prophet declared, “The Constitution of the United States is a glorious standard; it is founded in the wisdom of God” (TPJS, p. 147)

Many other Church leaders have repeatedly stated the inspired nature of the Constitution; to mention a few:

Brigham Young JD 2:170, 176-77; 7:13-15, 182

Franklin D. Richards JD 26:171

John Taylor JD 22:295

Orson Hyde JD 6:151-54

Orson Pratt JD 3:71; 7:215-17

Parley P. Pratt JD 1:138-40

Wilford Woodruff JD 12:275; 24:243; 25:210-11

The Prophet Joseph put the truthfulness of the Constitution in the same classification as the scriptures:

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; ... (TPJS, p. 148)

[79] So likewise should we, as Americans—and Latter-day Saints—honor and obey this great document.

Nevertheless, the Constitution is not fool-proof, and men are capable of misinterpretation and mismanagement. J. Reuben Clark eloquently points out this danger:

Every organism, social, animal or plant, that belongs to this world has in it the seeds of death. So we have in our midst those seeds, which if they grow, shall cause the death of our body politic. * * * These are the ranks from whom the enemies of our government, both at home and abroad, hope to recruit the forces that shall overturn our government and destroy our free institutions.

Curiously while we have become extremely careful about the matter of infection for physical disease, while we appreciate and we understand thoroughly that disease may be passed from person to person, and we provide against such contamination, yet though so awake, and so understanding the principle of physical infection, we stand blind and dumb at the other and more subtle infection, the infection equally difficult to handle, the infection of the body politic, by ideals, standards, aims, ends, hopes that are alien to us and to our great free institutions.

Beware of laws made by strangers! * * * Let us not tinker with the Constitution. It is my belief that the Constitution, as it stands today, can handle all of the problems that are being presented to us for solution.

* * * With these declarations from the Lord, as we believe, and from the Lord's prophets, as we believe, can there be among us people any spirit that will tolerate tinkering with this Constitution? Given by the Lord, must we not be certain, before we enter upon changes, that such changes also are dictated by the Lord? (Des. News, Sept. 22, 1923)

George Q. Cannon states that the Kingdom of God is provided for in the inspired Constitution:

[80] When he <God> establishes his kingdom, it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellow-man who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised <up> by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no amendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all. (JD 20:204)

14. And it will be preserved and saved by the efforts of the White Horse and the Red Horse, who will combine in its defense.

Joseph Smith here is combining the Red Horse, or Lamanites who are generally of the House of Manasseh, with the White Horse, or Ephraimites. The following seven quotations clarify the lineage of the Lamanites, or the Red Horse:

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren. (Alma 10:3)

* * *

[81] Israel are upon all the face of the earth. Some think that these American Indians are Israel, and we think that they are too; but they are only one part or portion of the twelve tribes; indeed, they are only a very small portion of the tribes of Joseph, the most of them being the descendants of Manasseh. (Orson Pratt, JD 2:262, 1855)

* * *

It is true that Lehi and his family were descendants of Joseph through the lineage of Manasseh, and Ishmael was a descendant of Ephraim, according to the statement of the Prophet Joseph Smith. That the Nephites were descendants of Joseph is in fulfillment of the blessings given to Joseph by his father Israel. The Nephites were of the

Jews, not so much by descent as by citizenship, although in the long descent from Jacob, it could be possible of some mixing of the tribes by intermarriage. (Jos. Fldg. Smith, Doc. of Sal., 3:262-263)

* * *

Jacob himself, the father of all Israel, prophesied of one of his sons: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22), thus foreshadowing the establishment of the Lehite civilization in the Americas. Lehi was of the tribe of Manasseh. (The Mill. Messiah, Bruce R. McConkie, p. 187)

* * *

Both the Lamanites and the Nephites were of the tribe of Manasseh, whose father, Joseph, was sold by his brethren into Egyptian slavery. (Ibid., p. 211)

* * *

Thus also they were of the House of Israel. Lehi was of the tribe of Manasseh (Alma 10:3), Ishmael of the tribe of Ephraim, and Mulek of the tribe of Judah. (Hela. 8:20-22.) (Morm. Doc., McConkie, p. 33)

* * *

[82] If we turn back to the blessing which Moses gave to the twelve tribes of Israel, as found in Deuteronomy, we shall there see that in blessing the tribe of Joseph, he especially charged them with the duty of gathering the people from the ends of the earth. Said he, Joseph's horns are like the horns of unicorns, which shall push the people together from the ends of the earth, and they are the thousands of Manasseh and ten thousands of Ephraim; showing that it shall be the ten thousands of Ephraim and thousands of Manasseh who shall be in the foremost ranks of bearing the Gospel message to the ends of the earth, and gathering Israel from the four quarters of the world in the last days. Whoever has read the Book of Mormon carefully will have learned that the remnants of the house of Joseph dwelt upon the American continent; and that Lehi learned by searching the records of his fathers that were written upon the plates of brass, that he was of the lineage of Manasseh. The Prophet Joseph informed us that the record of Lehi, was contained on the 116 pages that were first translated and subsequently stolen, and of which an abridgement is given us in the first Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of

Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis, which says: "And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land." Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla and found by Mosiah—thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of [83] Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up on the American continent. (Erastus Snow, JD 23:182)

And again in the last days shall the descendants of Ephraim and Manasseh work together to benefit the rest of the Israelite tribes—as well as other nations.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. (D & C 49:24-25)

The mission of the Lamanites is different from the Ephraimites, yet both need each other in the final wind-up scene. The Book of Mormon indicates that the mission of Jacob might be that of helping in a cleansing process:

Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver. (Mormon 5:24)

And again from the Book of Mormon—

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, [84] that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. (3 Nephi 21:12-21)

The mission of the Ephraimites is to teach, ordain and administer the higher ordinances of the Gospel, as revealed by the Lord to Joseph Smith. They hold the keys of the greater blessings to whom all the rest of the House of Israel will come and receive their portion:

And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

And an highway shall be cast up in the midst of the great deep.

Their enemies shall become a prey unto them,

And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

[85] And the boundaries of the everlasting hills shall tremble at their presence.

And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy.

Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (D & C 133:25-35)

The Ephraimites will gather together those from Manasseh whose work has only commenced in a small degree, to prepare them for the work that they both must do. Orson Pratt explains:

“ . . . And then shall the work of the Father commence, at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, in that day shall the work of the Father commence among all the dispersed of my people.”

What I wish to call your special attention to now, so far as these sayings are concerned, is this—the Latter-day Saints in these mountains never can have the privilege of going back to Jackson County and building that city which is to be called the New Jerusalem, upon the spot that was appointed by revelation through the Prophet Joseph, until quite a large portion of the remnants of Joseph go back with us. Now then, here is a work for us, and we have no need to pray the Father to return us to Jackson County until that work is done. We can pray to the Father, in the name of Jesus, to convert these Indian tribes around us, and bring them to a knowledge of the truth, that they may fulfill the things contained in the Book of Mormon. And then when we do return, taking them with us, that they shall be [86] instructed not only in relation to their fathers and the Gospel contained in the record of their fathers, but also in the arts and sciences. They will also be instructed to cultivate the earth, to build buildings as we do, instructed how to build Temples and in the various branches of industry practiced by us; and then, after having received this information and instruction, we shall have the privilege of helping them to build the New Jerusalem. The Lord says,—“They,” the Gentiles, who believe in the Book of Mormon, “shall assist my people, the remnant of Jacob, that they may build a city, which shall be called the New Jerusalem.”

Now, a great many, without reading these things, have flattered themselves that we are the ones who are going to do all this work. It is not so; we have got to be helpers, we have got to be those who co-operate with the remnants of Joseph in accomplishing this great work; for the Lord will have respect unto them, because they are of the

blood of Israel, and the promises of their fathers extend to them, and they will have the privilege of building that city, according to the pattern that the Lord shall give. Do not misunderstand me, do not think that all the Lamanite tribes are going to be converted and receive this great degree of education and civilization before we can return to Jackson County. Do not think this for a moment; it will only be a remnant; for when we have laid the foundation of that city and have built a portion of it, and have built a Temple therein, there is another work which we have got to do in connection with these remnants of Jacob whom we shall assist in building the city. What is it? We have got to be sent forth as missionaries to all parts of this American continent. Not to the Gentiles, for their times will be fulfilled; but we must go to all those tribes that roam through the cold regions of the north—British America, to all the tribes that dwell in the Territories of the United States, also to all those who are scattered through Mexico, and Central and South America, and the object of our going will be to declare the principles of the Gospel unto them, and bring them to a [87] knowledge of the truth. “Then shall they assist my people who are scattered on all the face of the land, that they may be gathered in to the New Jerusalem.”

Will not this be a great work? It will take a good while to gather all these tribes of South America, for some of them will have to come from five to eight thousand miles in order to reach the New Jerusalem. This will be quite a work, and yet we shall have to perform it after the city is built. (JD 17:301-302)

Parley P. Pratt wrote an article which was read to the High Council in Nauvoo. It was later published in a pamphlet entitled, “Angel of the Prairies,” and considered as a valid prophecy. The part referring to the Indians stated:

My guide now handed me the same curious glass in which I had formerly viewed the country. But now how different, how wonderful the change of all things around me! Instead of lone prairies and wild and dreary forests, I now beheld one vast extent of populous country. Cities, towns, villages, houses, palaces, gardens, farms, fields, orchards, and vineyards extended in endless variety where once I beheld little else but loneliness and desolation.

“This,” said the Angel of the Prairies, “is the country in which, one hundred years ago, you commenced to explore, in your journey to the west. Behold,” continued he, “what truth and knowledge and perseverance can accomplish in a single century.” To this I replied: “I am lost in wonder and amazement, and can hardly understand what I see. Who are these populous nations and tribes, who in happy myriads occupy the country immediately to the west, which was formerly occupied by savage hordes, but which now presents one vast scene of neatness, beauty, civilization and happiness? Have the Indian tribes, then, been entirely exterminated, and their country overrun by civilized nations?”

“Nay,” said he, “these are still the Indians. A mysterious Providence preserved their remnants, and gathered and concentrated them into [88] one peaceful nation. When they were first brought together from all parts of the continent, they numbered a population of about seven millions of ignorant, degraded people. But the light of truth dawned upon them, and with it came all the blessings of peace, plenty, civilization, cleanliness, and beauty, which you behold, and they constitute some thirty–five millions, and occupy all the country west of the Mississippi and bordering on the Rocky Mountains.” (“Angel of the Prairies”, P. P. Pratt, pp. 15-16)

15. The White Horse will raise an ensign on the tops of the mountains of Peace and Safety where all nations may flee unto for safety.

Perhaps only a few Mormons know the story of why the Saints settled here in the Salt Lake Valley and the significance of Ensign Peak. Apostle George A. Smith explained:

After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak, and Joseph said, “Build under the point where the colors fall and you will prosper and have peace.” The pioneers had no pilot or guide; none among them had ever been in the country or knew anything about it. However, they travelled under the direction of President Young until they reached this valley. When they entered it, President Young pointed to that peak, and said he, “I want to go there.” He went up to the point and said, “This is Ensign Peak.” * * *

[89] I have travelled somewhat extensively in the Territory, and I bear my testimony this day, that this is the spot, and I feel confident that the God of Heaven by His inspiration led our Prophet right here. (JD 13:85-86)

Brigham Young recognized the “peace and safety” that these mountains afforded:

An inland Empire will be established in these valleys of the mountains, which will be a place of refuge for millions of people to gather to, when the great day of the judgments of God comes upon the earth, and the righteous come here for safety. Our people will go East, West, North, and South, but the day will come, when they will be glad to come back. We will be shut out from the rest of the world. (Prophecy, Key to the Future, Crowther, p. 310)

On another occasion Brigham Young remarked:

We are blessed in these mountains; this is the best place on earth for the Latter-day Saints. Search the history of all nations and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide His people. . . . It has been designed, for many generations, to hide up the Saints in the last days, until the indignation of the Almighty be over. His wrath will be poured out upon the nations of the earth. (Des. News, May 1, 1861)

The Lord will save the House of Israel in the last days just as He has saved them in ancient times—by gathering them out of the world. This last dispensation is the time for the final gathering of the elect:

Listen to the voice of Jesus Christ, your Redeemer, the Great I am, whose arm of mercy hath atoned for your sins;

[90] Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. * * *

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. (D & C 29:1-2, 7-11)

1. FINDING GOLD AND WEALTH

16. “The White Horse will find the mountains full of minerals, and they will become very rich. You will find silver piled up in the streets.” (At this time, it must be remembered that it was not known that the precious metals existed either in the Rocky Mountains or in California.) “You will see gold shoveled up like sand.”

Vast amounts of wealth have not been given to the Lord’s people very often because comparatively few have ever been able to properly handle great wealth. It seems to draw [91] out the worst weaknesses in their character. However, prophecy indicates that God has made the promise that in the last days wealth would be a tool in the hands of the Lord’s people. In a revelation to Joseph the Lord said:

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. (D & C 38:39)

The Book of Mormon has given us the key to unlocking the stores of wealth that have been reserved to come forth:

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted. (Jacob 2:17-19)

In an April 1862 talk, Brigham Young said:

Brother Lorenzo Snow says that the Lord will bless my brethren and sisters. He says that all the mules in the territory cannot haul away the gold that is concealed in these mountains. (JD 10:34-35)

And a year and a half later he declared:

When it is necessary that we should possess gold in great abundance, the Lord will show it to us in vision, and we shall not have to prospect and dig to find it, as the wicked have to do. The liberty of the [92] Saints is to possess power with God to open gold mines, when we want gold. (JD 10:288)

Orson Pratt foretold:

Now, when the time comes for purchasing this land, we will have means. How this means will be brought about it is not for me to say. Perhaps the Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be poured into the laps of the Latter-day Saints till they will scarcely know what to do with it. I will here again prophesy on the strength of former revelation that there are no people on the face of the whole globe, not even excepting London, Paris, New York, or any of the great mercantile cities of the globe—there are no people now upon the face of the earth, so rich as the Latter-day Saints will be in a few years to come. Having their millions, therefore, they will purchase the land, build up cities, towns, and villages, build a great capital city, at headquarters, in Jackson County, Missouri. (JD 21:136)

These statements all indicate that the Latter-day Saints will be given great wealth while the rest of the world will be in a terrible economic ruin. God controls the wealth of nations, just as he does that of individuals. Brigham Young explained:

People do not know it, but I know there is a seal set upon the treasures of the earth; men are allowed to go so far and no farther. I have known places where there were treasures in abundance; but could men get them? No. (JD 19:39)

These treasures that are in the earth are carefully watched; they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has His messengers at His service, and it is just as easy for an angel to [93] remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. This, however, is not understood by the Christian world, nor by us as a people. (JD 19:36-37)

When people worship wealth the way they do now, God will eventually take it away from them. Only when people learn the true purpose of riches and are willing to use them the way God has intended, will He give them to the people. In the last days there will arise just such a people. God will give them so much wealth that they will overthrow the value of the world's economic standard. A gentile reporter once recorded a sermon by Brigham Young in which he stated:

The able speaker <Brigham Young> painted in lively colors the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the prophets, stoned and rejected those who were sent to call them to repentance, and finally plundered and driven the Church of the Saints from their midst, and burned and desolated their city and temples. He said God had a reckoning with that people and gold would be the instrument of their overthrow. The Constitution and laws were good, in fact the best in the world, but

the administrators were corrupt, and the laws and Constitution were not carried out, therefore they must fall. (Des. News, Feb. 16, 1897)

Bishop Koyle of the Relief Mine said he saw a dream of the future when people would walk down the street and \$20 bills would be blowing down the street, and they would not even stoop over to pick them up. The paper money system of this country would be in ruins. He also saw the Relief Mine producing vast quantities of gold that would be shoveled up like sand. He said so much gold would be produced that a person could not take it all out in his generation, or his son's, or his son's son's.

[94] Even if there has not been an ounce of gold in the Relief Mine, the Lord could put it there when the time is right. The riches of the earth are His to take or to give. He uses them to His own purpose and reason. He can change water to wine, multiply bread and fish, change a stick to a snake, or turn rocks to gold.

Reason, logic and scientific evaluations may have little or nothing to do with the comprehension of God's work on earth. Noah's ark, Joseph's grain bins, Moses' rod, or Joseph's golden plates were objects for ridicule and scoffing, but to God they were a means of saving Israel. The work of God is foolishness to most men, and conversely, most of men's work is foolishness to God.

17. Gold will be but of little value, even in a mercantile capacity, for the people of the world will have something else to do in seeking for salvation.

Apostle Orson Pratt almost quoted Joseph Smith word for word when he said:

By-and-by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the fact of the whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. (JD 7:188)

When “gold will be of little value even in a mercantile capacity,” it will be the day that there is an extreme abundance [95] of it. In those days it will also appear that there will be much difficulty “for the people of the world.” Brigham Young describes these conditions:

The time will come that gold will hold no comparison in value to a bushel of wheat. Gold is not to be compared with it in value. (JD 1:250)

The Old Testament even contains a prophecy to this effect:

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy for he shall make even a speedy riddance of all them that dwell in the land. (Zephaniah 1:14-18)

When calamity hits a community or nation, the people are concerned only about surviving. In a war zone or a tornado area, business shuts down, commercial enterprise halts and no one can buy or sell. When earthquakes, fires, plagues, war, famine and distress fall upon this nation, they will not be idolizing their cars, homes and riches. They will have something else to do besides laboring with all their business schemes in order to get rich.

These are the "last days" which were so much talked about by former prophets. Jesus gave specific illustrations of the calamities that will befall the nations during these days:

[96] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows. * * *

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) ***

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (Matt. 24:6-8, 15, 21-22)

The reason a nation or people suffer the judgments of God is simply because they have rejected the revelations of messages that God has given them. This nation is in deep trouble because it has rejected the message delivered to it from God; and they have killed the Prophet who gave it to them. Their fate is sealed and destruction will follow. In that day they will "have something else to do in seeking for salvation." They will be seeking for ways to stay alive. It will be their temporal salvation that they will seek to keep. The Lord told Joseph Smith:

Thy brethren have rejected you and your testimony, even the nation that has driven you out;

And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them. (D & C 136:34-36)

[97] The Lord has never changed his mind about the calamities that are due to come upon this and all other nations. They have not repented, nor have they accepted the Gospel. So as late as 1880 God still insisted that He was going to bring His judgments on the wicked:

I have already revealed my will concerning this nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

What I the Lord have revealed in that testament and decreed upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of hosts. I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay My hand. The hour is at the door when My wrath and indignation will be poured out upon the wicked of this nation.

Their murders, blasphemies, lying, whoredoms, and abominations have come up before my face and before the heavens, and the wrath of my indignation is full.

I have decreed plagues to go forth and waste my enemies, and not many years hence they shall not be left to pollute my heritage.

The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for their profit and guidance. * * *

This nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgments upon this nation or the nations of the earth.

I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.

[98] As I the Lord have spoken so will I fulfill. I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed.

And the day of wrath and indignation shall come upon the wicked.

And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.

And thus, with the sword and by bloodshed, and with famine and plagues and earthquakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. Therefore, let the wicked tremble; let them that blaspheme my name hold their lips, for destruction will swiftly overtake them. * * *

The blood of my servants Joseph and Hyrum and of mine Apostles and Elders which has been shed for the Word of God and the testimony of Jesus Christ, cries from the ground for vengeance upon the nation which has shed their blood.

But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God's judgment is fully come and shall be poured out without measure upon the wicked. (Revelation given to Wilford Woodruff, Jan. 25, 1880, Sunset, Arizona)

Wilford Woodruff talked about similar conditions in a sermon in August 1880:

[99] When I contemplate the condition of our nation and see that wickedness and abominations are increasing, so much that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, Can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will He then destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past. (JD 21:300)

Bishop John Koyle also saw many of the conditions that would take people's minds off of gold and riches at that time:

... About this time transportation would stop all over the country, and manufacturing would cease, and the people would have to return to their horses, if they had any, or go on foot. Then we could no longer buy any wheat because there was no way to get to where the big supplies were located, nor could it be brought to us; and those who did have any wheat on hand would not sell it for a bushel of gold.

Then the really big troubles began with famine, warfare, plagues, and judgments, and we would have to make White City and the Dream Mine into a fortress to protect ourselves from ravaging mobs. In many places, he said, the dead would outnumber the living, while in others there would not even be enough living to bury the dead. (Three Nephites, Kraut, p. 166)

So there will be many "something elses" for the people of the world to be concerned about.

18. The time will come when the banks in every nation will fail, and only two places will be safe where the people can deposit their gold [100] and treasure. These places will be with the White Horse and England's vaults.

Another of Joseph Smith's prophecies along this line was related to Charles Card by Samuel Smith in 1887:

When Samuel Smith of Brigham City visited <Charles> Card on 21 January 1887, Card discussed his northern <Canadian> venture, arguing that "the land of refuge is the north." To his surprise, Smith related that he had been present at an 1843 priest-

hood meeting in the basement of the Nauvoo Temple when Joseph Smith prophesied that:

“England or the nation of Great Britain, would be the last nation to go to pieces. She would be instrumental in aiding to crush other nations, even this nation of the United States, and she would only be overthrown by the Ten Tribes from the north. She would never persecute the Saints as a nation. She would gather up great treasures of gold and yet we should seek refuge in her dominion.” (Charles Ora Card Journal, 21 Jan. 1887)

Orson Pratt was apparently permitted to see and understand that Zion would be a safe place for people from other nations to bring their riches:

A flowing stream is one that runs continually; and the Gentiles will, in that day, come to us as a flowing stream, and we shall have to set our gates open continually, they will come as clouds and as doves in large flocks. Do you suppose that the Gentiles are going to be ignorant of what is taking place? “Now this will not be the case; they will perfectly understand what is taking place. The people will see that the hand of God is over this people; they will see that He is in our midst, and that He is our watchtower, that He is our shield and our defense, and therefore, they will say, “Let us go up and put our riches in Zion, for there is no safety in our own nations.”

[101] Those nations are trembling and tottering and will eventually crumble to ruin, and those men of wealth will come here, not to be baptized, but many of them will come that have never heard the servants of God; but they will hear that peace and health dwell among us, and that our officers are all peace officers, and our tax-gatherers men of righteousness. (JD 3:16)

It is evident that Joseph Smith foresaw the terrible economic conditions that would come to the nations of the world. But when he revealed the Lord’s plan for economic security (The United Order), it was met with much opposition and difficulty. Brigham Young tried it several times in many places, but the weaknesses of men continually came to light. The spirit of greed and individual wealth never got out of their systems. So now they have become a part of the world’s economic system under the International Bankers. They labor for federal notes and the Babylonian system of money. But how sound is that system?

First, let’s take a closer look at the Federal Reserve and the Federal Deposit Insurance Corporation (FDIC). Listen to the warnings of men who know how fraudulent those organizations really are, because they are in reality not even a part of the Federal Government. Dave Saleh, author and staff researcher for the “McAlvany Intelligence Reports” has warned:

At no time since the Great Depression has the U.S. banking system been in worse condition than it is today, with lower earnings, declining profitability and more bad loans than anytime since the 1930's.

The ominous condition of American banks should be a warning to all depositors and savers that trouble lies ahead, and all with eyes to see and ears to hear take heed! You must take specific, deliberate steps to insulate yourselves, your families, and your businesses from what may be a repeat of the horror of 1933. (American Survival Guide, p. 44, Sept. 1991)

[102] But people continue to put their faith in the economy of Babylon and the FDIC. Saleh continued:

If just one major money center bank fails, the FDIC insurance fund would be completely wiped out and require a massive federal infusion of cash to make up the shortfall. * * * The FDIC at present has only 12 to 19 cents insurance for every \$100 of insured bank deposits, and is the weakest it has been in its 56-year history. (Ibid.)

He then presents the following chart to prove his point:

(copy chart here)

Years ago the coming crash was predicted. All of the sign posts were evident and it has been gradually falling into place. It was stated that first the savings and loan companies would begin to fail. We have seen that. Then the banks were going to fail. They are now beginning to do that. Then the insurance companies would show signs of failure; and a few of them have already collapsed.

[103]

(chart of US Bank Failures)

The fact is that our paper money, Federal Reserve notes, is just that—they are notes. In and of themselves they are worth only the paper they are printed on if they cannot be exchanged for something of value. There is no gold or silver backing them up today. The International Bankers have taken the reserves, and, as if that were not

enough, they have taken all the value out of the coins and left us with nothing but pot-metal for values.

[104] All the banks that are failing are swallowed up by the bigger banks. It is a case of the big fish eating the little fish, said Joseph Smith of the bankers. When a depression comes, it appears that everyone will lose what they have; but when someone loses, someone else is gaining—and who gains? The big bankers! During a depression, the average Americans lose their cars, their homes, their bank accounts and everything else that has a mortgage on it. The bankers are picking them up at bargain prices. The big depression is coming, and it looks as if most of the Mormons will go down with it.

To emphasize this, in November 1992 a strong warning was issued regarding the serious nature of the world financial condition:

Warnings of Global Economic Depression: End of an 18-Year Bull Market?

The world economy is in the worst recession and financial crisis since the 1930's. But authorities in many countries are making the problems worse by not recognizing that the industrial world economy has entered a period dramatically different from anything experienced in the past 45 years. (The International Bank Credit Analyst, Nov. 1992, p. 1)

The redemption of Zion will not be brought about with federal notes. God will pour out wealth upon His elect, the White Horse, and they shall establish a correct and honorable banking system of their own. God will give them gold, silver and riches of the earth to back up their money in that critical day.

1. FLEEING TO ROCKY MOUNTAINS FOR PEACE

19. A terrible revolution will take place in the land of America, such as has never been seen before, for the land will be literally left without a [105] supreme government, and every species of wickedness will run rampant; it will be so terrible that father will be against son and son against father, mother against daughter and daughter against mother. The most terrible scenes of murder and bloodshed and rapine that has ever been looked upon will take place.

Many prophecies from both Mormons and non-Mormons have been made about this forthcoming revolution in America. One prediction was even made by Lenin in his book, *The State and the Revolution*, which has now become the world's most translated book:

The supersession of the bourgeois state by the proletarian state is impossible without a violent revolution. . . .

This course of events compels the Revolution to concentrate all its forces of destruction against the state power and to set itself the aim, not of perfecting the state machine, but of smashing and destroying it. (*The State and the Revolution*, pp. 35, 51)

The Prophet Joseph warned Stephen A. Douglas that he would someday aspire to the presidency of the United States; but if he ever turned against the Saints, he would feel the chastening hand of God upon him. He did turn against the Mormons, and within a year, Douglas died in regret and sorrow. Joseph also told him:

I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd <piece of broken pottery> left. (TPJS, p. 302)

[106] Brigham Young quoted Joseph Smith's telling about the eventual destructions:

Joseph said that if they succeeded in taking his life, which they did, war and confusion would come upon the nation, and they would destroy each other, and there would be mob upon mob from one end of the country to the other. Have they got through? No, they have only just commenced the work of wasting life and property. (JD 10:255)

Just prior to his death, David Whitmer, who also was closely associated with Joseph Smith and his prophecies, foretold this time of destruction:

Question: When will the Temple be built in Independence?

Answer: Right after the great tribulation is over.

Question: What do you mean by that?

Answer: A civil war more bloody and cruel than the rebellion. It will be a smashing up of this nation, about which time the second great work has to be done, a work like Joseph did, and the translation of the sealed plates, and <then> peace all over.

(Des. News, Aug. 16, 1878)

In 1879, both Orson Pratt and John Taylor said this coming revolution would be worse than the American Civil War:

But what about the American nation? That war that destroyed the lives of some fifteen or sixteen hundred thousand people <Civil War> was nothing compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. . . . What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the [107] North and the South. Do you wish me to describe it? I will do so. It will be a war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth, destroying and being destroyed and manufacturing will, in a great measure, cease, for a time among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed, too much mobocracy, too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent. . . .

Now these are predictions you may record. You may let them sink down into your hearts. . . . They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth. (Orson Pratt, JD 20:151)

* * *

Were we surprised when the last terrible war <Civil War> took place here in the United States? No; ... You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than ever they have done before. There will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in There is yet to come a sound of war, trouble and distress, in which brother will be

arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof. (John Taylor, JD 20:318)

[108] This national, even international, calamity was prophesied on many occasions by Brigham Young, i.e.:

Do you think there is calamity abroad now among the people? Not much. All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you now hear is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them. (JD 8:123, July 15, 1860)

* * *

I told General Kane that the Government of the United States would be shivered to pieces. (B.Y., JD 12:119, 1863)

[109] And once more from Orson Pratt:

God has sent forth his warning message in the midst of this nation, but they have rejected it and treated his servants with contempt; the Lord has gathered out his peo-

ple from their midst, and has planted them here in these mountains; and he will speedily fulfill the prophecy in relation to the overthrow of this nation, and their destruction. We shall be obliged to have a government to preserve ourselves in unity and peace; for they, through being wasted away, will not have the power to govern; for state will be divided against state, city against city, town against town, and the whole country will be in terror and confusion; mobocracy will prevail and their <sic> will be no security, through this great Republic, for the lives or property of the people. When that time shall arrive, we shall necessarily want to carry out the principles of our great constitution and as the people of God, we shall want to see those principles magnified, according to the order of union and oneness which prevails among the people of God. (Des. News, Oct. 2, 1875)

* * *

They must perish, unless they repent. They will be wasted away, and the fulness of the wrath of Almighty God will be poured out upon them, unless they repent. Their cities will be left desolate. A time is coming when the great and populous city of New York—the greatest city of the American Republic, will be left without inhabitants. The houses will stand, some of them, not all. They will stand there, but unoccupied, no people to inherit them. It will be the same in regard to numerous other cities. (O.P., JD 20:152)

Dumitru Duduman also described this revolution:

Russian spies have discovered all the most top secret nuclear deposits in America. Just when America believes that all is peace and safety and that [110] everything is all right, then is when the nations from Central America, Cuba, and Mexico will be pushed by Russia to revolt and America will be burned. (Through the Fire, Duduman, p. 91)

He saw Las Vegas and was told it was Sodom and Gomorrah and that it would burn. He also saw New York City and Florida and was told they, too, would burn.

The recital of such prophecies could go on and on. Unfortunately, when such catastrophes occur, most people seem to lose their reasoning and common sense, which only makes the situation worse. In a fire people will trample each other to death trying to escape, forgetting that a little calm thinking and reasoning would allow many more people to get out safely. So it is when floods, tornadoes, war or economic col-

lapse occur. From a vision of the future recorded in an early LDS Church publication comes the following:

Factions now sprang up as if by magic: Capital had entrenched itself against labor throughout the land; labor had organized against capital. The voice of the wise sought to tranquilize these two powerful factors in vain. Excited multitudes ran wildly about; strikes increased; lawlessness sought the place of regular government. At this juncture I saw a banner floating in air whereon was written the words, "Bankruptcy, Famine, Floods, Fire, Cyclones, Blood, Plagues." Mad with rage, men and women rushed upon each other. Blood flowed down the streets of cities like water. The demon of hate had enthroned itself on the citadel of reason; the thirst for blood was more intense than that of the parched tongue for water. Thousands of bodies lay untombed in the streets. Men and women fell dead from the terror inspired by fear. (Contributor 15:638)

This section was begun with a prediction by the well-known Communist, Lenin, and will conclude with the words of [111] a former Soviet agent, Kenneth Goff, who personally gave the author the following outline for a United States revolution as taught by special Soviet agent, Gene Dennis:

At that hour large race riots are supposed to take place in every city of any size. Leaders of these mobs are to be carefully chosen and trained in advance (to work on both sides). The disturbances are to be of some extent so as to require sending large forces of police to those areas. While the authorities are trying to quell these riots, picked bands of Reds are to seize the radio and TV stations and telephone exchanges. With the aid of their comrades, who are employed inside, all communication systems are to be instantly crippled, or taken over.

Flying squads of Communists are to seize control of the water supply and shut it off; also the electrical power and gas. This means that no elevators or streetcars, subways or electric buses would be running. Other buses would be seized. Homes would be without water, fuel, light or telephone. It would be impossible to communicate with friends or loved ones, even in another part of the city.

Goon squads of professional murderers would round up the people in the business districts. Men are to be held as hostages in some of the larger buildings. Women are to be turned over to the sex-crazed mobs unless the men surrender.

These are exactly the methods used in Russia, Spain and other places where the Communist Party was allowed to organize and come to fruition. They expect to do the same thing in the United States.

Bridges, subways and railroad stations are to be blown up and airports seized. Downtown areas are to be isolated from the rest of the city. Sharpshooters and snipers are to be detailed in taxicabs and private cars, which are to be taken over to wipe out the police, soldiers, uniformed persons and known vigilantes. Smoke bombs, properly located in subways, buildings and large stores, are to add to the terror of the people.

[112] When night comes, the city is to be in pitch darkness. Murderous bands of Reds will roam the streets, plundering shops and stores, and starting fires in old buildings. This will increase the panic and facilitate the surrender of men.

Then, as the morning's sun casts its first rays on the community, one will be able to see blood flowing in the streets. (Printed statement in possession of the author.)

These last days have been foreseen by all the great prophets and considered as "great and dreadful" times—great for the righteous but dreadful for the wicked. Jesus likened them to the days of Noah because of the great miracle of preserving His people and the dreadful means of destruction upon the wicked.

We live in a time when fraud, deception, war and crime are prevalent everywhere, and these are supposed to be considered the "good times", as we have more wealth and luxury than at any other time in history. The marvels of science have surrounded us with comforts such as we have never known, with great protection, and with more than an abundance of what we need. Yet, in spite of this, we have some of the greatest deceptions and fraud in business and in our government; war breaks out constantly somewhere in the world; and we are continually suffering from crimes of robbery, rape and murder. What will people do when in addition to all this they also suffer from no work, no money and the country is in terrible turmoil? As Jesus said, "For if they do these things in a green tree, what shall be done in the dry?" (Luke 23:31)

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man, then cometh speedy destruction, . . . (2 Ne. 26:11)

[113] 20. Peace will be taken from the earth, and there will be no peace only in the Rocky Mountains. This will cause hundreds and thousands of the honest in heart of the world to gather there, not because they would be saints, but for safety, and because they would not take up the sword against their neighbors.

Orson Pratt described what it will be like when "peace will be taken from the earth:"

When that day shall come there shall be wars, not such wars as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate. (JD 20:150)

This part of the White Horse Prophecy, as well as so many other segments, was reiterated by President Brigham Young. He also understood the final destiny of those “honest in heart” and the Saints who would settle in the Rocky Mountains:

We are blessed in these mountains; this is the best place on earth for the Latter-day Saints. Search for the history of all nations and every geographical [114] position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide His people. . . . It has been designed, for many generations, to hide up the Saints in the last days, until the indignation of the Almighty be over. His wrath will be poured out upon the nations of the earth. * * *

I heard Joseph Smith say, nearly thirty years ago, “They shall have mobbing to their hearts content, if they do not redress the wrongs of the Latter-day Saints. Mobs will not decrease, but will increase until the whole government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood.” . . . it will be Christian against Christian, and man against man, and those who will not take up the sword against their neighbors, must flee to Zion. (Des. News, May 1, 1861)

Other early apostles prophesied the same about those who would not fight against their neighbors—four of whom were John Taylor, George Q. Cannon, Orson F. Whitney, and Moses Thatcher:

And the day is not far distant when this nation will be shaken from centre to circumference. And now, you may write it down, any of you, and I will prophesy it in the name of God. And then will be fulfilled that prediction to be found in one of the revelations given through the Prophet Joseph Smith. Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. (John Taylor, JD 21:8)

* * *

I expect to see the day when the Latter-day Saints will be the people to maintain constitutional government on this land. Men everywhere should know that we believe in constitutional principles, and that we [115] expect that it will be our destiny to maintain them. That the prediction will be fulfilled that was made forty-four years ago the seventh of last March, wherein God said to Joseph Smith, “Ye hear of wars in foreign lands: but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your lands;” but the revelation goes on to say that the day will come among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. A portion of that revelation has been fulfilled, the remainder will be. The causes are in operation to bring it about. We are not alone in the thought that the republic is drifting steadily in that direction; that we are leaving the old constitutional landmarks, and that the time is not far distant when there will be trouble in consequence of it, when there will be civil broils and strife; and to escape them, we believe, men will be compelled to flee to the “Mormons,” despised as they are now. (George Q. Cannon, JD 18:10)

* * *

God will bring judgments upon the world until He has humbled the people to a state where they will be glad to receive it. He says to His Elders: Go ye into all the world and preach the Gospel to every creature; and after your testimony, comes the testimony of earthquakes and tempests, of thunders and lightnings, of the sea heaving itself beyond its bounds, of wars and rumors of wars, of famine and pestilence. Says He, the time shall come when he that will not take up his sword against his neighbor must needs flee unto Zion for safety, for there shall be gathered to it of every nation under heaven, and they shall be the only people who are not at war one with another. (Orson F. Whitney, JD 26:268, 1885)

* * *

... I will say when this nation, having sown to the wind, reaps the whirlwind; when brother takes up [116] sword against brother; when father contends against son, and son against father; when he who will not take up his sword against his neighbor must needs flee to Zion for safety—then I would say to my friends come to Utah; for the judgments of God, commencing at the house of the Lord, will have passed away,

and Utah, undisturbed, will be the most delightful place in all the Union. When war and desolation and bloodshed, and the ripping up of society come upon the nation, I have said to such, “Come to Utah and we will divide our morsel of food with you, we will divide our clothing with you, and we will offer you protection.”

I will tell you, my brethren and sisters, the day will come, and it is not far distant, when he who will not take up his sword against his neighbor, will have to flee to Zion for safety; . . . (Moses Thatcher, JD 26:334)

* * *

The actual fulfillment of this prophecy is, of course, still yet to come, and at that time people will come under very difficult circumstances. But they had the chance to come much earlier—the invitation was first given to all the “honest in heart” when the pioneers arrived in the Salt Lake Valley in 1847, at which time the Quorum of the Twelve wrote:

Come then, ye Saints; come then, ye honorable men of the earth; come then ye wise, ye learned, ye rich, ye noble, according to the riches and wisdom, and knowledge of the Great Jehovah; from all nations and kindreds, and kingdoms, and tongues, and people and dialects on the face of the whole earth, and join the standards of Emmanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life and salvation

The Kingdom of God consists in correct principles; and it mattereth not what a man’s religious faith is; whether he be a Presbyterian, or a Methodist, or a [117] Baptist, or a Latter-day Saint or “Mormon,” or a Catholic, or Episcopalian, or Mohammedan, or even pagan, or anything else, if he will bow the knee and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society,—we hail him as a brother, and will stand by him while he stands by us in these things; for every man’s religious faith is a matter between his own soul and his God alone; but if he shall deny Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manners of abominations, he shall have no place in our midst. . . . (Mill. Star 10:81)

21. You will be so numerous that you will be in danger of famine, but not for the want of seed time and harvest, but that so many will have to be fed. Many will

come with bundles under their arms to escape the calamities and there will be no escape, only by fleeing to Zion.

According to these prophecies, the destructions will cause millions of people to gather to Zion:

The Lord our God has therefore fulfilled that which he spoke; and as I said this work, instead of being nearly accomplished, nearly fulfilled, and all things brought about according to the purposes of the Almighty, only the foundation, as it were, is now laid, and instead of being gathered in a little company of 150,000, by and by we shall be gathered in hundreds of thousands and even millions. (Orson Pratt, JD 21:135)

Young men, prepare yourselves; for a greater responsibility will come upon you than you have ever dreamed of. Millions will seek to you for salvation. Are you prepared for this? No, you are not. There are but very few men, old or young, that are capable of [118] taking proper charge of themselves, to say nothing of a ward, a community, or a nation. (Brigham Young, JD 9:143)

Some prophecies even state that all nations shall flow to Zion:

... it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isa 2:2; also Micah 4:1)

We must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and wholesome laws who will come from the old countries and from the United States, fleeing to this place for their bread, and I know it. (Heber C. Kimball, JD 3:227)

And Heber said on another occasion:

The day will come that you (strangers) will have to come to us for bread to eat; and we will be your saviours here upon Mount Zion. You don't believe it now; but wait a little while, and you will see that it will come to pass. * * *

The time has come for us to lay up our stores. Will the world follow our example? No, they will not; and if we do our duty, who cares whether they do or not. They will come with their bonnets, their fine clothing, and their jewelry, and be glad to work for us to get their bread. (Heber C. Kimball, JD 5:9, 10)

When both Mormons and non-Mormons are gathering to the Rockies, it will cause the towns, cities, and outlying areas to be flooded with people, as Brigham Young prophesied:

[119] . . . The day will come when there will be large places of manufacture and storage constructed West of the Jordan River, and there will be over three millions of people living there. and Jordan River will practically run through the center of Salt Lake City. (Prophecy made by Brigham Young to Wm. B. Armstrong and recorded by Ben H. Bullock)

It is obvious that this prophecy is well on its way to fulfillment because of the growth on the west side of the valley in recent years. The Jordan River divides the geographical valley in half (as is shown in the map below), and when the rest of the three million people come here in time of trouble, most of the available space for them will be on the west side of the river, causing the population then to be more evenly divided by the Jordan River.

(SL Valley divided by Jordan River)

[120] It is difficult for us to comprehend that conditions could get so bad that people would be able to bring only what they could carry in small bundles. This prophecy has been given by several people on various occasions, especially Brigham Young, Heber C. Kimball, and John Taylor:

I am looking for the words of Joseph to be fulfilled. The time will come when men and women will be glad to catch what they can, roll up in a small bundle, and start for the mountains, without team or waggon (sic). That day will shortly come.
(Brigham Young, JD 8:356)

Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have hand carts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations.
(Heber C. Kimball, JD 4:106)

The day will come when the people of the United States will come lugging their bundles under their arms, coming to us for bread to eat. (Heber C. Kimball, JD 5:10)

I then looked over the country; in every direction as far as I could see, a similar condition prevailed. I then passed eastward above the earth and looking down saw many people coming west, mostly women who were carrying small bundles on their backs, and I thought it strange that there were so few men among them. They were on their way to the mountains, and I wondered how they could get there as the railroads were abandoned and the rails were in bad condition. (John Taylor's Vision as related by Wilford Woodruff, Visions of the Latter Days, Kraut, p. 104)

[121] Many references have already been given about fleeing to Zion, but we'll end this section with one more from Joseph Smith:

I prophesy that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. * * *

The time is soon coming, when no man will have any peace but in Zion and her stakes. (TPJS, pp. 160, 161)

22. Those that come to you will try and keep the laws and be one with you, for they will see your unity and the greatness of your organizations.

What a strange turn of events this would be! The Gentiles have ridiculed, persecuted and driven the Saints from state to state and then into the wilderness of the Rocky Mountains; and in the end they will come to the Saints for help! This will be similar to Jacob's son, Joseph, who was cast out by his brothers and sold into Egypt; and eventually they were forced to come to him for both temporal and spiritual help.

The following four supportive remarks and prophecies are only a few of the samples that vindicate this part of the prophecy:

Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection [122] of your laws, but as for your religion we will talk about that some

other time. Will we protect such people? Yes, all honorable men. (John Taylor, JD 21:8)

* * *

You will see the time when thousands will seek salvation at the hands of this people, and say, "Guide us in the way of life; the earth is emptied of wickedness, and it has come to an end." (Brigham Young, JD 9:143)

* * *

There are millions of people, both among the Christian and heathen nations, that are still in darkness, and exclaiming, "Oh, how glad we would be to have some knowledge of the Gospel of salvation!" By-and-by, when the Lord sends forth his servants and his angels to gather them, they will be brought home to Zion and be taught the peaceable things of the kingdom: and those that abide a celestial law will receive a celestial glory, and those that can abide the next law in order can abide the glory pertaining to it, and so on. (Brigham Young, JD 9:138-139)

* * *

Then I saw a great tumult commence all over the United States, which ended in a great deal of blood being shed. And a great many of the people who had heard our Elders preach, and had believed what they heard, but had not had the courage to embrace the Gospel when they heard it, gathered what little effects they could take with them, and came to this people in the Rocky Mountains.

Then I saw many thousands of women and children take refuge in the timber, hazel rough, or any place they could conceal themselves from the turmoil that was going on in the States. And when word reached this people of their situation, there were hundreds of Seventies called upon to go and hunt them up and bring them to this people in Utah. (Newman [123] Bulkley Vision, 1886, Visions of the Latter Days, pp. 109-110; original published in a small, now very rare, pamphlet; also reprinted by Magazine Printing Co., SLC, Utah, in "Remarkable Visions.")

1. DISCOVERING THE ROLE OF FOREIGN POWERS

23. The Turkish Empire or the Crescent, will be one of the first powers that will be disrupted as a power, for freedom must be given for the Gospel to be preached in the Holy Land.

History records how the British forces laid siege against Palestine and took it away from the Turkish Empire in 1917. It had been under the Turkish rule for over 400 years. Field Marshall Edmund Allenby directed the Palestine campaign in World War I with the Third Army:

In June 1917 he took command of the Egyptian Expeditionary Force. The strength of his personality created a new spirit in his army, and after careful preparation and reorganization, he won a decisive victory over the Turks at Gaza (Nov. 1917) which led to the capture of Jerusalem (Dec. 1917). (Enc. Britannica 1:279)

This was the beginning of an opportunity for the Jews to gather back to their land of Jerusalem:

Arthur Balfour, the British secretary of state for foreign affairs, addressed a letter to Lord Rothchild promising British support for the establishment in Palestine of a national home for the Jewish people. . . . In July 1922 the mandate instrument for Palestine was approved by the League of Nations Council, its preamble incorporating the Balfour Declaration (Enc. Britannica 25:418)

[124] The Turkish dominions have since been embroiled with Communism and with the recent wars in Iraq and Iran. All of these have created a focus for the Jews to gather to their native homeland. More events such as these seem to be impending.

The announcement of the Gospel to the Jews was given by the angel Moroni on his first visit to Joseph Smith. He quoted part of the third chapter of Malachi which announced the coming of a messenger to prepare the way for the coming of the Lord—

He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord. . . . (Mal. 3:3-4)

Strangely enough, the Apostle Orson Hyde was a descendant of the tribe of Judah and received a blessing from the Prophet Joseph in 1832 which stated:

In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel and by thy hand shall the Most High do a work, which shall prepare the way and greatly facilitate the gathering together of that people. (CHC 2:45)

In October of 1841, Elder Hyde reached the top of the Mount of Olives and gave a prayer for the gathering of the Jews to that land, and dedicated Jerusalem for that purpose, and to be rebuilt and become a Holy City. (See DHC 4:454-459 for information on his Dedicatory Prayer.)

It was another century, however, before the fulfillment of that came to pass; in 1947 Jews began to return to Jerusalem in great numbers. Probably the best known example was of their first major effort:

[125] It was in July, 1947, that an ancient, rusted-out American coastal vessel carrying 4,300 refugees came wallowing into Palestine waters bearing the name EXODUS 1947. * * *

Many Christian ministers testified in favor of some type of partitioning or compromise which would allow the Jews, without prejudice to the Arabs, to fulfill the prophetic promise that one day they would build a prosperous nation in this territory. (Fantastic Victory, Skousen, p. 229)

24. The Lord took of the best blood of the nations, and planted them on the small island now called England, or Great Britain, and gave them great powers in the nations for a thousand years, and this power will continue with them, that they may keep the balance of power, that they may keep Russia from usurping power over all the world.

The English were the first people outside North America that the Elders of the Church were sent to with the restored Gospel. The Lord has blessed and preserved that nation—from the Spanish Armada to the Nazi war machine. It appears that she will still play a very important role in the future of the world to preserve freedom from the Soviets.

An unusual experience occurred in the ministry of Heber C. Kimball when he opened the door of England to the restoration of the Gospel:

“In the interval,” writes Heber, “I went and visited the branches in the regions of Clithero and Chatburn, and on the morning when I left Chatburn many were in [126] tears, thinking they should see my face no more. When I left them, my feelings were such as I cannot describe. As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene I was constrained to take off my hat, for I felt as if the place was holy ground. The Spirit of the Lord rested down upon me and I was constrained to bless that whole region of country. I was followed by a great number to Clithero, a considerable distance from the villages, who could then hardly separate from me. My heart was like unto theirs, and I thought my head was a fountain of tears, for I wept for several miles after I bid them adieu. I had to leave the road three times to go to streams of water to bathe my eyes.” * * *

The Prophet Joseph told him in after years that the reason he felt as he did in the streets of Chatburn was because the place was indeed “holy ground”, that some of the ancient prophets had traveled in that region and dedicated the land, and that he, Heber, had reaped the benefit of their blessing. (Life of Heber C. Kimball, Orson F. Whitney, pp. 187-188)

In the White Horse Prophecy, three times Joseph mentions how Russia will try to rule the world, and this is the first of those quotations. The first time the author read this prophecy in 1947, it did not make any sense—World War II had just recently ended, during which Russia had been a good ally to America. I could not conceive of such a nation ever trying to conquer the world. But in only a few years, Joseph’s prophecy began to be fulfilled.

In 1847 Karl Marx and Engels wrote a Communist Manifesto which was to be the credo of Communism, with the goal of taking over the world. The objective was to establish a political and military power that would use any and all means to justify accomplishing that end. They adopted German philosophical thought, English economic systems and French [127] socialist ideas for a worldwide society of infiltration and exploitation. Their evil system supported the idea that all religious and moral codes were based on fantasy. Today they have all but achieved that objective with their power and influence directing the affairs of over 90 different nations.

Marx, Engels, and Lenin lived and died promoting their long-awaited day of victory. It was in every breath they took, and it didn’t matter how long it would take, what pains would result, or how horrible it would become; they still awaited and worked for the day of worldwide revolution. As a student anticipates the day of graduation, the bride looks forward to her wedding, or the expectant mother awaits the hour of her deliverance—so do the international revolutionaries await the day of their takeover.

But with England's power and strength, they will some day be a strong force in preventing Russia from taking over the world entirely.

25. England and France are now bitter enemies, but they will be allied together in order to keep Russia from conquering the world.

This is the Prophet's second mention of Russia trying to conquer the world. For the past 50 years, Russia has been preparing to do just that by building armaments and training troops. Their efforts toward accomplishing that objective are almost too obvious for comment. In spite of the propaganda that Communism is dead, Russia still continues to build war machinery.

The following document was presented in the Congressional Hearings to substantiate the final objectives of the Soviet Union:

[128] The single purpose of the Communists has been proclaimed for 60 years as the "liquidation of our form of free society and the emergence of a sovietized, communized world order." The Communists have not tried to hide this fact. Their literature is full of such references. ("Export of Strategic Materials to the USSR", Committee on the Judiciary, United States Senate, 87th Congress, 23 Oct. 1961, p. 2)

During World War II both England and France united for several years against their common enemy—Germany. Within a couple of years afterward they again united their forces against the Soviet Union in the cold war. Thus, for over 50 years they have been allies, and apparently in the final war instigated by Russia, they will remain so. Just how they will unitedly stop the final effort of the Soviets is yet to be made known.

26. The two Popes, Greek and Catholic, will come together and be united. The protestant religions do not know how much they are indebted to Henry VIII for throwing off the Pope's bull and establishing the protestant faith. He was the only Monarch that could do so at that time, and he did it because the nation (England) was at his back to sustain him.

The two Popes have gradually been merging their beliefs and doctrines over the last several years. They are now accepting the baptisms and ordinances performed by each other as valid in the eyes of the Lord.

Recently there has been a general movement among many of the religions of the world to unite together. The World Council of Churches has continuously worked for this objective; the United Nations leaders have made strong efforts towards this unity; and influential people in government [129] agencies have been working specifically to bring the oriental religions into this conglomeration.

New Leader of World Council Seeks Improved Evangelical, Catholic Ties

THE ASSOCIATED PRESS

GENEVA — German theologian Konrad Raiser, newly elected to head the World Council of Churches (WCC), says he hopes the global organization can improve its ties with evangelical groups as well as Roman Catholics.

* * *

“The World Council can radiate only as much confidence as the member churches together can muster.” Raiser said during a news conference.

He was chosen general secretary-elect in late August by denominational representatives from around the world. The council includes 320 denominations, totaling more than 400 million members.

(The Salt Lake Tribune, Saturday, September 12, 1992)

Even the Mormon Church has taken extreme efforts to become a “world church”. They have been inviting many noted world leaders as speakers and visitors to discuss that unity.

[130] In the 1989 LDS Bishops Handbook it was the agreement of Church leaders that attending or holding membership in another church would no longer be considered apostasy. It reads: “Total inactivity in the Church or attending or merely holding membership in another church does not constitute apostasy.” (p. 10-3)

Regarding Henry VIII, his life reads like a novel. He was hardly the type of man that heroes are made of, yet his decisions proved to be a victory for the cause of freedom. He was a dedicated Catholic for many years; and at the outbreak of the Lutheran reformation, Henry published a work called “Defense of the Seven Sacraments against

M. Luther.” The Pope was pleased with it and gave him the title of “Defender of the Faith.”

Henry was deep thinking, athletic, led armies to victory, achieved political respect, was a theological conservative, loved lavish display and, of course, women. The latter was the main reason for throwing off the “Pope’s bull and establishing the Protestant faith.”

His first problem with the Catholic Church came when Henry VIII wanted to have his marriage annulled. A cardinal from Rome came to try the case, but Henry lost. The Lord Chancellor Wolsey was fired because he failed, and Sir Thomas More, a layman, took his place. He also failed in his attempt, so More was beheaded. Parliament was called the next year with the objective of separating the English Church and the papacy. The clergy recognized the King’s office as supreme head of the Church in England “so far as the law of Christ allows,” and so papal interdicts and excommunications were declared void in England. Henry ended up with a total of many marriages.

[131] 27. One of the peculiar features in England is the established red coat, a uniform making so remarkable a mark to shoot at, and yet, they have conquered wherever they have gone. The reason for this will be known by them some day. <Joseph Smith’s next statement helped to explain that reason.> The Lion and the Unicorn of England is the ensign of Israel. The wisdom and statesmanship of England comes from there being so much of the blood of Israel in the nation.

A person of English nationality or descent is an Anglo-Saxon—commonly used in describing anyone of the white race. It is interesting to see where this term actually originates:

... the warrior Ephraimites became more markedly referred to as Sons of Isaac. In writing this name it took on different variations according to language but the pronunciation was the same, leaving no doubt as to their identity. Ancient documents and monuments refer to them as I-Saccusuns, I-Sak-suna, Sakasuna, Saksens, and finally Saxons. (Drama of the Lost Disciples, George Jowett, p. 53)

Many of the early pilgrims and immigrants to America came from England—hence the establishing of Ephraimite blood in the New World. An interesting letter from Ambassador College (at that time owned and operated by Herbert W. and Garner Ted Armstrong) was received by the author in March of 1974. The Armstrongs were both considered as authorities on Bible research and history.

Dear Friend:

You wanted to know what individual nations of the world are identified as the tribes of Israel.

[132] The tribes of Manasseh and Ephraim, respectively, are identified in our free book *The United States and British Commonwealth in Prophecy*. Briefly, Manasseh is the United States and Ephraim basically constitutes the English-speaking member countries of the British Commonwealth (Great Britain, Canada, Australia, South Africa)

The tribe of Judah (the Jews) is scattered among all nations, with a large number now living in the modern nation of Israel.

Putting together the evidence now available from Biblical and secular history, we can be reasonably certain that the other tribes are located as follows: Levi and Simeon—scattered among Israel; Reuben—France; Dan—Southern Ireland; Benjamin—Norway and Iceland; Issachar—Finland; Naphtali—Sweden; Zebulun—Holland (the Netherlands); Gad—Switzerland; Asher—Belgium and Luxembourg.

Personal Correspondence Dept.

And further information along this line—

The word “Scot” is derived from the word “Scyth.” It means “an inhabitant of Scythia.” The Scots are part of the House of Israel. Interestingly, the word Scythia, in Celtic, has the same meaning that Hebrew does in the Semitic language—a “migrant” or “wanderer.” (*Where Did the Twelve Apostles Go?*, Herman L. Hoeh, p. 7)

* * *

... it has been claimed that Denmark was colonized by the tribe of Dan (in Danish it is Danmark, or Dan’s land, to this day), so, according to this, a Dane is simply a Danite. Jutland, adjoining, is regarded as Judah’s land, Jute being considered merely another form of the word Jew; while a little further north we find Gottland, Gothland, or Gad’s land, as those writers believe, thus tracing in immediate proximity the homes of three prominent tribes of Israel through the names given to the regions they settled in. (*Are We of Israel?*, George Reynolds, p. 18)

[133] 28. While the terrible revolution of which mention has been made is going on, England will be neutral until it becomes so inhuman that she will interfere to stop the shedding of blood. England and France will then unite together and come with intention to make peace, not to subdue the nation. They will find the nation so broken up, and so many claiming government, still there will be no responsible government. Then it will appear to other nations or powers as though England had taken possession of the country.

Apparently, something will occur to cause England to get involved with these terrible events. Some of that groundwork has already been laid and is making its mark in our government today.

President Bill Clinton was a Rhodes scholar at Oxford University in England. In the May 4, 1992, issue of Newsweek, it was noted that Clinton has surrounded himself with Rhodes scholars who are concerned with “how to save the world” Historian Eustace Mullins mentioned in his study of “The World Order”, that Cecil Rhodes (whose wealth funded the scholarships) was an international operator fronting in the African diamond fields for the Rothchild family of Europe, whose objectives are toward world control. Reported William Fulton tells this story:

Cecil John Rhodes, the empire builder, held a lifelong burning ambition to bring about “the ultimate recovery of the United States of America as an integral part of the British empire.” Today many American Rhodes scholars are working assiduously to make the dream of their imperial patron come true.

[134] Rhodes cherished schemes for a world power federation dominated by Anglo-Saxons. His American scholars returning from England are the leaders in the drive to sink Uncle Sam deeper in the morass of the affairs of other countries.

Politically, it is pointed out, the United States has surrendered some sovereignty to a supra-body, the United Nations, in which the British Foreign Office wields tremendous influence.

But in recent years the scholars have infiltrated the government in increasing numbers. They hold key positions, particularly in the vital foreign policy making State Department. Rhodes scholars also command posts in the United Nations and the Economic Cooperation Administration. (Chicago Tribune, July 14, 1951)

As recently as January 14, 1993, the English government was reported as not having a very promising or stable future:

. . . Harold Brooks-Baker, an expert on the royal family and the peerage, said: "If the royal family and the prince of Wales continue to hide their collective head in the sand, there will be no monarchy in a few years' time. They are paying for arrogance and they are paying for duplicity. A republic is already at the back door." (Salt Lake Tribune, Jan. 14, 1993, p. A3)

But England will not be the only nation to be in serious trouble. According to Brigham Young:

The nations will consume each other, and the Lord will suffer them to bring it about. It does not require much talent or tact to get up opposition in these days. You see it rife in communities, in meetings, in neighborhoods, and in cities. That is the knife that will cut down this Government. The axe is laid at the root of the tree, and every tree that bringeth not forth good fruit will be hewn down. (JD 8:143)

[135] Even in the Doctrine and Covenants it is prophesied that there will be a "full end of all nations:"

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; . . . (D. & C. 87:6)

Orson Pratt also prophesied that the European nations would lay "in waste":

The Lord has a controversy among the nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, . . . and receive the Gospel in its fulness, and not only to do this, but to gather out from these nations. Will they hear? They will not. . . . If you do not receive it, the Lord, who is long suffering, will, after He has borne with the people all the day long, withdraw His servants from your midst. * * * When that day shall come, there shall be wars, not such wars as have come in centuries, . . . but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this, but many other cities will be burned; . . . there will be no quarters given no prisoners taken, but a war of destruction . . . (JD 20:150)

29. The Black Horse will flee to the invaders and will join with them, for they will have fear of becoming slaves again, knowing England does not believe in slavery, fleeing to them, they believed would make them safe. Armed with [136] British bayonets, the doings of the Black Horse will be terrible.

The Black Horse that Joseph describes is, of course, the Black race who will someday “have fear of becoming slaves again.” Many Black people feel they have been wronged in the past; they have built up resentment, and occasionally have retaliated. Much of this resentment, however, is building up to a breaking point.

Two years after the Mormon settlement in Canada was established, Apostle John W. Taylor spoke at a fast meeting and mentioned the doings of the “Black Horse” and “Red Horse” that were soon to take place:

Elder J. W. Taylor rose and spoke and bore a powerful testimony, stating he had beheld the Savior. He predicted that this would become a fruitful land and yet in time of need, it would be a haven of rest for those people who desired to serve God. Those who were seeking fame <to defame?> of our people, who flaunt so much about liberty in Utah, would be put to the fruit of the battle when the Negroes rise up against their masters, which soon would be the case. The Red Man would stalk through the land as the battle axe of the Lord, and after they had done their work, they would be changed to a skin of whiteness in a day. (Charles O. Card Journal, July 4, 1889)

Apostle Taylor was probably referring to the passage in the Doctrine and Covenants concerning the Negro and the Indian:

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. (D & C 87:4-5)

[137] During the Civil War, slaves did not rise up against their masters; it was a war that was started and ended with whites against whites. The Negro slaves would eventually rise up against their masters some time after the Civil War. That part of the prophecy has just begun within the past few years, and some of the “doings of the Black Horse” are already terrible.

For example, on August 11, 1965, at 7:45 p.m. California Highway Patrolman Lee Minikus made a routine drunk driving arrest, involving 21-year-old Negro

Marquette Frye. Within three hours autos had been turned over and some burned; drivers were stoned, kicked and knifed. Soon 6000 rioters kept the night sky blazing with fires. Several hundred stores worth millions of dollars were reduced to ashes. Fire and destruction spread over 20 square miles, while shouting and screaming mobs ravaged homes. Police and firemen were shot at by snipers. One thousand firemen battled day and night for five days trying to control the holocaust. The dead and injured reached well over 1000. It was a serious insurrection.

This catastrophe in Watts was labeled merely a “dress rehearsal” for the future riots which were to come. The pattern of destruction in Detroit, Washington, Chicago, and Pennsylvania were all the same. Behind each disturbance is the hard core insurrectionist who labors for a total revolution in America.

It seems impossible that such a thing could occur in America! This happened in Los Angeles—a city that had never been segregated; a city where public facilities are open to all; where Negroes, Jews, Japanese, Chinese, Mexicans and many different nationalities, races and religions have worked side by side for many, many years. This is a city whose police departments have won more major awards in law enforcement than [138] any other city in the country; yet this is where the worst race riots in America’s history have taken place.

In reflecting on these horrid events, we should examine how and why they got started. Who is really behind such destruction and mayhem?

Benjamin Gitlow was head of the U.S. Communist Party in 1928. After he was later expelled from the party, he made an expose of their conspiracy in America. Here is an excerpt from his article in the Congressional Record of August 7, 1963:

The Communists are deliberately maneuvering among the American Negroes to create a situation for the outbreak of racial violence, to such an extent that it can be turned into a civil war—a civil war on a racial basis. . . . In such a civil war, should they succeed in fomenting it, the Communists hope to so undermine the American government and our social structure that they can take over power. In the racial civil war they envisage, they are sure Negroes will be in the front ranks, the shock troops of the Communist revolution. . .

The Communists . . . know where they are going and they are hell bent on getting there, even if they have to drown the American Negroes in their own blood to get the power they covet.

Investigations have clearly pointed the finger of guilt to the proper source. Former FBI Investigator, Dan Smoot, looked into the riots that occurred in Washington D. C. and discovered:

The night Martin Luther King was murdered in Memphis (Thursday, April 4, 1968), Stokely Carmichael was in Washington, D.C. Within a few minutes after the news was out, Carmichael was leading a small gang of Negroes up and down the streets, storming into stores, ordering the places closed in honor of King, forcing customers and employees to leave.

[139] The gang grew larger and more violent, began smashing windows and looting stores. Negro mobs formed throughout the Negro business district of Washington; and by 9:00 p.m. the sacking and burning of the capital had begun. Carmichael slipped away and disappeared from the streets.

All night, Negro mobs burned, looted, and robbed, assaulted, murdered, and threatened wholesale slaughter. Scores of whites, including police and firemen, were beaten, hit by rocks, bottles, clubs. Some were kicked and dragged by gangs of howling young Negroes. Whites were pulled from their cars and stomped in the streets. Motorcycle officers were hauled from their vehicles, stoned and mauled. Police in cruising cars and firemen trying to get to fires were targets. One white man, stopping at a filling station to get directions, was clubbed, beaten, and stabbed to death.

The violence subsided about 4:00 a.m., Friday, April 5. A few hours later, city and federal officials were meeting with Army people at the Pentagon to discuss the calling out of troops. They decided there was no need for troops.

Early Friday morning, controversy arose in the District over the question of whether Stokely Carmichael had had anything to do with causing the Thursday night riot. Carmichael obligingly cleared up that point. He called a press conference Friday morning to announce that he had started the riot and had led the first gang of vandals and looters. Carmichael said:

“Let me make clear what happened last night. Last night, we led all of those youngsters up and down the street to close the stores in memory of Dr. King.” (“Dan Smoot Report”, Vol. 14, No. 18, April 29, 1968)

Stokely Carmichael was, of course, a notorious Communist!

The twenty million Negroes in America undoubtedly own more automobiles, more bathtubs, and more television sets—and have more freedom and more opportunities—than all of the [140] Negroes on the continent of Africa and all of the two hundred million residents of Soviet Russia put together. But the Communists never allow such facts to interfere with their propaganda. They will use any form of injustice to create riots and revolution.

In May of 1992 it began again:

Whole city blocks aflame, looters streaming out of stores with anything they could carry—these were images the nation hadn't seen for years and had hoped never to see again. But last week's acquittal of four white policemen in the beating of motorist Rodney King induced a convulsion of violence in Los Angeles that left 44 dead, 2,000 injured and \$1 billion in charred ruins. After years of ignoring the misery of the inner cities, the country shuddered at the bloody wake-up call.

“We've got shooting all over the city.”

“They're destroying their own neighborhoods—it's as bad as an earthquake.” * * *

Like bulletins from a war zone, the words and images came flying out of a city going up in smoke and flames. (Newsweek, May 11, 1992)

(picture)

Fire and Fury in Los Angeles (Newsweek, Ibid.)

[141] About 25 square blocks of central Los Angeles were ablaze. It was like a combat zone. Buses and trains stopped running; schools closed and panicking drivers rushed to freeways clogged with people trying to get out of town. Stores and offices all shut their doors and the smoke from over 1,000 fires grew so dense that the Los Angeles International Airport could keep only one runway open. Looting took over the town in spite of a dusk to dawn curfew.

The 81 seconds of the Rodney King beating was an excuse for 72 hours of a massive one-billion-dollar destruction spree in which no one was exempt, even Blacks and Black owned businesses. The 5000 troops could not even stop it. One of the jurors was asked if her conscience bothered her, and she replied, “Not at all. The riot would have broken out in any case because these individuals were just waiting for a cause.” (Newsweek, May 11, 1992)

The riots so far have been with matches and bottles of gasoline, bricks and knives; but the revolution of the future will be with sabotage, automatic weapons and bombs.

The troubles with the Black Horse will not only be the result of those within the United States, but will also come from Africa. In a vision given to George Washington, he saw the following:

At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. * * *

I saw hordes of armed men, who moved with the cloud, marching by land and sailing by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole [142] country and burn the villages, towns and cities that I had beheld springing up. (“The George Washington Vision”, *Visions of the Latter Days*, Kraut, p. 44)

Joseph Smith’s views concerning the Blacks and slavery were quoted by Warren Parrish, advocating that he “did not believe that the people of the North have any more right to say that the South shall not hold slaves, than the South have to say the North shall.” And he said that “the sons of Canaan (or Ham) were cursed with servitude by a “decree of Jehovah,” and that the curse was “not yet taken off the sons of Canaan, neither will be until it is affected by as great power as caused it to come.” He stated that he believed that the course of abolitionism was “calculated to . . . set loose, upon the world a community of people who might peradventure, overrun our country and violate the most sacred principle of human society—chastity and virtue. . . .” (See *Messenger and Advocate* 2:289, Apr. 1836)

Warren Parrish continued by adding his own views, saying that the Church was not advocating abolition because of the rebellion and civil war that it would cause. He wrote:

We would therefore be distinctly understood, that we do not countenance the abolition system, nor fellowship those who advocate its principles; and he that would stir up rebellion among the Blacks, is an enemy to the well being of society, and instead of bettering their condition is heaping upon them innumerable evils that they would otherwise be strangers to, and is indirectly shedding the blood of his fellow men. (Mess. and Adv. 2:296)

Oliver Cowdery firmly stated his views on these issues by writing a short column for the same publication:

. . . Let the Blacks of the south be free, and our community is overrun with paupers, and a reckless [143] mass of human beings, uncultivated, untaught and unaccustomed to provide for themselves the necessaries of life—endangering the chastity of every female who might by chance be found in our streets—our prisons filled with convicts, and the hangman wearied with executing the functions of his office! This must unavoidably be the case, every rational man must admit, who has ever travelled in the slave states, or we must open our houses, unfold our arms, and bid these degraded and degrading sons of Canaan, a hearty welcome and a free admittance to all we possess! A society of this nature, to us, is so intolerably degrading, that the bare reflection causes our feeling to recoil, and our hearts to revolt. . . . (Mess. & Adv. 2:296)

These are the issues that the White Horse Prophecy states will be the cause of great future disasters.

30. So the Prophet said he could not bear to look longer upon the scene as shown him in vision, that he asked the Lord to close the scene.

This scene has been described on previous pages, but to add just a little more—

As early as 1831 the Lord revealed the nature of some of these devastating events:

Verily, I say unto you, that the day of vexation and vengeance is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government: and come the death and misery of men's souls, but the faithful among my people shall be preserved in holy places, during all these tribulations. (Letter to Brigham Young from W. W. Phelps, July 17, 1831)

[144] And the Lord also gave morbid details of what is to come in the Doctrine and Covenants. No wonder the Prophet asked for the scene to be closed up!

And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause

maggots to come in upon them;

And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign. (D & C 29:17-21)

1. SETTING UP THE KINGDOM OF GOD

31. Continuing, he said: “During this time, the Great White Horse will have gathered strength, sending out elders to get the honest in heart of the United States to stand by the Constitution of the United States, as it was given by the inspiration of the Lord.”

This is a very interesting part of the prophecy because the Elders have never been required to specifically tell the people of the United States to stand by the Constitution. But according to this prophecy and those remarks of John Taylor, Brigham Young, and Orson Pratt, this will be the case:

[145] When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God, he will help us and stand by us under all circumstances. (John Taylor, JD 21:8)

* * *

I expect to see the day when the Elders of Israel will protect and sustain civil and religious liberty and every constitutional right bequeathed to us by our fathers, and

spread these rights abroad in connection with the Gospel for the salvation of all nations. I shall see this whether I live or die. (Brigham Young, Discourses of B.Y., p. 553)

* * *

32. In these days, God will set up a kingdom, never to be thrown down, for other kingdoms to come unto, and these Kingdoms that will not let the gospel be preached, will be humbled until they will.

It is interesting to note that in the midst of national and international disasters, God will set up His Kingdom on earth. The powers, constitution and priesthood for that kingdom have already been established and eventually it will be the kingdom that all other kingdoms “come to”. This kingdom, however, is not a church—but will include many churches, as Joseph Smith explained:

The Kingdom of God when established will not be for the protection of the Church of Jesus Christ alone, but for the protection of all men, whatever their [146] religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others. (DHC 7:382)

When Jesus prayed “thy Kingdom come,” He was talking about a literal kingdom, not a church. On some occasions he spoke of the “kingdom” and in other places about the “church”. He talked about them as though they were separate organizations—and the Prophet Joseph agreed that they were. He said the Kingdom organization would grow out of the Church, but the Church was not the Kingdom. When Joseph made the Inspired Translation of the Bible, it was very clear that such was the case. In the 12th chapter of Revelation, John spoke of a woman as a church and “upon her head a crown of twelve stars.” He continued:

And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; . . . And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ. (Rev. 12:2, 3, 7)

So the woman, as the Church, gave birth to a man child who was to rule all nations as the Kingdom of God.

The Prophet Daniel foretold how the Lord would give that kingdom to the Saints in the latter days and all nations would obey the dominion of that kingdom:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27)

[147] This was the same kingdom of the last days that Daniel described to Nebuchadnezzar:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Dan. 2:44-45)

The Prophet Joseph felt he would be instrumental in fulfilling Daniel's prophecy:

I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world. (DHC 6:365, May 12, 1844)

Brigham Young explained when Joseph Smith accomplished this:

The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. . . . I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. (JD 17:156)

Dr. Hyrum Andrus of Brigham Young University gave further details:

It gives conclusive evidence that the Prophet included within his concept of the Kingdom of God the [148] development of a political government that would be administered under the direction of the Priesthood of Zion. The Kingdom of God, then, was considered as something more than the Church. It included the idea of a future world government where the Church and State were to be separate bodies, but united in the fact that both institutions were to be subject to priesthood direction. * *

*

From the spring of 1844 to at least 1870 the political organ the Prophet organized played a dominant role in the history of the Mormon movement. It was this body,

not the Church, that planned and carried out the Exodus. After locating the Saints in the Great Basin, this political body then organized and incorporated itself into the State of Deseret. All this has escaped the student of Mormonism. (Joseph Smith and World Government, Andrus, coverpiece)

The nations of the earth have generally not accepted the work of the Lord, but as Joseph said, “they will be humbled until they will.” In words very similar to those of the White Horse Prophecy, Orson Hyde predicted:

Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. “He shall send forth judgment unto victory.” (JD 4:258)

And from the New Testament:

For these be the days of vengeance, that all things which are written may be fulfilled. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (Luke 21:22, 28, 31)

[149] 33. England, Germany, Norway, Denmark, Sweden, Switzerland, Holland, and Belgium have a considerable amount of the blood of Israel among their people, which must be gathered. These nations will submit to the Kingdom of God. England will do it as a whole, in comparison as she threw off the Catholic power. The nobility know the gospel is true, but it has not enough pomp and grandeur and influence for them to embrace it. They are proud and will not acknowledge the Kingdom of God or come into it until they see the power which it will have.

As mentioned in an earlier section (No. 27), the Personal Correspondence Dept. of Ambassador College in Pasadena, California, wrote the author with the following information:

Putting together the evidence now available from Biblical and secular history, we can be reasonably certain that the other tribes are located as follows: Levi and Simeon—scattered among Israel; Reuben—France; Dan—Southern Ireland; Benjamin—Norway and Iceland; Issachar—Finland; Naphtali—Sweden; Zebulun—Holland (the Netherlands); Gad—Switzerland; Asher—Belgium and Luxembourg.

So these nations with so much of the blood of Israel in them will be gathered:

How shall Israel be gathered? First will come the conversion and gathering of the tribe of Joseph. Then Joseph shall gather the other tribes. "His horns are like the horns of the unicorns <wild oxen>: with them he shall push the people together to the ends of the earth." It will not be an easy work. Every lost sheep must be taught the gospel; every new convert must believe the Book of Mormon; all must repent and forsake the [150] world and come voluntarily, often in the face of great opposition, into the latter-day kingdom of the God of their fathers. Missionaries must labor with zeal and in the face of great odds. They must "push the people together." And who shall do this work? Moses says: "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33:17) And such is an apt and accurate definition of the missionary force of the great latter-day kingdom. (A New Witness for the Articles of Faith, Bruce R. McConkie, pp. 528-529)

Erastus Snow beautifully explained this final gathering of the tribes of Israel, who will be prepared to accept the Kingdom of God:

Now the same spirit of revelation that sought out the Prophet Joseph from the loins of Joseph who was sold into Egypt, and that raised him up in this dispensation to receive the keys of the Priesthood and to lay the foundation of this great work in the earth, has also called the children of Abraham from among the kingdoms and countries of the earth to first hear and then embrace the everlasting Gospel; and the remnants of the seed of Ephraim who were scattered from Palestine and who colonized the shores of the Caspian Sea and thence made their way into the north of Europe, western Scandinavia and northern Germany, penetrating Scotland and England, and conquering those nations and reigning as monarchs of Great Britain, and mingling their seed with the Anglo-Saxon race, and spreading over the waters a fruitful vine, as predicted by Jacob, whose branches should run over the wall. Their blood has permeated European society, and it coursed in the veins of the early colonists of America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men in the various nations in breaking off the shackles of kingcraft and priestcraft and oppression of every kind, and the foremost among [151] men in upholding and maintaining the principles of liberty and freedom upon this continent and establishing a representative government, and thus preparing the way for the coming forth of the fullness of the everlasting Gospel. And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will

be found in the front ranks of all that is noble and good in their day and time, and who will be found among those whose efforts are directed in establishing upon the earth those heaven-born principles which tend directly to blessing and salvation, to ameliorating the condition of their fellow-men, and elevating them in the scale of their being; and among those also who receive the fullness of the Everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors, not only to the house of Israel, but also to the house of Esau. (JD 23:185-186, May 6, 1882)

In some of the later versions of the White Horse Prophecy, there is the statement in this section that reads: "England will be the last of these kingdoms to surrender." Charles O. Card made an interesting statement in corroboration. His remarks were given in a formal address of welcome to Lord Stanley, Queen Victoria's representative in Canada, when Stanley visited Fort MacLeod, Alberta, in the fall of 1889:

Our Prophet Joseph hath discerned that <of> all the Kingdoms of this world, the British Principalities, [152] by reason of their high integrity and their judicial purity, will be the last to fall <submit>, and it is for this reason, as well as from an affectionate admiration of her own womanly virtues, that we invoke the blessings of heaven upon the Sovereign of these vast realms. (Card, 14 oc. 1889)

Regarding the statement that "these nations will submit to the kingdom of God," Orson Pratt said:

All the great and glorious principles incorporated in this great republic will be incorporated in the kingdom of God and be preserved. I mean the principles of civil and religious liberty, especially, and all other good principles that are contained in that great instrument framed by our forefathers will be incorporated in the kingdom of God; and only in this manner can all that is good in this and in foreign governments be preserved. (JD 13:125)

The law for the government of all nations will go forth from Zion as the laws for the government of the United States now go forth from Washington. Zion will be the seat of government and her officers will be far more respected, and have far more influence, than those of any government of earth; all nations will yield perfect obedience to their command and counsels. (The Seer, p. 266)

34. Peace and safety in the Rocky Mountains will be protected by a cord and band of the White Horse and the Red Horse.

It is a stirring experience to even visualize this band of both the White Horse and Red Horse—together guarding and protecting those who had gathered in the Rocky Mountains. In Section 14 of this book, the prophecy was discussed about these two peoples working together in defending the Constitution. Now this part of the prophecy says they will be defending the people.

[153] But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. (D & C 49:24)

Brigham Young and Erastus Snow, along with many others, explained that the Lamanites (Red Horse) would eventually become. “a white and delightsome people”:

Here are the Lamanites, another example. Their wickedness was not so great as those who slew the Son of God. Jesus revealed himself to them after he was slain, preached to them the Gospel. But in the fourth generation the Priesthood was driven from their midst, and after that, the laws, ordinances, and power of the Gospel ceased to be with them. Is their curse as great as that of those in Palestine? No, it is light, in comparison. They began to thirst for each other’s blood, and massacred each other, from generation to generation, until they sunk into wickedness, and evil principles the most degrading, and have become loathsome and vile. Still, the curse will be removed from them before it will be removed from the children of Judah; and they will become “a white and delightsome people.” (Brigham Young, JD 2:143, 1854)

* * *

With regard to the aborigines <any of the first or earliest known inhabitants of a region; natives> of this continent, there are several prophecies in the Book of Mormon to the effect that they will one day become a pure people; but that will not take place until the fulness of the Gentiles has come. Then, according to the promise, the Spirit of the Lord will be poured out upon them and they will inherit the blessings promised. Until that time we expect they will be a scourge upon the people of Zion, as the Lamanites were a scourge to the Nephites of old. That which the Lord is pleased to use as a scourge today, He may use in days to come as a means of support and of strength. (Erastus Snow, JD 12:214)

[154] Mosiah Hancock records in his journal the great promises made to the Lamanites:

He <Brigham Young> conversed freely on the situation of the Saints in the mountains, and said that he dreaded the time when the Saints would become popular with the world; for he had seen in sorrow, in a dream, or in dreams, this people clothed in the fashions of Babylon and drinking in the spirit of Babylon until one could hardly tell a Saint from a black-leg. And he felt like shouting, "To your tents, Oh Israel!" because it was the only thing that could keep the people pure. "I know that my families court the ways of the world too much," said he, "And our hope lies in the Lamanites. I hope that you brethren who labor among the Indians will be kind to them. Remember that someday they will take their position as the rightful heir to the principles of life and salvation, for they never will give up the principles of this Gospel.

Many of this people, for the sake of riches and popularity, will sell themselves for that which will canker their souls and lead them down to misery and despair. It would be better for them to dwell in wigwams among the Indians than to dwell with the gentiles and miss the glories which God wishes them to obtain. I wish my families would see the point and come forth before it is too late. For oh, I can see a tendency in my families to hug the moth-eaten customs of Babylon to their bosoms. This is far more hurtful to them than the deadly viper; for the poisons of the viper can be healed by the power of God, but the customs of Babylon will be hard to get rid of. (Typescript copy of Mosiah Hancock Journal, p. 73, BYU Special Collections)

Joseph Smith mentioned another way that the two horses would be combined. While on a mission to the Lamanites in 1831, W. W. Phelps and several elders were with the Prophet Joseph when he received a revelation. Brother Phelps [155] wrote it down and later presented it to President Brigham Young for recording. In it the Lord said:

Verily, I say unto you, that the wisdom of man, in his fallen state, knoweth not the purposes and the privileges of my holy priesthood, but ye shall know when ye receive a fulness by reason of the anointing: For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just, for even now their females are more virtuous than the gentiles. (W. W. Phelps' Letter to Brigham Young, Aug. 12, 1861)

After their role of protection here in the Rocky Mountains, the Lamanites will gather to the New Jerusalem, where they will have further important duties to perform:

While all these scenes had been transpiring, the remnants or Lamanites of the land had gathered in from all quarters east of the Rocky Mountains, and some had come from South America. ("Newman Bulkley Vision", Visions of the Latter Days, Kraut, p. 112)

* * *

My <Joseph Fielding Smith> attention has been called to statements in the Book of Mormon which some interpret to mean that the Lamanites will take the lead in building the temple and the New Jerusalem in Missouri. But I fail to find any single passage which indicates that this is to be the order of things when these great events are to be fulfilled.

Most of the passages used as evidence, in an attempt to prove that the Lamanites will take the lead and we are to follow, seem to come from the instruction given by our Lord when He visited the Nephites after His resurrection. Chapters 20 and 21 of Third Nephi are the main sources for this conclusion. But I fail to find in any of the words delivered by our Savior [156] any declaration out of which this conclusion can be reached. It all comes about by a misunderstanding and an improper interpretation.

In these chapters the Lord is speaking throughout of the remnant of Jacob. Who is Jacob whose remnant is to perform this great work in the last days? Most assuredly Jacob is Israel. Then again, when he speaks of the seed of Joseph, who is meant? Those who are descendants of Joseph, son of Israel, and this includes, of course, the Lamanites as well as the Ephraimites who are now being assembled and who are taking their place, according to prophecy, at the head to guide and bless the whole house of Israel.

In his discourse, the Savior states that the gentiles who are upon this land will be blessed, if they will receive the gospel, and they will be numbered with the house of Israel. The gentiles were to be a scourge to the remnant upon this land. Again, they were to be nursing fathers to them, and this they are beginning to be in these latter days, after the terrible scourging in former days.

The gentiles were promised that they would be entitled to have all the blessings which were given to Israel, if they would repent and receive the gospel. All this was seen in vision by Nephi and was stated by the Savior on the occasion of his visit to the Nephites.

He also said that if the gentiles, not only upon this land, but also of all lands, did not repent he would bring the fulness of the gospel from among them. The remnant of the house of Israel spoken of in First Nephi, chapter 13, and Third Nephi, chapters 16, 20, and 21, does not have reference ONLY to the descendants of Lehi, but to all the house of Israel, the children of Jacob, those upon this land and those in other lands. Reference to the gentiles also is to all the gentiles on this land and in other lands. (Doc. of Salvation, 2:247-248, Jos. Fldg. Smith)

At this point, the reader may want to refer again to Orson Pratt's explanation of the roles of the White and Red [157] Horses in building the New Jerusalem together, as

quoted in Section 14.

So there are great promises in store for the Indians. When the Messiah visited America and its inhabitants shortly after His resurrection, He told of their promising future:

. . . and although the descendants of that ancient God-favored people were now fallen from the high estate of their fathers, yet were the promises and prophecies great concerning them. God would again visit them by His grace, they should be redeemed from their ignorance and barbarism, and they should yet be important factors in establishing a “New Jerusalem”, the Zion of God on this land of America, given to the descendants of the ancient patriarch Joseph, whose descendants principally the Indians are. (DHC 3:Intro. xxxiii)

More of the great blessings and promises to the Lamanites are included in this “Proclamation”:

He (the Lord) will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion. . . .

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—“I am Joseph; does my father yet live?” or, in other words, I am descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

[158] He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of a Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with his presence, while the cloud of his glory shall be seen in his temple. (“Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints,” Oct. 22, 1845, pp. 8-10. This Proclamation is included at the end of Vol. 6 of the Millennial Star, with separate page numbers.)

Brigham Young mentioned the strength and protection to be offered by the Lamanites:

Now, supposing you take the Indians. You commence to teach them the doctrines of Christ. Unless you tell them that it will unite them together and stop their bickerings, you will find it useless to talk to them. They have always been taught that when the true religion came, it would unite them together. It is a tradition handed down to them from their fathers. The Gentiles have tried some little to convert them, but they have never made much headway. I am looking forward to that time when they will come forth to save Israel. You know where the Book of Mormon speaks of the Gentiles helping them redeem Zion. I am very much afraid that we will be their servants instead [159] of their masters, unless we do a little faster than we have been doing. Whether we like it or not. When they do come forth to save Israel, look to see them like a flame of fire, a mighty rushing torrent, like the grand march of angels. (Young Woman’s Journal 1:263)

Orson Pratt elaborates on the prophecy in Deuteronomy where it describes Ephraim and Manasseh working together in this “great and marvelous work”:

The Lord had commenced the gathering and restitution of the house of Israel among the very lowest specimens of humanity, and he will raise them up first, to carry on his great and marvelous work. The tens of thousands of Ephraim, and the thousands of Manasseh, will push the people together to the ends of the earth. Ephraim will not do the work alone, but he will be assisted by Manasseh. The Indians, and Lamanites, who will take hold in this great latter-day work, are the horns of Joseph, not to scatter the people, but to push them together. Where? To the ends of the earth, the 33rd of Deuteronomy says, and I have no doubt that when Moses saw this continent in vision, he called it “the ends of the earth.” There was to be a gathering there; they were to be pushed together; instead of being gathered from the nations of the earth back to Palestine, they were to be gathered in the latter days away in some distant country, that Moses designates by the term “ends of the earth.” (JD 18:167)

The following simple chart shows how the tribe of Joseph was separated for thousands of years, but will once again unite in the last days:

[160]

ABRAHAM

|

|

ISAAC

|

|

JACOB

|

_____ | _____

| | | | | | | | | | |

ASHER SIMEON ZEBULON ISSACHAR JUDAH REUBEN

NAPHTALI BENJAMIN JOSEPH DAN LEVI GAD

|

|

/ \

/ \

EPHRAIM MANASSEH

\ /

\ /

JOSEPH

1. ESTABLISHING ZION IN JACKSON COUNTY

35. The coming of the Ten Tribes of Israel, the coming of the Messiah among His people, will be so natural that only those who see Him will know He has come, but He will come and give His law unto Zion and minister unto His people. This will not be His coming in the clouds of Heaven to take vengeance on the world.

[161] So much has been written on the subjects of the Ten Tribes and the second coming of the Messiah, that it's obvious to see the truthfulness of the above statement. This "natural" coming of the Savior could refer to one or more of His many future appearances:

as a thief in the night

in a whirlwind

to selected righteous individuals

while Saints are in the Rocky Mountains

to lead Saints back to Jackson County

in his temple on the Mount of Olives in Jerusalem

at Adam-ondi-Ahman, etc.

Most of these appearances will not be known by the world in general—just His coming in glory "in the clouds of heaven".

The Savior is now preparing His people for the events that are to take place. The time will soon come when He will have to personally instruct and guide His people, and the Priesthood has been given to help men become worthy of that experience. (See D & C 84:19-23)

Both God and Christ have made personal appearances to selected individuals and gatherings throughout the history of the world, and their coming and talking to us in

the last days will be no exception. Thus, the elect of God have been called to gather in the mountains to prepare for such glorious events:

And in order that they might the better prepare themselves, the servants of God are commanded to call upon the people to gather out from the various nations where they are living to a place that God has designated as a place of gathering for His elect, where they might prepare themselves for the coming of our Lord and Savior. (George Q. Cannon, JD 26:40)

[162]

* * *

This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man will come to them while in the Rocky Mountains. (Wilford Woodruff, Conf. Rept., Apr. 8, 1898, p. 57—quoting Joseph Smith)

Brigham Young talked about the many unknown appearances of the Savior:

Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance upon the earth, but few of this Church and kingdom will be prepared to receive him and see him face to face and converse with him; but he will come to his temple. (JD 7:142, May 22, 1859)

Apparently here Brigham Young is talking about two separate appearances: (1) when few are prepared to receive Him, and (2) to “his temple”, which, according to the rest of the quote in the Journal of Discourses, refers to the temple in the New Jerusalem.

Bruce R. McConkie tells of Christ’s coming to His temple in the New Jerusalem:

Then, before the Second Coming, gathered Judah, as directed by Ephraim, shall build up anew the Old Jerusalem and prepare therein a holy temple; and gathered Ephraim, aided by Manasseh, shall build a New Jerusalem in an American Zion and prepare therein a holy temple. It is to these two temples in particular that the Lord shall come at his glorious return, and it is from these two cities—Zion in America and Jerusalem in Old Canaan—that the governance [163] and worship of the world will be directed. Thus Jesus, continuing his preaching to the Nephites, said: “And behold, this people”—this Lehite remnant of Israel—will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. Jacob is Israel, and Israel is the one with whom the Lord made covenant that his seed should inherit the blessings of Abraham, Isaac, and Israel. “And the

powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.” (3 Nephi 20:18, 21-22.) After gathered Israel builds the New Jerusalem, the Lord will come and dwell with his people. (A New Witness for the Articles of Faith, pp. 586-587)

In his day, Brigham Young hoped that the Salt Lake Temple would stand through the Millennium:

I want to see the Temple <Salt Lake> built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; there will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century. (JD 10:254, Oct. 6, 1863)

Notice that this is not given in the form of a revelation, but only as Brigham Young’s strong personal desire.

Newman Bulkley saw an interesting vision of both Jesus Christ and Joseph Smith sitting in the Salt Lake Temple:

[164] During all this time, our people were laboring in the Temples day and night, endowing the Elders of Israel with the fulness of the blessings of the Holy Priesthood, until they got the number of fifty thousand endowed. During this time the Temple in Salt Lake City had been completed, and in one of the rooms situated in one of the towers, Jesus and Joseph, with their council, were sitting. Then preparations were made for the fifty thousand to go down to the Center Stake of Zion, with Jesus and Joseph at their head, riding in their chariots of fire. (Vision of Newman Bulkley, Jan. 8, 1886, Visions of the Latter Days, Kraut, p. 112; also in “Remarkable Visions”)

It has been prophesied that both the Savior and Joseph Smith will lead the Saints back to redeem Zion:

Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of

Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

And as your fathers were led at the first, even so shall the redemption of Zion be.

Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land. (D. & C 103:16-20)

* * *

As I <Parley P. Pratt> walked over the plains of Illinois (toward Nauvoo) . . . the Spirit said unto me, "Lift up your head and rejoice; for behold, it is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. (Autobiography of Parley P. Pratt, p. 333)

[165] Heber C. Kimball spoke of the conditions that would exist at the time of the Prophet's return:

The western boundary of the state of Missouri will be swept so clean of its inhabitants that, as Brigham Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. Then the Prophet and others will make their appearance, and those who have remained faithful will be selected to return to Jackson County, Missouri, and take part in the upbuilding of that beautiful city, the New Jerusalem. (Des. News, May 23, 1931; also Prophecy and Modern Times, Cleon Skousen, pp. 31-32)

In probably his last public discourse to the Saints, Joseph Smith himself prophesied that he would return.

You will gather many people into the fastness of the Rocky Mountains as a center for the gathering of the people, and you will be faithful because you have been true; and many of those that come under your ministry, because of their much learning, will

seek for high positions, and they will be set up and raise themselves in eminence above you, but you will walk in low places unnoticed and you will know all that transpires in their midst, and those that are my friends will be your friends. This I will promise to you, that when I come again to lead you forth, for I will go to prepare a place for you, so that where I am you shall be with me. (“Diary of John E. Forsgren,” Fate of the Persecutors, Lundwall, p. 154)

After the Savior and Joseph Smith have led the righteous Saints back to Jackson County, Christ will appear again:

[166] Many of you will be living in Jackson County and there you will be assisting in building the Temple; and if you will not have seen the Lord Jesus at that time, you may expect Him very soon, to see Him, to eat and drink with Him, to shake hands with Him and to invite Him to your houses as He was invited when He was here before. I am saying things to you now, which I know something of the truth of them. (Lorenzo Snow, Temples of the Most High, Lundwall, p. 259)

* * *

And the Lord Jesus will appear and show Himself u temple in holy places, to counsel and instruct and direct. He will appear in the glory of His Father, in His resurrected body, among those who can endure His presence and glory. And all this I expect long before He will waste away and destroy the wicked from off the face of the earth. (Erastus Snow, JD 25:34)

And concluding with Orson Pratt–

When the Temple <in New Jerusalem> is built, the sons of the two Priesthoods . . . will enter into that Temple. . . and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. (JD 15:365-366)

[167] 36. The Temple in Jackson County will be built in this generation. The saints will think there will be not time to build it, but with all the great help you will receive, you can put up a great Temple quickly. You will have gold, silver, and precious stones, for these things only will be used for beautifying the Temple, all the skilled mechanics you want and the Ten Tribes of Israel to help you build it. When you see this land bound(ed) with iron, you may look toward Jackson County.

Joseph said the temple would “be built in this generation”—the generation in which the Lord would take vengeance upon the wicked, and then come again among His people.

They (the saints) will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his Kingdom. (C. W. Penrose, Mill. Star 21:582)

One of the marvels of modern-day construction is how rapidly structures can be built. The Salt Lake Temple took 40 years to build just 100 years ago, but now buildings are completed in a matter of months. According to the prophecy, the temple in New Jerusalem will be built very quickly—because of the advanced knowledge, skilled manpower, availability of materials, etc. Apparently the Lord will see that gold, silver, and precious stones are available, as Orson Pratt prophesied:

Perhaps the Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be poured into the laps of the Latter-day Saints till they will scarcely know what to [168] do with it. I will here again prophesy on the strength of former revelation that there are no people on the face of the whole globe, not even excepting London, Paris, New York, or any of the great mercantile cities of the globe—there are no people now upon the face of the earth, so rich as the Latter-day Saints will be in a few years to come. Having their millions, therefore they will purchase the land, build up cities, towns and villages, build a great capital city, at headquarters, in Jackson County, Missouri. Will we have a temple there? Yes. Will we have a beautiful city? Yes, one of the most beautiful cities that will ever be erected on the continent of America will be built up by the Latter-day Saints in Jackson County, Missouri. (JD 21:135)

John Taylor also described this beautify city and temple:

Zion will become the praise of the whole earth; and as the Queen of Sheba said anciently, touching the glory of Solomon, the half of it had not been told her, so it will be in regard to Israel in their dwelling places. In fact, if there is anything great, noble, dignified, exalted, anything pure, or holy, or virtuous, or lovely, anything that is calculated to exalt or ennoble the human mind, to dignify and elevate the people, it

will be found among the people of the Saints of the Most High God. This is only a faint outline of some of our views in relation to these things, and hence we talk of returning to Jackson County to build the most magnificent temple that ever was formed on the earth and the most splendid city that was ever erected; yea, cities, if you please. The architectural designs of those splendid edifices, cities, walls, gardens, bowers, streets, etc., will be under the direction of the Lord, who will control and manage all the matters; and the people, from the President down, will all be under the guidance and direction of the Lord . . . (JD 10:147)

John the Revelator describes in more detail the riches and majesty of this future Zion:

[169] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. * * *

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. * * *

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcidony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. (Rev. 21:2-3, 10-14, 18-21)

And again from Orson Pratt—

God intends to have a city built up that will never be destroyed nor overcome, but that will exist while [170] eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles. ...

Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city. (JD 15:365)

Many more elaborate descriptions could be given here of the New Jerusalem and its temple which would make it only more amazing that such a community could be built in a short period of time.

There is no positive answer as to how these valuable materials will be provided, but according to the following account the Ten Tribes could have something to do with it:

In the Doctrine and Covenants (D & C 110:11) we have a revelation about the Lost Tribes of Israel. They are going to assist in the building of the Temple and they are going to bring with them all the precious and semi-precious materials that will go into the building of the walls which will be made of different precious stones which we don't have. * * * That temple is going to go up very fast; in fact, the temple and buildings are going to be built in record time, just because of the preparation that has been going on. (Interview with Carl Jentsch, 1971, by Rhea Kunz, and printed in Reminiscences of John W. and Lorin C. Woolley, Vol. 1, No. II, p. 26)

[171] Wilford Woodruff saw angels bring materials to build the temple:

I saw people coming from the river and from distant places to help build the Temple. It seemed as though there were hosts of angels helping to bring material for the construction of that building. Some were in Temple robes, and the pillar-like cloud continued to hover over the spot. (Wilford Woodruff, His Life and Labors, M. Cowley, p. 505)

When this gathering takes place in the New Jerusalem, many of the people from all the nations will be Israelites. It will be the greatest gathering of Israel yet to take place and will be the fulfillment of both ancient and modern prophecies. It has been stated that the Ten Tribes (who according to the White Horse Prophecy are supposed to help build the temple in the New Jerusalem) were scattered among the nations because they did not keep their covenants with God nor honor the higher Priesthood which Moses tried to give them. One of their punishments was that they were scattered among the nations. A few scriptures are given here in support of this:

Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations. And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; . . .

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; . . . (I Nephi 22:3, 4, 7)

[172]

* * *

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. (Amos 9:8-9)

Jesus told His disciples to go “to the lost sheep of the house of Israel”. (Matt. 10:6)
James began that ministry with the following statement:

James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. (James 1:1)

Many other scriptures with this same message could be cited, such as: 1 Nephi 10:12; 14:14; 21:1; 3 Nephi 5:24; 16:4-5; 21:26-29; Gen. 35:11; 17:4-6; 49; 22:18; 28:14; Ezek.

37:19-23; Jer. 16:14-15; 23:8; 30:11; 31:8-9; 36:16-24; Acts 26:7; Apocrypha II Esdras 13:40, 49-50.

The historian, Josephus, who lived at the time of Christ, wrote that:

... the ten tribes are beyond the Euphrates till now, (60 A.D.) and are an immense multitude, and not to be estimated by numbers. (Antiquities of the Jews, Bk. II, Ch. 5, v. 2)

Stephen Malan, an outstanding Mormon scholar, spent over 30 years researching the subject of the 12 tribes of Israel. After the conclusion of his research in 1912, he wrote:

A long period of spiritual darkness was brought to an end by the restoration of the gospel to the Prophet Joseph Smith. Were the ten tribes enjoying the blessings of the gospel during this apostasy? Assuredly not—unless they were somewhere on the outside of the earth on another planet, but this could not be [173] sustained because it would be contrary to the declaration of the latter text. (D & C 133:26) Christ informed the Prophet Joseph that there were none on the earth except the Latter-day Saints who were recognized as his church. It is evident, then, that the ten tribes did not have the true church nor the holy priesthood nor the ordinances of the gospel. The presiding authorities of our modern church in their succession are the only prophets the ten tribes have, because the Latter-day Saints are of the seed of Ephraim, as thousands of patriarchal blessings testify, and Ephraim has therefore come again into his birthright, in his commission of the ministering for the whole ten, being heir to the holy priesthood to officiate in the holy ordinances for the whole; hence the precursor to build up Zion.

Thus, ... we have shown that there are no grounds whatever for believing that the ten tribes are now and have been for centuries a separate and distinct nation living in complete isolation from the rest of mankind. Also from the further fact that should they have multiplied during twenty-four centuries upon any part of the known earth, they could not be isolated nor unknown to mankind at this age; hence the argument so often repeated of their being “lost,” and of their being recovered from their hiding places, cannot be construed otherwise than by the process of having become mixed with other people, and recovered from said mixture. (The Ten Tribes—Discovered and Identified, Stephen Malan, 1912, pp. 143-145)

The Ten Tribes are lost as to their identity; they don't even know themselves who they really are, but when that time comes that destructions and wars cover the earth, they will see the place of safety that God has prepared, and they will come from all nations:

And they who are in the north countries shall come in remembrance before the Lord; . . . and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. (D & C 133:26, 32)

[174] The Lord says they will be coming from “the north countries”, and it is interesting to note that nearly all white people are in the northern hemisphere. Some people believe that the Ten Tribes would come back here to straighten everything out, thinking that they will save the Church, the Constitution and the nation. Vain hope! They will come for help and safety and to be taught the gospel. The Ten Tribes of Israel will not be administering to Ephraim; it will be the reverse.

In the final setting in order, the two most honored tribes will be Judah presiding in the Old Jerusalem and Joseph presiding in the New Jerusalem. The other tribes will come in under their protection and rule.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four quarters of the earth. (Isaiah 11:11-12)

The last statement in this section of the White Horse Prophecy—“when you see this land bounded with iron”—could have a literal or figurative interpretation, such as:

The completion of the railroad has brought us immediately in contact with the outside world, and it has also brought us prominently before the nations—not only our own nation, but other nations; and many people who have heretofore felt little or no interest in regard to the people called Latter-day Saints are now, through travel, being brought in contact with them, and are disposed to investigate and to inquire concerning their faith and the nature of their organization. (George Q. Cannon, JD 14:46, Aug. 1869)

* * *

[175] A message of simple truth, when sent from God—when published by divine authority, through divinely inspired men, penetrates the mind like a sharp two-edged sword, and cuts asunder the deeply-rooted prejudices, the iron-bound sinews of an-

cient error and tradition, made sacred by age and rendered popular by human wisdom. (Orson Pratt, "Divine Authority," No. 1, 1848, p. 1)

So "land bounded with iron" could refer to the railroad, becoming commonplace in the country or sinful traditions of mankind binding and restricting them—or maybe something that is yet to be understood.

1. INCREASING POWER OF THE WHITE HORSE

37. At this point he made a pause, and looking up as though the vision was still in view, he said, "There is a land beyond the Rocky Mountains that will be invaded by the heathen Chinese, unless great care and protection is given. Speaking of the heathen, where there is no law, there is no condemnation; this will apply to them.

The "land beyond the Rocky Mountains" is the west coast of America; and for about 50 years the Communist regime has been preparing the Chinese for the ultimate invasion of America, which would undoubtedly mean the west coast. The two countries have worked and planned together for the final overthrow of America—and the world.

Edward Hunter went to China as an American newspaper-man in Hankow in 1928, and for 30 years he gathered a wealth of information on Asia—one of the most complete compilations ever. In one of his several books, he described the unity of China and Russia:

[176] "Big brother" remains Moscow, but "little brother" in Peking is a bit older and stubbornner, but there is no disagreement as regards the principle foe—the United States. One end of the Peking-Moscow Axis regards Uncle Sam as more corroded in character and more of a push-over than the other.

Red China's indoctrination books teach that the communist world depends on the Kremlin's survival and guidance, and that the highest patriotism of any Chinese must therefore be to support Moscow policy in every possible way. Soviet Russia is referred to as "Big Brother" and the "Father of Socialism." * * *

Kuo Mo-jo, chairman of the Federation of Literary and Art Circles and former Vice-Premier, has put it into a poem as clearly as it can be said:

“The Soviet Union, Big Brother No. 1,

is good beyond compare;

Our Own China, Big Brother No. 2,

must imitate him without fail.”

(The Black Book on Red China, Edward Hunter, pp. 7, 118-119)

Chinese and Russian leaders carefully planned the Korean and Viet Nam wars. History has shown that Soviet giant tanks and guns littered those battlefields with Chinese troops operating them. Treaties, truces and peace policies with both China and Russia have never meant a thing to them; Lenin described them as “pie crusts—made to be broken.” Quoting once more from Hunter:

After three years of bloodshed in Korea, a costly truce was finally signed. The record shows that from the day of its signing, its violation began by these same aggressors, until by now, practically every clause in the agreement has been broken. Never in history has a signatory to an international treaty shown more contempt for the spirit of a treaty than the Peking-Moscow Axis has displayed towards that truce agreement. (Ibid., p. 12)

[177] The Soviet Union has signed over 107 treaties and agreements in the United Nations—and has broken over 102. Yet we continue to make more treaties and truces with them on disarmaments. In the final conflict of war, China and Russia will once again be seen as bedfellows.

Another source reports the same situation:

The Rev. Mr. Goff <a former Communist> said the riots and war demonstrations are paid for and initiated by the Kremlin and Communist headquarters in Peking. He said China and Moscow are not at one another’s throat. (Wichita Eagle, Oct. 29, 1967)

In one main scenario, we have neglected to take the “great care” the Prophet Joseph Smith advised, so now the consequences will have to be suffered. We apparently failed that critical juncture in 1945, as will be explained here by relating John Birch’s experiences leading up to that year..

Most Americans have heard of the John Birch Society, but few have known who John Birch really was. Oddly enough, John Birch never heard of or knew anything about

the society that bore his name.

(picture of Captain John M. Birch)

[178] He was the first American to speak Chinese and work in the field with the Chinese Army—gaining hard experience by living on two dollars a month, eating only rice and bamboo shoots, but acting as a missionary to the Chinese and becoming the most valuable intelligence officer of American forces in the Far East.

His mission began to take gigantic proportions when Colonel James Doolittle's flyers bombed Japan in April of 1942 and had to dump their planes over China. As they parachuted onto the mainland, the Japanese were frantically and fanatically seeking to capture, torture and ultimately kill them for what they had done. John Birch was not only able to save Col. Doolittle, but also many of the other flyers.

With intelligence gained from the Chinese, John was able to radio information all along the Chinese coast to guide American bombers to Japanese strongholds and ships and inform them of their movements. He worked directly under Major General Chenault, who later said by 1945 that 90% of his downed flyers had been saved by John's rescue arrangements—the highest percentage in any war theatre. John also received the highest awards of General Hsueh Yo, Commanding General of China.

It is reported that at times Birch's work required him to walk 300 miles at 30 miles a day and then walk back. He made one long trip to Tibet and another journey of 60 miles on a Mongolian pony through a snowstorm. At times the Japanese would bomb or invade places that he had just left. He could disguise himself as a Chinese coolie and spoke Chinese so well that he could fool even the Chinese. Often working 20 hours a day, he was able to build and camouflage American airfields in China for supplies, rescue and secret information.

[179] John was a man of excellent character—he never smoked, drank or swore. He wanted to be a missionary, and it is reported:

Captain John M. Birch, intelligence officer, had never stopped preaching. There have been many stories written of fighting preachers, but John Birch presents the first clear-cut case I know about of the preaching fighter. While his military duties always came first, and the preaching always had to be both incidental and additional to military activities and movements, it is extremely doubtful if any full-time chaplain in China conducted more religious services or preached more sermons than John Birch

during the three years John wore an army uniform. (Life of John Birch, R. H. Welch, Jr., p. 41)

In July of 1944 John Birch received the Legion of Merit medal, and had received a commendation for the Congressional Medal of Honor and recommendation for the Distinguished Service Cross. In addition to these, there were a multitude of other recognitions and tributes.

Before the end of World War II, the Communists had invaded the northern provinces of China, in accordance with their long-range plan to take over Asia. The Communists had been making guerilla raids into villages, seizing supplies, tearing down telephone lines and causing havoc among the Chinese people as they took new territory. Birch and others heard of the intrusions but had no fears, personally, because they were Americans and the Soviets were supposed to be our allies.

As he entered one of the villages that the Communists had taken, Captain Birch and Lt. Tung asked to speak with the leader of their garrison.

[180] . . . the Communists kept stalling about taking them to the commanding officer or identifying anybody in charge. Lt. Tung frankly warned Captain Birch to turn back as his life was in danger. John's reply, as later quoted verbatim by Lt. Tung was: "It doesn't make much difference what happens to me, but it is of utmost importance that my country learn now whether these people are friend or foe." He got a very clear answer to that question, which could have been of tremendous value to his country—and could have saved tens of thousands of other American boys, as well as literally millions of the Chinese whom he loved. He got it at the cost of an agonizing death. (Ibid., p. 59)

John told the Communists that he was in the service of the United States Army, which should have given him free clearance. However, they ordered him to be disarmed and then shot him and Lt. Tung in their legs, after which they were bayoneted. The Communist soldiers dragged the two wounded men to the side of an open pit by the edge of the village and left them to die.

Soon after, an old Chinese woman wandered past and thought they should be buried, but Lt. Tung was just barely able to speak and asked for help. Later she returned with help and carried them away. John Birch was dead, but despite the loss of one eye and one leg, Lt. Tung survived to tell the story.

Amazingly and strangely, the story was suppressed! The only inkling that came out was a short article by Constantine Brown in which he said:

Long dispatches are reaching Washington from Chungking and other tender spots in China. They are all marked top secret, although they deal with what is happening to the American soldiers and sailors in that area. None has yet been officially informed about the [181] murder of Captain John Lirch by the Chinese Communists.

(Washington Star, Nov. 15, 1945)

Another newspaper reporter wrote a letter to Captain Birch's parents, saying that "had not the truth been suppressed, Captain Birch's death would have headlined every newspaper in the United States." And W. T. Anderson, editor of the Macon Telegraph in John's hometown, said that "the murder was kept a hush, hush' affair, and no China correspondents were able to send out the story." (Life of John Birch, p. 64)

General Wedemyer sent continuous reports of all this to Washington, but the reports were merely filed away. The Communist forces continued their rampage through China, executing and plundering the Chinese with a total estimated killing of nearly 40 million people. While all of this was going on, Washington officials continued to send billions of dollars worth of materials to the Communists. Every month for the past 50 years our government has sent grain, technical supplies, and even war materials to Communist countries. One Communist official accurately stated that America will finance its own destruction.

It was mostly in the incident of John Birch's death that great care was not taken and will eventually result in the invasion of the United States, as prophesied by Joseph Smith.

Former FBI agent, Dan Smoot, made this report:

By 1933, the Soviet Union was doomed: Stalin had murdered more than 6 million Russian farmers; and the starving population was ready for revolt. Hitler's Germany was a menace in the West; Japan, in the East. Stalin stretched out his hands (red with the blood of millions) across the Atlantic, and Franklin Roosevelt grasped them in cordial friendship.

[182] It is improbable that the Soviets could have survived another year if Roosevelt had not given them diplomatic recognition in 1933. It is certain they could not have survived World War II without our help.

Following the war, American policies and direct American aid helped communists conquer eastern and central Europe, and gave them China in Asia.

Though China under Chiang Kai-shek was our most valuable ally in the Pacific, Roosevelt, at Yalta, agreed to Soviet control of Manchuria, a province of China. After we had beaten Japan without any help from the Soviets, Soviet armies—equipped with American material—occupied Manchuria. Before withdrawing, they gave Chinese communists enough American supplies to make war on our friend, Chiang Kai-shek. Communists and pro-communists in our State Department manipulated American decisions to favor the Communists. (“The Dan Smoot Report”, May 2, 1966, Vol. 12, No. 18)

Even recently we can see evidence of this alliance between Russia and China still continuing:

Russia and China signed agreements Friday that pledge the most extensive cooperation between the two countries since the early 1950’s, when Moscow befriended the struggling Chinese Communists with massive economic aid and military cooperation.

Russian President Boris Yeltsin, marking what he called a “new stage” in relations, said the two sides had signed 24 joint statements, documents and memorandums of understanding in areas including military and technological cooperation, space exploration and nuclear energy development. (Salt Lake Tribune, Dec. 19, 1992, p. A5)

So if and when an invasion takes place on the west coast by China, Russia will surely be involved as well.

A vision given to Lorin Woolley tells about this same type of invasion:

[183] A black cloud also arose over the Pacific Ocean and traveled eastward as far as the Sierra Mountains, where it was arrested, not reaching Utah.

In relating the above <vision> to President John Taylor and others of the brethren, President Taylor said the vision showed two wars, the first reaching only to the Eastern shores of the United States, while the second would reach to the shores of the Missouri River. The Asiatics will over-run the Western Coast, but will not be able to hold it. He said, “It will be a war of desolation.” (Visions of the Latter Day, p. 120)

For 25 years, Dumitru Duduman (previously quoted in this book) was a minister and Bible smuggler in Romania, delivering hundreds of thousands of Bibles throughout Communist countries. In 1984 he was exiled from the country and came to America. While miraculously surviving many sufferings and tortures from the Communists,

God revealed things to comfort him, and also gave him a warning message to deliver to America. He saw in vision some of the destruction on the west coast:

Suddenly, I heard a big explosion, then a powerful voice said, "California is burning. California is burning! Climb to the top of the mountain; there you will be safe." I saw California engulfed in flames. * * * Looking down I saw fire bursting out of the ground, trees and houses disintegrating before my eyes. People were screaming in agony and pain, and I saw some of them trying to climb up the mountain, but most of them weren't able to. Then two men dressed in white appeared, and one of them said in a powerful voice, "Do you see how California is burning? This is how it will happen." (Through the Fire, Duduman, p. 99)

38. Power will be given the White Horse to rebuke nations afar off and they will obey, not that they will be one with the White Horse, but [184] when the law goes forth they will obey, for the law shall go forth from Zion.

This "power" to be given the White Horse is not necessarily guns, bombs and military personnel; rather God will bring His secret weapons to help "rebuke nations afar off." The scriptures refer to this tremendous power:

One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

Take good heed therefore unto yourselves, that ye love the Lord your God. (Joshua 23:10-11)

* * *

And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

And I will set my tabernacle among you: and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people. (Lev. 26:7-9, 11, 12)

* * *

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? (Deut. 32:30)

Many early Church leaders also mentioned these same unbelievable, but victorious odds:

Learn to control yourselves; learn to be in the hands of God as clay in the hands of the potter; and if he will turn our enemies away, praised be his name. [185] But if it should become a duty to take the sword, let us do it, manfully and in the strength of Israel's God. Then "one will chase a thousand, and two will put ten thousand to flight." The day will be in which a man will go out and say to an army of a hundred thousand men, "Do thus, and so, or we are upon you;" and they will hear the rumbling of chariots and the rushing of troops, as in the days of Elijah. (Brigham Young, JD 5:229, 1857)

* * *

In the days of Israel, we read that one chased a thousand and two put ten thousand to flight. The Lord would send an influence, perhaps a spirit rapping would get into their midst, and they would go to work and slay one another. Cannot the Lord do the same now? Cannot He turn over mountains, if we were followed up by enemies, and heap them upon them just as easy as I can turn over an apple? (Heber C. Kimball, JD 2:356)

* * *

The day is to come when one shall chase a thousand, and two put ten thousand to flight. When that day comes, the Lord will make the enemies of His people flee as if there were thousands after them, when there is only one; and that is the way that God will deal with our enemies. The day of God Almighty is at hand, when He will show forth His power, and when He will deliver His people from all their enemies. (Heber C. Kimball, JD 4:375)

* * *

The time is coming when one shall chase a thousand, and two shall put ten thousand to flight. When will that be? When Israel is united. If all this people were absolutely united with all their hearts to pull upon one grand thread, upon one grand cord, they would have power and dominion over the whole earth; all the men and devils in hell, on the earth, or anywhere else could not make a successful opposition against us. (George A. Smith, JD 2:366, 1855)

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* * *

. . . that if the Church would be united, and exercise faith in God, he would protect them, though their enemies were ever so numerous. But in order to get protection and favor from God, they must become one, and be perfectly united in all things; cleanse themselves from every kind of pollution, and keep the whole law of God; and, if they would do this, God would strengthen them against their enemies, his arm should be their arm, and the time was not far distant when, if they purified themselves properly, one should be able to choose his thousand, and to put their ten thousand to flight. (History of the Mormons, John Corrill, p. 29)

Jesus also offered the same promise:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it. (John 14:12-14)

And from Wilford Woodruff:

By and by the testimony of the Gospel will be sealed among the Gentiles, and the Gospel will turn to the whole house of Israel, and the judgments of God will back up the testimony of the elders of this Church, and the Lord will send messengers who will go forth and reap down the earth. (JD 18:38)

Similar events will be seen by the elect, as shown in vision to Lorin C. Woolley:

[187] In about the year 1886, after having retired to rest, all of a sudden I appeared to be standing on a high range of mountains, from which point I could see a cordon

of Elders reaching from Yucatan, South America, north to the Arctic regions. Then there appeared a black cloud in the Blakans traveling westward. It only reached to the shores of the United States when it seemed to stop and go back to its starting point. Then it came again and covered all the eastern part of the United States and north into Canada. As I looked, I saw what appeared to be large birds (now interpreted as being airplanes) emerge from the dark cloud; also horseless carriages appeared, (automobiles) all loaded principally with women, travelling westward. * * *

As the cloud traveled westward, groups of men holding the Priesthood seemed to run in circles, one in the center of each group, rebuking the cloud through prayer. The cloud would stop and start again and it made headway until it reached the Missouri River west of Independence. At this point, three groups of Elders with three men, (instead of one as before) in the center of each group, formed in circles, one group being in Canada, one group in the United States, and one in Mexico, * * * As we prayed, the cloud went back. (Visions of Latter Days, pp. 119-120)

In a document written by Parley P. Pratt entitled "The Angel of the Prairies" and read in the High Council of the Church, he described these events:

To this inquiry the Angel of the Prairies replied as follows:

"The American system was indeed glorious in its beginning, and was founded by wise and good men, in opposition to long established abuses and oppressive systems of the Old World. But it had its weaknesses and imperfections. These were taken advantage of by wicked and conspiring men, who were unwisely placed at the head of government, and who, by a loose and corrupt administration, gradually undermined that [188] beautiful structure. In their polluted hands justice faltered, truth fell to the ground, equity could not enter, and virtue fled into the wilderness. A blind, sectarianized and corrupt populace formed themselves into numerous mobs, overturned the laws, and put at defiance the administration thereof. These were either joined by the officers of Government or secretly winked at and encouraged by them, until the injured and persecuted friends of law and order, finding no protection or redress, were forced to abandon their country and its institutions, now no longer in force, and to retreat into the wilderness, with the loss of a vast amount of property and many valuable lives. These carried with them the spirit of liberty which seemed as a cement to form them into union, and thus was formed a nucleus around which rallied by degrees all the virtue and patriotism of the nation. Thus rallied and re-organized, the bold and daring sons of liberty were able to stand in their own defense, and to hurl defiance upon their former enemies. Thus the spirit of freedom had withdrawn from the mass and they were abandoned, like King Saul of old, to destruction. Divisions and contentions arose, and multiplied to that degree that they soon destroyed each other, deluged the country in blood, and thus ended the confederation under the title of "E Pluribus Unum".

“The remnant who fled into the wilderness and rallied to the standard of liberty on the plains of the West, combining the wisdom of former experience with the light of truth which shone into their hearts from above, laid the foundation of their perfect form of government—this mighty empire of liberty which you now see, and the institutions of which you shall be more fully informed in due time. The wisdom, intelligence and peace which flowed from this centre soon served as an ensign to the nations abroad. This filled some with envy, others with admiration and delight. The good, the great, the noble, the generous and patriotic lovers of truth rallied from all nations, and joining the standard of freedom, were a constantly increasing strength to their new and perfect organization. While by the same means the old and corrupt [189] institutions were proportionately weakened and abandoned. This soon stirred the envy and jealousy of old and corrupt powers to that degree that they united in a general declaration of war against their young and more prosperous neighbors. These allied powers sent out an armament of five hundred ships of the line, and a half a million of men. Their object was not only to gratify their vengeance and envy, but their avarice and ambition. They aimed at nothing less than the subjugation and plunder of the whole country. These powers were a portion of them landed, with implements and effects, and the remainder reserved on board their ships. They were met by the sons of liberty, both by sea and land, who were at length victorious, and this whole army were overcome, and their riches and armor, which was immense, were taken for spoil. This brilliant victory greatly enriched and strengthened the new empire of freedom, and at the same time nearly ruined the nations who commenced the war. They sued for peace, and finally obtained it on condition of perfect submission to the will of the conquerors. This gave them new and liberal laws and institutions, broke off the fetters of their old masters, and utterly forbade the use of arms or the art of war. These brilliant and highly commendable measures soon opened the eyes of millions more, and won them to the cause of liberty and truth. Other and distant nations, who had watched all these movements at length, saw the beauties of liberty and felt the force of truth, till finally, with one consent, they joined the same standard. Thus, in one short century, the world is revolutionized; tyranny is dethroned; war has ceased forever; peace is triumphant, and truth and knowledge cover the earth.”

Thus spake the Angel of the Prairies. (pp. 16-19)

So with God’s power, the righteous forces will destroy the governments and unrighteous dominions of the wicked, as the Lord has stated:

[190] And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to

feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. (D & C 87:6)

39. The last great struggle Zion will have to contend with will be when the whole of America will be made the Zion of God.

Two months before his death, Joseph Smith again identified Zion, in its broadest sense, as being the whole of America:

You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it. (TPJS, p. 362)

The “last great struggle” will be the destruction of the kingdom of the devil and the rise of the kingdom of God. The labors, works, miracles, and mighty things of God that have been in the past are only a small part of those larger events in the future. Avraham Gileadi explained this very well:

That events surrounding the restoration of the gospel through the Prophet Joseph Smith in part resemble the coming forth of the great and marvelous [191] work should not surprise us. Scriptural history functions typologically in every age (compare Isa 44:7; Eccl. 1:9). Though the great and marvelous work is still future, its “commencement” has taken place.

Many things that happened in the days of Joseph Smith and Brigham Young portend what is yet to come: the corruptness of professors of religion (JS-H 1:19), heavenly visions and the ministering of angels (D & C 110:1-16), the translation of ancient records (D & C 20:6-8), Zion’s Camp through the wilderness to redeem the New Jerusalem (D & C 105:1-17), the great division among the people after the Prophet Joseph died, and the exodus of the Saints to the Rocky Mountains (D & C 136:1-16).

All these events constitute types and shadows of what is to come. From any one of the analyses we have completed, we see that the events involving the early restored Church correspond only in part to the Lord’s great and marvelous work. The translation of ancient records in Joseph Smith’s day did not include the sealed portion of the Book of Mormon and other important records. Zion’s camp to redeem the New Jerusalem did not result in the reinheritance of promised lands. The great division

among the people was largely local, not worldwide. The exodus to the Rocky Mountains involved but a relatively small number of Saints and was an exodus away from and not to the center place. Lastly, the early scenario of the Church's history lacks the great and marvelous work's aspect of universal judgment and destruction that precedes Jesus' second coming. What Isaiah and Nephi prophesy, and what the Book of Mormon typifies, will involve the whole house of Israel. The Lord's people will gather from throughout the earth when the Lord pours out his wrath upon the wicked. Jews, Gentiles, Lamanites, and Ten Tribes will yet participate in events the like of which the world has known only piecemeal—through types. (The Last Days, A. Gileadi, pp. 91-92)

Orson Pratt described some of the events that these are “types” for:

[192] When the time shall come that the Lord shall waste away this nation, He will give commandment to this people to return and possess their own inheritances which they purchased some 44 years ago in the state of Missouri. We own a great deal of land there. . . . that land was taken from us by mobocracy; we were driven from it. All that this people have will be put into the hands of the Servants of God, and each one will receive his stewardship at their hands, without any law interfering from abroad, . . . Then this people will be united, . . . but there will be an approximation to it, here in these mountains. We will learn a great many pure principles to enable us to carry out the law. . . . But then there will be a full execution of that law. Now that order of things will continue and spread forth from that nucleus in Jackson County and the Western counties of Missouri. . . and all the people will be required to execute the law in all their stewardship, and then there will be Oneness, and Union which will continue, and it will spread wider and wider, and become greater and greater, until the desolate cities of the Gentiles will be inhabited by the Saints. Then will be fulfilled the prophecy of Isaiah, in which he says, “Thy seed shall inherit the Gentiles and make the desolate cities to be inhabited;” for God will visit them in judgment, and there will be no owners left to occupy the country. (O.P.'s discourse delivered Sept. 26, 1875, Des. Even. News, 8:265, Oct. 2, 1875)

40. Those opposing will be called Gog and Magog. The nations of the world led by the Russian Czar and their power, will be great, but all opposition will be overcome, and this land will be then the Zion of our God.

Some general definitions of Gog and Magog, as pertaining to the last days, are:

[193] . . . the nations that, under Satan, are to war against the kingdom of God.
(Webster's New World Dictionary)

Gog and Magog symbolically represent the God-less nations of the world. * * *

There are three major divergent interpretations of the story of Gog. Some hold it to present a literal description of a future attack on Israel by certain identifiable nations led by Russia. Others regard it as a symbolic description of some future event—either the final conflict of the nation Israel with unidentified foes, or the final catastrophic struggle between the Church and the forces of the world. Still others look upon it as a prophetic parable illustrating, not a specific historical event, but a great truth—that whenever in history evil forces array themselves to destroy God's people. He comes to the aid of His own. (Zondervan's Encyclopedia of the Bible, Vol. 2, p. 770)

Some of the references to Gog and Magog pertain to events that will occur before the Millennium and some afterward. So apparently there will be battles between the people of God and representatives of Satan during both time periods. A few examples of each are included below:

Before Millennium:

The battle of Gog and Magog against Israel shall usher in the Second Coming—The Lord will come amid war and pestilence, and all men shall shake at his presence.

Gog and Magog destroyed—For seven years they burn the weapons of war—For seven months they bury the dead—Then comes the supper of the great God and the continued gathering of Israel. (Introductory paragraphs to Sections 38 and 39 of Ezekiel)

* * *

[194] As President Young said, the vail will be rent, and when the armies of Gog and Magog arise, they will say, let us not go against Israel to battle, for her sons are terrible, and we cannot stand. (Wilford Woodruff, JD 4:100)

* * *

... the present is an important era, an era in which the nations are becoming angry. They thirst for each other's blood; and who knows but that all nations will, respectively, file off under the heads of Greek and Roman, or "Gog and Magog", to fight the terrible battles spoken of in sacred writ? (Orson Hyde, JD 2:210)

The Prince of Rosh, Meshech, and Tubal, whom Ezekiel said would invade the restored land of Israel from the far distant northern land by the appointment of God in the last times, and with a powerful army of numerous nations with the intention of plundering Israel * * * and when Gog shall fall upon Israel, he is to be destroyed by a wrathful judgment from the Lord, that the nations may know that God is the Lord. On the mountains of Israel will Gog, with all his hosts and nations, succumb to the judgment of God." (Unger's Bible Dictionary, p. 418)

There is "a popular identification of Rosh with Russia, Meshech with Moscow and Tubal with Tobolsk in Siberia" and the possibility that "some of the wild Russian tribes would fit into the explanation given." (The Illustrated Bible Dictionary, 1:574)

After Millennium:

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

[195] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. (Rev. 20:7-11)

* * *

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium. (DHC 5:298)

Before or After the Millennium:

I, (Brigham Young) went to the stand in the forenoon. Elder Sidney Rigdon preached. His discourse was complicated and somewhat confused; he said he had all things shown to him from this time to the winding-up scene, or the great battle of Gog and Magog; there were great things to take place, . . . (DHC 7:266)

For the third in the White Horse Prophecy, Joseph Smith is warning us about Russia. As mentioned previously, for many years the Communist objective has been to overthrow all nations and rule the world. However, from the moment they had placed their agents in every government, every church, and every strategic place for that overthrow, they publicly sought for peace and disarmament. We were led to believe that for three days, 150 demonstrators in Moscow Square made so much commotion that Communism was finally overthrown. Immediately designated men in every nation parroted the [196] Russian newscast with the announcement, “Communism is dead!”

How strange that with all the military, scientific and political powers of the world opposing Communism for over a century, they have not been able to win the war that supposedly a little band of demonstrators in Moscow finally won!

The news media is telling us that there is no more Communism and we should disarm. Our government has rushed to destroy our weapons and throw down all our arms. We are voluntarily eliminating our own defenses without them being destroyed by enemy warfare. At this rate, we will soon be almost defenseless.

The true story may have been told best by a Russian Olympic weight lifter. When a newscaster asked him, “I understand that you have been forbidden to come to the Olympics for the last two times because of your speaking against Communism. How do you feel now that Communism is dead?” He looked at the commentator and said, “If I were you, I wouldn’t feel too secure; they still have the same people in the same jobs!”

At the present time we are sending our troops to little hot spots around the world under the direction of the United Nations, while the troops of other foreign nations are training (with their weapons) within the United States. Could this be a shrewd ploy to get our military out of the country and bring enemy troops inside the U.S.? Would that not be the most brilliant military strategy ever used for the overthrow of a nation? What a massive trojan horse that we are building for our own destruction!

[197]

(United Nations Insignia)

The man in charge of the U.S. government department which designed the UN emblem was a secret member of the Communist party.

This peace-promoting concept was conceived many years ago by the Communists:

Dimitri Z. Manuilsky, one of the Russian representatives to the United Nations who has been a leader in the Communistic movement in Russia for many years, in a speech before the Lenin School of Political Warfare in Moscow in 1930, boasted, "War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in 20 or 30 years. To win, we will need the element of surprise. The bourgeois will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures, and unheard of [198] concessions. The Capitalistic countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be our friends. As soon as their guard is down, we shall smash them with our clenched fist. (Patterns of Communist Espionage, Committee on Un-American Activities, House of Representatives; 85th Congress, Second Session, Jan. 1959, p. 1)

And from Dr. Fred Schwartz, one of the leading authorities on the international conspiracy:

After he has the whole of Europe, Africa, and Asia, he will unleash up to a million aircraft against this country. From the north, from the south, from the west and from the east they will converge, manned by suicide pilots with no expectation of returning and they will devastate this country within a few days. (Communist Interpretation of Peace, Schwartz, p. 17)

One of our nation's counterspies discovered this from a Soviet leader:

Soviet Russia is growing in strength each day, General Sascha Korotkov boasted. "When the time is ripe, we will strike, Comrade. In one day we will wipe out all the American war bases from Spain to Alaska." He drew in his breath sharply and added, "and on the very same day the one hundred most important Americans will die. Some of them will be poisoned, some crushed under falling rocks, some in unavoidable automobile accidents. The sooner these American exploiters, these blood-suckers of the poor, are liquidated, the better." (My Ten Years as a Counterspy, Boris Moros)

All of this was seen in a vision as long ago as 1892:

[199] Cities were swept away in an instant, missiles were hurled through the atmosphere at a terrible velocity, and people were carried upward only to descend an unrecognizable mass. (See Contributor 15:638-640)

Bruce R. McConkie explained how great this power could be:

We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands.

It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be.

And so we raise the warning voice and say: Take heed; prepare; watch and be ready. (Ensign, May 1979, p. 93)

Should we believe the news reports from Moscow, Washington, and the United Nations? Or should we believe this great White Horse Prophecy of Joseph Smith? Every other major prophet has also foretold of the great wars that would nearly empty the nations of the earth of their inhabitants. Even the Savior Himself said these destructions would be so bad that nearly “all flesh” would be destroyed. (See Matt. 24.)

In recent years a book called *Tragedy and Hope* was published by Professor Carroll Quigley, a professor at Princeton and Harvard Universities. This 1300-page book explains how some of the inner workings and selected members of financial and political circles have taken control of the whole world. It was known that this man was a part of that intriguing combination, and everyone assumed that he had turned against it, but not so. He merely laid down the history, present procedures, and future exploits of these people with [200] the attitude that they have total control of everything and everyone, and there is nothing that anyone can do about it.

The world has descended back into the old feudal system of servants and lords—the “haves” and the “have nots”, where only a few control the rest. Changing all this and overcoming all opposition so that this land will be the land of Zion, will indeed be an awesome task!

The last great struggle of Zion will be to overthrow the host of traitors and Judases from within our own nation. Our enemies have constructed a great Trojan horse to defeat us—but strangely enough, under camouflage they have built it within our own borders! They have deceived us by stealing our wealth, overtaking our government, flooding our country with foreigners, destroying our Constitution, plunging us into an impossible debt, and setting us up to be ruled by the most diabolical men who ever lived. In the words of Walt Kelly’s Pogo, “We have found the enemy, and they are us!”

But the White Horse Prophecy concludes with the promise that “all opposition will be overcome and then this land will be the Zion of our God.”

* * * * *

1. EDWIN RUSHTON’S TESTIMONY

The words of the Prophet made a strong impression upon me. I have never forgotten them. On an occasion about two weeks later, after I first heard him speak these words, I was at a meeting [201] where he preached a sermon, which he said would be the greatest of his life. On that occasion he reiterated the matter which I have now written, so that the subject became firmly rooted in my memory, and I know them to be true.

Now, therefore, I testify that these are the inspired words spoken by the Prophet, Joseph Smith, as he stood looking up into heaven. His countenance became white and transparent; he looked as if he had as much of the heavenly influence as he could bear and stay with the saints. His voice was powerful and his words cut like a two-edged sword.

These two concluding paragraphs were part of the early reports of the White Horse Prophecy and were included with the biography of Edwin Rushton by his daughter.

It is significant that Edwin Rushton commented on Joseph Smith’s countenance becoming “white and transparent.” This was a peculiar mark of divinity that seemed to signify divine approval for what was said by the power of revelation. At times others noticed when Joseph Smith was filled with the spirit of revelation because of this same appearance. For example, Mary Lightner recorded:

Said he, "There are enough here to hold a little meeting." They got a board and put it across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed. Joseph got up and began to speak to us. As he began to speak very solemnly and very earnestly, all at once his countenance changed and he stood mute. Those who looked at him that day said there was a searchlight within him, over every part of his body. I never saw anything like it on the earth. I could not take my eyes off him; he got so white that anyone who saw him would [202] have thought he was transparent. I remember I thought I could almost see the cheek bones through the flesh. I have been through many changes since, but that is photographed on my brain. I shall remember it and see in my mind's eye as long as I remain upon the earth. (Mary Lightner's 1905 BYU Address, typescript copy, p. 1)

This same effect was noticed on the Prophet at one of the early Relief Society meetings:

There was much valuable instruction given in these meetings. Sometimes Emma would bring the Prophet in to give instructions. One in particular, I remember, he opened the meeting by prayer. He was so full of the Spirit of the Holy Ghost that his frame shook and his face shone and looked almost trans-parent. (Nancy Tracy Autobiography, typescript copy, BYU Library, pp. 24-25)

This "transparent" appearance seemed to come upon the Prophet only when he was transfixed in a revelation or vision, or shortly thereafter. Philo Dibble also observed this unusual manifestation:

On a subsequent visit to Hiram, I arrived at Father Johnson's just as Joseph and Sidney were coming out of the vision alluded to in the Book of Doctrine and Covenants (D & C 76), in which mention is made of the three glories. Joseph wore black clothes, but at this time seemed to be dressed in an element of glorious white, and his face shone as if it were transparent, but I did not see the same glory attending Sidney (Rigdon). Joseph appeared as strong as a lion, but Sidney seemed as weak as water, and Joseph, noticing his condition, smiled and said, "Brother Sidney is not as used to it as I am." (Philo Dibble Narrative, Early Scenes in Church History, No. 8 in Faith Promoting Series, p. 81)

[203] Brigham Young was also familiar with Joseph's transparent countenance when the "spirit of revelation" was upon him:

Those who were acquainted with him <Joseph Smith> knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his

council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. (JD 9:90, 1861)

However, the most interesting testimony to substantiate Rushton's account of the Prophet's speech on the White Horse Prophecy was written by Edwin Tullidge:

A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. Judge George (James) Adams was the highest Masonic authority in the state of Illinois, and had been sent there to organize this lodge. He, Hyrum Smith, and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand, he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene:

"I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said, I am gazing upon the valleys of those mountains.' This [204] was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said, There are some men here who shall do a great work in that land.' Pointing to me, he said, There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you,' rather extending the idea to all those he had spoken of, shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges!' Then gazing in another direction, as if there was a change of locality: Oh the scenes that this people will pass through! The dead that will lay between here and there.' Then turning in another direction as if the scene had again changed: Oh the apostasy that will take place before my brethren reach that land!' But,' he continued, The priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never more to be thrown down!' He then charged us with great force

and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. Remember these things and treasure them up. Amen.” (History of Northern Utah and Southern Idaho <Tullidge’s Histories, Vol. II, Biographical Supplement>, p. 271 et seq.)

[205] There are obvious parallels in this account and the White Horse Prophecy:

1. The surroundings were much the same.
2. He started prophesying while holding a glass of water in his hand.
3. He foretold that the Saints would go to the Rocky Mountains.
4. He spoke with great power.
5. He described scenes that were in his vision.
6. He explained the final wind-up scenes of the world.
7. A peculiar whiteness came upon his countenance.

If a particular event or doctrine or prophecy is true, it should ring true to the sincere reader or hearer, for the spirit of truth will carry its own weight. According to the Prophet:

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know that it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more. (DHC 6:312)

According to a statement by Rhea Kunz, who personally knew the early Mormon fundamentalist leaders, the early LDS Church leaders accepted this White Horse Prophecy as “genuine and very valuable”:

In 1928 and '29 more than once in the home of Daniel R. Bateman in Midvale, Utah, I had the privilege of seeing and handling an old copy of the “White Horse Prophecy.” It was printed on a single once-white sheet [206] of paper, worn and yellow with age. The printing, however, was clearly legible. Brother Bateman told my husband and me that he had acquired the copy when he was a bodyguard for John Taylor and that he and President Taylor had discussed the prophecy which was accepted by all the

early Church leaders as genuine and very valuable. (The One Like Unto Moses, Rhea Kunz, unpublished manuscript, p. 183, ftnt. 3)

With the gift of the Holy Ghost for our individual discernment, we should be able to distinguish the truthfulness of the contents of Joseph Smith's White Horse Prophecy. Edwin Rushton quoted Joseph Smith (when he gave the sermon two weeks later) as saying this was the "greatest of his life." Because of the valuable information contained in it, this author believes it is!

[207]

Chapter 4

LDS CHURCH POSITION TODAY

Many of the current Church leaders take the same position toward the White Horse Prophecy as Apostle Joseph F. Smith did in his 1918 General Conference address:

... I have discovered that people have copies of a purported vision by the Prophet Joseph Smith given in Nauvoo, and some people are circulating this supposed vision, or revelation, or conversation which the Prophet is reported to have held with a number of individuals in the city of Nauvoo. I want to say to you, my brethren and sisters, that if you understand the Church articles and covenants, if you will read the scriptures and become familiar with those things which are recorded in the revelations from the Lord, it will not be necessary for you to ask any questions in regard to the authenticity or otherwise of any purported revelation, vision, or manifestation that proceeds out of darkness, concocted in some corner, surreptitiously presented, and not coming through the proper channels of the Church (Conf. Rept, Oct. 1918, p. 56)

Joseph Fielding Smith, spoke at the same conference as his father, and stated his very similar opinion:

The ridiculous story about the "red horse," and "the black horse," and "the white horse," and a lot of trash that has been circulated about and printed and [208] sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so-called

revelation out of it, and it was never spoken by the prophet in the manner in which they have put it forth. It is simply false; that is all there is to it. (Conf. Rept., Oct. 1918, p. 58)

Pres. Joseph F. Smith never spoke publicly of this prophecy again—he died the following month. It appears that Joseph Fielding never spoke of it again either. However, his son-in-law, Bruce R. McConkie, continued on with the subject; for example—

From time to time, accounts of various supposed visions, revelations, and prophecies are spread forth by and among the Latter-day Saints, who should know better than to believe or spread such false information. One of these false and deceptive documents that has cropped up again and again for over a century is the so-called White Horse Prophecy. (Mormon Doctrine, p. 835)

At another time he referred to that prophecy as—

... that spurious bit of prophetic imagery that refuses to die out among sensation seekers which is called, “The White Horse Prophecy.” (“How to Start a Cult,” p. 4)

From the comments made, these Church leaders have looked upon the validity of the White Horse Prophecy strictly from an historical point of view. They assume that since there is no actual written statement signed by Joseph Smith, or since it was not taken down at the time by one of the General Authorities, that it cannot be classed as a true historical account.

[209] However, many correct and true records of speeches, visions and prophecies of Joseph Smith were written down by his listeners, and they may contain errors, individual interpretations, have missing parts, and contain expressions characteristic of those who wrote them down; but it does not necessarily mean they are “false,” “proceed out of darkness,” are “concocted in some corner,” “surreptitiously presented,” and are definitely “deceptive documents.”

Much of the New Testament was recorded in the same manner. The sermons of Christ were not written down by Him; nor did He sign them; and they were put together many years after the death of Christ. Historically, there is little evidence that Christ even lived, let alone proof of the exact wording and manner of his speeches which composed the four gospels. The varying accounts of Joseph Smith’s first vision also fall in this same category.

These and other “official” statements against the White Horse Prophecy have really been given only as opinions and by the best of human wisdom, not by any new reve-

lation. A claimed “revelation” can be detected only by the spirit of revelation. This particular prophecy by Joseph Smith is such a powerful, broad, and important revelation, that it can be understood and believed only by those who have that spirit of revelation to attend them. It is a message of such magnitude at this particular time that anyone with the spirit of its message can see the importance of its contents. The circumstances of its origin, its contents and preservation are very bizarre to say the least, but like the scriptures themselves, they both must be taken in the spirit in which they were given.

For those who do not believe that there was such a thing as the White Horse Prophecy, hopefully the analysis and [210] supporting evidence as presented in this book will show that the information contained in the prophecy itself is basically true—because of the similar and parallel messages from “official” and authentic sources.

[211]

Chapter 5

CONCLUSION

The Prophet Joseph Smith saw in vision the terrible results of the Civil War and he knew how to prevent it, but they killed him first. In the revelation of the White Horse Prophecy he also saw the terrible end of this government and he knew how it could be prevented, but when a nation will persecute and kill the prophets that are sent to it, their doom is sealed and they must pay the price.

Heber C. Kimball saw the end of this nation and said the final battles would occur between the Great Lakes and New York City—the same place the Nephite nation was destroyed and the same place the Jaredite nations was destroyed.

Brigham Young quoted Joseph Smith who prophesied—

... that if they succeeded in taking his life, which they did, war and confusion would come upon the nation, and they would destroy each other, and there would be mob upon mob from one end of the country to the other. (JD 10:255)

The question now arises as to who will survive this warring revolution and the destructions that follow? Wilford Woodruff explained:

[212] Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. (Young Woman's Journal, Vol. 5, Aug 1894)

The ancient prophet Isaiah also saw this day and time and prophesied:

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

And I will punish the world for (their) evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. (Isa. 13:9-12)

John Taylor gave the LDS people the following warning and promise:

Therefore, Latter-day Saints, fear God; work the works of righteousness; live your religion; keep the commandments and humble yourselves before him; be one, and be united with the holy priesthood and with each other, and I will tell you in the name of God that Zion will rise and shine and the power of God will rest [213] upon her; and her glory will be made manifest, and we will rejoice in the fulness of the blessings of the Gospel of peace; and the work of God will go on and increase until the kingdoms of this world shall become the kingdoms of our God and his Christ, and every creature in the heaven and on the earth and under the earth will be heard to say, Blessing, and glory, and honor and praise and power, might and majesty and dominion be ascribed to him that sits upon the throne and to the Lamb forever and ever. Amen. (JD 21:8)

The ultimate outcome will be victory for God and His people:

And I will bless and be with you, saith the Lord; and ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers, and my Spirit and power shall be with you, and my blessing shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so, Amen. (1882 Revelation to John Taylor, Messages of the First Presidency, Clark, 2:349)

Whatever doubts people may have about the White Horse Prophecy, evidence shows that much of it has already come to pass and most of the remaining parts are supported by other Church leaders and/or scriptures. Many other prophecies by Joseph Smith say the same thing.

[214] The judgments of God come upon people or a nation according to their acceptance or rejection of the word of God. This nation has failed to accept the restoration of the Gospel through the Prophet Joseph Smith, and for this reason they must suffer the consequences. The White Horse Prophecy describes only a small portion of that final picture, but its message should be of utmost importance to the Latter-day Saints.