

<p>LIVE! From the “Mecca of Mormonism” 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>Show 21 Mormon Mountain Meadows Massacres – Part IV</p> <p>And I’m Shawn McCraney, your host.</p>
<p>If you have family or friends who can’t watch HEART OF THE MATTER through the available television channels – which include cable and dish – they can go to HOTM.TV and watch LIVE through streaming video from anywhere in the world.</p> <p>WWW.HOTM.TV</p>	
<p>Remember, Calvary Campus – a verse by verse Bible teaching - has a new meeting time . . . Sundays from 2:30 to 3:30 pm at the University of Utah and then at Weber State and Utah State from 7-8 at night.</p> <p>Everyone is welcome as we seek</p> <p><i>“the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ.”</i></p> <p>Not church, more like school, show up and learn.</p> <p>Go to www.calvarycampus.com for more information.</p>	
<p>We’ll because our ministry is observed on a larger scale because of the exposed on television and the internet – which is highly interactive</p>	

- rumors, half truths, and misinformation have a tendency to take on a life of their own.

So let me address some of the more ridiculous - and dangerous - half truths floating around out there.

First, there is the rumor that our financial support from Calvary Chapel Costa Mesa has ceased - NOT TRUE. Nothing has changed. They stand behind us as much now as they ever have. We still receive missional funding from them every month.

There is also a rumor that I own exotic condos and property all over the place, that I stay in hotels while here in Salt Lake City while dining in expensive restaurants, living high on the hog. NOT TRUE. None of it. Period. Let me tell you something, even if I had the means, which I don't - but if I did, it is not my nature to live high on the hog. I strive to avoid materialism. I find it mundane and shallow. I am not impressed by the material trappings of the world.

There is also a rumor that the evangelical community hates us - this is PARTIALLY TRUE. But only with those who have not taken the time to understand us. Most people who have watched the show, read our theological positions, or heard us teach the word, support us. Those who don't are usually lacking in some facts . . . or are mentally ill. ☺

There is a rumor that I am a closet homosexual. NOT TRUE. Not that it

really matters, but my sexual temptations all begin and end with women. Which is just as sinful, by the way.

This ministry loves *and* embraces homosexuals just like we love and embrace all people from all walks of life, and we do refuse to single them out as the fall guys for all the world's troubles.

There is a rumor that we are attempting to make Mormonism part of the Body of Christ, that we are syncretists, that we are trying to legitimize Mormonism as an authentic form of Christianity. NOT TRUE IN ANY WAY, SHAPE OR FORM.

I mean, watch the program.

We do hope, however, to see the LDS Church become part of the Body of Christ, but ONLY after they have changed their errant doctrine . . . but only after they have renounced many non Christian practices, and only after the have openly admitted to their history.

We still maintain that there are plenty of Mormon people who are in fine standing with the Lord by virtue of their faith in Jesus. In fact, let me restate that the religion a person chooses to be involved with has always been secondary, in our minds, at least, to the relationship they have with the Lord Jesus.

For example, I personally would

NEVER become active in charismatic pentacostalism – ever – but I am supportive of those who do. I would most likely not ever be a Catholic – but I am supportive of those who are and love their hearts for Jesus.

Since we personally find *all* sectarian applications lacking in some manner, who are we to tell anyone – Mormon people included – that they are not Christian?

What we will do, is fight for the core issues of Christianity to be present in Mormonism – which they are not.

That is why we have the show.
These core issues include that . . .

There is one God of three persons.
Jesus is God in the flesh.
Jesus was born of a virgin.
Jesus paid for all sin on the cross.
Jesus is the author and finisher of our faith.

There is no means, manner, way, practice, rite, ritual, obedience or church membership necessary to life with God but receiving Jesus by faith. And that the Bible is God's infallible Word.

Make sense?

Finally, there is a rumor that I was never a faithful Latter-day Saint while a member of the church. The picture being painted – which has grown in scope and vitriol – that was I was on the fringe, unaccepted, and never “truly” a member in good

standing.

This is just not so.

Ask any honest person from my home ward and stake.

Did I struggle with doctrine and history and the practices of Mormonism? Certainly. But I supported it.

I would suggest that if someone is a member and does not struggle with doctrine and practice they are the ones who can't be trusted.

Not only was I active, I was called to leadership positions by virtue of my activity and allegiance . . . *because* I was respected . . . *due* to the fact that my wife and I gave Mormonism our all.

When Jesus stepped out against the religious practices of his day, the Pharisees pulled the same attacks on him, suggesting that His opinions were tainted because He was "born of sin," and "came from Nazareth" and you are not one whit different in spirit or method.

I stand against Mormonism not because of the people, not because of my own sins, and not because I am angry that I couldn't make it in the religion - I had "made it and was making it" before I walked.

I stand against Mormonism because of it's doctrine pure and simple - it's doctrine which could never lead me

<p>to freedom in the Lord Jesus.</p> <p>And with that, let's have a prayer.</p>	
<p>PRAYER PRAYER PRAYER</p>	
<p>A spirit of violence and warped retaliation was in place as the Fancher Party had left Cedar City, anxious to escape the Utah territory and get to neutral lands.</p> <p>As they headed south, a Stake President by the name of Haight and his counselors, his Stake High Council, and a Bishop Klingensmith and his counselors formed a "prayer circle" and raised the question on how to dispatch with the Fancher train.</p> <p>John D. Lee, who would in the end become the fall guy for the entire ugly mess, wrote that he took his marching orders from Stake President Haight, saying:</p> <p><i>"We took some blankets and went over to the old Iron Works, and lay there all night, so we could talk in private."</i></p> <p>Lee went on to say that Haight told him it was, <i>"the will of all in authority,"</i> to arm the Indians and <i>"send them after the emigrants, and have the Indians give them a brush, and if they killed part or all of them, so much the better."</i></p> <p>According to LDS author Will Bagley, by the mid-1850's, the area of Mountain Meadows was notorious among the Latter-day Saints as a "preferred location for the quiet execution of unpleasant tasks."</p>	

One by one the Fancher wagon trains pulled into the Meadows under a full moon, unaware that lurking in the dark hills above them John D. Lee had a group of LDS men looking on.

Where the original plan was to attack the party a days drive further on down the road, Lee found the disorganized layout of their wagons at Mountain Meadows a sign that God had delivered them into their hands.

There "in the moonlit darkness," writes Bagley, "the Mormons stripped for battle and donned war paint to disguise themselves as Indians. "

Then, at the break of day, on Monday September 7th, Bagley writes that:

"Lee . . . and his men . . . found a number of emigrants standing by the campfires. As his men crept up to the wagons, John D. Lee prepared to avenge the blood of the prophets."

They men first drove the emigrants cattle away undetected.

Then a number of other men slipped up a dry Creek only to land within yards of some of the emigrants.

The first human being killed at Mountain Meadows by the Mormons was a child.

A surviving youth reported:

"Our party was just sitting down to a breakfast of quail and cottontail rabbits when a shot rang out from a nearby gully, and one of the children toppled over, hit by the bullet."

Ten to fifteen people of the Fancher party were stuck down in the first wave of the attack.

As the emigrants rushed to get their weapons a group of recruited Indians launched a frontal attack with a howl.

But the emigrants were good shots, and killed one and wounded two others. This reprisal sent the attacking party away in shock as the Indians were confident in the power of Mormon magic to protect them.

This allowed the emigrants to move all their wagons but one out and away from the creek beds and ravines where their attackers had snuck up on them and to then form them into a circle.

Nancy Huff, a surviving child of the massacre, later recalled that after the initial attack:

"Some of the men folk were wounded. (Other) men dug a ditch around our camp, and fortified the best they could. The women and children got in the ditches, and were comparatively out of danger."

The emigrants skill at shooting their rifles so accurately brought an instant

realization to the mind of massacre leader John D. Lee.

"Now," he wrote, "we knew the Indians could not do the work and we were in a sad fix."

Bagley added

"The battle had locked into a siege, a development the attackers apparently had not considered."

The Paiute Indian leader later said that the emigrants "had long guns and were good shots," and they were immediately dismayed and confused at seeing some of their men fall by the emigrant retaliation.

So there we have it.

The Mormons orchestrated an attack and it failed due to the retaliation of the Fancher party.

What could they do?

Now, think! They had already killed ten to fifteen of the Fancher party, and they had them there thinking the attack was by Indians.

The Mormons had an opportunity here to stop everything. To get to a nearby river, wipe off their paint, and come to the rescue of the remaining Fancher train!. Why the need for more bloodshed?

Whatever the response, their subsequent behavior further reveals the heart of the LDS leadership then -

and I would suggest now as their doctrine have not changed.

Because what they went on to do were unnecessary acts of retaliation, revenge, and bloodshed based on fear, cowardice, and an attempt to cover their tracks.

Instead of mercy, remorse, or allowing some Christian tenderness to enter into their conscious, they pressed on for more and more blood and suffering.

I press this issue because these men were believers in Mormon doctrine.

They embraced an attitude toward life and living, toward revenge and retribution, toward shedding blood which lie outside the pale of Christian teachings established long before Joseph Smith had ever been born.

Don't forget this.

So Lee set guards and snipers around the area so that the emigrants could not get to water and sent out a call for more faithful believing LDS men to come to the scene and help finish the job the Indians couldn't.

Many of the LDS men engaged in the final decimation stated that they were not there when the attack began but were called in to do their duty and finish the job.

The number of Indians remaining on the scene to fight remains a mystery,

with some saying it was as a few and others (who seemed to want to blame the Indians for the affair) stating there were as many as 600.

And where the Mormons later painted the Indians participating as "crazed savages howling for blood," Bagley notes that the actions of the whites shocked the Paiutes.

Bagley states:

"By Indian standards, they (the whites) made no sense. Why had their missionaries told them not to kill and steal yet now they seemed bent on killing every last Mericat man, woman, and child? Why charge the emigrant fort again and again? Why not simply take the cattle and leave?"

I would suggest that what the Indians were witnessing was the living enactment of faulty, man-made religious beliefs. The paradoxical nature of Mormonism had revealed itself in all its glory right there on the fields at Mountain Meadows.

It's the direct result of mixing Christian bromides of "love and forgiveness" with dogmatic legalisms from men and cult-like demands of unquestioned loyalty.

It's the product of claiming to "follow Jesus" but then placing mortals housed in flesh and bone and blood to do all their thinking.

<p>It's youth dances that begin and end in prayer but pound AC/DC and Snoop Dog in between.</p> <p>It's what happens when religion becomes more important than a living relationship with Jesus, and it manifests itself even today when seemingly upstanding members of the church end up screaming profanities and bloodying a brother's nose at a Stake Basketball game.</p> <p>None of this stuff has ever been Christianity.</p>	
<p>Bagley writes:</p> <p><i>"The suffering of the doomed company defies imagining. The few details of the five day siege recalled by the surviving children only begin to capture the horror of life inside the wagon fort. The smell of dead animals – Lee counted sixty head – and unburied corpses corrupted the late summer air. Fear, hunger and thirst stalked the camp as the Arkansans waited for the next attack, but did not surrender to despair."</i></p> <p>Completely surrounded and cut off from the water of the spring, the emigrants kept up their courage, recalled Rebecca Dunlap, "fighting like lions."</p> <p>But constant sniper fire, pinning down their every move under the hot September sun of Southern Utah</p>	

must have reminded every last person there in the dust that their next breath just may be their last.

On Tuesday night, Lee made one more attack on the emigrants to try and make an end of it all but it too ended in disaster by creating even more casualties among the Piute warriors who were supposed to have been protected by the Mormon Spirits.

Lee knew he and his fellow Mormons were in a real mess. Councils were held, prayers were said, with the LDS leaders trying to heal wounded Indians with their spiritual magic oils and prayers - but to no avail - the Indians blessed by their priesthood all died.

Two days passed, with the LDS leaders scampering about wondering what to do and the Fancher party laying in the hot southern Utah dirt.

On Thursday morning September 10th, Mormon militia commanders rang the Cedar City town bell to call out the rest of the Nauvoo legion to arms.

Bishop Kingensmith later admitted that the general militia was called out *"for the purpose of committing acts of hostility against the emigrants."*

Bagley notes, however that this was no general call up of the militia as Bishop Kingensmith had suggested because all of the known participants in the massacre were men who were

known for loyalty to the LDS church and who were taken from the upper echelons of several companies, each, according to Bagley having in all probability sworn the temple endowment oath to avenge the blood of the prophets.

After arriving at a ranch just outside of Mountain Meadows Thursday evening, these faithful LDS endowed leaders met for a “priesthood council.”

So while beautiful little children lay petrified in the dirt for the fourth full straight day, listening to their mothers weep uncontrollably over the death of their daddy, or their little brother or sister, LDS leader Higbee opened this priesthood meeting with prayer and by invoking the Holy Spirit to be present and with them.

Higbee then claimed that the only “safe course” was the “utter destruction of the whole rascally lot,” That, “every must be killed “except such as are too young to tell tales, and if the Indians cannot do it without help, the Mormons must help them.”

John D Lee claimed that killing women and children would be shedding innocent blood to which Elder Higbee replied with despotic rhetoric and trumped up hyperbole aimed at rousing the men to action:

“Have not these people threatened to murder our leaders and Prophet, and have they not boasted of

murdering our Patriarchs and Prophets, Joseph and Hyrum? Now talk about shedding innocent blood! Why brethren, there is not a drop of innocent blood in that entire camp of Gentiles outlaws; they are a set of cut-throats, robbers, and assassins . . . who aided to shed the blood of our prophets, Joseph and Hyrum, and it is our orders, from all in authority to get the emigrants from their stronghold, and help the Indians kill them."

The council then formed a prayer circle, like the prayer circles they form in their temples today, and again invoked the "*Spirit of God to direct them in the matter.*"

Now LDS people are always stating that personal revelation is "superior" to the demands of the Christian manual of the New Testament - here is a perfect illustration as to why their perspective is so warped and unreliable because what was the result of these men "praying" and "relying on the spirit?"

All the council on the field voted that in the morning - which would be a Friday - a little before daylight, they would kill all the emigrants.

Nephi Johnson reported that John D. Lee actually wanted to let the emigrants go at this point but that Lee accepted Stake President Haight's orders "*to clean up the dirty job he*

started."

Lee wrote:

"It was the wish of all the Mormon Priesthood to have the thing done, believing that all the Gentiles were to be killed as a war measure, and that the Mormons, AS GOD'S CHOSEN PEOPLE, were to hold and inhabit the earth and rule and govern the globe."

This claim, and the actions that followed are consistent with everything the LDS believed then AND . . . AND . . . AND . . . what they continue - at the top - to believe today.

Please listen very closely:

Expect this history to repeat itself in some manner someday.

By Friday morning, less than two dozen men remained in the Fancher party survived to defend the circled wagons.

Suddenly, the snipping that had kept the emigrants trapped in the dirt for five days stopped and an eerie silence fell over the Mountain Meadows.

The Mormon leaders now had a plan - to gain the emigrants trust, decoy them, disarm them, and then kill them all.

Unbeknownst to the LDS leaders at

the time, the night before the emigrants sent three of their much needed men out into the desert night in a last ditch effort to get help.

All of them were located and killed.

Lee spoke to his men.

“Brethren, we have been sent here to perform a duty. It is a duty we owe to God, and to our church and people. The order of those in authority are that all the emigrants must die. We must kill them all, and our orders are to get them out by treachery if no other thing can be done to get them in our power.”

Lee then had the very difficult job of getting the Fancher party to trust him.

Bagley writes:

“It was unimaginable to the Arkansans that the Mormons planned teachery on such a scale. The emigrants simply could not believe that professed Christian’s could execute such a diabolical scheme.”

There are several accounts on how the actual surrender occurred, but one of the more sobering ones comes from the memory of a surviving Fancher party child, Rebecca Dunlap, who recalled that when the Mormon wagons approached their camp, the emigrants dressed her little eight year

old sister in white, and sent her out waving a white handkerchief of peace.

It took Lee two full hours to hammer out an agreement, part of which included that the emigrants would put their arms in a wagon so as to not arouse the animosity of the Indians and the Mormons would escort the remaining Fancher party to safety.

Lee later admitted that he knew he was doing a damnable deed, but his "faith in the godliness of his leaders was convincing him that he was simply not worthy of the important part he was commanded to perform."

As negotiations dragged on, one Daniel MacFarlane rode into their camp and warned that they needed to get a move on because the Indians were going to renew their attack before they could get them to safety.

Some of the Fancher party were wary of surrendering their arms, but because of thirst and fear, agreed.

Lee divided the party into three groups and gave them marching orders.

The first two groups and their wagons consisted of the youngest of children and then women and the older children. The last group were the men who were all on foot.

Lee instructed the first groups to walk out to a line of Mormon men who stood by waiting in a line.

They did, and were driven past them quickly so they could be separated from the first onslaught upon the third group of males.

As the last group of Fancher party men arrived at the waiting line of Mormon Militia Men, the militia men sided up one on one with the Fancher men and marched, causing the Fancher men to “cheer the soldiers as they thought they were acting honestly.”

Bagley notes:

“None of the men in the Mormon guard ever described their feelings as they received the cheers of the Arkansas men and escorted them up the field. None of them ever described what it was like to accept the trust of men they would soon murder in cold blood.”

As the children’s wagon pulled further away, Mormon John Higbee marched the men to a smooth open space at the side of the road and shouted, “Halt.”

The Mormons stopped. The Fancher men stopped. And Higbee shouted, “Do your duty.”

The Mormons then shot each Fancher party male dead.

Bishop Klingensmith is the only one who was in the march who ever admitted to participating in the

killing. When asked if he hit the man, he replied, "Of course I did."

One of the men, looking down the knife of LDS leader Higbee is quoted as saying, "*Higbee, I wouldn't do this to you,*" which implied he was one of the hated "backouts."

Higbee replied, "*you would have done the same to me or just as bad,*" and he slit the man's throat.

With the men dead, the attack was opened on the wounded men, the women, and the children. It was here that the call to attack was made to Indians - real and Mormons in disguise - and they came out from the brush like wild savages.

"Every part of the field of attack witnessed its own special horrors," writes Bagley.

Four year old survivor Nancy Huff reported that "*I saw my mother shot in the forehead and fall dead. The women and children screamed and clung together. Some of the young women begged the assassins not to kill them, but they had no mercy on them, clubbing their guns and beating out their brains.*"

Other children gave just a horrific accounts. One spoke of watching the Indians slay a baby in his mothers arms and then butcher the mother.

And one child, Emberson Tackitt,

recalled offering his coat to a white man in exchange for his life.

Many witnesses, according to Bagley, said that over and over again, as women and children would wrap their arms around the legs of their attackers, begging for their lives, they would have their throats slashed from ear to ear.

Blood lust seemed to consume some of the participants, causing them to hewn as many down as they could find.

One blood thirsty maniac was William Stewart. Bagley cites an account that tells of Stewart ordering a lad to kill a woman who was recovering from consciousness. The boy refused and Stewart drove a bowie knife to the hilt into her body as she struggled to her feet.

As years past, Stewart was said to boast about how he took the damned gentile babies by the heels and cracked their skulls over the wagon tires.

Another Mormon Murderer, George Adair, when drunk, would *"laugh and attempt to imitate the pitiful crushing sound of the skull bones as they struck the iron bands of the wagon hubs."*

When one H.L Halleck passed through southern Utah in December of 1858, Piute Indians reported that John D. Lee was like a wild beast who

had just tasted fresh blood. That he was turned into a demon.”

Let me remind you, these heinous acts are the direct result of DOCTRINE made by MEN. Of OBEDIENCE made to MEN. Of a religion focused on MEN, and MAN.

When the massacre was over, child Nancy Huff reported what Bagley called a “sadistic ritual” - the execution of a young girl in view of the surviving children.

Said Huff:

“At the close of the massacre there was eighteen children still alive, one girl, some ten or twelve years old, they said was too big and could tell. So they killed her, leaving seventeen.

By most accounts the massacre was over quickly.

When the work was done, John D. Lee instructed Samuel Knight to take his wagon off the road and dump the butchered bodies out. Which he did.

While the bodies lay strewn out over the land, Mormon leader Higbee directed his men to search the dead for valuables.

It is believed that the bodies were left there where they died, were first stripped of all their clothing by the Indians, and then torn apart by animals, scattering their bones across the area.

The Mormon commanders assembled back on the field and addressed their men.

Lee said Higbee and Bishop Klingensmith “made speeches, and ordered the people to keep the matter secret from the entire world. Not to tell their wives or their most intimate friends.

Lee added:

We pledged ourselves to keep everything relating to the affair a secret during life, and to always insist that the massacre was committed by Indians alone.

Bagley notes:

Consistently, the surviving children reported seeing the Mormons shed their war paint.

While playing marbles with Josiah Gibbs in 1859, little Christopher Carson Fancher cocked his head and said, *“My Father was killed by Indians; when they washed their faces, they were white men.”*

Before going to the phones, we want to conclude tonight’s program with a brief memorium to those we know were part of the Fancher/Baker Party. We apologize for any names we have missed.

May their brutal murders serve as a constant reminder to Mormon people everywhere that their non-Christian, man-made doctrine and practices

caused these deaths. (SHOW CLIP)	
EMAILS	
SPOT	
LDS REACTION TO MMMM OVER THE YEARS.	