

<p>LIVE!  From the “<b>Mecca of Mormonism</b>”  SALT LAKE CITY, UTAH  This is <u>Heart of the Matter!</u></p> <p><i>“Where Mormonism Meets Christianity  Face to Face.”</i></p>	<p><i>Show 15 Mountain Meadows Massacre –  Part I  May 5<sup>th</sup> Cinco de Mayo! 2009</i></p> <p>And I’m Shawn McCraney, your host.</p>
<p>If you have family or friends who cannot watch the show through one of the many television avenues – including cable, dish, and broadcast – have them go to <a href="http://www.hotm.tv">www.hotm.tv</a> and they can watch the show live through streaming video from anywhere in the world!</p>	
<p>Spent a wonderful evening with some people from Christ Evangelical Church last night down in Orem with Pastor Scott McKinney.</p> <p>We have long supported Christ EV in Orem as the go-to church in that area and let me give you one reason why:</p> <p>When you walk into Christ EV on Sunday, Mormonism is not discussed.</p> <p>What is? Biblical Christianity.</p> <p>Why is this important?</p> <p>Ministries like Utah Lighthouse and ours are here to discuss Mormonism. We’ll do the dirty work, so to speak.</p> <p>But worshipping the Lord, and learning the Word, and fellowshiping with like-minded believers is what will remove all the error of Mormonism from you mind and heart and place you on a sound footing with Jesus.</p>	

<p>In addition to Christ EV, we're stand behind any and every church which takes the same approach here in Utah.</p>	
<p>Over a year ago we began challenging people to send in letters to have their names removed from the records of the LDS Church.</p> <p>We called it project Abandon Ship!</p> <p>The response has been interesting to say the least.</p> <p>First, we have seen a number of people take action AND we have watched how this has helped them and not hurt.</p> <p>We've also heard from a number of people from the LDS side who have actually thanked me for performing this service for the Church.</p> <p>What they mean by this is those who "abandon ship" are in most cases dead weight to the church so when we get them off the records it helps God's True Church function more efficiently.</p> <p>Aren't you glad Jesus did have this attitude toward the dead weight of the word - He never would have gone to the cross if He had!</p> <p>We also receive an occasional email or call from someone who is an inactive Latter-day Saint who wants to know why Abandoning Ship even matters.</p> <p>"Why even acknowledge that they have any say in my life at all?" seems to be the general sentiment.</p>	

Let me share a couple of thoughts on this for whatever they're worth.

FIRST and FOREMOST, taking your name off the records is a personal decision between you and God. Whatever the two of you decide, so be it.

This being said, I am personally all for people taking their names of LDS membership rolls for the following reasons:

- 1) It sends a message loud and clear. It allows you to state that in no uncertain terms you don't want to be LDS anymore and WHY. This act, in and of itself, MAY cause some things to change for people who remain behind.
- 2) It can be an act of liberation. For many people, it is an almost symbolic gesture that says, "I am removing all things Mormon from my life." This seems to be the greatest benefit from people who have Abandoned Ship as the single most expressed sentiment from them is they are FREE!
- 3) It makes an important statement to your family. Maybe it will be your parents, or a sibling, or maybe nieces or nephews down the road. You will never know who will find courage because of your actions in the future - and too be freed.
- 4) It creates work for those doing the name removal within the church. It means they must write letters, make contact with you,

<p>possibly invite you to interviews with them. In this work, there are opportunities to share and plant seeds in those with whom you are speaking and communicating.</p> <p>5) Finally, I think when we step forward and act in faith, even in some things that seem insignificant, it can open us up to vistas we never knew existed.</p> <p>Give it some thought. And if you are so inclined by God – ABANDON SHIP!</p> <p>Go to <a href="http://www.UTLM.org">www.UTLM.org</a> Or <a href="http://www.bornagainmormon.com">www.bornagainmormon.com</a> for more information on how to do it.</p>	
<p>I am of the opinion that there are a number of tactics and strategies the LDS church leadership presently employ to appear more Christian.</p> <p>But what I am about to read from the SL Trib I BELIEVE is an awesome step in the right direction.</p> <p>One of the reasons I am supportive of this is because the drive is coming from a single Mormon scholar, whose mind I respect from other writings I've read of his in years past.</p> <p>His name is Robert Rees.</p> <p>It seems a Cal State Sacramento historian just finished his master's thesis on the use of the cross in early Mormon history and shows how it was used sparsely within the church back then.</p> <p>Around the turn of the 20<sup>th</sup> Century all</p>	

that changed when the cross became the symbol of anti-Catholic sentiments within Mormonism.

The article says this negative opinion of the cross was institutionalized in the 1950's by LDS president David O McKay.

Later on, LDS President Joseph Fielding Smith compared the cross to a guillotine and called it a "tool of execution" - which it was, and the spiritually twisted LDS Apostle Bruce R. McConkie equated the cross, states the article, "with the Bible's satanic "mark of the beast."

See what happens when you trust the opinions of men as modern day revelation? You end-up despising something the Bible presents as an icon essential to our eternal salvation!

Enter Robert Rees.

He is kind of on a one man campaign to get the LDS to embrace the use of the cross.

Rees points out in his research that the strongest opposition to the cross within Mormonism was formalized in the 1950's by President and Prophet David O McKay who was concerned with Catholic influences in Utah, amongst other things.

In 1957, he made the statement that it was not proper for LDS girls to wear it on their jewelry, saying the cross is "purely Catholic."

This opposition to the cross became

Church policy.

From what I've read, it appears that Brother Rees wants to see LDS people wear the cross because of his love for what it represents.

I support his efforts whole-heartedly.

And while a lot of changes must be made to LDS doctrine, I can't help but believe that this grass roots campaign will help facilitate a change of heart within the LDS people themselves.

Why?

How does the Bible say we ought to view the cross?

With all due respect.

1<sup>st</sup> Corinthians 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, *lest the cross of Christ should be made of none effect.*

1<sup>st</sup> Corinthians 1:18 For *the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

Galatians 5:11 speaks of "the offence of the cross."

Galatians 6:12 speaks of suffering persecution *for the cross of Christ.*

Galatians 6:14 But God forbid that I should glory, *save in the cross of our Lord Jesus Christ, by whom the world*

<p>is crucified unto me, and I unto the world.</p> <p>Ephesians 2:16 Speaks of reconciling us in one body <i>by the cross</i> . . . .</p> <p>Philippians 3:18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the <i>enemies of the cross of Christ</i>.</p> <p>Don't continue to be one of those who "walk" but are enemies of the "Cross of Christ." It is a glorious symbol of His love and the unbelievable gift He has freely offered for our eternal life.</p>	
<p>And with that, let's have a prayer.</p>	
<p>PRAYER PRAYER PRAYER</p>	<p>PRAYER PRAYER PRAYER</p>
<p>Well tonight we begin our examination of the Mormon Mountain Meadows Massacre.</p> <p>I think it is important to add yet another "M" word to this alliteration to make it clear who was in charge - the Mormons.</p> <p>A lot has been said and done in the ugly wake of this horrific event - so much so that you may even wonder why we would go to the trouble of covering it again.</p> <p>Several wonderfully researched books have been written on the subject - two that I will use throughout our program are from the hands of LDS authors Juanita Brooks and Will Bagley.</p>	

There have been major motion pictures about it, TV news coverage on it, and a plethora of magazine and newspaper articles composed over the years.

What can we add to our examination of the event that has not already been revealed?

*First*, we will consistently suggest that the Mormon Mountain Meadows Massacre was the direct result of Mormon Doctrine - doctrine which has NOT changed even to this day.

As the screen says:  
(ON BOARD)

*Doctrine creates values.*

*Values form the heart.*

*The heart produces words.*

*Words drive actions.*

or as a good friend says,

*"We act out what we believe, not what we know."*

Secondly, we will consistently suggest that what happened at the Mormon Mountain Meadows Massacre was the result of a series of situations, events, and teachings which came solely from the culture of Mormonism. We will remind the audience that those who constructed the plan, initiated the actions, and ultimately finished the job were FAITHFUL Latter-day Saints.

They were not an aberrant off-shoot sect or rebellious, outskirt members of the Church at the time.

They were Bishops, Stake Presidents, and local, abiding, temple endowed members of the LDS faith.

This cannot be forgotten.

We will never prove whether Brigham Young authorized the killings or not.

We will suggest he was, as Juanita Brooks put it, that he was “an accessory” to the crime.

But we cannot forget that those who were involved in the plan were the most faithful members of the Church in that area at the time.

We will also place the decision making for the massacre itself within a documented historical context of Mormonism, meaning that often prior to making any serious decisions regarding the taking of innocent life the LDS men involved would “pray and ask the holy Spirit” to ratify their actions.

Finally, we hope to show and warn that if LDS doctrine has not changed - even to this day - then neither has the true Mormon heart, and we suggest that as history tends to repeat itself, another “Mormon Mountain Meadows Massacre” of sorts waits in the wings of the future, and on a potentially much larger scale.

So let’s review the Mormon Mountain Meadows Massacre - what contributed to it, who was involved in it, what occurred, and what the response to it has been over the last 152 years.

<p>As we go through all of this, I think it is really, really important for you to remember that the Mormon Mountain Meadows Massacre, which occurred on 9/11 of 1857, would NOT have happened had Joseph Smith not claimed to have received revelations from God - in the same way that the World Trade Centers would not have fallen on 9/11 of 2001 had other men not claimed to represent God's will when they didn't.</p> <p>When men step in where God has not, the result is always death of innocence, and of the innocent.</p>	
<p>On the first day of Spring of 1857 hundreds of men, women, and children gathered at Beller's Stand in Carol County, Arkansas, in anticipation to make the long trek west to California.</p> <p>Hustling and bustling among the travelers was a well-to-do (by the standards of the day) team which we will call the Francher Party, named after one of the leaders of the train and his family.</p> <p>Myth and rumor have attempted to paint the Francher party as a wild bunch of ruffians, but there are a number of reasons to believe these rumors as untrue.</p> <p>Traveling over the continent was a very expensive proposition in those days, costing a family somewhere between forty and fifty thousand dollars in today's dollars.</p>	

Additionally, LDS historian Will Bagley states that while most gold rush trains were predominantly men, of the Francher train which had about 140 people, "50 of these were children under sixteen years of age" and there were also a great percentage of women.

Finally, most of the people - especially those in family units, were in all probability practicing Christians.

Says Bagley:

"Many witnesses commented on the piety of the emigrants."

To help paint a clearer picture of the Francher party, in addition to travel costs, most every family brought with them an abundance of personal treasure to use and trade once they arrived in California.

One of these families, the Mitchell's, are said to have carried at least \$50,000.00 worth of goods.

To top it all off, the Francher train also drove an enormous group of fine cattle to the west - most likely over 600 head.

Now around the same time that the Arkansas group began stirring up dust, two major contributors to their coming deaths were taking place.

The first was the murder of Apostle Parley P. Pratt in the state of Arkansas.

Pratt was in San Francisco when he met a woman named Eleanor McClean.

Parley P. Pratt was an original Apostle in the Church and the husband of eleven wives. When he met Eleanor she was married to an abusive husband named Hector McClean.

As a younger person Eleanor was very attracted to the LDS faith, having been introduced to it in her home state of Louisiana.

Though attracted to the LDS church, Eleanor's husband refused to allow her to be baptized a member, but she later rebelled and joined the church.

Shortly thereafter, Eleanor met original Church apostle Parley P. Pratt. It seems Pratt tried to bring reconciliation to Hector and Eleanor's marriage but only inflamed the tension within when he chose to secretly baptize the couples two eldest sons.

This infuriated Hector.

Fearful that Eleanor would run off to Utah with his children, Hector secretly smuggled all the McClean children out of the state by steamboat to their grandparents back in Louisiana. He told Eleanor he sent them

*"where she and the cursed Mormons can never see them again."*

A month later Hector paid for Eleanor to go to Louisiana to see their children, where they were *"closely guarded at all times lest she tried to take the children"* away to Utah.

Well she made a break to escape with

the kids but was caught before she could get out of the city. It was then her parents told her they would finance her trip out to Utah if she would leave the children there with them.

She took the money and ran to the territory called Deseret .

She arrived on September 11<sup>th</sup> 1855 and found work at . . . guess? None other than Apostle Parley P. Pratt's home - as a schoolteacher.

Bagley reports:

“Without the benefits of a divorce, Brigham Young sealed Eleanor McClean to Pratt for time and all eternity on November 14<sup>th</sup> 1855 in the Salt Lake City endowment house as the apostles twelfth wife.”

Jump ahead to a year later (to 1856) when Pratt and his new bride Eleanor were called to a mission in the eastern states.

Along the way, Eleanor split off from her husband so she could go and collect her children from Louisiana - which she did - taking them first to Texas, and hoping to rendezvous there with Pratt in the future.

But hell hath no fury like a man scorned.

By this time Hector, Eleanor's lawful husband, was hell-bent on getting revenge.

Long story short, Hector tracked Pratt

down and on the border of Arkansas, shot and stabbed him from horseback, leaving him for dead.

This was in the Spring of 1857 – the same Spring the Francher party was traveling west from Arkansas.

They did not know or have anything to do with “Apostle” Pratt or his death.

The news of Apostle Pratt’s “martyrdom” quickly reached Utah.

An LDS newspaper in California mourned Pratt as a true martyr and warned that “God” would show up at some point in revenge.

The paper waxed on like the voice from God, saying:

*“Upon this generation shall come all the righteous blood which has been shed from the time of Jesus to the present.”*

Unfortunately, Hector, the killer of Pratt, openly boasted that the killing of Pratt was *“the best act of his life,”* and added in a horribly exaggerated generalization *“that the people of west Arkansas agree with me.”*

This statement would not do much for the Francher party that would within months pass through Parley P. Pratt’s home territory of Deseret.

Interestingly enough a secular newspaper in California speculated with great accuracy when it wondered

in print, if there would be any repercussions from Brigham Young for Apostle Pratt's murder. It asked:

*"Whether the hot blood which now be seething and boiling in the veins of Brigham Young and his satellites at Salt Lake would be cooled by the murder of Gentiles who passed through their territory."*

In light of everything I've read, I would say it was.

The second event that would contribute to the Francher party being butchered was the fact that the United States government was on it's way to invade Brigham Young's territory and restore what they felt was a people and a leader who had become a law unto themselves.

According to Bagley, after hearing a speech on Pioneer Day in 1850, an emigrant reported that the Mormon leaders *"prophesied the total overthrow of the United States Government was at hand, and that the whole nation would soon be at the feet of the Mormons, suing for mercy and protection."*

Such talk was and still is terrifying to a people who want to live free of despots and tyranny of any kind.

A Presbyterian minister who had spent the winter of 1850 in the Utah territory reported

*"that on the face of the earth there is*

*not another people found so completely under the control of one man, soul, body, and property, as are the Mormons to Brigham Young."*

Bagley adds that:

"Sojourners who witnessed (the LDS) fierce devotion left Utah convinced the Saints would do anything their leaders ordered."

We will soon see that their opinion of Brigham Young and the Saints was true - even to the point of killing children who begged for their lives.

As a result of reports and opinions like these, and the additional charges that the Mormons were forming "alliances with the western tribes" and "stimulating them into acts of hostility," President Buchanan came to the conclusion that in order to protect the union from the Mormons - and to even save the Mormons from Young's tyranny and outlaw band of "Destroying Angels," he would send troops.

On May 20<sup>th</sup> of 1857, the same Spring the Francher Party headed west, U.S. President Buchanan sent troops toward Utah along with a replacement for Young. "

Their orders?

"To insure the establishment and maintenance of law and order."

Would a truly Christian community,

based on love of Jesus, obeying the Bible, and worshipping God in peace ever need such intervention?

In July of 1857, Pioneer Day to be exact, a special meeting was called by Brigham Young.

There 2500 of the most faithful and committed Saints gathered in Big Cottonwood Canyon just outside the Salt Lake basin.

A bugle called the people together at sunset. And though their exact remarks do not survive, the Deseret News reported that when it was announced that the US government had cancelled their contract to deliver mail and that 2500 soldiers were headed their way, bringing them a new governor and set of judges, a "scene of madness and confusion followed."

I would imagine, in some respects, it would have been a similar response found in Waco, Guyana, and Jonestown when news of infiltration was announced.

Brigham Young announced that the people constituted a free and independent state, to be known no longer as Utah, but by their own Mormon name of Deseret.

Heber Kimball called on all the people to "adhere to Brigham Young as their prophet, seer, revelator, priest, governor, and king."

And they did.

Within two months the Francher party would experience first hand what kind of kingdom this king had established.

Let's open up the phone lines and get the operators going -

(801) 973-TV20

(801) 973-8820

Before taking your calls, we're going to pause for an important message that we will be running for the next six weeks.

Thanks for watching.

(SPOT)

Hey, listen . . .

This is our third week of running this spot and the response has been building.

We thank each of you who have been inclined by the Lord to come along side us at this time with your support.

You know who you are.

We've got a ways to go to establish our long term sustainability, but I just want to personally thank each and every one of you who have come forward.

Because of your actions, we can see light at the end of the tunnel - and it's not a freight train.

Alright . . .

Emails? Phone calls?

