

Joseph Smith Sr. and Lucy Mack Smith Family Reunion

Temple Square, Assembly Hall – Devotional

August 4, 2018



* President M. Russell Ballard greets some family before the devotional * Sharon Eubank, Steve & Frances Orton, and President M. Russell Ballard * Frances Orton and Sharon Eubank visit with Anina MacKay Luff as she shows the book, History of the Saints: The Quincy Miracle: A Rescue Never to Be Forgotten



* Frances Orton speaks with Anina Mackay Luff and President M. Russell Ballard before the family devotional * Steve & Frances Orton, Sharon Eubank, and President M. Russell Ballard waiting for the meeting to start



* Steve Orton introducing the program * Julie Maddox talking about the children and youth involvement * Gracia Jones said a few words before the opening prayer * Frances Orton introducing the speakers



* Frances Orton, Sharon Eubank, and President M. Russell Ballard listen to Anina Mackay Luff * Anina Mackay Luff presenting a paper written by her son, Lachlan Mackay, Community of Christ Council of Twelve



* Anina Mackay Luff * Sharon Eubank, first counselor in the general presidency of the Relief Society of The Church of Jesus Christ of Latter-day Saints



* As a thank you from the family, Frances presents a flower wreath made by Smith family member, Holly McMahon, Flowers On Main, that hung on Mary Fielding Smith's home door at This is the Place Heritage Park during the reunion * President M. Russell Ballard addresses the family



* President M. Russell Ballard and Anina Mackay Luff take a moment to visit * Smith family member Dwayne Vance directing the children choir



* Dwayne and Cheryl Vance conduct a choir singing, Together Forever Medley * Daniel C. Patrick waiting to give the closing prayer

Steven Orton: There were, I don't know, about 20 of us that went and helped set up the beds and it was the most joyous thing to see a four-year-old kid peeking around the door with so much excitement. It was like Christmas for him. It was so beautiful.

Another boy, he was kind of a little more stand off-ish. And I go, "What do you think of that?" And he goes, "I'm not sure yet." "Can't you tell me?" And he goes, "Well, I'll tell you tomorrow." And I go, "Why tomorrow?" He goes, "Because I need to sleep on it." *(Laughter)*

Anyway, thank you all for coming and participating in the beautiful service project. The family reunion is amazing, and doing that service, we're so excited about 2020 where we'll do something of that type of nature as well, I hope.

We will begin with an announcement from Julie Maddox, and then after that announcement, we'll sing "Love at Home," and that's on hymn number 294 in the hymnbooks. And after the opening hymn we'll have an invocation by (Gracia?) Jones, and we'll go to that point.

Julie Maddox: I have two announcements. If you have a meme that you wanted to turn in, you go to the Facebook page. How many of you have been on our Facebook pages? Joseph Smith, Sr. and Lucy Mack Smith Family Reunion, and Joseph Sr. and Lucy Mack Smith Family Association. If you are interested, submit your meme by today. And if there are any children -- but I'm not seeing very many children -- this is the last call for the coloring contest. Turn your pictures into me on the way out tonight. We're grateful that the children could participate.

Gracia Jones: I, Gracia N. Jones, was asked to give the opening prayer for Saturday evening (August 3, 2018) meeting of the Joseph Smith Sr and Lucy Mack Smith Family Reunion. As I contemplated this prayer I felt a lot of responsibility and I prayed about what I ought to say in that prayer. I received some very direct impressions, from the Spirit, of things I ought to include in this prayer. I talked with Frances about the things I was impressed with, and she said it would be appropriate for me to make a short comment before I offered the prayer. So, just before I gave the prayer I made some remarks; because of time constraint I had to make it very brief:

I expressed that the reunions began in 1972, 46 years ago, and this is the 25th reunion. I explained that it began when Buddy Youngreen called me on the phone early in 1972, informing that he was a convert to the church and had been given my name as one of the descendants of Joseph Smith who was a member of the LDS Church. He asked me if I would be willing to help organize a family reunion to be held the following summer with the hope of bringing together descendants of Joseph Smith with descendants of his siblings.

I was expecting my 8th child at the time. I said I would be willing to do what I could to help, but perhaps would not be able to attend. We began gathering names and addresses and the reunion was held in Nauvoo, Illinois in August 1972. Miraculously, I was able to attend. I think we had over 300 family members at that first reunion. Little did I know at that time the things that were to come out of this simple beginning.

I will now speak the names of some individuals who were directly involved with this work in the beginning: Buddy Younggreen, Joseph Byron Smith, Allen Smith, and Joseph Patrick. Regarding Joseph Patrick I recalled how he gave so much patient counsel to us and was so helpful to me personally. He had many talents that added to the spirit of the gathering. His poems, stories entertained us on the long bus trips. He was always patient and kind to everyone.

Those in Independence included: W. Wallace Smith, Lynne and Lorene Smith, Dan Larsen, and Anina Larsen MacKay Luff. These are just a few key individuals who helped in the beginning. There were many others too numerous to name, nevertheless they are known to the Lord. We are thankful for them and remember them.

Frances Orton: Dear Family, I just wanted to start by saying I really do love all of you. I'm grateful for all of you that have made this work and come about. I am going to introduce the first part of our program. And we'll go to that point.

I started coming to the reunions when I was 11 years old. And met Anina through all of those reunions. And I gained a great love and respect for her, and for her family. Lach could not come today because he's on Church assignment, but his mom graciously accepted. Lach is the one who wrote Anina's introduction.

Anina Mackay Luff was born and raised in Jackson County, Missouri. Anina is the daughter of Lois Smith Larsen, granddaughter of Fredrick Madison Smith, and great-granddaughter of Joseph Smith III, and Bertha Madison Smith.

Anina worked for Restoration Trail Foundation, now Community of Christ Historic Sites Foundation from 1988 to 1995. During her tenure at the foundation, she supported the Nauvoo Smith Family Cemetery Beautification Project. Anina served on the Smith Family Foundation Cemetery Advisory Committee from 1990 to 2016, and each spring has made annual pilgrimages to Nauvoo to design and plant the flowerbeds with the help of husband, John Luff, and brother Dan and Rosemary Larsen.

Anina is the mother of five children, including daughter, Libby, who is here today. Libby, where are you? And also, son Lachlan, an apostle in Community of Christ. Lach is unable to join us due to ministry obligations, but asked his mom to share with us on the Smith family's flight from Missouri following 1838 extermination order. And I look forward to that.

After Anina, we have Sister Sharon Eubank. When we were in the stages of planning our service project, her office was a great deal of help to us, and I truly appreciate that. She's the First Counselor in the General Presidency of the Relief Society of The Church of Jesus Christ of Latter-day Saints. At the time of her call in April 2017, Sister Eubank was employed as the Director of LDS Charities, the humanitarian organization of The Church of Jesus Christ of Latter-day Saints. She continues in this role while serving in the Relief Society. Very busy. *(Chuckles)* And we are so grateful that she can be here. We will now go to that point.

Anina Mackay Luff:

In Golden Letters of Love: The Kindness of the Citizens of Quincy

Written by Lachlan Mackay

Director, Community of Christ Historic Sites

In the State of Illinois we found an asylum, and were kindly welcomed. . . . It would be impossible to enumerate all those who, in our time of deep distress, nobly came forward to our relief, and, like the good Samaritan, poured oil into our wounds, and contributed liberally to our necessities, and the citizens of Quincy *en masse*, and the people of Illinois, generally, seemed to emulate each other in this labor of love. We would, however, make honorable mention of Governor [Thomas] Carlin, Judge [Richard M.] Young, General [Samuel] Leech, Judge [James] Ralston, Rev. Mr. Young, Col. Henry, N[ehemiah] Bushnell, John Wood, [Isaac] N. Morris, S[ylvester] M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered by a grateful community, for their philanthropy to a suffering people, and whose kindness, on that occasion is indelibly engraved on the tablets of our hearts in golden letters of love.¹

Following the Battle of Crooked River, Governor Lilburn Boggs's Extermination Order, the

Hawn's Mill Massacre, and the siege and surrender of Far West, members of The Church of Jesus Christ of Latter-day Saints slowly began turning their teams and wagons to the east. Most delayed their departure following the surrender of November 1, 1838,² hoping that Governor Lilburn W. Boggs's Extermination Order would be recognized as unconstitutional and they would be allowed to stay in Missouri.

By late January 1839, it was becoming clear that staying was not an option. Latter-day Saints pooled resources and worked together to help those in need flee from persecution. The journey out of Missouri was most difficult for the wives of those killed or injured in the war, as well as for the wives of Church leaders imprisoned following the conflict. Among the latter was **(82 Night Crossing by Liz Lemon Swindle (please make this image very large and the last one small) Caption: Joseph Smith III described in some detail crossing the ice of the Mississippi River with his mother, Emma, and his siblings Julia, Frederick. and**

Alexander.) Emma Hale Smith, wife of Joseph Smith Jr.

Their son Joseph Smith III recalls the family's exodus from Missouri in his memoirs:

We had an early start next morning, but of other incidents connected with the long journey of crossing the State I have little memory until we reached the river. The weather had become extremely cold and the river was frozen over, so that we crossed upon the ice. Charlie, the more intelligent animal of the team, was hitched to the tongue of the wagon and the driver, walking behind him, held the end of the tongue in his hand, guiding the horse across. This was considered the safest way to make the

crossing for it was feared the ice might not be strong enough to bear the weight of the double team and the loaded wagon.

Carrying in her arms my brothers, Frederick and Alexander (the latter born the preceding June), with my sister, Julia, and myself holding onto her dress at either side, my mother walked across the frozen river and reached the Illinois shore in safety. This, then, was the manner of our passing out of the jurisdiction of a hostile State into the friendlier shelter of the State of Illinois, early in 1839.³

(83 Mother and Father Smith by Julie Rogers. Please make image large. Caption:

For Father and Mother Smith, the journey to Quincy was fraught with many struggles. Father Smith suffered much from a severe cough and the incessant rain.) Joseph Smith Jr.'s parents, Joseph Sr. and Lucy Mack Smith, fled Far West, Missouri, with the help of their youngest son, Don Carlos Smith, as well as other family members. Even though the Smiths left many of their provisions and most of their furniture behind, the journey across northern Missouri to Quincy took them seven days. With a heavily loaded wagon and their horses in poor health, Lucy and Joseph Sr., who was ill himself, had to get out of the wagon and walk up every hill.⁴

By day two of the journey, Lucy was walking more than half the time and Joseph was "suffering much with a severe cough."⁵ On day three, it began to rain. They found lodging that night in a farmer's outbuilding "filthy enough to sicken the stomach," with no wood for a fire, and were charged 75 cents for the privilege of staying there. The bone-chilling rain continued on day four as they traveled through the mud until near nightfall. They were refused shelter again and again before finding a filthy, unheated barn much like the one in which they had spent the previous evening.⁶

Day five found the weary travelers in Palmyra, Missouri. With the rain still falling, Don Carlos realized the family could go no further, and he declared that he would approach the next farmhouse and plead for help. In speaking to the landlord of the farmhouse, Don Carlos said:

"I do not know but I am trespassing, but I have with me an aged father, who is sick, besides my mother, and a number of women, with small children. We have travelled two days and a half in this rain, if we are compelled to go much further, we shall all of us die. If you will allow us to stay with you over night, we will pay you almost any price for our accommodations."

"Why what do you mean, sir," said the gentleman, "Do you not consider us human beings? Do you think that we would turn anything that is flesh and blood from our door, in such a time as this! Drive up to the house and help your wife and children out:

I'll attend to your father and mother and the rest of them."⁷

The landlord then helped the strangers into his home; hung up their soaked clothing to dry; provided food, water, and milk for the children; and provided the family with comfortable beds. Their host, it turned out, was a member of the Missouri House of Representatives.⁸

Worried about being trapped in Missouri by rising water, the Smiths pushed on through the rain the next morning. As they approached the Mississippi River, rain turned to hail and snow. The horses gave out; all the refugees were on foot, and with every step they sank ankle-deep in mud, occasionally stopping to search for shoes that had been sucked off their feet.⁹

(84 The Story of the Great March by George Ward Nichols. Caption: The Smiths waited patiently with the throngs of Latter-day Saints until nearly sunset before being ferried across the Mississippi River to Quincy.) Once at the river, they had no way to cross, and the snow was six inches deep and still falling. They could find no shelter, for the shore was crowded with Latter-day Saints fleeing Missouri. The family made their beds on the ground and awoke covered with snow; only “after considerable pains” did they succeed in folding their frozen bedding. Unable to start a fire, they waited patiently until nearly sunset before being ferried across the river.¹⁰

The Smiths’ son Samuel had secured a house in Quincy, so Lucy and Joseph Sr. moved in, making a total of six families in the home (according to Lucy).¹¹ Samuel told his parents the story of his exodus from Missouri. He and those traveling with him were saved from near starvation by a Native American woman who, although short of food herself, shared her wheat cakes with the hungry travelers, giving them the strength to continue their flight to Quincy.¹²

The Smiths soon found out what kind of people the residents of Quincy were. According to Lucy Mack Smith:

We had many kind neighbors in fact they were all kind one in particular I would mention who lived across the street from us by the name of Messer this man and his wife seemed to seek every opportunity [*sic*] to oblige us and while we were there they took care that we were accommodated with everything that we needed which was at their command.¹³

Mother Smith went on to say that her daughter Lucy was stricken with what they **(85 Lucy Mack Smith. Caption: It was not until Lucy Mack Smith arrived in Quincy that she became very ill. She wrote of a pain that “almost burst the bones themselves asunder.”)** believed to be cholera within a week of their arrival in Quincy and wouldn’t eat. Mother Smith was soon sick herself with a pain that she described as “almost bursting the bones themselves asunder.” A local botanic physician was brought in and he prescribed an herb tea. The pain was relieved immediately, and Lucy began to recover.¹⁴ Again according to Lucy Mack Smith:

During our sickness the ladies of Quincy sent us every delicacy which could be obtained with the hopes of pleasing our appetites particularly Lucy’s [her daughter] as she was not inclined to take any kind of food into her stomach.¹⁵

Others besides Lucy Mack Smith also wrote of the kindness of the sixteen hundred Quincy citizens who gave comfort to refugees approximately three times their number.¹⁶ In a letter to Joseph Smith Jr. and others confined in Liberty Jail, Edward Partridge wrote on March 5, 1839:

The people receive us kindly here, they have contributed near \$100 cash [a number that would soon grow much higher] besides other property for the relief of the suffering among our people. . . . The ice has run these three days past so that there has been no crossing, the weather is now moderating and the crossing will soon commence again.

This place is full of our people, yet they are scattering off nearly all the while. . . . It is a general time of health here, We greatly desire to see you, and to have you enjoy your freedom. The Citizens here are willing that we should enjoy the privileges guaranteed to all civil people without molestation.¹⁷

Emma Smith, staying at a farm east of Quincy, wrote to Joseph two days later:

86 At this link please post Emma's Letter. Caption. In a letter to her husband, Joseph, Emma penned, "The people in this state are very kind indeed, they are doing much more than we ever anticipated they would." <http://josephsmithpapers.org/paperSummary/letter-from-emma-smith-7-march-1839>

Dear Husband

We are all well at present, except Fredrick [their son] who is quite sick.

Little Alexander [also a son of theirs] who is now in my arms is one of the finest little fellows, you ever saw in your life, he is so strong that with the assistance of a chair he will run all round the room.

I am now living at Judge [John] Cleveland's four miles from the village of Quincy. I do not know how long I shall stay here. . . .

The daily sufferings of our brethren in travelling and camping out nights, and those on the other side of the river would beggar the most lively description.

The people in this state are very kind indeed, they are doing much more than we ever anticipated they would.¹⁸

Joseph Smith III later recalled his time on the Cleveland farm in his memoirs. Living nearby were the Huntingtons, another refugee family:

Mother made no objection to our visiting the Huntington children until she learned by some means that Allen was in the habit of taking his father's gun out with him when we were over there. Being fearful some accident might happen by which some of us might lose our lives or be crippled, she bade us stay away from the Huntington house, explaining as she did so that she did not think Allen with his rifle a safe companion for little children.

The game was fascinating, however, and I soon wandered over to the Huntington home again. Returning rather late, I was questioned by Mother, and had to admit that I had been out with the boys among the hazel brush, hunting for rabbits, and that Allen had carried the rifle. Thereupon, with the aid of a ready hazel switch, she promptly administered punishment.

But the end was not yet. The next morning she said to Frederick and me—her command being upon me especially, since I was the older—“Joseph, I will not say you must not go to Mrs. Huntington’s today, but I will say that if you do go I shall punish you when you return. It is a dangerous thing to play with Allen when he carries the rifle, and I am not going to be responsible for any harm that may come. So just remember what I tell you.”

Again, either forgetful or neglectful of the mandate, I ventured into the forbidden region and spent a portion of the day with the Huntington boys in the hazel brush after rabbits, staying late enough in the afternoon to see the little animals at play on the hillside and to hear the crack of the rifle.

When I returned home Mother had company at supper and nothing was said to me about my visit to the Huntingtons; hence I went to bed thinking it had escaped my mother’s notice and that I was safe from punishment. However, after the guests departed, I discovered my error, for Mother found me and I received the punishment she had promised, applied vigorously enough to make me feel sorry I had undressed as I went to bed!

When morning came Mother repeated her charge, saying, “I will not say you shall not go to play with the Huntington boys while their mother allows Allen to take his father’s gun with him to play; but if you do go, I will punish you; and I shall punish you harder and harder until you stop.”

Once more the allure of the pastime seemed stronger than my mother’s counsel and her efforts to deter me, and again I went to the Huntington’s and spent the day with the boys and their rifle. When I returned my mother punished me with such decidedly increased severity that I—well, comment is needless! I did not go again, for I found that my mother was indeed a woman of her word.¹⁹

Meanwhile, Joseph Jr. and other Church leaders continued to be held in Missouri jails until mid-April of 1839 when, while traveling to Columbia, Missouri, as part of a change of venue, they apparently bribed their guards, who then allowed them to escape.²⁰ Joseph and his fellow prisoners arrived safely in Quincy on April 22, 1839, and spent the next day greeting and being visited by their brethren and friends.²¹ Regarding the escape of the prisoners, Lucy Mack Smith later wrote:

When the news went abroad that the Smiths [Joseph and Hyrum] had been liberated and were now at home the Quincy Greys came down to our house and saluted them in the most polite manner our friends swarmed around us and we spent the day in eating and drinking and making merry.²²

Joseph would spend two and a half weeks in and around Quincy. During that time, a **(87 Joseph Smith Speaking in Conference. Caption: On May 4-6, 1839, a general conference of the Church at which Joseph Smith presided was held in Quincy. At that time, he was filled with great emotion to once again be with the Saints.)** general conference of the Church was held on May 4–6 at a Presbyterian campground just outside the city. Business of the conference included a decision to send Sidney Rigdon and other Church leaders to Washington, D.C., to begin petitioning the federal government to force Missouri to compensate Latter-day Saints for their losses in that state. Hundreds, if not thousands, of redress petitions were gathered and submitted. They survive to this day, documenting property lost as well as constitutional injuries suffered; a dollar value is assigned to each.²³ The conference also authorized John P. Greene to travel to New York City to oversee the congregation there and collect donations for the relief of the poor Saints gathering to Quincy.²⁴

A May 6, 1839, introductory letter from Joseph Smith to John P. Greene reveals Joseph’s concern for the poor in Quincy:

And we beseech the Brethren [in New York] in the name of the Lord Jesus to receive this Brother [Greene] in behalf of the poor with readiness, and to abound unto him in a liberal manner, for “in as much as ye have done it unto the least of these, ye have done it unto me.”

Yours in the bonds of the everlasting gospel, though no longer a prisoner in the hands of the Missourians;

And still faithful with the Saints

Joseph Smith Jr Chairman.²⁵

Also at the conference, a decision was made to sanction land purchases just upriver at the head of the Des Moines rapids on behalf of the Church. Known then as Commerce, this land would soon find fame under a new name: Nauvoo.

(88 Smith Homestead, Nauvoo, Illinois. Caption: Joseph Smith and his family moved into the Homestead in May 1839. At that time, only the right-hand, two-story log portion of the Homestead was standing.) On May 9, 1839, Joseph Smith Jr. packed his family into a wagon and began the two-day trip to Nauvoo and the newly purchased Hugh White farm that included the two-story, two-room log house now known as the Homestead. Most Latter-day Saints in and around Quincy would soon follow to Nauvoo.²⁶

Once settled in Nauvoo, Joseph didn’t forget the kindness shown to him and others by the people of Quincy. On February 3, 1841, Joseph presented the following resolution to the Nauvoo City Council, which unanimously adopted it:

Resolved by the City Council of the City of Nauvoo—that the Citizens of Quincy be held in everlasting remembrance for their unparalle[le]d liberality & marked kindness to our People, when in their greatest state of suffering & want.²⁷

The charitable acts on behalf of the Latter-day Saints didn't end abruptly when the Saints left Quincy. The "Quincy Committee," comprised of leading citizens of the town, would negotiate a truce in the violent conflict during the fall of 1845 and arrange terms for the peaceful departure of the thousands of Latter-day Saints who followed Brigham Young west across the plains to the valley of the Great Salt Lake.²⁸ The committee intervened again in September of 1846 to end the Battle of Nauvoo, during which extralegal forces used cannons to drive remaining Church members from the city.²⁹ Emma Smith, by that time widowed as a result of the June 1844 assassination of Joseph and Hyrum Smith in Carthage, fled upriver to Fulton, Illinois, as the battle was breaking out.³⁰ She returned to Nauvoo with her children five months later and lived out her life in Nauvoo, dying there in 1879.³¹

The people of Quincy invited the Smith family and the larger Church community in as strangers. They satisfied the Saints' hunger, quenched their thirst, provided them with clothing, and tended them in their sicknesses. Like the good Samaritan, they bandaged wounds, brought the homeless to the inn, and cared for those "in their greatest state of suffering & want." And for all of this, the good people of Quincy are remembered even today.

¹ Joseph Smith, Sidney Rigdon, and Hyrum Smith, "A Proclamation of the First Presidency of the Church to the Saints Scattered Abroad," *Times and Seasons*, Jan. 15, 1841, 273–77. ² Alexander L. Baugh, *A Call to Arms: The 1838 Mormon Defense of Northern Missouri* (Provo, UT: Joseph Fielding Smith Institute and BYU Studies, 2000), 149–54.

³ Richard P. Howard, ed., *The Memoirs of President Joseph Smith III (1832–1914)* (Independence, MO: Herald Publishing House, 1979), 4.

⁴ *Lucy's Book: A Critical Edition of Lucy Mack Smith's Family Memoir*, ed. Lavina Fielding Anderson (Salt Lake City: Signature Books, 2001), 681.

⁵ *Lucy's Book*, 681.

⁶ *Lucy's Book*, 682–83.

⁷ *Lucy's Book*, 684.

⁸ *Lucy's Book*, 684–85.

⁹ *Lucy's Book*, 686.

¹⁰ *Lucy's Book*, 686–87.

¹¹ *Lucy's Book*, 687.

¹² *Lucy's Book*, 692.

¹³ *Lucy's Book*, 693.

¹⁴ *Lucy's Book*, 693–94.

¹⁵ *Lucy's Book*, 695.

¹⁶ For a discussion of the 1839 population of Quincy and the number of Mormon refugees in and around Quincy, see Marlene C. Kettley, Arnold K. Garr, and Craig K. Manscill, "Quincy, Illinois: A Temporary Refuge, 1838–39, in *Mormon Thoroughfare: A History of the Church in Illinois, 1830–1839* (Provo, UT: Religious Studies Center, 2006), 91–112n6, 24.

¹⁷ Edward Partridge [Quincy, IL] to Joseph Smith and others [Liberty, MO], Mar. 5, 1839, in Joseph Smith Letterbook 2, 3–4; handwriting of James Mulholland. Joseph Smith Papers, Church History Library.

- ¹⁸ Emma Smith [Quincy, IL] to Joseph Smith [Liberty, MO], Mar. 7, 1839, in Joseph Smith Letterbook 2, 37; handwriting of James Mulholland. Joseph Smith Papers, Church History Library.
- ¹⁹ Howard, *Memoirs of President Joseph Smith III*, 5.
- ²⁰ Howard, *Memoirs of President Joseph Smith III*, 6.
- ²¹ D. B. Huntington's statement of Joseph's landing on April 22, 1839, at Quincy, IL, as cited in Donna Hill, *Joseph Smith: The First Mormon* (Garden City, NY: Doubleday, 1977), 263.
- ²² *Lucy's Book*, 699.
- ²³ Johnson, *Mormon Redress Petitions*. **Need full citation.**
- ²⁴ Joseph Smith, History, 1838–1856, vol. C-1, Feb. 24, 1845–July 3, 1845, Church History Library; see also General Conference Minutes, May 4–6, 1839, Quincy, IL, Church History Library.
- ²⁵ Joseph Smith, History, 1838–1856, vol. C-1; see also General Conference Minutes, May 4-6, 1839, Quincy, IL.
- ²⁶ Joseph Smith, History, 1838–1856, vol. C-1; see also entries for May 9–10, 1839. ²⁷ Joseph Smith, Resolution, Feb. 3, 1841, Nauvoo, IL, in Nauvoo City Council Minute Book, Feb. 3, 1841, 4–5; handwriting of James Sloan, Church History Library.
- ²⁸ Marshall Hamilton, "From Assassination to Expulsion: Two Years of Distrust, Hostility, and Violence," in *Kingdom on the Mississippi Revisited: Nauvoo in Mormon History*, ed. Roger D. Launius and John E. Hallwas (Urbana and Chicago: University of Illinois Press, 1996), 223.
- ²⁹ Hamilton, "From Assassination to Expulsion," 225.
- ³⁰ Howard, *Memoirs of President Joseph Smith III*, 39.
- ³¹ Howard, *Memoirs of President Joseph Smith III*, 39, 186.

Sister Sharon Eubank: I am so pleased to be with you today and to have heard that beautiful chapter written by Loch Mackay, and read so beautifully by his mother. It's not easy to read a prepared text that someone else wrote, and she did a beautiful job.

I have thought a lot about you and your family. And you descend from a long line of people who believe in the first two great commandments: To love God, and to love their neighbor. And also, that piece from the Book of Mormon where King Benjamin says, "If you are serving your neighbor, you are really loving God."

Your family didn't just believe that, they lived it. And same for you, if you participated in the service project in making those beds in honor of the raising of the cabin in Palmyra, I think your family on the other side of the veil would be so proud of that. Now, of course they didn't think about that 200 years ago when they were just building their home.

But to see all of you putting together wood, staining it with vinegar, and making furniture that people who are brand-new to this community, having lived through unbearable suffering as we ourselves have, being refugees ourselves -- there's a wonderful symmetry in that. And thank you for doing it.

I thought I would tell you just three brief examples or stories about how the Smith family loves God, and loves each other in heroic ways.

The first one is that your grandfather, Father Smith, and your grandmother, Lucy Mack, they loved God and they served Him no matter the personal cost. But you may have heard this story before, but I think it's worth repeating today.

You know that in 1830, when the Book of Mormon was published, it stirred up a lot of feelings. Some of them positive, and some of them negative in Fayette, where the Church was. And later that year, after the Church had been organized a man came to the house of Lucy Mack and Joseph, Sr. because they owed him money, and he came to collect a debt of \$14. And father Smith said, "I don't have that much money." If you counted how much that would be worth today, it would be about \$300. And he said, "I can pay you \$6 right now, and then I'll pay you the rest when I'm able to."

And Lucy recalled that the man refused that and he said, "You've got to give me the whole debt right now." And Joseph said, "I can't." Joseph, Sr. said, "I can't." And he said, "Well all right, I'll tell you what, if you'll burn every copy of the Book of Mormon that you have in the house, I'll forgive the debt." What would you do? You know. Father Smith said, "I can't do that. I won't do that." And then the man said, "Very well, then you will go to jail."

And at this point, fearing for her husband, Lucy Mack stepped in and she had a row of beads, gold beads, and she said, "This is worth the rest that we owe you. Take this and let it satisfy the debt." She said, "These are the full value." And the man refused her offer. And she said, "You think to compel us to deny the work of God, and destroy the book which we know has been

brought forth by the gift of the Holy Ghost, but sir, we will not burn the Book of Mormon, and we will not deny the inspiration of Almighty God."

And the creditor was unmoved. He didn't care at all. So he had the constable, who was waiting outside, come inside, arrest father Smith, and take him off to debtor's prison. And there he stayed for a month, building barrels until he could make enough money to satisfy the debt.

Now he later told Samuel, he wrote this to Samuel, and he said, "Immediately after I left your mother, the man who was taking me to debtor's prison commenced every possible argument to induce me to renounce the Book of Mormon saying how much better it would be for me to deny that silly thing, than to be disgraced and imprisoned."

Joseph said, "I ignored their taunts and was consoled that I was not the first man who had been imprisoned for the truth's sake."

After that debt was paid, he was able to return back home. But think what a hardship that was for that family. It would've been easy to say, "Okay, for the sake of our debts, we'll deny the Book of Mormon." But they didn't. Your grandparents, Joseph, Sr., and Lucy Mack, they loved and served God no matter the personal cost. And you can be loyal to the Lord and His prophet and the gospel teachings and others no matter the pressure from outside. This is a part of your spiritual heritage.

The second story I thought I'd tell you is that the Prophet Joseph Smith backed up his sympathy for other people with actions. And then he encouraged other people to follow his leadership. And again, you probably know this story.

Word came to Nauvoo one day that there was a man that they all knew who had lost his house to a terrible fire. And there were men standing around Joseph, Jr., and they were just talking about how sad they felt for him, and how sorry this was for him, and what a shame it was. And Joseph Smith dug into his pocket and he took out a \$5 gold coin and he said, "I feel sorry for this brother about a \$5's worth. How much do you feel sorry for him for?"

He wasn't just giving charity, he was encouraging other people to reach out and minister, but their arms around somebody who had been in terrible distress. And I am sure that some of the angels in heaven repaid those kinds of acts with things like Quincy so that the bread that was cast upon the waters came back to that family.

When word comes to you about somebody's trouble, whether you're in the hall at school, or if you're in your yard listening to neighbors or if you're at your desk at work, put yourself in their position and think about what it must be like to have that trouble and ask them what they need and then use your influence and your leadership to meet their need, to reach out to them. Again, this is the heritage of the Smith family.

We all know very well that Emma Smith had unspeakable trials. But she perfected the art of reaching out to other people when she herself was in distress. About this same time of year in August, in 1839, just after what Sister Anina talked about, the area that was going to be Nauvoo was besieged with malaria. It was low, it was wet, and people were suffering. They had high fever, they had chills, they had that yellow waxy look to their faces when people have malaria.

And the newly arrived Saints were living in tents and wagons because they hadn't had a chance to build yet their homes. Joseph Smith III was seven years old, and he remembers, "Many were ill. I remember that Mother filled her house with the sick who were brought to her from near and far, giving them shelter and treatment and nursing care." And as the sickness increased, Emma and Joseph moved out of their house and lived in a tent in the yard so that they could give their bed to other people who were sick.

Lucy Mack Smith, who spent her final years under Emma's care wrote about her: "I have never seen a woman in my life who would endure every species of fatigue and hardship from month to month, and from year to year, with that unflinching courage, zeal, and patience that she has ever done."

You can lift your own suffering and your own sorrows by reaching out to help other people who are suffering too. This is part of the character of Jesus Christ, and He blesses us with power when we try to do it ourselves.

The Smith family has a great legacy, but the greatest acts of charity and service toward God and man are not in history, it's in front of us. It's what is coming next.

Because this family has a divine and noble mission to prepare Zion, and to lead the world to the second coming, and we do that by charity, by the love of Jesus Christ, and by reaching out to other people. And we have beautiful examples in the past, but the best examples will still be in the future and what this family will do to encourage and inspire all other families on both sides of the veil.

Whatever you do personally in your own life shows your loyalty to God, and that you can lift the burdens of others around you, and that you relieve your own suffering by helping other people. And this hastens Zion and the coming of Jesus Christ. And I leave you my thanks for your work and for the work of our long line of Smiths. And I say this in the name of Jesus Christ, amen.

President M. Russell Ballard: The Smith Singers. Thank you. And Anina thank you for that. I'm just thanking you for that wonderful report, and Sharon, we appreciate your kind remarks tonight, and appreciate you being with us.

I've been thinking a little bit about Steve since last night. I'm not sure I understand completely your sense of humor. *(Laughter)* But I thought, I would share one or two of my own and see whether or not you can relate to them.

A preacher sold his horse to a man. He told the buyer that the horse would run when you say "Praise the Lord" and stopped when you say, "Amen." The new owner said the right words to get the horse running, but he couldn't remember the right word to make him stop. The horse was charging toward the edge of a cliff and would not stop until the desperate man offered a prayer and ended it with an "amen" just as he reached the edge. To the man's relief, the horse stopped, to which the man exclaimed, "Praise the Lord!" *(Laughter)*

Did you understand that one? Okay. *(Chuckles)*

A New York cabbie and a priest were getting to the Pearly Gates at the same time. Different sized houses with the cabbie getting a mansion, and the priest a little shack. The priest complained, but St. Peter said, "We reward in heaven based on influence we have on others. Every time the priest spoke people went to sleep, whereas every time the cabbie drove, the people began to pray." *(Laughter)* I got a lot of these, but just one more.

An elderly lady had made a list that she made of her sins that she wants to give to her bishop so she would not forget what to talk to him about. Upon handing him the list he reads: "Milk, cheese, bread." "Oh, no," the woman exclaims, "I must have left my sins at the grocery store." *(Laughter)* Now, if that's possible, I recommend it.

It's been wonderful to be with you and to see that you love our heritage enough that you make the effort to come. I appreciate and we commend also Frances and Steven for all that they've done in leading the reunion. We're grateful to Gracia Jones for your opening prayer. And now we would ask the Lord to be with us as we contemplate, it will be a little while before we'll be back together again.

Sometimes I think, brothers and sisters, that we need to pause. Life can get so hectic. We can try to do so many things. That sometimes the things that matter most get the least attention in our lives. I believe we're living in a time when every member of the Church and particularly every member of this great family, need to find a little quiet time.

Quiet time is precious today. You think about how hard it is to find it. But I want to remind you that in the quiet hours, the quiet time that we have to find one way or another -- that's when we come to know that God is our Father, and that Jesus Christ is the Savior and Redeemer of the world.

And as we ponder -- at least in my case -- as I ponder the family of Joseph Smith, Sr., and Lucy Mack Smith, I'm overcome with what that family has done in bringing about the fullness of the everlasting gospel of Jesus Christ, once again, upon the earth.

The price Joseph Smith, Sr., and Lucy Mack Smith's family paid to give to you and to me, the light of the gospel of Jesus Christ, the understanding that we have of the Plan of Salvation, the Plan of Happiness, the things that will bring us joy and peace and comfort in our lifetime, we know more about that than really any other people on the face of the earth because Joseph Smith is the prophet of this, the dispensation of the fullness of times.

He was endowed with heavenly gifts and powers. He saw and established the church of Jesus Christ once again upon the earth in its fullness. We sit here and we look across the plaza and we see the Salt Lake Temple. And now, the world is being covered with temples. Last April conference, we received a prophet, a new prophet, who has parted the curtain for us, and said some very remarkable things that I think that we must not underestimate their importance, and we must not let them slip past us.

"Now to each member," President Nelson said, "of the church I say, keep on the covenant path. Your commitment to follow the Savior by making covenants with Him and then keeping those covenants will open the door to every spiritual blessing and privilege available to men and women and children everywhere. Now if you have stepped off the path, may I invite you with all the hope in my heart, to please come back. Whatever your concerns, whatever your challenges, there's a place for you in this, the Lord's church."

"To the Melchizedek Priesthood," President Nelson said, "tonight we announce a significant restructuring of our Melchizedek Priesthood quorums to accomplish the work of the Lord more effectively. In each ward the high priest and the elders will now be combined into one Elders Quorum. This adjustment will greatly enhance the capacity and the ability of men who bear the priesthood to serve others."

"For months we've been seeking a better way to minister to the spiritual and temporal needs of our people in the Savior's way. We have made the decision to retire home teaching and visiting teaching as we have known them. Instead, we will implement a newer and holier approach to caring for and ministering to others. We will refer to these efforts simply as ministering. Effective ministering efforts are enabled by the innate gifts of sisters and by the incomprehensible power of the priesthood. We all need such protection from the cunning wiles of the adversary."

Just one more. "We want to bring temples closer to the expanding membership of the Church." President Nelson said this, "My dear brothers and sisters, construction of these temples may not change your life, but your time in the temple surely will. In that spirit, I bless you to identify those things you can set aside so you can spend more time in the temple. I bless you with greater harmony and love in your homes, and a deeper desire to care for your eternal family relationships."

And what a classic call that President Nelson made to the youth of the Church. Those of you who were able to listen to his fireside or his devotional, where he spoke to the youth of the Church, he asked the youth to have a seven-day fast from social media. I don't know how many of our youth actually did that. But I want to say this, if they did, they found a moment to be quiet and know that God is God.

We can't know those things, brothers and sisters, if we don't find time to contemplate and to ponder the things that matter most in life.

Now, I'm in the sunset of my life, I realize that. I'll be 90 in October. I hope the Lord will let me live long enough to see a few more things that the Quorum of the Twelve have counseled with one another over the past several years. To see the ministry of President Nelson establish a course and a direction in the Church that will lift us and make us stronger spiritually.

We have a great and deep concern and love for every member of the Church and every one of God's children wherever they live, whoever they are. They're precious. And we have a great duty and responsibility as the Quorum of the Twelve, and the First Presidency of the Church to do all we can to strengthen the inner core, the spiritual side of our being so that as Lucifer continues to wail against us, and as he rages in the hearts of the children of the men which Nephi said he surely would do in the last days, we will stand firm.

We will say as I have said in conference, "we'll stay in the boat." We'll stay where Christ and God are at the helm. We will not waffle, we will not succumb to all of the things that can deprive us of building our spiritual well-being and strength.

Lastly, I would like to just remind us that where we gain our connections with our Father in Heaven, at least in my case, I can share this after all these years -- is when sometimes things are the most difficult and when you're not sure exactly what you should do, or how you should respond to certain challenges that are facing you in your life, or in my case, as I've been scattered across the world in my various assignments, when I did not know what to do. That in those quiet moments, that's when I have found heaven to be fairly close.

And I witness and testify to you that this is the church of Jesus Christ. Joseph Smith is our prophet. And he was blessed with a father and mother, as we've heard last evening and again today, that made it possible for him to fulfill his sacred duty and responsibility, to preside over, and prepare, and give to us, the fullness of the gospel in this day and time.

I will never lose sight of the reality that Hyrum and Joseph were inseparably connected. Hyrum is my great-great grandfather. And Anina's great-great grandfather is Joseph. Those two men adored one another. They would not leave one another. They died together for this great cause. And not only them, but Samuel, who gave his life, really, racing to Carthage, tearing the insides of his own body apart, and died 30 days after the martyrdom.

So you sit here, most of you, one way or another, connected to the martyrs who gave everything, including their lives for what we have. All of the children of Joseph Smith, Sr., and Lucy Mack Smith, and their posterity, I thank the Lord for each and every one of you, and humbly ask in the name of the Lord, Jesus Christ, that we be blessed as a family, that we will never, ever wander, we'll never slip out of the boat. We'll stay in and we'll keep paddling forward the very best way we can.

May the peace of the Lord be in your homes. We've sung that beautiful hymn, "Love at Home," as we opened. May the peace of the Lord be in your hearts. May you have the courage to do what you need to do, if there are things that need to be attended to, may you have the courage to do it, so that your testimony and your witness of this great work will be so strong that Lucifer will not be able to penetrate in any way, and cause us to do something that would deny us the privilege of someday being embraced by those whom we honor and whom we claim to be our forefathers, our grandfathers, and grandmothers.

May this be our blessing, as I leave with you my witness and testimony, that this is the church of Jesus Christ, that Joseph is a beloved prophet, that the fullness of the gospel is upon us. The Book of Mormon is the word of God. It is a testament of the life and ministry of the Savior of the world and answers to life questions are found in the doctrines and teachings of the great restoration of the fullness of the gospel in this day and time.

I testify I know that to be true, and I know that our Father will watch over us and bless us as you return to your homes, many of you tomorrow, I suppose, will head out. And may you be watched over and protected and blessed with safety and peace, is my humble prayer and testimony, in the sacred name of the Lord Jesus Christ, amen.