



Joseph Smith, Prophet of the Restoration

# Twenty-Five Days



Gilbert Belnap, one of Joseph's devoted Messengers in June of 1844

Compiled by M. Wesley Cox

## *Preface*

This paper combines some writings of Gilbert Belnap (always indented and referenced) in the background of corresponding history of the Prophet Joseph Smith (always referenced). It describes their relatively short but enduring relationship in the challenging trauma of June 1844 events. The twenty-five days were from June 3, 1844 through June 27, 1844 to be precise. Hopefully, this approach gives the reader a more complete view of Gilbert Belnap's experiences than when they are read alone. It is sprinkled with compiler comments (always in parenthesis) which are intended to provide some helpful insights.

In recent years we seem to be facing a time of refocus on the life of the Prophet Joseph Smith Jr. which has been enhanced by a project termed "The Joseph Smith Papers." This trend has caused me, the compiler, to rethink about the life of my great-grandfather Gilbert Belnap and particularly about his direct relationship with the Prophet which lasted only twenty-five days and then forever. Fortunately, Gilbert took the time to write some about it in his autobiography which he wrote about twelve years afterward in 1856. There is much written of church history during the last twenty-five days of Joseph's life. So this paper is only a summary in that regard and the reader may want to read the sources referenced for more details. Likewise, this paper may give the reader a little different view of church history through one person's involvement and feelings namely, those of Gilbert Belnap.

As to possible influence on Gilbert Belnap's posterity, I will refer to a story that my granddaughter Nicole Cox told me of her experience in church while working in the far-away land of Australia. She had given a talk in Sacrament meeting which included the part of Gilbert's introduction to the Prophet. An older brother in the audience came forward afterwards and as he shook Nicole's hand, he expressed his gratefulness to be able to shake the hand of a descendant of a person who shook the hand of the Prophet Joseph Smith.

## *Acknowledgments*

First and foremost, I want to thank my wife Bonnie for her sacrifice in allowing me to spend time “living in the past” to write this paper.

In my opinion, to even attempt tackling the subject of this paper is way beyond my capability especially at times when I asked myself, “Why me?” Nevertheless, now looking back, I have already been more than aptly rewarded personally in more ways than I can tell and am most grateful to our Heavenly Father for this experience.

I want to thank the staff members of the Joseph Smith Papers for answering my seven questions who were reached by the online “Asking” capability of the Church History Library and answering response returned to me through Tyler Thorpe, Church History Consultant. Appreciation is especially offered for their reference to William Clayton records reported in Appendix 4 of “Works Cited” at the end of this paper.

Appreciation is expressed to my son Nathan L. Cox for finding an appropriate map of Hancock County, Illinois, which was made available by the Joseph Smith Papers project and originally researched by Brandon Plewe and cartography done by Blake A. Baker.

The contribution of this paper is to the Belnap Family organization at the Gilbert Belnap Family Reunion to be held August 11, 2018, which just happened to work out timewise.

The artist of the picture of the Prophet Joseph Smith on the cover is by Jerry Harston.

The existing picture of Gilbert Belnap on the cover was one modified by Linda Burns Mattson to make him look younger with a hat on.

Finally, my apologies to Brent Belnap, W. Dean Belnap (compiler of the book, “Heritage of Honor”), and others for not quoting their writings. The main reason is because I have tried to make this report as independent as I could.

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(It was a twenty-five day period that Gilbert Belnap never forgot. He took time to write about it in 1856, twelve years later, when he was on a work mission to the Indians at Ft. Limhi, Oregon, near the present southern Idaho-Montana border. The period started on June 3, 1844, Gilbert's second day in Nauvoo, Illinois when Gilbert first met the Prophet Joseph Smith Jr. The twenty-five day period ended on that fateful day at Carthage Jail when the Prophet of the Restoration and his brother Hyrum were killed on June 27, 1844.)

Gilbert Belnap writes of his introduction to the prophet on June 3rd:

To grasp his hand in mine was a blessing that in early days I did not expect to enjoy. I seemed to be transfixed before him. I gazed with wonder at his person... Had I been permitted by the great author of my being to behold with my natural eyes a Prophet of the living God when millions had died without the sight? His mild and penetrating glance denoted great depth and extensive forethought. While standing before his penetrating gaze which seemed to read the very inmost recess of my heart, a thousand thoughts passed through my mind. The impressions made on my mind at this introduction can never be erased... My very destiny seemed to be interwoven with his. [Belnap, p. 27].

(Just how much were their lives interwoven? One of the purposes of this paper is to help give the reader a more complete answer to that question than heretofore given.)

Gilbert writes:

June, the second, 1844, early in the morning, I found myself in the streets of Nauvoo. The evening before Pettingale had agreed to meet me at the residence of the Prophet Joseph at nine a.m. [Belnap, p. 27].

(Pettingale was Alanson or Alonzo Pettingill who had started out from Kirtland to Nauvoo with Gilbert on the 15<sup>th</sup> of May. [Belnap, p. 26]. Apparently, he was well acquainted with the Prophet.)

(The next page shows a map of Hancock County, Illinois, to aid the reader.)

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Gilbert continues:

Observing and reflecting upon almost everything I saw and heard, I slowly pursued my course to the Mansion House of the Prophet. That day passed away and Pettingale appeared not. Morning came and went and not one face that I had ever seen before could I recognize as I walked the streets. I viewed the foundation of a mighty temple. I saw the tomb and sepulcher for the dead, and the baptismal fount resting on the backs of twelve oxen probably the first one built since the days of Solomon. I then repaired to the Stonecutters Shop where the monotonous sound of many a workman's mallet and the sharp ring of the smith anvil. All bore unmistakable evidence and determined purpose to complete that mighty structure. I then returned back to the mansion after a short conversation with the barkeeper, who I afterwards learned to be none other than Orrin Porter Rockwell. To my satisfaction I saw Pettingale and five others about to enter the house and after a hearty handshake of my old friend's hand I was introduced to the Prophet. [Belnap, p. 27].

Thus the first few days of my residence in Nauvoo was passed in forming new acquaintances and reviving the old with whom I chanced to meet. I soon became a boarder at the house of an old friend, John P. Greene, and a workman in the shop of Thomas Moore. [Belnap, p. 28].

(John P. Greene was the Nauvoo City Marshall and was much involved with both Joseph and Gilbert during this twenty-five day period. [HC, VI, p. 611]. Gilbert first met John Greene and his wife while they were all serving missions for the church in Batavia, Ohio.) [Belnap, p. 24].

(Gilbert mentions "frequent" calls from the prophet that Gilbert designates as "missions." Whereas, Joseph refers to the ones he called as "messengers" and he used many in that time period. So when the Prophet, church leaders or clerks refer to unnamed messengers of the church in church history of that time period, Gilbert Belnap could well have been one of them. Four or five such missions during that time period should be considered

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minimal, especially since Gilbert was single, daring, had physical prowess, was a good and experienced horseman, was new in town so the mob members didn't know his true identity, and finally because he was so dedicated to the Prophet. I expect the Prophet kept most of his messenger's names confidential even after they signed writs or affidavits. I have avoided trying to guess any other missions that Gilbert was selected for other than the one that he describes in his autobiography because it would be pure speculation.)

Gilbert says:

Although frequently called out by the Prophet Joseph to the performance of various duties, never did I regret the times for such missions that were so many schools of experience for me. [Belnap, p. 28].

(Gilbert then describes one particular mission as "one of the many similar ones that I performed in those days" and proceeds to describe one mission in detail which will be shown below.)

(The significant events that were going on with the Prophet Joseph at this time were the construction of the Nauvoo Temple on the positive side and on the negative side the destruction of the printing press of the *Nauvoo Expositor*.)

The destruction of the press occurred on June 10, 1844 after the Nauvoo Council declared the *Nauvoo Expositor* a nuisance and also issued an order to Mayor Joseph Smith to abate it. [HC, VI, p. 432].

On June 11<sup>th</sup>, David Harvey Redfield reported that one of the editors Francis H. Higbee said while speaking of their printing press of the *Nauvoo Expositor*, "If they lay their hands upon it or break it, they may date their downfall from that very hour, and in ten days there will not be a Mormon left in Nauvoo." [HC, VI, p. 451].

On June 12<sup>th</sup>, Joseph was arrested by Constable David Bettisworth of Hancock County for committing a riot in forceful destruction of the printing press. The prophet responded with a petition for writ of *habeas corpus* which provides that a detained person be brought before a court to decide its legality

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which was granted and a municipal court was held in Nauvoo on June 12<sup>th</sup>. [HC, VI, pp. 453-6].

On June 13<sup>th</sup>, the court was resumed at which all were honorably discharged [HC, VI, p. 460-1]. A mass meeting (of the mob) was held at Carthage where the group was fully organized and recommended that the Warsaw “Preamble and Resolutions” issued be adopted that stated: It was a public threat to not only destroy our printing press, but to take the life of its editor. They resolved to resolutely carry the war into their enemy’s camp in Nauvoo. [HC, VI, p. 462-5].

On June 14<sup>th</sup> Joseph Smith wrote a letter to Governor Ford (who resided in the State Capital in Springfield) explaining the action of the city council in proceedings of the “Expositor” affair [HC, VI, p. 466].

Gilbert Belnap writes a review of the conditions in Nauvoo at this time:

Frequent dissensions took place in the Church and political factions arose. Willful misrepresentations and calumny of the foulest kind with untiring zeal was circulated among the raw and ignorant. Together with writs of various kinds (were used) in order to drag an innocent man from the bosom of his friends. The very elements seemed to conspire against the Saints. That mighty engine, the press, with all its powers of dissimulation was arrayed against them... And in the fervency of his (Joseph Smith) soul, in connection with the common council declared the Nauvoo Expositor press a nuisance. The city Marshall (John P. Greene) with a chosen band of men fulfilled the decree of the council by scattering the type in the streets and otherwise disabling that mighty engine of knowledge appropriated to the destruction of the Saints. [Belnap, pp. 29-30].

On Saturday, June 15<sup>th</sup>, Samuel James started for Springfield in the morning to carry letters and papers to Governor Ford concerning the destruction of the *Expositor* press. Joseph Smith states, “It is reported that a company of men were constantly training at Carthage and that several boxes of



arms had arrived at Warsaw. There was some considerable excitement, but expected they were going to wait the meeting at Carthage, which was fixed for the middle of next week.” [HC, VI, p. 471-2].

On Sunday, June 16<sup>th</sup>, Joseph gave a sermon on the Godhead while in the grove just east of the temple. [HC, VI, p. 473-79]. Afterwards, a messenger arrived from Carthage stating that the clerk of the county court expected to be driven out of Carthage tomorrow, and the only way to prevent the shedding of blood was to get the Governor in person to come down. So Joseph wrote a letter to the Governor urging the Governor to come in person with his staff to investigate the matter. Joseph received an affidavit by Thomas G. Wilson titled, “Mob Movements” which was about Robert Johnson telling him on June 15<sup>th</sup> that 1,500 Missourians and others that would join them to gather at Warsaw in the morning of June 17<sup>th</sup> and would proceed to Carthage. Then along with Quincy Greys would harass church members outside of Nauvoo to deny the Prophet or leave. Also, that on June 20<sup>th</sup> the mob would proceed to Nauvoo and obtain Joseph and Hyrum Smith and the City Council or they would blow up the city of Nauvoo and exterminate all of its inhabitants. [HC, VI, p. 480-1].

(Perhaps it was this gathering in Carthage that caused Joseph to call on Gilbert Belnap as follows.)

Gilbert writes:

At a time when there was to be a convention of anti-Mormons held in Carthage, I was required by the Prophet to form one of their number. With a promise of fidelity to God, he assured me that not one hair of my head should fall to the ground. If I followed the first impressions of my mind I should not fail in accomplishing every object that I undertook. At times to all human appearance sudden destruction awaited me, God would provide means of escape.

When first I entered Carthage I was interrogated by Joseph Jackson and Messrs. Barnes and Singleton as to what business I had there. When I replied that I had business at the recorder’s office they being suspicious of

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deception went with me to the office. After examining the title of a certain tract of land many impertinent questions were asked and promptly answered.

When a low-bred backwoods Missourian began to boast of his process in the murder of Mormon men, women and children and the brutal prostitution of females while in the state of Missouri and had followed them to the state of Illinois for that purpose—without considering the greatness of their numbers. I felt like chastising the insolence of that man then he made a desperate thrust at my bowels with his hunting knife which penetrated through all my clothing, but without injury to my person. Nerved as it were by angelic power, he fell prostrate on the earth when with one hand I seized him by the throat and with the other drew his knife and unless Jackson had not kicked me on the arm between the hand and the elbow and throwing the knife many feet in the air, I should have deprived him of his natural life. Although my antagonist was still insensible, yet, the prospect was very favorable for me to become a sacrifice to their thirst for blood and without Jackson and others interfering, perhaps it would have been so.

I afterwards sat in council with delegates from different parts of the country and secured the resolutions passed by that august body. I returned in safety to Nauvoo, but not without a close pursuit by those demons in human shape, uttering the most awful imprecations and howling out to me at almost every jump to stop or they would shoot. Fearing lest my horse would fall under me I bethought myself of David Patten's administration to a mule when fleeing before a similar band of ruffians. I placed my hands on the animal and as fervently as I ever did I prayed to God that his strength might hold out for me to bear those tidings to the Prophet. Nor were there any symptoms of failure until opposite the tomb, he fell broadside in the mud, which seemed to rebuke my thoughtlessness in urging him on with tremendous speed.

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**When entirely out of danger, covered with mud by reason of the fall, I rushed into the presence of the Prophet and gave a minute detail of all that had come under my observation during that short mission.**

**Whereupon W. W. Phelps, then acting Notary Public was called in and my deposition taken with regard to the movements of the people and Daniel Carn was deputed to bear the movements of the people to Thomas Ford, then Governor of Illinois. Carthaginians, being suspicious of a move of this kind, waylaid the road and arrested said Carns and took from him the deposition and then my real name was known among the bitterest enemies of the Saints. This discovery subjected me to many privations by way of continued persecutions. [Belnap, pp. 28-9].**

**(The above experience of Gilbert Belnap contains a multitude of miracles and supplies us with a strong testament of Joseph's gift of prophecy being fulfilled in Gilbert's behalf! Complete faith was demonstrated by both the giver Joseph and the receiver Gilbert. Especially was it true under the extremely dangerous circumstances that Gilbert Belnap found himself in.)**

**(Some of the miracles that I noted are: (1) the land investment diversion, (2) the reprimand of evil, (3) the survival of the knife thrust, (4) and yes, even the stopping of the Missourian killing which surely would have meant Gilbert's death regardless of his justification, (5) the information that he was able to collect, and finally (6) the safety experienced on the way back to Nauvoo. Did I miss any miracles? Oh yes, Gilbert called it angelic power that prostrated the Missourian and kept him that way. One reader proposed that it was Gilbert that received the angelic power in flattening the Missourian. Maybe it was a quick reaction to the knife thrust with a slight body shift by Gilbert followed by a swift knee uppercut to the chest during the assassin's lunge that knocked the wind out of him. Regardless, my thinking is to pay tribute to our creator even if one resorts to using the life-threatening defense system that he has built into us especially when the adrenalin starts flowing.)**

**William Clayton records that on the day of June 17<sup>th</sup> that various reports came in from Carthage saying that the roads are stopped and passengers are**

prevented from entering or leaving. [Appendix 4, p. 3]. (Gilbert Belnap could well have been one of the contributors to Clayton's record. The record also helps support the date of Gilbert's dangerous experience as being on June 17<sup>th</sup>.)

On June 17<sup>th</sup>, Joseph was arrested again, but by Constable Joel S. Miles over the Nauvoo Expositor experience and was discharged by Justice Wells. [HC, VI, p. 487]. Later, Joseph sent his letter to the Governor written the day before along with the Thomas G. Wilson affidavit to Springfield via Edward Hunter, Philip B. Lewis, and Major John Bills. [HC, VI, p. 492]. Joseph also issued a proclamation to Nauvoo Marshall Greene and one to the Nauvoo Legion to work together and be prepared to "preserve the peace" in case of attack. [HC, VI, p. 493].

On June 18<sup>th</sup>, Joseph proclaimed the city of Nauvoo under "martial law" so that the police and the legion would not allow any person to pass in or out of the city without due orders. [HC, VI, p. 497].

At 2 p.m. the Nauvoo Legion was drawn up in the street close by the Mansion. Joseph states, "I stood in full uniform on the top of the frame of a building." Then Judge W. W. Phelps read the Preamble and Resolutions of the mob. [Appendix 4, p. 4]. Then he read the *Warsaw Signal* extra of the 17<sup>th</sup> wherein all of the "old citizen's" were called upon to assist the mob in exterminating the leaders of the Saints and driving away their followers. [HC, VI, pp. 497]. (Joseph received a copy of the most recent resolutions adopted in Carthage on June 17<sup>th</sup> from Gilbert Belnap, but we're not sure if they were the ones that were read.)

Joseph then gave his well-known final speech to the Nauvoo Legion which lasted one and one-half hours. He reiterated in his speech that the resolutions were "for our extermination." Then he finally stated, "I am ready to be offered a sacrifice for this people." [HC, VI, pp. 498-500].)

Joseph later reports that nine messengers from Carthage had arrived that day (June 18<sup>th</sup>) and said, "The mob had received intelligence from the Governor, who would take no notice of them; and they damned the Governor as being as

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bad as Joe Smith. They did not care for him, and they were just as willing he would not help them as if he would.” [HC, VI, p. 502]. (So because nine messengers got through, for one thing, the roads to/from Carthage must have been more peaceful when the meeting of the mobs on June 17<sup>th</sup> was over.)

William Clayton reports, “In the evening a messenger arrived from Carthage bringing intelligence that the mob had had news from the Governor and he would not render them any assistance, nor grant a writ, neither sanction their proceedings. They swore this was what they wanted and that the Governor was a damned scoundrel, worse than Joe Smith.” [Appendix 4, p. 7].

(What was the Prophet to do about this multitude of messengers and what each had heard? He had encouraged and provided arrangements on June 17<sup>th</sup> for all messengers to give affidavits to Thomas Bullock in the Masonic Hall with news of the movements of the mob and for the clerk to preserve copies that he could send to the Governor. [HC, p. 494]. Then on June 21<sup>st</sup>, it appears that Joseph combined some of the affidavits to Thomas Bullock when practical and had them sworn again to Justice Aaron Johnson. [HC, VI, p. 519]. Likewise, of the many ways that Joseph could have handled the situation on June 18<sup>th</sup>, he similarly decided upon one affidavit to be cosigned by Cyrus Canfield and Gilbert Belknap and to be sworn before Justice Aaron Johnson. He knew it would contain the newsworthy announcement of the mob’s denunciation of the Governor along with his favorite subject, “Movements of the Mob” to make it a very strong and effective affidavit. How grateful we should be for the faithful leaders and clerks in the church for preserving these precious historical documents. Especially is this true in such primitive circumstances as they trod across the plains, rivers, and rugged mountains to the Great Salt Lake.)

Joseph Smith, late in the evening, simply writes of this historical document on June 18<sup>th</sup>, “I insert the following affidavit:”

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*Affidavit, Canfield and Belknap—Concerning Threats of Invasion from Missouri.*

*State of Illinois,  
City of Nauvoo*

*Hancock County, June 18, 1844*

*Personally appeared before me, Aaron Johnson, a justice of the peace, Cyrus Canfield and Gilbert Belknap, of Hancock County; and being duly sworn depose and say that on yesterday, June 17<sup>th</sup>, 1844, certain persons—to-wit, Dr. Barnes and Joseph H. Jackson, having entered into conversation with your deponents, among other things declared that the Governor of Illinois was as big a scoundrel as Joseph Smith, and that he is the d—dest scoundrel that was ever suffered to live; that they did not care for the Governor, and had rather that the Governor would side with Smith; that they (the mob) were coming to Nauvoo with a sufficient force to take Smith; and if the people endeavored to prevent them, they should kill the people; and that if Smith had left Nauvoo, they had determined to destroy the Mansion and other buildings. And your deponents further say that one John Eller declared that he had lived in Missouri and was at the massacre of the Mormon's at Haun's Mill, that he killed one Mormon, and that he had left Missouri on purpose to fight the Mormons, and would hunt a Mormon as he would a deer. And your deponents further say that they heard that about one hundred persons had already arrived from Missouri, and were expecting as many more from that State. And your deponents further say, that they heard in Carthage that they had already received a number of guns and ammunition and provisions from St Louis, in order to prosecute their attack on Nauvoo. And, further your deponents say not.*

*Cyrus Canfield  
Gilbert Belknap*

*Sworn and subscribed to before me, this eighteenth day of June, 1844.*

*Aaron Johnson,  
A Justice of the Peace.*

[HC, VI, pp. 502-3].

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(In summary of the document, it tells: (1) a description of the mob leaders lowly judgment of the Governor, (2) how intensely the mob leaders were after the Prophet, (3) the evil example of one Missourian named John Eller, (4) an estimate of the number of Missourians involved now and in the future to support the mob and (5) that Missouri had already supplied some arms to the mob to destroy lives and property in Nauvoo. Later on June 26<sup>th</sup> when Joseph and Hyrum were in Carthage Jail they were told by the jail keeper Mr. Stigall or Steghall that on June 19<sup>th</sup> the mob was calculating to have made an attack on Nauvoo and expected about 9,000 persons but only about 200 persons came (resulting in no attack.) [HC, VI, p. 575]. Hence, the estimates that appeared on the Canfield/Belknap affidavit were very realistic, so let's honor both of the affiants for the work that they did in Carthage and for their faithful reporting.)

(The Canfield/Belknap affidavit states that both Gilbert and Cyrus heard the same remarks in Carthage on June 17<sup>th</sup>. A minor difference between the affidavit and what Gilbert writes in 1856 of his experience in Carthage is that he mentions nothing about the involvement of Governor Ford with the mob at that time. Perhaps a satisfactory explanation for the snubbing of the mob by the Governor ended up being so much the opposite that Gilbert dropped this initial response. I would call it "short-lived" news. Maybe he even thought that bringing it up would reflect the idea that the Governor was a good and fair person. Gilbert did recall in 1856 looking at him after the martyrdom and called him a "cowardly, would be great man." [Belnap, p.30].)

(The main concern I felt faced with is that Gilbert doesn't recall and write in 1856 about restating an affidavit with Cyrus Canfield and before Justice Aaron Johnson. All who know much about Gilbert and his integrity, know something is amiss. I sought the direction of the Spirit. The answer that I received was that Joseph out of the goodness of his heart didn't invite Gilbert over on June 18<sup>th</sup> to make the Canfield/Belknap affidavit because he wanted to give Gilbert and his horse time to recover from the traumatic ordeal that they had been through the day before. Besides, why couldn't Gilbert's affidavit to W. W. Phelps be sufficient to speak for him along with Cyrus Canfield before Justice Johnson?

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Accepting Gilbert's absence on June 18<sup>th</sup>, also explains why Gilbert thought he was tracking his deposition to W. W. Phelps but in reality was tracking the later Canfield/Belknap affidavit to Aaron Johnson instead.)

On June 19<sup>th</sup>, Joseph spent time strengthening the Nauvoo defense. [HC, VI, p. 505]. According to the William Clayton account, this was the morning that Daniel Carns was sent express to Springfield to carry an affidavit to the Governor of what the mob said concerning him. [Appendix 4, p. 7]. (The timing of Carns leaving Nauvoo on the morning of June 19<sup>th</sup>, coincides well with him carrying the Canfield/Belknap affidavit written on the evening of June 18<sup>th</sup>. This was true even though Gilbert writes that Carns was sent with a copy of just his affidavit. Although Carns was headed for Springfield, did he ever end up getting to Carthage like Gilbert says? Please read on.)

On June 20<sup>th</sup>, Joseph planned more for Nauvoo defense and wrote a letter to President Tyler, President of the United States. [HC, VI, p. 507-8]. Joseph receives affidavits about the mobsters threatening and being more aggressive with Mormons living on the outskirts of Nauvoo threatening them to deny the Prophet and join them or go to Nauvoo and face death themselves. [HC, VI, pp. 507-515]. Joseph writes to members of the Quorum of the Twelve that are on missions to return to Nauvoo. [HC, VI, p. 519]. Joseph wrote about advising his brother Hyrum to take his family on the next boat to Cincinnati. Hyrum replied, "Joseph, I can't leave you." [HC, VI, p. 520]. William Clayton reports that several reports came from Carthage to the effect that about 200 of the mob arrived on this day but few of them were armed. [Appendix 4, p. 9].

On June 21<sup>st</sup>, Governor Ford arrives in Carthage in the morning and sends a letter to the Mayor and Council of Nauvoo requesting representatives to meet him in Carthage. [HC, VI, pp. 520-1]. Joseph met with the City Council and it was decided to read many affidavits (included on the list of names was Cyrus Canfield and Gilbert Belknap) and send them along with a letter from Joseph to the Governor to be delivered by John Taylor and Dr. John M. Bernhisel as representatives. It was also decided to prepare additional documents to be sent the next morning via Willard Richards. [HC, VI, pp. 521-2]. John Taylor reports



that he and Dr. Bernhisel left Nauvoo about 7 p.m. and arrived at Carthage about 11 p.m. and that after their arrival at the hotel while supper was preparing, a man appeared at the door. He proceeded to tell John Taylor that a man named Daniel Garn had just been taken prisoner and was about to be committed to jail and wanted him to provide bail for him. After a second attempt only for Dr. Bernhisel to bring the bail, they decided to not get separated for safety reasons and wait until morning to go together. [HC, VII, pp. 71-3].

(So, the probable attempted delivery of the Canfield/Belknap affidavit by Daniel (Garn or Carn) to Governor Ford meant that the first copy of it ended up in the hands of the mob in Carthage on June 21<sup>st</sup> with the carrier Daniel (Carn or Garn) being arrested just like Gilbert recalled. Exactly how Daniel got to Carthage is unknown but “got there under arrest” he did, according to Elder John Taylor and attested to by Gilbert Belnap.)

On June 22<sup>nd</sup>, John Taylor and Dr. Bernhisel made arrangements to meet with the Governor about 10 a.m. So in the meantime they went to Judge Smith of Carthage who not only refused their provided bail for Daniel Garn but refused to let them even talk to him. [HC, VII, pp. 73-4].

(If John Taylor could have talked to Daniel Garn that morning, John Taylor would have known the full story from Daniel Garn about the Canfield/Belknap affidavit that he had carried, having got arrested, having the affidavit stolen by the mob, and probably even the route that he took to get to Carthage where the Governor was. Then John Taylor could have told Daniel that he and Dr. Bernhisel were going to deliver a copy of the same affidavit plus others to the Governor that very morning and hence reassure Daniel that his mission was not in vain. Somehow, Daniel on his way to Springfield must have become aware that the Governor was on his way to Carthage.)

John Taylor’s written report given to Joseph tells about the unusual meeting he and Dr. Bernhisel had with Governor Ford on June 22<sup>nd</sup> stating that the Governor was surrounded by a group of fifteen or twenty of the vilest and

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most unprincipled men in creation. That included Wilson, William Law, Foster, Frank and Chauncey Higbee, Joseph Jackson, and a number of his associates. Despite John Taylor's disgust with such an audience, they handed over the affidavits to the Governor and reported that during their conversation and explanations that they were frequently rudely interrupted and impudently contradicted by the group. [HC, VI, pp. 543-5].

(It isn't difficult to imagine what happened when the Canfield/Belknap affidavit was read. The mob probably whooped and hollered and denounced they ever made such statements especially the part where they called the Governor being a scoundrel and as bad as Joseph Smith.)

(So, Gilbert's true identity was also reaffirmed to the mob at the John Taylor hearing with the Governor on June 22<sup>nd</sup>. However, Gilbert's combined report did finally get to the Governor even though the Governor chose to ignore all the affidavits that were so meticulously prepared by Joseph, the affiants, the justices, and the clerks.)

John Taylor and Dr. Bernhisel left the meeting with bad feelings to return to Nauvoo taking a letter from the Governor to Joseph. [HC, VI, pp. 544-5].

Meanwhile back in Nauvoo, the additional documents were accompanied by another letter from Joseph and sent to Governor Ford via Lucien Woodworth about noon in place of Willard Richards. [HC, VI, pp. 525-7].

Joseph sent orders to Col. Jonathan Dunham, Acting Major-General of the Nauvoo Legion to prepare defense against attack of the eastern part of Nauvoo with the help of the Nauvoo Legion. [HC, VI, p. 532].

Joseph received a letter late at night from Governor Ford by John Taylor which requested the presence of all that were involved in the destruction of the press to come to Carthage. Joseph's reaction to the letter was that the Governor had adopted the lies and misrepresentations circulated in Carthage by the mob against the leaders in Nauvoo instead of the truth. Joseph responded by writing to the Governor that he and others dare not come to Carthage for their lives

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would be in danger. [HC, VI, pp. 533-42]. Elder John Taylor also reported to the Prophet how he and Dr. Bernhisel had been mistreated. [HC, VI, pp. 543-44].

The Prophet then met with Hyrum, Dr. Richards, John Taylor, and Dr. Bernhisel and after discussion about how there was “no mercy” in Carthage, they decided to go to Washington and lay the case before President Tyler. Then Joseph received an inspiration to go west and all would be well. [HC, VI, p. 545].

On June 23<sup>rd</sup>, at 2 a.m. Joseph, Hyrum, Willard Richards and Orrin P. Rockwell started to cross the Mississippi to Iowa. They sent Rockwell back to Nauvoo to bring horses for Joseph and Hyrum. Emma sent Rockwell back along with Reynolds Cahoon with a letter entreating Joseph to come back and give himself up. A posse had already arrived in Nauvoo and tried unsuccessfully to arrest Joseph since he wasn't there. While Joseph and Hyrum were packing to go west, Rockwell and Cahoon pleaded their case. Cahoon mentioned cowardice for wishing to leave the people to which Joseph replied, “If my life is of no value to my friends it is of no value to me.” Eventually, it was Hyrum that said, “Let us go back and give ourselves up.” To which Joseph replied, “If you go back I will go with you, but we will be butchered.” [HC, VI, pp. 548-9]. Joseph and Hyrum wrote a letter to Governor Ford telling him that they would be willing to meet the Governor's posse and be escorted to Carthage on the morrow as long as they would have a fair trial. Governor Ford responded via messengers for them to come unarmed without an escort and be at Carthage at 10 a.m. in the morning or he would destroy Nauvoo and its inhabitants. When Joseph made it back to the Mansion his family surrounded him and he tarried there all night. [HC, VI, pp. 550-3].

Early on June 24<sup>th</sup>, the eighteen persons involved in the destruction of the press accompanied by Willard Richards, Dan Jones, Henry G. Sherwood, Alfred Randall, James Davis, Cyrus H. Wheelock, A. C. Hodge, James W. Woods, and several other brethren started for Carthage. (It is believed that one of the “several other brethren” was Gilbert Belnap and possibly his future uncle Reuben McBride. [1952 Supplement, p. 16]). Joseph paused when they got to the Temple, and looked with admiration first on that and then on the city, and

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remarked, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." [HC, VI, p. 554].



*The Last Farewell (passing the Temple) by Artist Valoy Eaton*



*The Prophet Reins His Horse, Just One Last Look on Fair Nauvoo  
by Artist Harold Hopkinson*

When four miles west of Carthage, they met Capt. Dunn leading sixty mounted militia. Joseph was presented with an order from Governor Ford to deliver all the state arms in possession of the Nauvoo Legion. So Joseph sent a letter of acceptance to the Governor and one of direction to give up state arms to the Nauvoo Legion. Joseph then directed Henry G. Sherwood to return to Nauvoo and gather the arms. Joseph then said to the company who were with him, *“I am going like a lamb to the slaughter, but I am calm as a summer’s morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me ‘He was murdered in cold blood!’”* [HC, VI, p. 555]. (Also see D&C 135:4).

(Gilbert must have been here with the Prophet since he recalls Joseph being required to have the Legion give up their arms and also of hearing Joseph giving the statement about his death quoted below.)

They then all returned to Nauvoo except Esquire Woods and Abram C. Hodge who continued on to Carthage. About 6 p.m. all of the states' arms had been unwillingly collected from the Nauvoo Legion. Joseph visited his family twice. On their way to Carthage the second time, Joseph viewed his farm longingly. About 9 p.m. they arrived at the Fellow's house again, four miles west of Carthage, where Capt. Dunn joined them with the state arms from Nauvoo and escorted them into Carthage. As they passed the public square in Carthage about midnight, they were taunted and jeered especially by the Carthage Greys. They then all stayed in the Hamilton Hotel for the night along with a number of apostate Mormons who were also quartered there. [HC, VI, pp. 557-60].

On the morning of June 25<sup>th</sup>, the prisoners voluntarily surrendered themselves to the constable, David Bettisworth, who held the writ against them. He then unexpectedly arrested Joseph and Hyrum for treason against the state of Illinois on or about June 19, 1844. In a letter Joseph wrote to Emma from Carthage dated June 25<sup>th</sup>, 1844 and timed at 2:30 p.m., he stated that the treason charge was "because we called out the Nauvoo Legion." He next wrote that Governor Ford had introduced him and Hyrum to the militia in a very appropriate manner except there was a little mutiny among the Carthage Greys. He also added a post script timed at 3:00 p.m. that stated "The Governor has just agreed to march his army to Nauvoo tomorrow, and I shall come along with him." [HC, VI, pp. 561-5].

Joseph, Hyrum, and thirteen others were then taken before Robert F. Smith, a justice of the peace residing in Carthage and also being Captain of the Carthage Greys on the charge of riot destroying the printing press of the *Nauvoo Expositor*. (This trial I believe is the one that Gilbert Belnap calls the "mock trial.") At the end of the so-called trial, each of the thirteen defendants paid bail of \$500 totaling \$7,500 in sureties and bonds for their appearance at the next term of the Circuit Court for Hancock County. Justice Smith then adjourned the court over. [HC, VI, pp. 567-8].

Most of the brethren after they had signed their bonds left for Nauvoo. Then Constable Bettisworth appeared at the lodgings of Joseph and Hyrum and

insisted that they should go to jail. Messrs. Woods and Reid, as counsel, insisted that the prisoners were entitled to be brought before a justice of the peace for examination before they could be sent to jail. The constable, to their surprise then showed them the Mittimus which means they were to be sent to jail after already been convicted of treason which was illegally issued and signed by Justice Smith. So without examination, Governor Ford then illegally told Justice Smith, "You have the Carthage Greys at your command." John Taylor tried to reason with Governor Ford but to no avail. However, he and others managed to end up having Captain Dunn with his company, instead of the Carthage Greys, escorting Joseph and his friends, of which eight are named besides Joseph and Hyrum plus a few other brethren or friends unnamed (one of which we believe to have been Gilbert Belnap) to Carthage Jail. The jailer George W. Stigall put them into the criminal's cell but afterwards gave them the debtor's apartment where the prisoners and their friend's had conversation then prayer. It made the prison heaven for a while where they laid down on the floor to sleep. [HC, VI, pp. 569-74

Gilbert summarizes the above events writing:

At length the evil day appeared and the dark cloud burst with fury over his head and the Prophet appeared once more at the head of his favorite Legion, the public arms were surrendered and gave himself—a sacrifice—for his people. Well I remember his sayings referred to later in the Book of Doctrine and Covenants. Although he possessed means of escape, yet, he submitted without a struggle and repaired to the place of slaughter, where he said he should yet be murdered in cold blood. There (in Carthage) I saw the forms of court and heard the many charges against him and refuted by plain and positive testimony. Gilbert also writes: During the time of this mock trial, he received the promise of protection by Thomas Ford then Governor of the State and that he should go with him to Nauvoo. But after this (the mock trial), he was committed to jail on a false Mittimus, at which myself and others lodged with him. [Belnap, p. 30].

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At 7 a. m. on the morning of June 26<sup>th</sup> Joseph, Hyrum, and the rest of the brethren, took breakfast with Stigall and were then removed to the room upstairs. [HC, VI, p. 575]. (This is a possible time that Gilbert and a few other Saints were separated and found themselves outside of the jail.) Governor Ford arrived at the jail at 9:27 a.m. at the request of the Prophet when about an hour conversation occurred between the Prophet and Governor Ford concerning the current events. It ended up that the Governor postponed his trip to Nauvoo until the next day June 27<sup>th</sup> because of this meeting. But, he still promised that he would take Joseph and Hyrum along with him to ensure their protection both going to Nauvoo and returning to Carthage. [HC, VI, pp. 576-86]. At noon Joseph wrote a letter to Judge Thomas requesting a *habeas corpus* before an impartial judge. [HC, VI, pp. 590-91]. At 1 p.m. Willard Richards wrote a letter to his wife and sent it via Cyrus C. Canfield. [HC, VI, p. 594]. (So Cyrus Canfield, the co-signer with Gilbert Belnap of the historical affidavit, was probably part of the “several other brethren” included on the march to Carthage along with Gilbert Belnap. Also, the “few Saints” mentioned below possibly included Reuben McBride, Gilbert’s future uncle, according to Flora Belnap. [1952 Supplement, p. 16].)

Gilbert Belnap writes:

After his (Governor Ford’s) departure (from the jail) the few Saints that were left (outside of the jail) in Carthage were expelled at the point of the bayonet, but not until the Prophet from the jail window exhorted them for the sake of their own lives to go home to Nauvoo. I well remember those last words of exhortation and my long and lingering look upon that den of infamy for I did not consider them safe with such a guard. Thus (eventually) Joseph the Prophet, his brother Hyrum, Willard Richards, and John Taylor were left alone in the hands of their savage pursuers. [Belnap, p. 30].

(However, John S. Fullmer, Stephen Markham, and Dan Jones were reportedly still in the jail through the night. Also Messrs. Woods, Reid, and Greene returned to Hamilton’s Hotel that night. [HC, VI, p. 600]).



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(Just how, why, and exactly when Gilbert and the other Saints with him got outside of the jail which necessitated Joseph to address them from the upstairs window, I can't find. Just imagine what a difficult situation it was for them to be outside of the jail all morning and get taunted and harassed by some of the guards and especially by any mobsters that might have been loitering about the jail yard. The group of Saints probably found it best to huddle together. They probably found out as others later did that once out of the jail it became almost impossible to get back in or to even have any direct communication with those inside. So, perhaps Gilbert lost track of those already mentioned that were still inside the jail. Regardless, Joseph could have addressed the group from the jail window while Willard Richards was busy writing the letter to his wife. Regardless, imagine what a dilemma for Gilbert Belnap! He has been simply directed by the Prophet to leave, but as he considers the dire circumstances that the prophet is in, what should he do? Or even more so, what could he do especially being unarmed? He also would probably have to endure extra punishment from the mob because they knew his true identity. Regardless of his thoughts or misgivings, he apparently chose to obey the prophet! Orrin P. Rockwell had to make the same kind of choice as Joseph sent him a message earlier from Carthage on June 25<sup>th</sup> to stay in Nauvoo and not come to Carthage. [HC, VI, p. 565]).

**Gilbert Belnap continues:**

The afternoon previous to (the day of) their martyrdom, we hurried to Nauvoo to announce the coming of the Prophet Joseph as agreed to by the Governor. [Belnap, p. 30].

(The main reason that I believe Gilbert and a few other Saints left Carthage on the afternoon of June 26<sup>th</sup> is because the Governor had just delayed the day of his going to Nauvoo from June 26<sup>th</sup> to June 27<sup>th</sup> but still promised to take Joseph and Hyrum with him. So, it was good news that needed to be shared with the Saints in Nauvoo. Gilbert and the other few Saints at Carthage jail were in position to do just that. I believe that the news was part of the exhortation of the Prophet from the upstairs window. So this was the final

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mission that Gilbert was sent on acting as the Prophet's messenger which was completed successfully. But the good news was short-lived because Joseph and Hyrum both knew for sure that very night at 8 p.m. that they weren't going to Nauvoo with the Governor as explained below.)

(Perhaps by the time they were able to get their horses and the Willard Richards letter was given to Cyrus Canfield, they left Carthage jail together sometime between 1 and 2 p. m. on June 26<sup>th</sup> with their message to the Saints in Nauvoo.)

One of the council for the prosecution expressed to Esquire Reid that the prisoners should be brought out of jail for examination on the charge for treason. Despite objections and one earlier but unsuccessful attempt of arrest at 2:30 p.m. to get them from the jail, at twenty minutes to four, the constable (Bettisworth) with the company of Carthage Greys marched to the jail and forced the jailor to deliver the prisoners against their will to the Constable. Joseph, seeing the mob gathering concluded to go with them. He put on his hat and boldly walked into the middle of them and politely locked arms with one mobocrat and Hyrum locked arms with Joseph. Elders Taylor, Jones, Markham, and Fullmer followed them, outside the hollow square formation, and accompanied them to the court room. [HC, VI, pp. 593-5].

The examination on the charge of treason was conducted by Justice Smith but was then postponed until noon the next day so subpoenas were granted to allow time for witnesses to arrive from Nauvoo. Then a second mittimus was illegally issued by Justice Smith to remand the prisoners to jail. [HC, VI, pp. 596-7].

After supper at 8 p.m. Counselors Woods and Reid along with John P. Greene called and said that the Governor and all the troops would march to Nauvoo at 8 a.m. tomorrow except 50 men to guard the prisoners who should be left in Carthage jail. Then the Governor would return the next day and that the prisoner's trial be deferred until June 29<sup>th</sup>. [HC, VI, pp. 599-600].

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Joseph bore a strong testimony to the guards especially of the truthfulness of the Book of Mormon, the restoration of the Gospel, the administration of angels, and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison, and stated, "Not because I had violated any law of God or man." During sleep Joseph was awakened by close gun fire upon which Joseph had a conversation with Dan Jones. Joseph whispered to him, "Are you afraid to die?" Dan said, "Has that time come, think you?" Joseph replied, "You will yet see Wales, and fulfill the mission appointed you before you die." [HC, VI, p. 601].

At 5 a.m. on the day of June 27<sup>th</sup>, John P. Greene and William W. Phelps called at the jail early on their way to Nauvoo. Joseph requested Dan Jones to inquire of the guard the cause of the disturbance in the night. Frank Morrell, officer of the guard, told him that neither Old Joe nor his brother, nor anyone that remains with him will see the sun set today. Joseph told Dan to go to Governor Ford and inform him what he had been told. On the way, Dan overheard one of the troops saying that the troops will be discharged this morning and for a sham we'll leave town. But, when the Governor and the McDonough troops have left for Nauvoo this afternoon, we will return and kill those men if we have to tear the jail down. When Dan told the Governor what he had heard, the only response that he got was that he (Dan) was "unnecessarily alarmed". Dan reminded him of his pledge for their safety and demanded protection for their lives. Then he told him that if he did not, his wish was to live until he could testify that the Governor had been timely warned of their danger. Jones then returned to the prison but was refused entry. [HC, VI, pp. 602-3].

At 7 a.m. Joseph, Hyrum, Dr. Richards, Stephen Markham, and John S. Fullmer ate breakfast together. Joseph wrote a letter to Emma timed at 8:20 a.m. saying that he was very much resigned to his lot, knowing he felt justified and done the best that could be done. [HC, VI, pp. 604-5].

Captain Dunn and his company were ordered to accompany the Governor to Nauvoo. The Carthage Greys were selected by Governor Ford to guard the

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prisoners at the jail. [HC, VI, p. 606]. Governor Ford left Carthage sometime this forenoon. At 11 a.m. John S. Fullmer left the jail to Nauvoo to help gather witnesses for the promised examination. Also, James W. Woods, Joseph's principal lawyer, left for Nauvoo. [HC, VI, p. 612].

At 12:20 p.m. Joseph wrote a letter asking O. H. Browning in Quincy to come to his aid in Carthage for the examination to be held on June 29<sup>th</sup>. Dan Jones took the letter but the mob wanted him to give it up to them thinking it was an order to the Nauvoo Legion for them to come to Joseph's rescue. Taking advantage of their hesitation, he got on his horse and headed out at full speed. Fortunately, he accidentally took the Warsaw road and hence missed the waiting mobsters on the road to Nauvoo. When he immersed on the prairie, he saw the Governor and his posse on the Nauvoo road and crossed over to it. [HC, VI, pp. 613-4].

About 1:30 p.m., Joseph requested Stephen Markham to leave the jail and get some medicine for Dr. Richards who had become ill. When he returned with the medicine, he was told to leave. He refused so the Carthage Greys put him on his horse and forced him out of town at the point of the bayonet. [HC, VI, p. 614].

At 3:15 p.m. the guard became more boisterous and Elder Taylor sang *The Poor Wayfaring Man of Grief* about the Savior which was requested again by the Prophet. [HC, VI, pp. 614-15].

(The rest of this dreadful scene of the martyrdom of Joseph and Hyrum about 5 p.m. is well-known so I will not repeat it here.)

In the meantime, the Governor was making to the Saints in Nauvoo one of the most insulting speeches that ever fell from the lips of an executive. An affidavit was given by Orrin P. Rockwell in Great Salt Lake City on January 13, 1855, wherein Orrin states that at 3 p.m. on June 27, 1844, before the Governor gave his talk that the Governor and his suite were assembled in the upper room of Joseph's Mansion. As Orrin entered to get his hat that he heard one man speaking to the rest who brought down his hand from an uplifted position and

said, "The deed is done before this time." Orrin then states that they all hushed when they saw him and he admits that he couldn't comprehend the meaning until later. [HC, VI, pp. 588-9].

The Governor left Nauvoo about 6:30 p.m. When he and his party had proceeded about three miles from Nauvoo, they met two messengers George D. Grant and David Bettisworth hastening with the sad news to Nauvoo. The Governor took them back to Grant's house, a mile or two east of Carthage, in order to prevent them from carrying the news to Nauvoo. It also gave the Governor and his party time to remove damaging documents from the county records at Carthage. When they left Grant's house for Carthage, Grant was able to take another horse and ride into Nauvoo with the news that night. [HC, VI, pp. 623-4].

On Friday, June 28<sup>th</sup>, 1 a.m., at Carthage, the Governor said the matter should be investigated and that he would send a messenger with an express for Dr. Richards, and also wrote an order for the citizens of Nauvoo to defend themselves. He then went to the public square in Carthage and advised all to disperse as he expected the Mormons in Nauvoo to burn their town. The Governor and his posse fled towards Quincy and did not consider themselves safe until they had reached Augusta eighteen miles from Carthage. [HC, VI, pp. 625].

About 8 a.m. Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two wagons. They were accompanied by Samuel H. Smith, their brother who died a few weeks later, mainly because of such a harrowing ride trying to get through the mobs on his way from his home in Plymouth to Carthage. [Smith, Henry A., pp. 192-3]. Also, there was Mr. Hamilton, and a guard of eight soldiers dispatched by General Deming. The bodies were covered with bushes to keep them from the hot sun. When arriving at the Mansion House, the scene of lamentation cannot be described. Dr. Richards admonished the people to keep the peace, stating that he had pledged his honor and his life for their good conduct. [HC, VI, p. 626].

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Gilbert states of this time:

But with him (Governor Ford) came not the beloved Prophet to Nauvoo which soon convinced the people that treachery of the foulest kind was at work. (I believe that Gilbert witnessed this event in Nauvoo.) This cowardly, would be great man, tried his best to intimidate the people. It was with difficulty that some few could be restrained from making sad havoc among his troops. Had the Saints of known the extent of his treachery, I am of the opinion that Nauvoo would have been their burying place. Thomas Ford's stay was but short in Nauvoo, for well he knew the deep design against the Prophet. When on his return to Carthage he met George D. Grant bearing the sad tale of slaughter, whereupon the cowardly curse arrested said Grant and took him back to Carthage in order to give himself time to make his escape. And thus the distance of eighteen miles was well nigh three times travelled over before the sorrowful news of the Prophet's death reached the bosom of his friends. [Belnap, pp. 30-31].

In the afternoon of June 28<sup>th</sup>, the mournful procession arrived bearing the mangled bodies of the Prophet and Patriarch and Elder John Taylor, although he still survived. Mingled his with the best blood of the nineteenth century and Willard escaped without a hole in his robe. Their bodies being placed in a commodious position, the assembled thousands of Saints gazed in mournful silence on the face of illustrious dead. [Belnap, p. 31].

While penning these few lines, tears of sorrow still moisten my cheek. [Belnap, p.31].

(Apparently, Gilbert's description of the Prophet giving words of exhortation to obey and leave Carthage with a message for the Saints in Nauvoo from the window of the jail to Gilbert and a few other Saints is the only record of it in church history that I found. Also, his record seems to be unique of the disappointment and the resulting suspicion that he and at least some others

experienced when Joseph and Hyrum were not with Governor Ford when he entered Nauvoo.)

(How fortunate and blessed we are especially of his descendants to read Gilbert's testimony of the Prophet. We are so grateful to Gilbert for taking the time and effort to write and hence, share his experiences with us and others. What an example as he responded to the Prophet's calls! We honor Gilbert Belnap for his integrity, outstanding stalwartness, and his deep devotion to and love for the Prophet Joseph Smith.)

(In final tribute to the Prophet Joseph, Gilbert's words not only honor Joseph but bring honor to himself especially as both were followers and disciples of the Lord and Savior Jesus Christ.)

**Gilbert Belnap testifies:**

I loved his company, the sound of his voice was music to my ears, his counsels were good, his theological reasoning was of God, his acts were exemplary and worthy of imitation and in his domestic circle mild and forbearing. But resolute and determined in the accomplishment of a good work, although opposed by the combined powers of earth and hell. He, by the inspiration of God, restored the Gospel to the earth, organized the Holy Priesthood, consecrated the land of Zion, planted a great city, gathered his thousands around him, and laid the foundation of a mighty empire. At the same time endured the most unparalleled persecution of any man in the history of our country. Like one of old the arms of his hands were made strong by the hands of the mighty God of Jacob. With a mind that disdained to confine itself to the old beaten track of religious rites and ceremonies, he burst asunder the chains which in ages past had held in bondage the nations of the earth. He soared aloft and brought to light the hidden treasures of the Almighty and bid defiance to the superstitious dogmas and combined wisdom of the ages of the world. He laid the foundation for man's eternal happiness and revived the tree of liberty. [Belnap, pp. 27-28].

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*Appendix 4: William Clayton, Daily Account of Joseph Smith's Activities, 14-22 June 1844*, The Joseph Smith Papers, Accessed May 18, 2018, <http://www.josephsmithpapers.org/paper-summary/appendix-4-william-clayton-daily-account-of-joseph-smiths-activities-14-22-june-1844>.

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