

My Great-Great-Grandmother EMMA HALE



SMITH

By Gracia N. Jones

我的曾曾祖母·艾瑪·斯密



Ever since the Prophet Joseph died as a martyr in Carthage, Illinois, some Latter-day Saints have felt disappointment that Joseph's wife Emma did not go with the Church in the westward exodus of the Saints in 1846-47.

先知約瑟在伊利諾州的迦太基殉道後，他的妻子，艾瑪，沒有在1846-47年間跟隨教會西遷，因此，有些聖徒感到失望。

Emma and Joseph's descendants grew up separated from The Church of Jesus Christ of Latter-day Saints. Yet I knew little of these things, for our branch of the family was far removed from our Smith heritage. While growing up on a farm near Ronan, Montana, I knew I had a relative named Joseph Smith, but I don't recall hearing the word Mormon or seeing a Book of Mormon until I was almost an adult. 艾瑪和約瑟的後代，沒有和耶穌基督後期聖徒教會一起長大。然而，我對這些事情知之甚少 -- 因為我們的家族分支與斯密家族很疏遠。我在蒙大拿州羅南附近的農場長大時，（我）知道我有一個名叫約瑟.. 斯密的親戚，但我印象中，我到快成年時，才聽說過摩爾門教或見過《摩爾門經》。

Although organized religion was not a prominent part of my life, I remember yearning in my heart for a relationship with God. When I was seventeen, our family moved to Conrad, Montana, where I happened to get a baby-sitting job with a Latter-day Saint family. In August 1955, they introduced me to the missionaries, Elder James Waldron and Elder Dean Richins, who were excited to learn of my relationship to Joseph Smith. They told me of the First Vision and gave me a Book of Mormon.

Elder Waldron said, "This is a copy of the Book of Mormon. It was translated by the power of God by your great-great-grandfather, and it is true." Upon taking the book into my hands, my whole being seemed to thrill through and through with an all-encompassing conviction: "It's true! It's really true!"

I was baptized on 17 March 1956. After my conversion, whenever members of the Church learned of my relationship to the Prophet, they showed me unusual kindness because of the reverence they held for him. However, I discovered there was a different attitude about Emma.

儘管有組織的宗教，在我的生活中並不突顯，但我渴望與神建立關係。十七歲那年，我們家搬到了蒙大拿州的康拉德。我在那裡，巧幫助一個耶穌基督後期聖徒教會的聖徒家庭帶孩子。1955年8月，他們向我介紹了傳教士，詹姆斯·沃爾德倫長老和迪恩·欽斯長老。他們聽說我與約瑟·斯密的親戚關係後，非常興奮。他們告訴我有關

[第一次異象]的事，並給了我一本《摩爾門經》。

沃爾德倫長老說：「這是一本《摩爾門經》，是你的曾曾祖父，通過上帝的力量翻譯的，它是真實的。」當我接過這本書時，我頓時整個身心徹底相信：「這是真實的！這真的是真實的！」

我1956年3月17日受洗。我歸信後，教會成員得知我與先知的關係時，都會因為他們對先知的崇敬而對我特別好。然而，我發現他們對艾瑪的態度卻不同。

One day, when I was in a Relief Society room, I happened to notice a picture of a dark-haired woman. Curious, I moved closer. On the nameplate I read the inscription: "Emma Hale Smith-Elect Lady-First President of the Relief Society." Fascinated to see at last a picture of my great-great-grandmother, I thought, How beautiful she is! Feelings of love for her filled me. But my thoughts were interrupted when someone behind me said,

"My husband says they ought to take that woman's picture off the wall of the church." Stunned by the tone as much as by the words, I was troubled and wondered what prompted this judgment of Emma.

有一天，我在慈助會的教室裡，到一張深色頭髮的女士的照片。我好奇走近了一些，看到名牌上寫著：「艾瑪·斯密—蒙揀選的女士—慈助會一任會長。」看著我曾曾祖母的照片，我非常著迷，心想：「她多麼美麗啊！我好愛她。」然而，我的思緒被身後的人說的話打斷了。

「我先生說，應該把那個女人的照片從教堂的牆上拿下來。」這樣的口吻以及這樣的話語，使我感到震驚和不安。因此，我想瞭解：人們為什麼這樣論斷艾瑪。

Later, while reading the book History of the Prophet Joseph Smith by His Mother, I found Lucy Mack Smith's tribute to Emma: "I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she has had to endure-she has been tossed upon the ocean of uncertainty-she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman." 1

後來，在閱讀約瑟·斯密先知的母親所著的《約瑟·斯密先知的歷史》傳時，我看到露西·斯密對艾瑪·斯密的讚美：「我一生中從未見過一個女人，能夠像她那樣，月復一月，年復一年，忍受各種困頓、和艱難苦楚，卻始終不屈不撓、滿懷熱情和耐心；因為我瞭解她所經歷的一切

——她一度被拋進不確定性的汪洋大海——她仍然勇敢面對迫害的風暴，抵禦男人和惡魔的憤怒，這些都幾乎能讓任何其他女人完全屈服。

I was struck forcibly by the contrast between the loving words of one who knew her and the judgment of one who did not.

一位瞭解艾瑪的人，表達對她的關愛言辭，以及和一個不瞭解她的人，對她的論斷，這之間的鮮明對比，深深觸動了我。

LEARNING OF EMMA-

After thirty-five years of research and much wrestling in my soul, I have satisfied my quest to understand what may have prompted the diverse reactions to Emma. I have found in Emma's life an example from. Which we may obtain wisdom and be taught much concerning their deeming love of our Savior, Jesus Christ.

了解艾瑪

為什麼人們對艾瑪的反應和評價這麼不一樣？經過三十五年的研究和內心的掙扎，我的探索之路，可以放心的告一段落了。我在艾瑪的生活中找到了一個例子，我們可以從中獲得智慧，並且可以學到很多關於我們的救主：耶穌基督的救贖之愛的知識。

Emma was born 10 July 1804 to Isaac and Elizabeth Lewis Hale. The Hales farmed near Harmony, Pennsylvania, and operated a country inn. Emma and Joseph met when he boarded at her father's inn while working in the area. Isaac bitterly opposed their courtship, but Joseph proposed to Emma, and she, "preferring him to all others "she had met, accepted. They were married at the home of Squire Thomas Tarbell in South Bainbridge, New York, on 18 January 1827. 愛瑪於1804年7月10日出生於賓夕法尼亞州哈莫尼附近的艾薩克和伊麗莎白黑爾家中。黑爾家族在賓夕法尼亞州哈莫尼附近務農，並經營一家鄉村旅店。約瑟在那裡工作時，住在艾瑪父親的旅店。約瑟和艾瑪就在那時認識的。艾薩克強烈反對他們戀愛，但約瑟向艾瑪求婚——艾瑪在眾多追求者中，最中意約瑟，便接受了約瑟的求婚。1827年1月18日他們在紐約州南班布里奇的托馬斯塔貝爾鄉紳的家中舉行婚禮。

That fall, Joseph obtained the gold plates and continued his mission of being an instrument in the hands of God in restoring the gospel. Emma served as a scribe during his first

efforts to translate the Book of Mormon.

那年秋天，約瑟獲得了金葉片，並繼續他的使命，作神手中的工具，復興福音。艾瑪在約瑟早期嘗試翻譯《摩爾門經》時，擔任抄寫員。

She was baptized on 28 June 1830, shortly after the Church was organized. In July 1830 the Lord outlined her mission, in a revelation:

教會成立后不久，她在1830年6月28日受洗。在1830年7月，主在一次啟示中，概述了她的使命：

"Thou art an elect lady, whom I have called. ... And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions." (D&C 25:3, 5.)

She was also directed to compile a book of hymns for the Church, and she was warned to "continue in a spirit of meekness, and beware of pride." (D&C 25:11–13.)

“你是一位被選中的女士，我召喚了你……你的職責將為我的僕人：小約瑟·密斯——你的丈夫，在他苦難時，給與安慰。“（教約 25：3，5）她還被指示，為教會編寫一本讚美詩集，並被警告：要“保持謙卑的精神，提防驕傲”。（第11-13節）

主給愛瑪·斯密的話記錄在教義和聖約第25篇中，揭示了祂對愛瑪有何感覺，以及她能為主的事工作出的貢獻。但是，愛瑪是什麼樣的人呢？我們對她的個性、人際關係、長處了解多少呢？認識這位「蒙揀選的女子」（教義和聖約25：3）的一個方法，就是去讀那些認識她的人所說的話。

(Emma's patriarchal blessing, given on 9 December 1834 by her father-in-law, Joseph Smith Sr. Presents important information concerning Emma's contribution to the Restoration, how the Lord viewed Emma, and what he promised her.)

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1834年12月9日，艾瑪的公公：約瑟·斯密一世，給與艾瑪的教長祝福，其中包含了關於艾瑪對【復興】的貢

獻、上帝如何看待艾瑪，以及祂承諾給她的重要資訊。

愛瑪的教長祝福辭，由擔任教會教長的老約瑟·斯密宣布：

「愛瑪，我的兒媳婦，你因你的忠信誠實而蒙主祝福。你要因你的丈夫而蒙福，因臨到他的榮耀而歡欣。由於邪惡的世人尋求毀滅你的伴侶，你的靈魂因此飽受折磨，你已傾注整個靈魂祈求他能獲得解救。歡欣快樂吧！因為你的神已經聽到你的祈求。

「你為你父親家庭的心硬而憂愁，你渴望他們得到救恩。主必眷顧你的呼求。憑藉祂的審判，祂會讓其中的一些人看到自己的愚昧並悔改他們的罪，但他們要在經歷苦難之後才能得救。你必看見許多日子；是的，主必顧惜你，直到你的日子滿足，因你必得見救贖主。你的心必因主的偉大事工而喜樂，沒有人能奪走你的快樂。

「你要永遠記得神偉大的紆尊降貴，當天使把尼腓人的紀錄交託給我的兒子約瑟時，祂允許你陪同他。主帶走你的三個孩子，使你甚是憂傷。在這事上，你必不受責備，因祂知道你想要養育家庭，好使我兒子的名蒙福的純正渴望。現在，看啊，我告訴你，主這樣說，你若信，你在這事上仍要蒙福，其他兒女必從你而出，你的靈魂必得喜樂滿足，你的朋友也因此歡欣。

「你將蒙福擁有理解力，並有能力指導其他婦女。要在正義中教導你的家庭，教導兒女生命的道路，神聖天使必守護你，你必在神國度中得救。正如這樣。阿們

“Emma ... thou art blessed of the Lord, for thy faithfulness and truth, thou shalt be blessed with thy husband, and rejoice in the glory which shall come upon him.

Thy soul has been afflicted because of the wickedness of men in seeking the destruction of thy companion, and thy whole soul has been drawn out in prayer for his deliverance;

rejoice, for the Lord thy God has heard thy supplication. Thou hast grieved for the hardness of the hearts of thy father's house, and thou hast longed for their salvation. The Lord will have respect to thy cries, and by his judgments he will cause some of them to see their folly and repent of their sins; but it will be by affliction that they will be saved. Thou shalt see many days, yea, the Lord will spare thee till thou art satisfied, for thou shalt see thy Redeemer. Thy heart shall rejoice in the great work of the Lord, and no one shall take thy rejoicing from thee. Thou shalt ever remember the great condescension of thy God in permitting thee to accompany my son [Joseph] when the angel delivered the record of the Nephites to his care... Thou shalt be blessed with understanding, and have power to instruct thy sex, teach thy family righteousness, and thy little ones, the way of life, and the holy angels shall watch over thee and thou shalt be saved in the kingdom of God, even so, Amen.” 3

“艾瑪.....你是蒙主祝福的，因為你的忠信和真實。你將與你的丈夫，一同蒙福，並因他將來的榮耀而喜樂。你的靈魂，將因惡人尋求毀滅你同伴的惡行而受折磨；你傾出靈魂的全部，在為他的得救而祈禱。喜樂吧，因為，耶和華你的神已經聽到了你的祈求。你為父家心硬而悲傷，也渴望他們獲得救恩。耶和華必垂聽你的呼求，藉由祂的審判，使他們中的一些人看到自己的愚昧，並悔改自己的罪；然而，他們必需經過苦難，才能得救。你必看見：是的，在許多日子，耶和華必饒恕你，直到你心滿意足--因為，你必看見你的救贖主。你的心，必因耶和華的偉大作為而喜樂；也沒有人能從你那裡奪去你的喜樂。你必永遠紀念你神的大恩：在當天，祂允許你陪伴我的兒子【約瑟】，接收天使把尼腓人的紀錄交給他保管時.....，你必因你的智慧而蒙福，也有能力教導姐妹，教導你的家庭正義之事，以及你的兒女有關生命的道路，聖天使必眷顧你，而你必在神國里得救。阿門。

A Woman of Commitment in Sorrow

一位在悲傷中堅守的女人

During their seventeen-year marriage, nine children were born to Joseph and Emma, and they adopted two. Emma's first three children died shortly after birth: Alvin in 1828 and twins in 1831. They adopted twins, Joseph and Julia

Murdock (born on May 1), whose mother, Julia, had died the day after the birth of Emma's twins, leaving a bereaved husband unable to care for the infants. Little Joseph Murdock died in March 1832 as a result of exposure during an incident of mob violence. The following November, Emma gave birth to a healthy son, Joseph Smith III. Although Emma enjoyed little Julia and Joseph, she grieved over her lost babies.

約瑟和艾瑪十七年的婚姻中，他們生了九個孩子，並收養了兩個。艾瑪的前三個孩子出生後不久，就早夭了：阿爾文在1828年過世，另一對雙胞胎在1831年過世。他們收養約瑟和裘莉婭·默多克的一對雙胞胎，他們出生於5月1日。他們的母親裘莉婭在艾瑪雙胞胎出生的第二天便去世了，留下悲痛萬分的丈夫，無法照顧嬰兒。小約瑟·默多克在1832年3月中，因暴露在暴徒暴力事件而死亡。次年11月，艾瑪生了一個健康的兒子 -- 約瑟·斯密三世。儘管艾瑪喜歡小裘莉婭和約瑟，但，她仍然為失去的孩子們感到悲傷。

The Lord comforted Emma in her patriarchal blessing: "Thou hast seen much sorrow because the Lord has taken from thee three of thy children. In this thou art not to be blamed, for he knows thy pure desires to raise up a family, that the name of my son [Joseph Smith, Jr.] might be blessed. And now, behold, I say unto thee, that thus says the Lord, if thou wilt believe, thou shalt yet be blessed ... and thou shalt bring forth other children, to the joy and satisfaction of thy soul, and to the rejoicing of thy friends." 4

主藉由教長祝福詞，安慰以艾瑪：“你經歷了許多悲傷，因為主從你那裡奪去了三個孩子。為此，你不會受到責備：因為，祂知道你純潔的願望，是建立家庭，使我的兒子【小約瑟·斯密】的名字得到祝福。現在，我要告訴你，主這樣說，“如果你願意相信，你仍然會得到祝福... 你會生養更多的孩子，讓你的靈魂喜樂，讓你的朋友歡欣。”

Emma's faith was rewarded: Frederick was born in 1836, and Alexander (my forebear) in 1838. Don Carlos was born in 1840, but he died fourteen months later. An unnamed son was stillborn on 6 February 1842; and David Hyrum was born in 1844, four months after the death of his father.

艾瑪的忠信得到了回報：弗雷德里克出生於1836年，亞歷山大（我的祖先）出生於1838年，唐·卡洛斯出生於1840年，但，他在14個月後去世。1842年2月6日，一個未命名的兒子在出生前就夭折了；大衛·海魯姆出生於1844年，那時，他父親去世了四個月。

Emma did not know a settled home until Nauvoo. Due to persecution and to further the Lord's work, members of the Church moved from state to state. Emma suffered much tribulation. She was robbed and ridiculed; she and the children often went hungry. Still, she struggled to provide for her children during Joseph's imprisonments and long absences.5 Many Saints helped her, but some took advantage, severely increasing her difficulties and undermining her trust.6

在抵達納福之前，艾瑪從來沒有固定的家。基於受到迫害和推進主的事工，教會的成員，必需從一個州搬遷到另一個州。艾瑪遭受了許多苦難。她遭到搶劫和嘲笑；她和孩子們經常挨餓。約瑟被監禁和長時間不在身旁，艾瑪儘管經常忍饑挨餓，但她仍努力為孩子們提供生活所需。有許多聖徒幫助她；但也有一些人，利用了這一點，大大地增加了她的困境並破壞了她的公信力。

While Joseph and the other Church leaders were unjustly imprisoned at Liberty, Missouri, Emma and her four little children became part of the major Church exodus from the state after the extermination order was issued on 27 October 1838 by Missouri governor Lilburn Boggs.7

。當約瑟和其他教會領袖，在密蘇里州利伯蒂被不公正地監禁時，密蘇里州州長利布恩·柏格斯於1838年10月27日發佈滅絕令後，艾瑪和她的四個年幼的孩子，成為教會從該州撤離的一部分。

From Quincy, Illinois, in March 1839, Emma expressed her loyalty to Joseph in these words:

1839年3月，來自伊利諾伊州昆西的艾瑪，用以下的話語，表達了她對約瑟的忠誠：

"I shall not attempt to write my feelings altogether, for the situation in which you are, the walls, bars and bolts, rolling

rivers, running streams, rising hills, sinking valleys and spreading prairies that separate us, and the cruel injustice that first cast you into prison and still holds you there.

... Was it not for conscious innocence and the direct interposition of divine mercy, I am very sure I never should have been able to have endured the scenes of suffering that I have passed through ...

but I still live and am yet willing to suffer more if it is the will of kind heaven, that I should for your sake

... and if God does not record our sufferings and avenge our wrongs on them that are guilty, I shall be sadly mistaken.

... You may be astonished at my bad writing and incoherent manner, but you will pardon all when you reflect how hard it would be for you to write when your hands were stiffened with hard work and your heart convulsed with intense anxiety ... but I hope there is better days to come to us yet. ... I am ever yours affectionately.
Emma Smith.” 8

“我不會試圖把我的感受完全寫出來，因為你所處的環境，牆壁、鐵柵、門鎖、奔流的河流、流淌的小溪、高突的山丘、低窪的山谷，以及將我們分隔的廣袤草原，還有最初你投銀鐐入獄，而至，你仍然被囚禁在該處的殘酷不公。

如果，不是依賴有意識的純真，以及神聖仁慈的直接介入，我非常確定：我絕對無法忍受我所經歷的痛苦場景。但，我仍然活著 – 如果仁慈的上天的旨意，要我為了你而忍受更多的痛苦，我也願意。

.....如果上帝不記錄我們的痛苦，不向那些有罪的人報仇，我將深感失望。

你可能會對我糟糕的寫作和不連貫的方式感到驚訝。但是，當你反思到當你的手因辛勤工作而僵硬，心因強烈焦慮而抽搐時，您會寬恕一切。然而，我希望更好的日子還會到來..... 我永遠是屬於你的！

誠摯地

艾瑪·斯密

Emma's Compassion and Service

Emma's care for the untold numbers of ill and homeless Saints as well as her care for Joseph's extended family—his parents, brothers and sisters, nieces and nephews' legend. Emma's work in the Church naturally included attending Joseph's business in his absence and taking care of their children.

艾瑪對無數生病和無家可歸的聖徒的關懷，以及對約瑟的大家庭——他的父母、兄弟姐妹、侄子和侄女的照顧——實屬傳奇。艾瑪在教會的工作，自然包括在

約瑟（被迫）離家時，處理他的事務，並照顧他們的孩子。

Her compilation of hymns dated 1835 was actually published in 1836. She continued to collect hymns for additional hymnals until the time Joseph died.

她於1835年編纂的聖詩集，實際上是在1836年出版的。在約瑟過世之前，她繼續為其他聖詩集收集聖歌。

According to Nauvoo Temple records, she was baptized for her dead relatives in the Mississippi River in 1840.

根據納府聖殿的紀錄，她於1840年，在密西西比河為她已故的親戚受洗。

She manifested courage and intelligence, defending Joseph in her letter to Illinois Governor Carlin.

在致伊利諾伊州州長卡林的信中，她展現了勇氣和智慧，為約瑟辯護。

In her office as the first general president of the Relief Society, she set an example of strong leadership.

作為慈助會的第一位總會會長，她在該組織，樹立了強有力的領袖榜樣。

Her instructions on compassionate service set the tone for generations of Relief Society members under the theme she promoted: “Charity Never Faileth.” (See 1 Cor. 13:8.)

她對於慈善關懷的指導，為慈助會各世代成員定下了基調，主題是她所推廣的：「慈善從不失敗。」 (See 1 Cor. 13:8.)

Emmeline B. Wells, a contemporary of Emma, wrote of her: “Sister Emma was benevolent and hospitable; she drew around her a large circle of friends, who were like good comrades. She was motherly in nature to young people, always had a houseful to entertain or be entertained. She was very high-spirited and the brethren and sisters paid her great respect. Emma was a great solace to her husband in all his persecutions and the severe ordeals through which he passed; she was always ready to encourage and comfort him, devoted to his interests, and was constantly by him whenever it was possible. She was queen in her home, so to speak, and beloved by the people, who were many of them indebted to her for favors and kindness.” 10

與艾瑪同時代的愛米琳·威爾斯，寫道：艾瑪姐妹仁慈好客；她吸引了一大群朋友，他們就像是好同志。

對年輕人來說，她是母親，總是有一屋子娛樂。她精神非常開朗，兄弟姐妹們對她非常尊敬。艾瑪對她丈夫而言，是一個極大的安慰。當她的丈夫經歷了所有的迫害和嚴峻的考驗時，她總是準備好去鼓勵和安慰他，專注於他的權益，並且儘其可能，陪伴在他身邊。可以說，她是家中的女王，深受人民的愛戴，許多人因她的恩惠和善行而感激她。“10

The Prophet wrote in his journal, reflecting on a visit from Emma while he was in great danger and difficulty in 1842: “With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart.”

先知在日記中寫道：在1842年，他處於極大的危險和困難中時，艾瑪的探望，使他感受到難以言語的喜悅和歡樂。在那個夜晚，當我握著我心愛的艾瑪的手時——她是我的妻子，是我年輕時的選擇，我心中的最愛——我的胸中充滿了無法言說的喜悅和歡樂。”

Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!” 11

我思緒萬千，回想著我們一路走過的種種坎坷，那些疲憊辛勞，那些悲傷痛苦，以及喜悅安慰，那些滋潤著我們人生道路和人生的點點滴滴。此刻，我的思緒萬千，百感交集，她又回來了，即使身處險境——她依然無所畏懼，堅定不移——她始終如一，深情款款！

Sealed to Joseph 與約瑟印證

In records of early endowments in Nauvoo there is documentation that Emma received sacred ordinances from Joseph, and she administered them under Joseph’s direction to many other women.¹² One of Emma’s duties as the Prophet’s wife was to supervise the women’s part of the ordinances. Joseph and Emma were sealed for time and all eternity and received their sacred priesthood ordinances in 1843. (See D&C 132:45–46.) Joseph taught that restoration of these ordinances paved the way for all families of the earth to be together in eternity. (See Mal. 4:5, 7; D&C 132 : 4–7 , 21–31.)

在納福早期捐贈的記錄中，有文件證明：艾瑪從約瑟那裡接受到神聖的教儀，並按照約瑟的指示，為其他許多姐妹執行這些教儀。12 作為先知之妻，艾瑪的職責之一是監督姐妹的這些教儀的執行。1843年，約瑟和艾瑪在今生和全永恆中，永遠地印証在一起，並接受了神聖的聖職教儀。（見教義和聖約132：45-46。）約瑟教導說，這些教儀的，為地面上的所有家庭，在永恆中團聚，鋪平了道路。（見瑪拉基書4：5,7; 教義和聖約132,4-7,21-31。）

I believe it is in the context of these ordinances that we may best understand and appreciate what Emma wrote shortly before Joseph was killed: “I desire with all my heart to honor and respect my husband as my head, ever to live in his confidence and by acting in unison with him retain the place which God has given me by his side.” 13

我相信，正因為這些教儀的背後含義，我們才能完全地理解和感念在約瑟被殺前不久，以艾瑪所寫的話：“我全心全意地想要尊崇和敬重我的丈夫，視他為我的主領，永遠生活在他的信任中，與他（保持）合一，保守上帝賜給我在他身邊的位置。” 13

Emma also wrote, “I desire the spirit of God to know and understand myself, I desire a fruitful, active mind, that I may be able to comprehend the designs of God, when revealed through his servants without doubting.” 14

艾瑪還寫道：“我渴望上帝的靈，能夠認識並理解我，我渴望擁有富有成效、活躍的心思；這樣，我才能理解上帝，藉由他的僕人揭示的旨意，而不至於產生懷疑。” 14

Her great trial came when the prophet revealed to Emma that they would be required to live the ancient law of Abraham—plural marriage. Emma suffered deeply hurt feelings because of it. While she agreed with this doctrine at times, at other times she opposed it. Years later, Emma is purported to have denied that any such doctrine was ever introduced by her husband. In later years, Emma apparently never spoke of the sacred ordinances they had received. She would have been under covenant not to do so.

當先知向艾瑪透露：他們將需要遵守亞伯拉罕的古老律法——一夫多妻制時，她面臨了的巨大考驗。艾瑪因此深受傷害。雖然，她有時支持這一教義，但有時，又反對。多年後，據稱：艾瑪否認她丈夫曾經指示過任何此類教義。在以後的歲月里，艾瑪似乎從未提及他們接受的聖約，此舉，應是遵守不談論這些聖約的規定。

Careful and prayerful study was essential to my understanding that Joseph received true authority from the Lord and that there were those who tried to misuse authority, or take authority upon themselves in respect to this matter. In D&C 132:45, the Lord said, “For I have conferred upon you [Joseph] the keys and power of the priesthood, wherein I restore all things.” On 5 October 1843, the Prophet gave instructions “to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on the earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise.” 15 This point is confirmed in the Book of Mormon, Jacob 2:27, where we read, “There shall not any man among you have save it be one wife.” But in verse 30, we read, “If I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.” [Jacob 2:30]

仔細和虔誠的研究對我對下述的理解至關重要：對於約瑟獲得來自主的真正權柄一事，有些人試圖濫用權威，或者擅自授己權威。在《教義和聖約》132：45中，主說：“因為我已經授予你[約瑟]聖職權鑰，我在這裡復興所有的事物。1843年10月5日，先知指示”要試驗那些宣揚、教導或實踐一夫多妻制教義的人；因為，根據法律，我在末世，持有這個聖職權鑰；因為，世上，每一次只有一位被授予這個權鑰；我總是說，除非主另有指示，否則一個人一次只能有一個妻子。”這一點在《摩爾門經》雅各書，2：27中得到確認，我們讀到：“你們中間的任何男人，都不得擁有除一個妻子以外的其他妻子。”但在第30節中，我們讀到：“如果我願意，主，萬軍之耶和華說，除了為我興起後代，我將命令我的子民；否則，他們應當聽從這些事。”

Both the truth of scripture and the source of conflicting opinions was clear to me. I concluded that if Joseph was a prophet, and I knew that he was, then the doctrines he revealed were true and that succeeding prophets have also been given authority according to their times. Hence, I knew that in 1890, Wilford Woodruff was inspired, as prophet, seer, and revelator, to issue the Manifesto ending the practice of plural marriage in the Church. (see OD—1.)

我對於經文的真理，以及衝突意見的來源，都很清楚。我得出的結論是：如果，約瑟是先知，而我也確知他是----那麼，他所揭示的教義，就是真實的；而且，後續的先知，也根據他們所處的時代，被賦予了權柄。因此，我知道在1890年，威爾福德·伍德拉夫作為先知、先見和啟示者，受到啟示發佈了宣言，結束了在教會中實行的一夫多妻制。（參見《教義和聖

約》官方聲明-1。）

A Woman of Hope 保有希望的女人

Joseph’s death occurred on 27 June 1844. The Saints’ exodus from Nauvoo took place a year and a half later, leaving Emma, a 41-year-old widow, with her aged mother-in-law, Lucy Mack Smith, and five children, ranging in age from fourteen years to fifteen months old, to care for. She had little means to provide for her family in a deserted city.

約瑟於1844年6月27日去世。聖徒們離開納福，是在一年半之後，留下了41歲的寡婦---艾瑪：她要照顧年邁的婆婆--露西·麥·史密斯，和五個孩子--年齡從十四歲到十五個月不等。在一個被遺棄的城市裡，她幾乎沒有資源來養活她的家庭。

In December 1847, she married “Major” Louis C. Bidamon. With his help she reared her children and was stepmother to Louis’s two daughters. Emma and Louis cared for Joseph’s mother until she died on 14 May 1856. By 1872, “Major” Bidamon had built a new home for Emma on the foundation where there would have been a grand hotel had Joseph lived to complete it. Emma lived her last seven years peacefully in the Riverside Mansion. According to her comment in a letter, she felt this fulfilled promises given by revelation to Joseph. Reference to these promises is found in D&C 124:59: “Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord.”

1847年12月，她嫁給了“少校”路易士·C·比達蒙。在他的協助下，她撫養了孩子們，並成為路易士兩個女兒的繼母。艾瑪和路易斯，照顧約瑟的母親，直到她於1856年5月14日去世為止。到了1872年，「少校」比達蒙在艾瑪原來的房子地基上，為她建造了一座新房子---如果，約瑟能活著完成建造，那裡本來會成為一間豪華飯店。艾瑪在河畔家宅，平靜地度過了最後的七年。根據她在信中的評論，她感到這實現了神對約瑟的應許。

這些應許在《教義和聖約》124：59中有所提及：“因此，我的僕人約瑟和他的後裔，將在那所房子里有一席之地，世代代代，直到永遠，主說。”

Although Emma’s life was filled with much persecution and sorrow, even bitterness on occasion, it appears that Emma endured her tribulations with great forbearance and maintained her faith in God. Writing to her son in 1869, she said, “I have seen many, yes very many, trying scenes in my life which I could not see ... where any good

could come of them.” She added this testimony: “But yet I feel a divine trust in God, that all things shall work for good.” 16

儘管艾瑪的生活充滿了許多迫害和悲傷，甚至有時是痛苦；但，艾瑪似乎以極大的忍耐，忍受了她的苦難，並保持了對上帝的忠誠。1869年，她寫信給兒子說：“在我的生命中，我看到了許多，是的，非常多的，我無法預知的艱辛場景.....任何好事都可能從中產生。” 她補充說：“但，我對上帝有一種神聖的信任，相信一切終將良善。”

A Strong Testimony of the Restoration 對於復興的有力見證

That Emma maintained a lifelong commitment to Joseph as a prophet and to the authenticity of the Book of Mormon is well documented. The Relief Society minutes for March 1844 show her reasoning: “If he [Joseph Smith] was a prophet, which he is, ...,” Emma said. Long years later, Emma said to Parley P. Pratt, who visited her in Nauvoo, “I believe he [Joseph] was everything he professed to be.” 17

有充分證據記載：艾瑪一生都堅信約瑟是先知，堅信《摩爾門經》的真實性。1844年3月的慈助會會議記錄，展現了她的推理：“如果【約瑟·斯密】是先知，而他正是，”艾瑪說。多年以後，艾瑪對帕利·P·普拉特在納福拜訪她時，說：“我相信他【約瑟】所說的一切都是真實的。”

In an interview with her sons a few months before she died, Emma bore testimony: “My belief is that the Book of Mormon is of divine authenticity. I have not the slightest doubt of it. ... Though I was an active participant in the scenes that transpired, and was present during the translation of the plates ... and had cognizance of things as they transpired, it is marvelous to me, ‘a marvel and a wonder,’ as much as to anyone else.” Describing her experience, she said: “The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth which I had given him [Joseph] to fold them in. I once felt the plates as they lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book.” She also testified, “I know Mormonism to be the truth; and believe the church to have been established by divine direction.” 18

艾瑪在去世前幾個月以前，接受兒子們的採訪時，她見證說：“我的信仰是：《摩爾門經》具有神聖的真

實性。我對此，沒有絲毫的懷疑。儘管，我積極參與了所發生的事件；金頁片翻譯期間也在場；也對所發生的事件有所瞭解，但，對我來說，這就像對其他任何人一樣——仍是“奇跡和奇觀”。她描述自己的經歷時，說：“這些頁片，經常放在桌子上，沒有任何試圖遮掩的跡象。約瑟僅用我給他用來包裹它們的小亞麻桌布，包裹著。有一次，當這些頁片放在桌子上時，我能感覺到它們的輪廓和形狀。它們似乎像厚紙一樣柔軟：當拇指接觸頁片邊緣時，會發出金屬般的沙沙聲——就像人們有時用手指翻書一樣。” 她還作證說：“我知道，摩爾門教是真理；並相信該教會，是由神指派建立的。” 18

Emma’s Name Clouded by Conflict 艾瑪的名譽因衝突而蒙上陰影

With such glowing testimony of her commitment to the Prophet Joseph and the restored gospel, why did Emma not take her children and go west with the Church? Generations have debated the issue, considering many of her comments as reported by others. Some have assumed that Emma lost her faith, others have doubted her integrity. These feelings fostered the unkind remark I had heard years ago while I was viewing Emma’s picture.

既然艾瑪對先知約瑟，以及復興福音的承諾，擁有光輝見證，為何她沒有帶著她的孩子們，跟隨教會西行呢？幾代人都在辯論這個問題，也包括了有關她的言論的許多報導——有些人認為艾瑪失去了信心，另一些人則懷疑她的操守。這些感覺，形成了我幾年前，在看艾瑪的照片時，聽到的不友好的評論。

Her decision to remain in Nauvoo had far-reaching effects upon her descendants. Joseph III, who was eleven when his father was killed, became president of the Reorganized Church of Jesus Christ of Latter Day Saints (the RLDS church) in 1860. He died in 1914. Alexander became a longtime missionary, a counselor in the first presidency, and finally presiding patriarch in the RLDS church. He died in 1909. Frederick, never having been baptized, preceded his mother in death by seventeen years, dying in 1862. Two years before Emma’s death, her youngest son, David, in whom Emma had found solace in her widowhood, was diagnosed as having “brain fever” and was committed to Illinois State Asylum. Emma referred to David’s condition as a “living trouble.” 21 David died in 1904. Her surviving adopted daughter, Julia Murdock Middleton, joined the Catholic church. She died of cancer at the age of forty-nine, a little more than a year after Emma died. 22 Today, Emma’s descendants number more than two thousand, with about seven hundred living. They are scattered throughout the world, embracing many diverse religions and ideologies. Most are as uninformed regarding Emma’s

testimony and the restored gospel of Jesus Christ as I was.

多年後，當被問及為什麼她沒有向西走時，她簡單地回答說：“我在這裡有家，我不知道外面有什麼。”

20 她留在納福的決定，對她的後代產生了極其深遠的影響。約瑟三世在他父親被殺害時，只有十一歲；他於1860年，成為重整耶穌基督後期聖徒教會（RLDS教會）的會長。他於1914年去世。亞歷山大成為了一名長期的傳教士，成為了第一任會長團的諮理，最後成為主領重整耶穌基督後期聖徒教會（RLDS教會）的教長們，他於1909年去世。弗雷德里克從未受洗，他於1862年去世，比他的母親早去世十七年。在艾瑪去世前兩年，她最小的兒子大衛，艾瑪在寡居時找到了慰藉，被診斷出患有「腦膜炎」，被送往伊利諾伊州精神病院。艾瑪將大衛的情況稱為「生活的麻煩」。21 大衛於1904年去世。她倖存的養女：裘莉婭·默多克·米德爾頓，加入了天主教。她在艾瑪去世一年多後，因癌症去世，享年49歲。22 今天，艾瑪的後代超過兩千人，大約有七百人還活著。他們遍佈世界各地，抱持許多不同的宗教和意識形態。大多數人，對艾瑪的見證和耶穌基督的復興福音知之甚少，就像我一樣。

A granddaughter, Emma Belle Smith Kennedy, remembers Emma: “Her eyes were brown and sad. She would smile with her lips but to me, as small as I was, I never saw the brown eyes smile. I asked my mother one day, why don’t Grandma laugh with her eyes like you do and my mother said because she has a deep sorrow in her heart.” 23

孫女艾瑪·貝爾·史密斯·甘迺迪回憶起艾瑪：「她的眼睛是棕色的，帶著悲傷。她會用嘴唇微笑，但，對我來說，儘管我年紀還小，我從未見過那棕色的眼睛微笑。有一天，我問我的母親，「為什麼奶奶不像你那樣，用眼睛笑？」我的母親說：「因為，她心裡有深層的悲傷。」23

A woman who served as a maid in Emma’s home during Emma’s later years related the fact that each evening after the chores were done, Emma would climb the stairs to her room, sit in her low rocker, and gaze out the window at the western sunset over the Mississippi River. No one dared approach to offer comfort, because they did not know how to touch the depth of sorrow evidenced by the tears that coursed down her cheeks.24 一位在艾瑪晚年擔任家庭女傭的女士，講述了這樣一件事實——每天晚上，完成家務後，艾瑪會上樓到她的房間，坐在她的低矮搖椅上，凝視著密西西比河上西方的落日。沒有人敢上前安慰她：因為，他們不知道如何撫慰她臉頰上流淌的淚水，所表反射出的深度悲傷。24

We can ask, “Why did she cry?” Was it the awful loss of her beloved Joseph? Was it the memory of her babies laid

in graves in Pennsylvania, Ohio, and Illinois? Was it the tragedy of seeing her precious youngest son hopelessly ill? Was it regret for past mistakes? Was it sorrow for disappointments lived through? Was it haunting uncertainties regarding the course she had taken, as well as thoughts about what might have been had tragedy and persecution not dogged her life? Having lived a long life, as the Lord had promised in her patriarchal blessing, and now seemingly humbled and refined, Emma must have pondered questions about the hereafter. Her son Alexander later reported that a few days before her death, Emma had a vision that disclosed her acceptance by the Lord.25

我們可以問：「她為什麼哭泣？」“是因為失去深愛的約瑟的恐怖嗎？是因為她記憶中，在賓夕法尼亞州、俄亥俄州，和伊利諾伊州的墓地里，安葬的嬰兒們嗎？是因為目睹她珍貴的小兒子，無藥可救而失去生命的悲劇嗎？是因為對過去所犯的錯誤而遺憾嗎？是因為對過往的失望，感到悲傷嗎？還是因為，對於她所走的道路，以及如果悲劇和迫害沒有困擾她一生；那麼，取而代之的，會是什麼樣揮之不去的不確定性？如同主在她的教長祝福詞中所承諾的那樣——艾瑪已經活了很長一段時間，現在似乎謙卑和飽經淬鍊，她肯定思考過關於來世的問題。她的兒子，亞歷山大後來說道——在她去世前幾天，艾瑪有過一個異象，揭示了她被主接納。25

A Promise Fulfilled 一個承諾的實現

Emma lived almost thirty-five years after the martyrdom of her Prophet-husband. She died 30 April 1879 in her seventy-fifth year. In her last years she was greatly loved, and in the last hours of her life she was attended by her family: Louis Bidamon, Julia, Joseph III,26 and Alexander. According to Alexander, Emma seemed to sink away, but then she raised up and stretched out her hand, calling, “Joseph! Joseph!” Falling back on Alexander’s arm, she clasped her hands on her bosom, and her spirit was gone.

Both Alexander and Joseph thought she was calling for her son Joseph, but later, Alexander learned more about the incident.

艾瑪在她的先知丈夫殉難後，又活了將近35年。她於1879年4月30日去世，享年75歲。在她餘生的最後幾年裡，她深受關愛。在他臨終前幾小時，路易，比達蒙、茱莉亞、約瑟三世和亞歷山大，也隨伺在旁。據亞歷山大說，艾瑪似乎漸漸沉睡，但，隨後她坐起身，伸出手，呼喚：「約瑟！約瑟！」她倒在亞歷山大的懷裡，雙手合在胸前，她的靈魂已經離去。當時，亞歷山大和約瑟都認為，她是在呼喚她的兒子約瑟；但後來，亞歷山大瞭解了事件的更多細節。

Sister Elizabeth Revel, Emma's nurse, explained that a few days earlier Emma had told her that Joseph came to her in a vision and said, "Emma, come with me, it is time for you to come with me." "As Emma related it, she said, 'I put on my bonnet and my shawl and went with him; I did not think that it was anything unusual. I went with him into a mansion, and he showed me through the different apartments of that beautiful mansion.

伊莉莎白·雷維爾姐妹，艾瑪的護理員，解釋說：“幾天前，艾瑪告訴她，” “約瑟在她的異象中，來到她身邊並說道——艾瑪，跟我來，現在是時候跟我走了。艾瑪提到，她說：” “我戴上我的帽子和披肩，跟著他走了；我並不覺得這有什麼不尋常。我跟著他進入一座豪華的館子，他帶我參觀那座美麗豪宅裏的不同房間。” “

And one room was the nursery. In that nursery was a babe in the cradle. She said, 'I knew my babe, my Don Carlos, that was taken from me.' She sprang for-ward, caught the child up in her arms, and wept with joy over the child. When Emma recovered herself sufficient she turned to Joseph and said, 'Joseph, where are the rest of my children. He said to her, 'Emma, be patient and you shall have all of your children. 'Then she saw standing by his side a personage of light, even the Lord Jesus Christ." 27
其中一個房間是育嬰室。在那個育嬰室裡有一個嬰兒在搖籃裡。她說：' “我認出了我的嬰兒，我被帶走了的唐·卡洛斯。'她衝上前去，將孩子抱起，為孩子的重聚喜極而泣。艾瑪恢復鎮定後，她轉向約瑟，並說：” 約瑟，我的其他孩子在哪裡？ “'他對她說：” 艾瑪，請有耐心，你將會擁有你所有的孩子。 “ '之後，她看見他身邊站著一位光芒萬千的人物，亦即是主耶穌基督。 27

約瑟出現在艾瑪面前，並帶她進入一個房間。在那裡，艾瑪抱著她的兒子——唐卡洛斯。

Finding this testimony reminded me how precious each soul is in the sight of our Savior, whose compassion and power to save is beyond all comprehension. All of us make mistakes and are in need of repentance. Whenever we withdraw from the fellowship of the Saints and cease to partake of the sacrament on a regular basis, we tend to lose our way and become subject to mis-understanding—especially if our course has been set by real or imagined injury to our feelings, or pride. This could happen to any of us, including my dear great-great-grandmother.

這段證詞：讓我想起每一個靈魂，在我們救主眼中是多麼珍貴——祂的慈悲和拯救能力，超乎所有人的理解。我們每個人都會犯錯，也都需要悔改。每當我們脫離聖徒的生活圈，並且不再定期參加聖餐聚會時，我們就容易迷失方向，並陷入誤解——尤其是，當我們的行為受到真正或想像中的情感創傷或驕傲所影響時。這種情況可以發生在任何人身上，包括我親愛的

曾曾祖母。

As I reflect upon all I have learned from Emma's life, I feel great reverence for the testimony she has borne of the divine authenticity of the Book of Mormon and for her precious vision of Joseph and her baby. Her legacy to us in her final witness is that she and all of us, through the ordinances restored by the Prophet Joseph Smith, have the opportunity to be with our families in eternity.

當我反思從艾瑪的生活所學到的一切時，我對她所見證的摩爾門經的神聖真實性，以及她對約瑟出現在她珍貴的異象，由衷生敬。她在最後見證中，所留給我們的遺產是：透過先知 約瑟·斯密 所復興的教儀，她和我們所有人都有機會在全永恆中，與家人同在。

Milestones in the Life of Emma Hale Smith

- 10 July 1804 Born at Harmony, Pennsylvania.
- 18 Jan 1827 Marries Joseph Smith, Jr., at South Bainbridge, New York.
- 15 Jun 1828 Son Alvin is born and dies; buried at Harmony.
- 28 Jun 1830 Emma baptized at Colesville, New York.

Aug 1830 Emma confirmed a member of The Church of Jesus Christ of Latter-day Saints.

Jan 1831 Emma's last farewell to her parents.

2 Feb 1831 Arrival at Kirtland, Ohio.

30 Apr 1831 Twins are born and die at Morley Settlement.

May 1831 Joseph and Emma adopt Julia and Joseph Murdock, twin infants of Joseph and Julia Murdock, after their mother dies from complications relating to childbirth.

24 Mar 1832

Joseph Smith beaten by mob at Hiram, Ohio; baby Joseph exposed to cold during mobbing.

27 Mar 1832 Joseph Murdock Smith, age ten months, dies as result of exposure.

6 Nov 1832 Son Joseph Smith III born at Kirtland, Ohio.

Dec 1834 Emma receives her patriarchal blessing.

1835–1836 Hymnal compiled by Emma published.

1804年7月10日出生於賓夕法尼亞州的哈蒙蒂

1827年1月18日與約瑟夫·史密斯，特許在紐約南班布里奇結婚。

1828年6月15日兒子阿爾文出生並去世; 在和諧埋葬。

1830年6月28日艾米恩在紐約科爾斯維爾受洗。

1830年8月艾米恩被確認為耶穌基督後期聖徒教會的成員。

1831年1月艾米恩最後一次向她的父母預言。

1831年2月2日抵達俄亥俄州的柯特蘭。

1831年4月30日在莫利定居點，雙胞胎出生並去世。

1831年5月約瑟夫和艾瑪收養了裘莉亞和約瑟夫·默多克，這對雙胞胎嬰兒，他們的母親在分娩併發症后去世。

1832年3月24日約瑟夫·史密斯在俄亥俄州的海勒姆被暴徒毆打; 嬰兒約瑟夫在暴徒襲擊中暴露在寒冷中。

1832年3月27日十個月大的約瑟夫·默多克·史密斯因暴露而去世。

1832年11月6日兒子約瑟夫·史密斯三世在俄亥俄州的柯特蘭出生。

1834年12月9日艾瑪收到她的族長祝福。

1835-1836年艾瑪編纂的讚美詩集出版。

20 Jun 1836 Son Frederick Granger Williams Smith is born at Kirtland, Ohio.

Jan 1838 Smith family flees Kirtland, Ohio; travels across Ohio, Indiana, and Illinois

.Feb 1838 Family crosses frozen Mississippi River into Iowa.

14 Mar 1838 Family arrives at Far West, Missouri.

2 Jun 1838 Son Alexander Hale Smith is born at Far West, Missouri.

Nov 1838 Church leaders are arrested. Joseph is imprisoned in Liberty Jail. Emma visits him three times: 8 December 1838; 20 December 1838; and 21 January 1839.

7 Feb 1839 Emma and family leave Far West, Missouri.

14 Feb 1839 Emma and children arrive at Quincy, Illinois.

22 Apr 1839 Joseph arrives at Quincy after nearly six months of unjust confinement in Missouri.

9 May 1839 Smiths move to Commerce (Nauvoo), Illinois.

13 Jun 1840 Son Don Carlos is born.

15 Aug 1840 Baptism for the dead is taught by Joseph Smith; Emma is baptized soon after in the Mississippi River in behalf of her mother and sister.

1836年6月20日 兒子弗雷德里克·格蘭傑·威廉·史密斯在俄亥俄州的柯特蘭出生。

1838年1月史密斯家族逃離俄亥俄州的柯特蘭；穿越俄亥俄州、印第安那州和伊利諾伊州。

1838年2月家庭穿過結冰的密西西比河進入伊利諾伊州。

1836年3月14日家庭抵達密蘇里州的遠西。

1838年6月2日兒子亞歷山大·黑爾·斯密在密蘇里州的遠西出生。

1838年11月教會領袖被逮捕。約瑟夫被關押在利伯蒂監獄。艾瑪訪問他三次：1838年12月8日；1838年12月20日；以及1839年1月21日。

1839年2月7日艾瑪和家人離開密蘇里州的遠西。

1839年2月14日艾瑪和孩子們抵達伊利諾伊州昆西。

1839年4月22日約瑟夫在密蘇里州被不公正地關押近六個月後抵達昆西。

1839年5月9日斯密一家搬到伊利諾伊州的商業（納烏瓦），後來改名為納福

1840年6月13日兒子唐·卡洛斯出生。

1840年8月15日約瑟斯密教導為死者施洗；不久之后，艾瑪在密西西比河為她的母親和姐姐施洗。

Milestones in the Life of Emma Hale Smith Continued

7 Aug 1841 Joseph's brother, Don Carlos, dies.

15 Aug 1841 Son Don Carlos, age fourteen months, dies.

6 Feb 1842 Birth of unnamed stillborn son.

17 Mar 1842 Relief Society is organized; Emma chosen as president.

Summer/Fall 1842 Joseph is in hiding. Emma and children are ill; Emma nearly dies. Joseph returns home to bless his family.

17 Aug 1842 Emma writes a letter to Governor Carlin defending Joseph.

18 Jan 1843 Grand celebration at Joseph and Emma's home for their sixteenth wedding anniversary and his acquittal.

Spring 1843 Joseph becomes mayor of Nauvoo.

1842年2月6日未命名的死胎兒子出生。

1842年3月17日 慈助會成立; 艾瑪被選為會長。

1842年夏天/秋天 約瑟藏匿。艾瑪和孩子們生病; 艾瑪幾乎死亡。約瑟夫回家為家人祝福。

1842年8月17日 艾瑪寫信給卡爾林州長，為約瑟辯護。

1843年1月18日 為約瑟和艾瑪的第十六周年結婚紀念日以及他的無罪釋放，舉行盛大慶祝。

1843年春天約瑟夫成為納福市市長。

Milestones in the Life of Emma Hale Smith Continued

1841年8月7日約瑟夫的兄弟唐·卡洛斯去世。

1841年8月15日 兒子唐·卡洛斯，十四個月大，去世。

28 May 1843 Emma sealed to Joseph for eternity.

31 Aug 1843 Smiths move into the Mansion House.

By 28 Sep 1843 Emma receives her endowments.

Fall 1843 Emma supervises women's temple ordinances
October 1843 through February 1844.

17 May 1844 Joseph accepts nomination to run for
president of the United States.

22 Jun 1844 Joseph is ordered to Carthage, Illinois, for
hearings; faced with the spect of certain death, Joseph
crosses to the Iowa side of the Mississippi River.

23 Jun 1844 Joseph and Hyrum decide to go to Carthage,
Illinois.

24 Jun 1844 Emma and Joseph see each other for the last
time.

27 Jun 1844 Emma serves dinner to Governor Ford and
sixty of his men in Nauvoo Mansion House about 5:00 p. m.
Emma learns about 10:00 p. m. that Joseph and Hyrum
have been shot and killed.

17 Nov 1844 Son David Hyrum Smith is born.

Feb 1846 Emma remains in Nauvoo when Saints go west.

12 Sep 1846 Emma leaves with her family as mobbers
invade Nauvoo; she goes to Fulton, Illinois, then returns
four months later.

23 Dec 1847 Emma marries "Major" Louis C. Bidamon.

1856 Emma takes in orphaned Elizabeth Agnes Kendall,
eight years old, and rears her as her own daughter.

14 May 1856 Lucy Mack Smith dies, having spent the last
three years of her life in Emma's care.

22 Oct 1856 Joseph III marries Emmeline Griswold.

1857 Emma's nephew Samuel H. B. Smith visits her.

Milestones in the Life of Emma Hale Smith Continued

13 Sep 1857 Son Frederick Granger Williams Smith marries
Annie Marie Jones.

6 Apr 1860 Son Joseph III becomes president of RLDS.

23 Jun 1861 Son Alexander Hale Smith marries Elizabeth

Agnes

Kendall.

13 Apr 1862 Son Frederick Granger Williams Smith dies.

1866 Emma gives Joseph's revision of Bible to Joseph III to print.

About 1870 Emma begins caring for Charles, six-year-old son of Louis Bidamon and Nancy Abercrombie.

10 May 1870 Son David Hyrum marries Clara C. Hartshorn.

1871 Emma and family move into rebuilt Nauvoo House, later renamed Riverside Mansion.

1875 Emma's sons leave Nauvoo; Alexander moves to northern Missouri, and Joseph III moves to Iowa.

1877 Emma's adopted daughter, Julia, suffering from cancer and deserted by her husband, comes to live with Emma.

17 Jan 1877 Emma's son David Hyrum committed to Illinois State Asylum.

Milestones in the Life of Emma Hale Smith Continued

Feb 1879 Last testimony given by Emma in an interview with her sons. Emma testifies that Joseph Smith was a prophet, relates her experience with the Book of Mormon, testifies of her belief in the divine origin of the Book of Mormon.