

# Journal of History



Issued Quarterly by the Department of History

## Reorganized Church of Jesus Christ of Latter Day Saints

WALTER WAYNE SMITH, EDITOR

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VOLUME XIV

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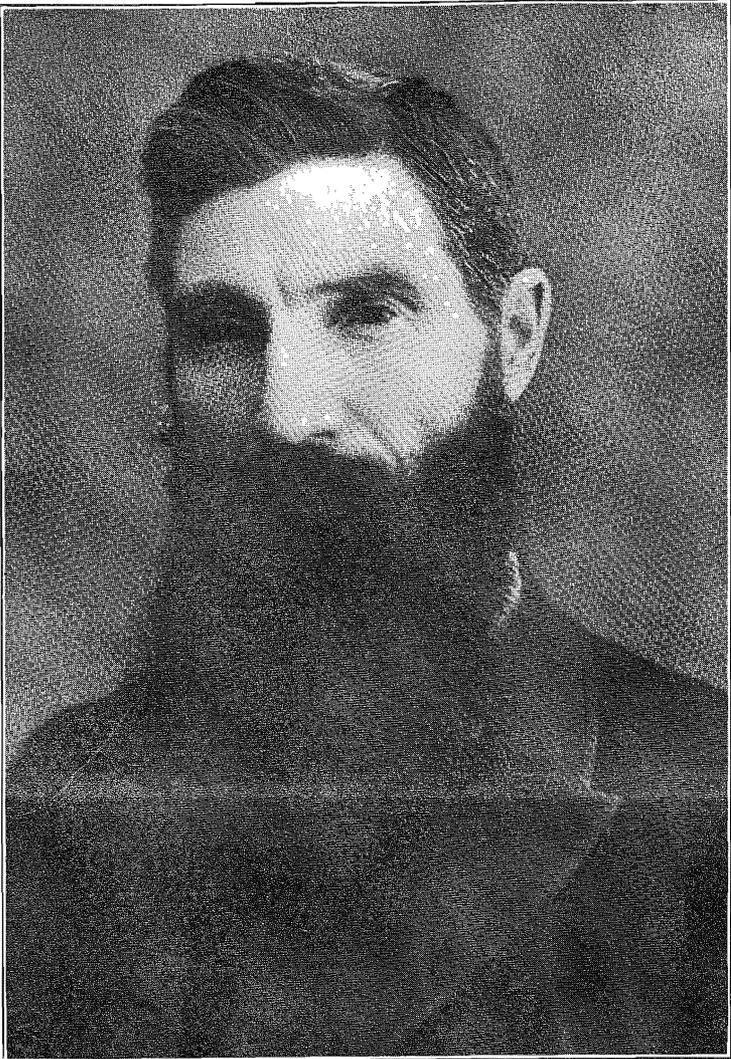
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JAMES W. GILLEN

# Journal of History

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JANUARY, 1921

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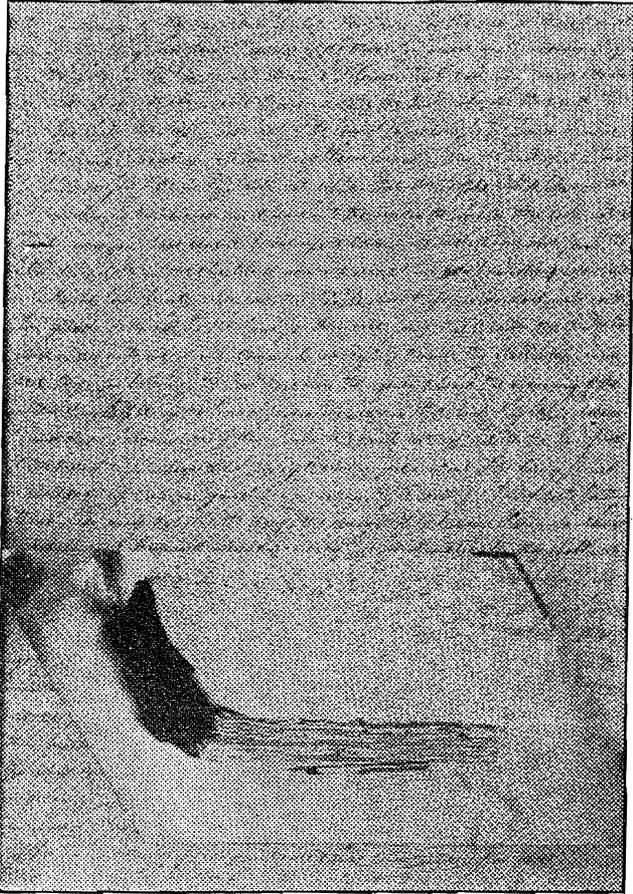
## THE BOOK OF MORMON, ITS TRANSLATION AND PUBLICATION

BY WALTER W. SMITH, CHURCH HISTORIAN

The first piece of literature published by the Church of Jesus Christ of Latter Day Saints, or any member of it, was the Book of Mormon. This book was in fact translated and the printing well-nigh completed before the church was organized.

The Book of Mormon was translated from the original language of the Nephites into English by Joseph Smith, jr., Oliver Cowdery acting as his amanuensis or scribe. The work was begun early in April, 1829, and completed early in July the same year. The copyright was secured and the contract let for the printing of the book during the summer of 1829 to E. B. Grandin, of Palmyra, New York. In order to guard against possible loss or destruction of the manuscript of the book, a copy of the entire work was made, and portions of this were carried daily to the printers. When the work of printing was done, the two manuscripts were carefully arranged, one of them being kept by Joseph Smith, the translator, and the other given to Oliver Cowdery, the scribe. Joseph Smith deposited his copy in the corner stone of the Nauvoo House in 1841. Some years afterward Major Louis C. Bidamon removed the stone which had been broken and found that frost and moisture had ruined the manuscript. Oliver Cowdery preserved his copy, and at his death, at Richmond, Missouri, March 3, 1850, he

gave the manuscript to David Whitmer. After the death of David Whitmer, January 25, 1888, it passed to his grandson, George W. Schweich, who transferred it to Joseph Smith (the son of Joseph Smith, jr., the translator) at Independence, Mis-



THE ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON

souri, April 18, 1903. At the death of Joseph Smith, December 10, 1914, the manuscript passed into the possession of Frederick M. Smith, of Independence, Missouri, where it remains at the present time.

The manuscript contains 464 pages of foolscap paper. It is well preserved, clear and legible throughout. It is mostly in the handwriting of Oliver Cowdery; a few pages are in the handwriting of Emma Smith, and perhaps of Alva Hale, Martin Harris, and Christian Whitmer. Some pages of the manuscript show the marks of the printer, and some are cut in takes for the typesetter. But much of it is the original, written by Oliver Cowdery at the dictation of Joseph Smith, and has not been in the hands of the printer.

While the book was still in the hands of the printer, the Church of Jesus Christ of Latter Day Saints was organized at the home of Peter Whitmer, sr., in Fayette, Seneca County, New York, on April 6, 1830, there being six charter members, viz: Joseph Smith, jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, jr., Samuel H. Smith, and David Whitmer.

The history of the translation of the Book of Mormon is best told by the principal participants themselves, Joseph Smith, jr., the translator, and Oliver Cowdery, the scribe. Joseph Smith writes of this as follows:

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fullness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally

withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgment of their prophesies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular ac-

count I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling elders.—*Times and Seasons*, vol. 3, pp. 707, 708.



JOSEPH SMITH, JR.

Oliver Cowdery, as editor of the *Messenger and Advocate*, writes as follows:

#### THE RECORD OF THE NEPHITES

Tuesday morning, September 22, 1835.

On the morning of the 22d of September, 1827, the angel of the Lord delivered the record of the Nephites to Joseph Smith, jr. This opening a new era, as it were, the mind runs, with the rapidity of lightning, over the history of the eight past years, and views with wonder the hand of God in its dealings with men, in that thousands and tens of thousands

have since heard the contents of that volume which then remained locked up from the eyes and knowledge of the nations of the earth.

The book has been translated, tho' its translator was driven from his native land, to do the same, by the hand of wicked and designing men, and those too who professed the religion of heaven, or were instigated so to do by such; it has been printed, though many sought to keep it from the public eye, and actually stole a part, which was, however, supplied from the writings of another; a few embraced its truths, yielded obedience to the gospel, and tasted the good word of God and the powers of the world to come; many of the elders of Christ's church have since been commissioned and sent forth over this vast Republic, from river to river, and from valley to valley, till the vast sunny plains of Missouri, the frozen regions of Canada, and the eastern Maine, with the summer States of the South, have been saluted with the sound of the voice of those who go forth for the last time to say to Israel, Prepare for the coming of thy King!

Wonderful to tell! Amid the frowns of bigots, the sneers of hypocrites, the scoffs of the foolish, the calumny of slanderers, the ridicule of the vain and the popular prejudice of a people estranged from God, urged on to deeds of villainy by the priests of Baal, the word has been proclaimed with success, and thousands are now enjoying the benign influence of the love of God shed forth by the Comforter upon the pure in heart!

Nor has the sound been confined alone to our shores: Europe has heard that the great King was doing wonders for us, and the eyes of many are now anxiously turned to behold the rising spreading glory of the church of the Latter Day Saints in the new world: in that world, though vast its forests and broad its rivers, where but a few centuries ago the roaming red man chased the buffalo, the elk and the bounding deer unmolested and alone, now subdued, the Father of mercies has lifted to the nations of the earth a standard, has rased up to the gaze of the world an ensign, has caused his voice to be heard, has shown to his faithful ones that Israel is about to be gathered, the indignation toward the Jews is also to cease, and that he will soon bring the house of Jacob from the north country, and gather them from the coasts of the earth, the blind, the lame, the aged and the suckling, that they may sing in the height of Zion, and flow together to the goodness of the Lord!

Prepare your hearts, O ye saints of the Most High, for great things await you! Hasten ye, hasten ye, to the places of gathering, for after a little the indignation of the Lord will cease toward those who are called by his name, and then his arm must fall upon the wicked. His sword is bathed in heaven, and must fall upon Idumea, and who can stand amid the crash and fall of empires?

Sanctify yourselves, O ye servants of the Lord, for much is required at your hands: the blood of souls will cry against you except you hasten on your mission: yes, let all raise their warning voice, in meekness and in mildness, for soon will there be a famine for the word of God. Listen,

O ye elders, for soon the voice from distant lands will salute you,—Come over and help us! Think, for a moment, on the millions in your own land who are destitute of the word of life; think also on the vast multitudes whose thoughts never reached our shores, who are now perishing for lack of vision, and bowing to idols; think of the numberless islands where darkness and the shadow of death prevail, whose waters never covered a soul for the remission of sins, and whose groves, though spicy,



OLIVER COWDERY

were never saluted with the voice of one who proclaimed life and immortality through the power of a risen Savior!

Should one ask, what has been done during these eight years of which you speak? I would say, the first two and a half only translated and printed the record, and organized the church with *six members!* And the fruit of the labor of five and a half are so great that the hearts of thousands are astonished; the veil of superstition has been rent from the minds of many; the church increased to thousands; the list of elders multiplied to hundreds; the deaf have heard the words of the book;

the eyes of the blind have seen out of obscurity and out of darkness; the meek have increased, (for their joy is in the Lord,) the poor among men rejoice in the Holy One of Israel; many that erred in spirit have come to understanding, while others that murmured have learned doctrine.—*Messenger and Advocate*, vol. 2, pp. 203, 204.

In a letter bearing date September 7, 1834, from Norton, Medina County, Ohio, Oliver Cowdery spoke of the translation as follows:

Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pennsylvania. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."—*Messenger and Advocate*, vol. 1, p. 14.

The following copyright certificate indicates the time of securing the copyright and the claim thereto made by Joseph Smith, the translator.

*Northern District of New York, to wit:* BE IT REMEMBERED, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D. 1829, JOSEPH SMITH, JUN. of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit: "The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether. Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel, how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast

off forever: and also to the convincing of the Jew and Gentile, that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.—By Joseph Smith, Jun., Author and Proprietor.

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also the act, entitled, "An Act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.'"

R. R. LANSING,

*Clerk of the Northern District of New York.*

The preface to the first edition:

PREFACE

TO THE READER—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also

inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario County, New York.

THE AUTHOR.

The following is a photo engraving of the title-page of the first edition of the Book of Mormon, commonly called the Palmyra edition:

**THE**

**BOOK OF MORMON:**

**AN ACCOUNT WRITTEN BY THE HAND OF MOR-**  
**MON, UPON PLATES, TAKEN FROM**  
**THE PLATES OF NEPHI.**

Wherefore this is an abridgment of the Record of the People of Nephi, and also of the Lamanites, written to the Lamanites, which are a remnant of the House of Israel, and also to Jew and Gentile, written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed, to come forth by the gift and power of God, unto the interpretation thereof, sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel how great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever, and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men, wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

---

**BY JOSEPH SMITH, JUNIOR,**  
AUTHOR AND PROPRIETOR.

---

**PALMYRA.**

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830 [www.LatterDayTruth.org](http://www.LatterDayTruth.org)

The following testimony of three and eight witnesses was appended to the first edition of the Book of Mormon and has been published in every subsequent edition of the book whether in English or in a foreign tongue.

## THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things.—And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.  
DAVID WHITMER.  
MARTIN HARRIS.

## AND ALSO THE TESTIMONY OF EIGHT WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto

the world, to witness unto the world that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.

JACOB WHITMER.

PETER WHITMER, JR.

JOHN WHITMER.

HIRAM PAGE.

JOSEPH SMITH, SEN.

HYRUM SMITH.

SAMUEL H. SMITH.

The second edition was published at Kirtland, Ohio, in 1837, as the title-page and preface indicate.

THE  
BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MOR-  
MON, UPON PLATES TAKEN FROM  
THE PLATES OF NEPHI.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of GOD unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of GOD:

An abridgment taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the LORD confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of GOD, that ye may be found spotless at the judgment seat of CHRIST.

Translated by  
Joseph Smith, Jr.

Kirtland, Ohio:

Printed by O. Cowdery & Co. for  
P. P. Pratt and J. Goodson.

1837

## PREFACE

The publishers of the following volumes having obtained leave to issue five thousand copies of the same, from those holding the copyrights, would respectfully notice a few items for the benefit of the reader.

The 1830 edition of the book of Mormon having some time since been distributed, the pressing calls for the same, as well as the book of Doctrine and Covenants, and the vast importance attached to their contents, have induced the undersigned to seek the privilege of supplying those calls by presenting, in one volume, both books, in a condensed form, rendering greater convenience to elders, and others, who convey the same to different parts.

Individuals acquainted with book printing, are aware of the numerous typographical errors which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully re-examined and compared with the original manuscripts, by elder Joseph Smith, Jr. the translator of the book of Mormon, assisted by the present printer, brother O. Cowdery, who formerly wrote the greatest portion of the same, as dictated by brother Smith.

Expecting, as we have reason to, that this book will be conveyed to places which circumstances will render it impossible for us to visit, and be perused by thousands whose faces we may never see on this side of eternity, we cannot consistently let the opportunity pass, without expressing our sincere conviction of its truth, and the great and glorious purposes it must effect, in the restoration of the house of Israel, and the ushering in of that blessed day when the knowledge of God will cover the earth, and one universal peace pervade all people.

PARLEY P. PRATT.

JOHN GOODSON.

KIRTLAND, OHIO, 1837.

The third edition of Book of Mormon was published at Nauvoo, Illinois, in 1840, as may be seen by following notice :

## TO THE SAINTS SCATTERED ABROAD

We announce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed. and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the arduous undertaking, by forwarding to him means to help defray the expenses, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

—*Times and Seasons*, vol. 1, August, 1840.

Title-page of the third American edition commonly called the Nauvoo edition.

THE  
BOOK OF MORMON

---

Translated by  
JOSEPH SMITH, JR.

---

THIRD EDITION  
CAREFULLY REVISED BY THE TRANSLATOR.

Nauvoo, Ill.:  
Printed by Robinson and Smith  
Stereotyped by Shepard and Stearns,  
West 3rd St. Cincinnati, Ohio.  
1840

The following announcements, gave notice of the publication of the fourth edition.

A new edition of the BOOK OF MORMON has just come out of press, and will be bound in a few days, and ready for sale.

—*Times and Seasons* for June 15, 1842.

BOOK OF MORMON, ETC.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defense of the faith of the saints.

Nauvoo, Aug. 20, 1842.

—*Times and Seasons*, vol. 3, p. 894.

Title-page of this edition, called the second Nauvoo, and fourth American edition.

THE  
BOOK OF MORMON

---

Translated by  
JOSEPH SMITH

---

FOURTH AMERICAN,  
AND  
SECOND STEREOTYPE EDITION  
CAREFULLY REVISED BY THE TRANSLATOR.

Nauvoo, Illinois  
Printed by Joseph Smith  
1842.

THE EUROPEAN EDITION

The following editions have been published in England  
and known as the European editions.

THE  
BOOK OF MORMON

AN ACCOUNT WRITTEN BY THE HAND OF MORMON  
UPON PLATES TAKEN FROM THE  
PLATES OF NEPHI

---

Translated by  
Joseph Smith, Jun.

---

FIRST EUROPEAN, FROM THE SECOND AMERICAN EDITION

Printed by J. Tompkins,  
Liverpool, England:

For Brigham Young, Heber C. Kimball and Parley P. Pratt  
By order of the Translator.  
1841

JOURNAL OF HISTORY

SECOND EUROPEAN EDITION

Liverpool:

Published by Orson Pratt, 15 Wilton Street  
1849.

Third European Edition

STEREOTYPED

Liverpool:

Published by F. D. Richards, 15 Wilton Street,  
London

Sold at the L. D. Saints' Book Depot  
35 Jewin Street

And by All Booksellers  
1852

Fourth European Edition

STEREOTYPED

Liverpool:

Published for Orson Pratt  
By S. W. Richards, 15 Wilton Street  
1854

Fifth European Edition

STEREOTYPED

Liverpool:

Published by F. D. Richards, 15 Wilton Street  
London

Sold at the L. D. Saints' Book Depot  
35 Jewin Street

And by All Booksellers  
1854

THE BOOK OF MORMON

17

Sixth European Edition

STEREOTYPED

Liverpool:

Published by Brigham Young, Jun., 42, Islington  
London

Sold at the L. D. Saints' Book Depot

30 Florence Street, Islington,

And by All Booksellers

1866

THE

BOOK OF MORMON

AN ACCOUNT WRITTEN BY

THE HAND OF MORMON

UPON

PLATES TAKEN FROM THE PLATES OF NEPHI

---

TRANSLATED BY JOSEPH SMITH, JUN.

---

Division Into Chapters and Verses, With References  
By Orson Pratt, Sen.

ELECTROTYPE EDITION

Liverpool:

Printed and Published by William Budge, 42, Islington  
1879

Division Into Chapters and Verses, With References  
By Orson Pratt, Sen.

THIRD ELECTROTYPE EDITION

Liverpool:

Printed and Published by John Henry Smith

42, Islington

1883

## JOURNAL OF HISTORY

Division Into Chapters and Verses, With References.  
By Orson Pratt, Sen.

FOURTH ELECTROTYPE EDITION

Liverpool:  
Printed and Published by George Teasdale  
42, Islington  
1888

Division Into Chapters and Verses, With References  
By Orson Pratt, Sen.

FIFTH ELECTROTYPE EDITION

Liverpool:  
Printed and Published by George Teasdale  
42, Islington  
1889

The first edition published by the Utah church in America was issued in 1871, title-page as follows. Many subsequent editions have been published by them.

THE  
BOOK OF MORMON  
AN ACCOUNT WRITTEN BY  
THE HAND OF MORMON  
UPON  
PLATES TAKEN FROM THE PLATES OF NEPHI

---

TRANSLATED BY JOSEPH SMITH, JUN.

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Salt Lake City  
For Sale at Deseret News Office, The Church Book  
Depot  
Published By George Q. Cannon  
1871

THE  
BOOK OF MORMON  
AN ACCOUNT WRITTEN BY  
THE HAND OF MORMON  
UPON  
PLATES TAKEN FROM THE PLATES OF NEPHI

---

TRANSLATED BY JOSEPH SMITH, JUN.

---

Division Into Chapters and Verses, With References

By Orson Pratt, Sen.

Salt Lake City, Utah

Deseret News Printing and Publishing Establishment

1879

THE BROOKS HUNTLEY EDITION

This edition of the Book of Mormon was published by Russel Huntley, and known as the Brooks edition, and sometimes as the Huntley edition. Some 4,000 copies were printed, as the imprint shows, by James O. Wright and Company, 377 Broadway, New York (in 1858). The introduction was written by Elder Zadoc Brook, who labored for a time at Kirtland, Ohio. It was from this edition that the Reorganized Church was supplied up to 1874, when the first edition of the Book of Mormon was published by the Reorganized Church.

THE  
BOOK OF MORMON

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Translated by  
JOSEPH SMITH, JR.

---

REPRINT FROM THE THIRD AMERICAN EDITION, CAREFULLY  
REVISED BY THE TRANSLATOR

New York:  
Jas. O. Wright & Company, 337 Broadway  
Publishers

ADVERTISEMENT

The present edition of the Book of Mormon is an accurate reprint of the third American edition, originally published at Nauvoo, eighteen years ago, under the official sanction of the leaders of the Church of Jesus Christ. The apostasy of the great body of the Church, through the influence of false teachers, who privily brought into the Church Damnable Heresies, even denying the Lord, that bought them; together with the fact that they have for a long time suppressed the Book, on account of its pointed condemnation of their practices, has appeared to the Publisher as a sufficient reason for reissuing it; so that the many firm believers of the Book that are scattered through the land, earnestly desiring the spread of truth, may have an opportunity to avail themselves of its precious truths, and put into their own and their neighbors' possession the real weapon with which to put down Polygamy and its kindred institutions. In this republication, the Publisher has yielded to a general desire for information in regard to the nature and origin of the Book, and has placed in the introduction a mere synopsis of the evidences of its Divinity, and what it purports to be.

INTRODUCTION

What is the Book of Mormon? Whence its origin? What its purpose? are questions often asked and variously answered, without much regard to truth, by the many who make the answers. In answer to these questions, we remark that the Book of Mormon purports to be a part of the great things of God's law to Ephraim, as stated in the 8th chapter, 11th and 12th verses of Hosea. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to

him the great things of my law, but they were counted as a strange thing."

Who is Ephraim? Where his land? Let the Bible answer. By reading the 48th chapter of Genesis, you will find that Jacob, a prophet of the Living God, just before his death, blessed his son Joseph in the land of Egypt, and that he also pronounced a peculiar blessing upon his two grandsons, Manasseh and Ephraim, sons of Joseph, born unto him in the land of Egypt. In this blessing, God, through his prophet Jacob, enters into a very peculiar covenant with these lads, as you will find by reading the 19th verse. And his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Here, then, is a positive, unconditional covenant, that Manasseh shall become a people, and that Ephraim shall become a multitude of nations; i. e., a great many nations, and yet at the same time an unknown number of nations. Now the question arises, where? Certainly not in the land of Palestine, the land covenanted to Abraham, and confirmed to Isaac by an oath, and unto Jacob for a law; for in that land there was not room for a multitude of nations; and besides this, every reader of the Bible well knows that the whole house of Israel never became but two nations in that land, viz, the kingdom of Israel and the kingdom of Judah. Then, where is the place for the peculiar covenant to be fulfilled? Again let the Bible answer. In the 49th chapter and 1st verse of Genesis, we find the following: "And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days."

Not that which should befall them in person, but that which should befall their posterity in the last days, as is evident from his blessing upon Judah, in the 10th verse, where he says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (i.e. Christ) come; and unto him shall the gathering of the people be." A thing that Christ has not yet done.

In this chapter, commencing at the 22nd verse, by reading to 26th verse, you will get Jacob's dying blessing upon Joseph and his posterity. And inasmuch as Ephraim and Manasseh are all the children that the Bible informs us of Joseph's having, this blessing, of course, pertains to their posterity. In verse 26, Jacob says to Joseph: "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Thus we find Jacob declaring that he has prevailed with God, and obtained a greater blessing than his progenitors, Abraham and Isaac, had obtained. They had obtained, as we learn from Genesis, 15th and 17th chapters, the everlasting covenant of all the land of Palestine. But Jacob here claims a greater possession, and describes it geographi-

cally as extending to the utmost bound of the everlasting hills, which, on examination, we find to be on this continent, it being opposite on the globe from the land of Palestine. And these everlasting hills, at the utmost bound of his blessings, he declares shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. We have already seen, in the 48th chapter, that he made Ephraim the crown of Joseph's head, by putting the right-hand blessing upon him. Thus we find that the Bible provides a land for Manasseh to become a people, and a place where Ephraim can become a multitude of nations. And it now becomes as much the work of God to get them to this land, as it was his work to bring the children of Israel out of Egypt with great substance, in fulfillment of his covenant with Abraham, in Genesis, 15th chapter. And also as emphatically the work of Ephraim and Manasseh to write the dealings of God with them, and the history of their travels and of their settlement of this covenant possessions, as it was the business of the Israelite to write the dealings of God with them, and the history of their settlement in their covenant possession in the land of Palestine.

Having learned who Ephraim, or the house of Joseph is, and the land on which they reside, we are now prepared to understand to whom God wrote the great things of his law, and they were counted as a strange thing. But from Hosea, 9th chapter, commencing at the 11th verse, we find that Ephraim has apostatized from God, and that God has cast them away because they would not hearken unto him, and that he has cursed them with the barren womb and dry breasts, and made them wanderers among the nations. Or, in short, they having joined themselves unto idols, God has left them, and they have dwindled down to these wild, roving Indian tribes, grieved, shot at, and hated, as Jacob and Hosea have both predicted. Now the question arises, What has become of the great things of God's law that was written to Ephraim? Is it lost, forever lost? Let the Prophet Ezekiel, in the 37th chapter, commencing at the 15th verse, answer.

"The word of the Lord came again unto me, saying: Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one in thy hand. And when the children of the people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand."

Now, anyone at all acquainted with the ancient custom of keeping records on parchment, well knows that they fastened a stick on each end of the parchment, for the purpose of rolling and unrolling as they

read, and that hence records came thus to be called sticks. And all the Bible readers as well know that our Bible all came to us through the kingdom of Judah, and that hence it is the stick of Judah. Hence, we perceive that the great things of God's law to Ephraim here on this continent, his covenant possession would be the stick of Joseph, in the hand of Ephraim; and that God has positively declared that he would put it with the stick of Judah, the Bible, and make them one in his hand. But when? Ezekiel here answers that question by showing us what shall follow God's putting the sticks together: "And say unto them, thus saith the Lord God, Behold, I will take the children of Israel from among the heathen (or Gentiles), whither they be gone, and will gather them on every side and bring them into their own land:" The very thing that God has been turning and overturning the nations to accomplish ever since this Book of Mormon was published, in 1830.

For further proof, please read Isaiah, 29th chapter, where the Lord, in addressing the nations that had fought against Mount Zion, or his covenant people, declares that these nations are drunken, but not with wine; they stagger, because the Lord has poured out upon them a deep sleep, and has closed their eyes by covering their prophets, seers, and rulers. And the vision of all is become unto them "as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Then the Lord proceeds to speak, and among the important declarations that he makes, he says: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Now here the prophet shows us first the coming forth of a Book from the ground, and then in a little while Lebanon becoming a fruitful field, which, according to Mr. Barclay's history of Jerusalem, published in 1858, is most emphatically fulfilled; and certainly the year 1858 has taken rapid strides towards causing the fruitful field of the northwest and west to be esteemed as a forest. But again David, in the 85th Psalm, declares, "Truth shall spring out of the earth, and righteousness shall look down from heaven; yea, the Lord shall give that which is good: and our land shall yield her increase."

Thus testimony accumulates on testimony in the Bible in regard to a Book coming forth from the ground, and that Palestine should become fruitful soon after its coming forth and also that Israel should be gathered back to their own land on every side. Now it is easy for men to claim that this Book of Mormon is the Solomon Spaulding romance, or that it was got up by the ingenuity of Smith, Rigdon, and others. But it is not so easy disposing of the fact that God has turned and overturned the seasons until he visits the land of Palestine with the earlier and the later rain, until her soil is again fruitful and her people again returning to their long-cherished home.

To claim any of these sources to be the true origin of the Book, is virtually to claim that Smith, Rigdon, and others have power over the elements, and can cause one land to become fruitful and another unfruitful at their will and pleasure. Which absurd claim is more preposterous than any claim ever set up for them by their most sanguine followers.

But when we acknowledge the Book to be just what it claims to be—a part of the great things of God's law to Ephraim having come forth in fulfillment of prophecy—it is at once all plain and reasonable.

But for further evidence, read from 4th to 10th chapter of Revelation, and you will there read of a book to come forth after John's day, in seven distinct portions. And John closes his prophecy with this fearful curse upon the man that takes away from the words of his prophecy, "That their names shall be taken out of the Book of Life, and out of the holy city, and from the things which are written in this Book." But all who say that the Bible is all the revelation of God's will that we are to have, are guilty of thus taking away from John's prophecy.

Another class of evidence that proves the origin of this Book to be divine, is this: It came forth and was published in the year 1830, at a time when the antiquities of this country were but little known. Yet the Book boldly committed itself, that a people once lived and built cities of curious workmanship in stone in Central America, and that at a certain time a portion of that people emigrated northward, along the west sea, and became exceeding expert in the use of cement, building many buildings of that material. Time, since this Book came forth, has brought forth Josiah Priest's Antiquities, Catherwood and Stevens' Travels in Central America, The Antiquities of Peru, Emerson and Sage's Travels in Mexico, California, etc., together with Lieutenant Beal's Reports, and a host of other works, which, when taken in connection with the facts and location put forth in the Book of Mormon, before any of these explorations were made, surrounds the Book with an amount of evidence to prove the divinity of its origin that does not exist in favor of any other book in existence. To this add the testimony of eleven witnesses, that with words of soberness testify to its truth and divinity, the most of whom, when the leaders of the church went into transgression, withdrew from it, and have led sober, upright, and consistent lives; and, when tested by mobs, have declared that they would forfeit their lives before they would recant or deny the testimony they had given.

Thus we have given to you, kind reader, a mere synopsis of the evidences of the divinity of this Book, and in so doing have answered the two first questions at the head of this article, and will now proceed to answer the third question, to wit: What is the purpose of this Book? One important purpose of this Book is to increase the testimony of God to the human family in regard to the plan of salvation, and the

truths of the Christian religion, by giving to them the testimony of the prophets and apostles of God sent forth to Ephraim on this continent, as well as the testimony of the prophets and apostles of God to Judah on the other continent. This he does in view of the fact that two witnesses who agree in regard to the same truths are better than one. In the plan of salvation, and all things pertaining thereunto, this Book and the Bible agree. In condemnation of sin in all its forms, they are perfectly united—only the fact that, on all points of doctrine, the Book of Mormon is plainer, easier to be understood than the Bible.

Another purpose is to make the people acquainted with who the aborigines of this country are, and what they are yet in future to be, as well as to develop to some extent the past history of the people that have lived on this continent. Another design of God in bringing forth this work evidently is to prepare the way for the fulfillment of the Savior's oft-repeated declaration: "For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad," (Mark 4:22; Luke 8:17,) by raising up a people that shall throw off the shackles of superstition, and open their hearts to the truth that God is the same yesterday, to-day, and forever, and that hence he can as well be approached in this as in any past generation. So that those who fear him can obtain wisdom at his hand by direct revelation, as well now as in the various ages in the past, when men have feared God and worked righteousness, and did obtain for their benefit, as well as for the benefit of the world, all the rich store of wisdom contained in the Bible. But space reminds me, kind reader, that I must bring this introduction to a close, which I will do by earnestly inviting you to divest yourself of prejudice, and carefully and critically read the Book.

Written by Z. BROOK, *Elder in the Church of Christ.*

## THE BOOK OF MORMON

An account written by the hand of Mormon upon plates taken from the plates of Nephi.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether: also, which is a record of the people of Jared; who were scattered at the time the LORD confounded the language of the people, when they were building a tower

to get to heaven: which is to shew unto the remnant of the house of Israel what great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the Christ, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

MORONI.

#### WRIGHT EDITION

About 1858, James O. Wright and Company published another edition of the Book of Mormon from the plates of the Brooks-Huntley edition, and distributed the same as a literary curiosity. Title-page precisely the same as the Huntley edition. The advertisement to this edition was as follows:

#### ADVERTISEMENT

The present Edition of the "Book of Mormon" is an accurate reprint of the Third American Edition, originally published at Nauvoo, eighteen years ago, under the official sanction of the leaders of the Mormon Church.

The interest which attaches to this curious work, not only as a literary production, but as the recognized standard of the religious faith of a People whose history is attracting great attention, has appeared to the Publishers a sufficient reason for reissuing it. Everything pertaining to the faith, manners and customs of the Mormons is invested with a singular air. The "Golden Bible" is accepted as the corner stone of their belief, and forms a remarkable feature in their historical record. In this republication, the Publishers have yielded to a general desire for information in regard to the nature of the Book, and have carefully abstained from any alteration or modification of the original text.

The "Book of Mormon" has passed through several editions in the United States and Great Britain since its original publication in 1830, but for some years past it has been entirely out of print. The present Republication is respectfully submitted to the Public.

#### DESERET CIPHER EDITION

In 1869 an edition of the Book of Mormon was published by the Russell Brothers in New York City, for the Deseret University, in the *Deseret Cipher*.

## NEPHITE RECORDS

In 1899 an edition of the Book of Mormon was published in Kansas City from the Hudson Kimberly press, by the Church of Christ (Whitmerite), bearing the name of "Nephite Records" with the title-page as follows:

THE  
NEPHITE RECORDS  
AN ACCOUNT WRITTEN BY  
THE HAND OF MORMON  
UPON  
PLATES TAKEN FROM THE PLATES OF NEPHI

---

Translated by Joseph Smith, Jun.

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Published by  
The Church of Christ

Printed From the Palmyra Edition, Which Edition was Printed  
From the Original Manuscript.

1899

## THE PLANO AND LAMONI EDITIONS

The *Saints' Herald* for February 1, 1875, bears the following announcements on page 82:

We are in receipt of the new edition of the Book of Mormon, (received them on January 22d), and are prepared to furnish those in want of that book at the following rates: For roan binding, post paid, \$1.25; for morocco, plain, post paid, \$1.50; for morocco, gilt, post paid, \$2.00. The orders already received will be filled first.

This is a splendid edition, and we believe will please everyone in its workmanship. It is like the Doctrine and Covenants in size; a little longer, but not quite so thick as the European edition. The chapters are numbered in the headlines, and are versified like the European

edition. This edition is a reprint of the Nauvoo edition, and is not open to the objection urged against what is known as the Brook's edition. We recommend it to the Saints.

The title-page of the Plano edition:

THE  
BOOK OF MORMON

---

TRANSLATED BY JOSEPH SMITH, JUN.

---

Reprinted from the Third American Edition

Plano, Ill.:

Published by the Reorganized Church of Jesus

Christ of Latter Day Saints

1874

A large number of editions, perhaps thirty in all, were subsequently printed from these plates at Lamoni, Iowa, bearing dates of their issue from 1880 down to the time of the issue of the authorized edition.

Title-page of the authorized edition :

AUTHORIZED EDITION

THE

BOOK OF MORMON

---

Translated by  
Joseph Smith, Jr.

---

Compared With the Original Manuscript and the Kirtland Edition of 1837, which was Carefully Re-examined and Compared with the Original Manuscript by Joseph Smith and Oliver Cowdery.

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Authorized Edition

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Lamoni, Iowa.

Published by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints  
1908.

PREFACE

At a General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in April, 1906, the following preamble and resolution were adopted:

"Whereas, There are several editions of the Book of Mormon extant, differing in divisions of chapters and paragraphs, thereby rendering it impossible to prepare concordance and works of reference, therefore,

"Resolved, That we recommend . . . the appointment of a committee . . . to investigate and prepare a uniform plan for the divisions of chapters and verses, and, if thought advisable, to prepare or adopt a system of references."

Frederick M. Smith, Heman C. Smith, Richard S. Salyards, Francis M. Sheehy, Columbus Scott, Edmund L. Kelley, and Frederick B. Blair were appointed.

The committee appointed Frederick M. Smith, Heman C. Smith, and Richard S. Salyards as a sub-committee to do the work of reversification, etc., with instructions to use the large-type, Lamoni edition as a basis; to leave the chapters as in the original Palmyra edition.

The sub-committee completed the work of reversification, and in so doing made "all verses from the Book of Isaiah to correspond in their divisions" to the versification of the Inspired Translation of the Holy Scriptures, and indicated such matter by reference notes.

The general committee indorsed the work of the sub-committee. It concluded to broaden the scope of its work by making provision for comparison of the Lamoni edition with the Original Manuscript and the Kirtland edition. It adopted the following as instruction to the sub-committee for the completion of the work:

"Resolved, That it be the sense of this committee that in the publication of the new work we follow the corrections of the Book of Mormon so as to make the new work in accordance with the Original Manuscript and the Kirtland edition of the Book of Mormon, published by Pratt & Goodson, of 1837, that the work may be completed as corrected by Joseph Smith and Oliver Cowdery."

The sub-committee were authorized to "examine proofs and corrections" according to the foregoing resolution; to proof-read the matter as published; and to prepare a suitable index. They were also instructed to indicate by paragraph signs the divisions into paragraphs according to the Palmyra edition, and to hand over the work for publication.

The sub-committee carefully compared the Original Manuscript with the Kirtland and the large-type editions. One member of the committee read from the Manuscript, one followed the Kirtland edition, the other recorded all corrections in the large-type edition. The Manuscript is legible; there was little difficulty in reading it. They also referred to the Palmyra edition in the examination of the text. There is very little difference in the paragraphs in the Palmyra and the Kirtland editions.

The Preface to the Kirtland edition contains the following paragraph:

"Individuals acquainted with book printing, are aware of the numerous typographical errors which always occur in manuscript edition. It is only necessary to say, that the whole has been carefully reexamined and compared with the original manuscripts, by Elder Joseph Smith, Jr., the translator of the Book of Mormon, assisted by the present printer, Brother O. Cowdery, who formerly wrote the greatest portion of the same, as dictated by Brother Smith."

The committee found errors, including omissions, in the Lamoni edition; also some matter in the Original Manuscript omitted in the Palmyra or the Kirtland edition, or in both those editions; such omissions evidently being overlooked in proof-reading.

They were not comprehended it not at all to pass that Jared shall take a partner unto  
him his brother saying Go to inquire of the Lord whether he will bring us out of the land  
and he will direct us out of the land by unto him whether shall we go to who knoweth  
that the Lord will carry us forth into a land which is chosen a land all the earth & of  
it is he that will lead us into the land that we may receive it for an inheritance  
And it came to pass that the brother of Jared did cry unto the Lord saying that what  
had been spoken by the mouth of Jared And it came to pass that the Lord did hear the brother  
of Jared's loud cry and open him & said unto him Go to & gather together thy family  
with thee & female & young & thy kind & <sup>also</sup> thy friends & thy family  
& thy kind & thy friends & thy family & thy friends & thy kind & thy family  
thy kind & thy friends & thy family & thy friends & thy kind & thy family  
unto the valley which is now the world & there will I meet thee & I will go before thee

Page from original manuscript of Book of Mormon. Digitized by [www.battleofculturaltruth.com](http://www.battleofculturaltruth.com)  
mand of God to Brother of Jared to migrate using words "thy family."

Where differences occurred between the Manuscript and the Kirtland edition, the committee were governed by the subject-matter of the context. There were no material differences in the sense of the text of the Manuscript and of the Kirtland edition.

Numerous minor changes were made, many of which have improved the subject-matter. Among the more important corrections we note the following:

Concerning the prohibition of polygamy; book of Jacob, chapter 2: 6, 7: "I *must* testify unto you concerning the wickedness of your hearts"; *must*, instead of *might*. 2: 45: "Behold ye have done greater *iniquity* than the Lamanites, our brethren." *Iniquity*, singular form, specific; instead of *iniquities* in other editions. Ethel 1: 16: "The Palmyra and Kirtland editions both read, "thy families," referring to the brother of Jared and the commandment to migrate. The manuscript reads, "thy family"; the singular instead of the plural form of the word. The text was made to read according to the manuscript.

Samples of matter omitted in one or all early editions, included in this correct edition:

Book of Alma 4: 8: "there having been a city built which was called the city of Gideon." 12: 5: "even as with the power and authority." 15: 55: "yea, decreeth unto them decrees which are unalterable." 16: 157: "And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow." 25: 59: "yea, they would not partake of wine."

Book of Nephi 2: 32: "and the land which was between the land of Zarahemla."

Samples of corrections:

1 Nephi 3: 219: The Palmyra and Kirtland editions read, "whose foundation is the devil"; the Manuscript reads, "founder"; the text was made to conform to the Manuscript.

2 Nephi 12: 84: "*White* and a delightsome," instead of "*pure* and a delightsome."

Mosiah 11: 190: *wading*, instead of *wandering*.

Alma 3: 89: *inherit*, instead of "*enter* the kingdom." 15: 27: "*where* they had pitched their tents," instead of *whence*. 21: 108: "armies" should march, instead of *servants*.

Book of Nephi 1: 9: "*build* cities," instead of "*fill* cities."

Names corrected:

*Ammeron*, for *Anmaron*, wherever given. (This does not refer to *Amaron*, book of Omni.) *Jeneum*, instead of *Joneam*, Mormon 3: 15. *Cumenihah*, instead of *Camenihah*, wherever given.

Mosiah 9: 170: The Manuscript reads, "King Benjamin had a gift from God"; the Kirtland edition reads, "King Mosiah." The text was made to read, "King Mosiah."

The name *Mosiah* was inserted in brackets after the words *King*

*Benjamin* in book of Ether 1:95, in harmony with the reading of the book of Mosiah 9:170.

The committee concluded that instead of providing marginal references, a concordance to the Book of Mormon should be provided.

FREDERICK M. SMITH, *Chairman.*

RICHARD S. SALYARDS, *Secretary.*

LAMONI, IOWA, July 17, 1908.

#### DANISH EDITION

The Book of Mormon has been translated and published in many languages other than the English. The first language to be honored by the translation of the Book of Mormon, was that of the Scandinavian, as "Mormons Bog." It was translated from English into the Danish by Erastus Snow and Peter O. Hansen, and published by F. E. Bording Establishment, Copenhagen, 1851. The following is a translation of the preface:

#### PREFACE TO THE DANISH EDITION

This most interesting and important work, is now going to the Danish public, since many editions have been printed both in Europe and America.

The publishers have taken great pains to make it plain and true, while the original simple form has with care been preserved. It has been carefully compared by one Dane and one American, who are very conversant with both languages, so that few mistakes have been unobserved.

As you may see from the title of the book, it is a short but continuous holy history of the old inhabitance in America, as far back as the great flood. Its contents tell us how that God took care of two great races, one succeeding the other in inhabiting this continent; especially was this true with the second one, that was a branch of the house of Israel.

It was written by a prophet by the name of Mormon, about four hundred years after Christ, and was an abridgment from old writings as far back as six hundred years before Christ. In the fourth century, the God fearing part of the people was overcome and extinguished by that other part who was barbarous and unbelieving. This abridgment was written on gold plates, and was hid in the ground along in the fifth century, at the command of the Lord, with the promise that he would watch over it and bring it forth to a coming generation, who would inhabit the land in the latter days.

The instrument that God chose to bring it forth, was an un-

learned young man by the name of Joseph Smith. To him it was revealed, and the translation intrusted in the year 1827, and the first edition was printed in the English language in 1830.

The language found on the plates was termed reformed Egyptian, and a part of the plates were sealed, which he was forbidden to translate at that time. It was translated by the gift and power of God through the means of Urim and Thummim, which was done after he had shown a copy of some of the characters to the most learned professors in America, who were not able to translate them. He was greatly persecuted while translating by the unbelieving, and several attempts was made to take his life and thus obtain the plates. Among his friends that viewed the plates, will be found eleven names in the book, as witnesses; the persons named were well known to the publishers, and were trustworthy men.

Four of these men are yet living (1851), after having passed through many trials and persecutions for the Gospel's sake. It will be seen that the plates were shown to these men, and it became their duty to bear witness that the translation was true; this was done because of a previous promise to Smith, which event took place when the translation was about finished, while they were engaged in united prayer in the woods.

The Seer and Translator, Joseph Smith, lived and preached the Gospel of the Kingdom for fourteen years after the book was made public, and brought many thousands to repentance and acknowledgment of its truthfulness, by whom he was dearly beloved during his lifetime; while on the other hand he was as much hated and persecuted by the ungodly.

The persecution ran high in different states in North America. He was whipped, stoned, lacerated, tarred and feathered, and was arrested forty-seven times, and accused of many foolish things, but the courts of the land rendered a decision each time, "not guilty." At last he was, together with his brother Hyrum, murdered in Carthage jail, Illinois, June 27, 1844, at 5 o'clock, by about 500 armed men, who had painted their faces to disguise themselves. The guard was overpowered, and the prisoners were shot, each one receiving four bullets; death being instant.

They defended also, like the prophets and apostles of old, their testimony during their lifetime, and sealed it at last with their blood.

The publishers, who are personally acquainted with these occurrences, give an opportunity to inquire into these things, that it may prevent honest souls from being led astray by base tales. Copenhagen, May, 1851.

ERASTUS SNOW.

The second edition was issued from these plates for Hecter C. Haight, by F. E. Bording Establishment, Copenhagen, 1858.

An edition in Swedish, "Mormons Bok," was published by F. E. Bording Establishment, Copenhagen, 1878.

An edition was published by Peter Anderson and Peter Muceus for the Reorganized Church of Jesus Christ of Latter Day Saints at Porsgrund, Norway, 1903.

#### WELSH

The next language to be honored was the Welsh, as "Llyfe Mormon." It was translated by John Davis and printed at Merthyr-Tydfil by John Davis, 1852, the preface being signed by W. S. Phillips, John Davis, and Thomas Pugh, and bearing date, Merthyr-Tydfil, April 6, 1852; being placed on sale at the Millennial Star office May 1, 1852.

The following is a Translation of the Preface of this Edition.

*Dear Fellow-countrymen:* With feelings of gratitude and thanks to God, we have the honor of presenting and dedicating this valuable book to our people in the Welsh language. Many of our fellow-countrymen have expressed their opinion and judgment of this book before they ever saw it, and have condemned it; but now, after being for so long a time under disadvantages, they can read it for themselves and see if their former judgment is correct. We did not undertake the task of translating and publishing this book of our own volition, but in response to the request and command of our President, F. D. Richards, who is over us in the Lord. It is not necessary for us to praise this book, more than to praise the Bible, for the two books speak for themselves, to all those who love the light and the truth. It is enough for us to say that we know it is a good book, and a gift of God, and whosoever believes it and does according to its words, (and teachings) will receive life everlasting: but it is useless to expect *all* to express that view of it, for few are those who walk the narrow way.

In regard to the translation, we can state that it is the best that could be accomplished, in the face of the difficulties and disadvantages, which were such that translators, as a rule do not labor under. We have sought clearness and simplicity of language more than elegance and ornateness, and we trust that the thought and meaning of the English translation of the Prophet, JOSEPH SMITH, have been given as correct as is possible. It can be seen, through reading the Book of Mormon, that even the writers of the plates did not profess infallibility in the first place; and it is, therefore, unreasonable to expect infallibility in the second translation of the book. Infallibility was not claimed either by those who translated the Bible, for many corrections have been made in its translation from time to time, and after the Book of Mormon, in the Welsh language, has been corrected and revised as much as the Bible has

been, it can be expected to become more perfect in regard to its language, at least. Of course, it is easier for others to see faults, than it is for the translator to avoid them.

We now, therefore, submit and present this work to our fellow-countrymen, and hope many of them will believe it, and that it lead them to know God, so that they may come through this book, as well as by other means, to embrace the Gospel, and may the Saint be enlightened and edified in the reading of the book, so that the name of God may be glorified, and His purposes fulfilled, in the name of Jesus Christ. Amen.

Your humble servants in the truth,

W. S. PHILLIPS,  
JOHN DAVIS,  
THOMAS PUGH.

*Merthyr-Tydfil, April 6, 1852.*

#### FRENCH

The same year it was published in French as "Le Livre De Mormon," the translation being made by John Taylor and Curtis E. Bolton. Stereotype edition published by John Taylor, Paris Rue De Tournon, 7, 1852.

#### ITALIAN

The Book of Mormon was published during 1852 in the Italian language. "Il Libro di Mormon."

#### GERMAN

In 1852 the Book of Mormon was also published in German, "Das Buch Mormon." Translated by John Taylor and G. Parker Dykes. Stereotype edition, published by John Taylor at Hamburg. F. H. Nestler and Melle, printers, 1852. Several subsequent editions have been published in the German language. One from Bern, printed by Lang Blau and Company, for the German Mission, 1873. Another stereotype edition by the Deseret News Publishing Company, Salt Lake City, Utah, 1893. Another edition was printed by Hugh J. Cannon, Berlin, 1902.

The authorized edition of "Das Buch Mormon" was translated by Alexander Kippe, printed by J. J. Starde, Berlin SW.

48, Wilhelmstc 135, for the Reorganized Church of Jesus Christ of Latter Day Saints.

## HAWAIIAN

An edition was published in the Hawaiian, by George Q. Cannon, San Francisco, California, 1855.

The Reorganized Church published an edition in the Hawaiian at Honolulu, in 1898. Translated by J. M. Poepoe and G. M. Kameakua, under the direction of Brother G. J. Waller.

## SPANISH

The Book of Mormon was published in Spanish, by the *Deseret News*, in 1886. The translation by Milton G. Trejo and James Z. Stewart, under the direction of Moses Thatcher.

The second edition in 1920 corrected by Rey L. Pratt.

## HOLLAND

The Book of Mormon was published in Holland, "Het Boek Van Mormon." Translated into the Holland by J. W. F. Volker. Printed by Francis A. Brown, Amsterdam, 1890.

## ARMENIAN

An edition was published in 1906 in the Armenian language.

## JAPANESE

An edition was published in the Japanese language in 1908. Translated by Alma O. Taylor.

The book has also been published in Hindostanee, Maori, Tahitian, and other tongues.

## HARPER'S CRITICISM

### A CRITICAL SURVEY OF THE CHURCH AND THE BOOK OF MORMON IN 1851

[The following from *Harper's New Monthly Magazine* for October, 1851, in the Editors Table, gives an unprejudiced evaluation of the church and the Book of Mormon by one of the best literary authorities of America.—EDITOR.]

In the extreme western portion of the North American Continent, and of the North American National Confederacy, there are now to be found, growing side by side, two of the most singular phenomena of the age. We allude to the new social and political organization, constituting the State of California, and the new theocracy, as it is assumed to be, of the Mormon Commonwealth or Church—the one the most decidedly secular of all known modern enterprises, the other the only example of the rise of a new religion, and of a distinctly new religious people in the 19th century. Mormonism, it is true, has some decidedly secular elements. In this respect it easily assimilates itself to the gross spirit of worldly enterprise by which it is surrounded, and even finds itself at home in the midst of the most turbulent scenes. But this is far from accounting for its wonderful success. It is also true, on the other hand, that the present age has been marked by the division and subdivision of religious denominations. Yet still, none of these come up to that idea or pretension of Mormonism, which seems now to have presented itself in the world for the first time since the days of Mohammed. Although, therefore, acknowledging Christianity and the Old Scriptures, just as Mohammed did, it is distinctly a new religion. It claims a new revelation, and a new prophet. It has a new law, a new spiritual polity, and a new mission. Instead of being merely a new

interpretation of an old theology, it professes to have renewed the long-suspended intercourse with heaven and the supernatural. Instead of presenting a new dispensation growing out of an old ecclesiastical history, to which it assumes to impart a new life, it has actually created a past history of its own, which, though severed from the main current of our common traditional Christianity, connects it back, through passages never before suspected or explored, with the early Jewish revelation—or that original fountain from which the gospel and Mohammedanism may be said to have derived, the one its reality and its purity, the other the materials for its fanatical perversions.

Whatever may be the truth in respect to the real origin and authorship of the Book of Mormon, there can be no doubt of its wonderful adaptedness to the purposes to which it has been applied. We cannot agree with those who would deny to the work either genius or talent. The Koran bears with it that prestige of antiquity which always insures some degree of respect. It is written in a dead, and what is now regarded a learned language. It has its oriental imagery, together with frequent allusions to what most interests us in oriental romance. Above all, it has had its centuries of scholiasts and commentators, extracting the aroma as well as the dust of its assumed divinity. In short, there is about it a show of learning and "venerable antiquity," and yet, we do not hesitate to say it, Joe Smith, or whoever was its author, has made a book superior to that of the Arabian prophet; deeper in its philosophy, purer in its morality, and far more original. There are, doubtless, many faults both of style and language; but centuries hence may convert these into precious archaisms, and give to the bad Anglo-Saxon of the Mormon book all the interest which ages of scholiasts have imparted to what was once the irregular Arabic of the rude tribes of the desert.

It may startle some to be told that Mormonism has actually pressed itself more upon the attention of the world than Christianity had done at the same age. We carry back into the early days of the gospel's progress the clear light and outline of its later history. We can hardly realize that even for a century, or more, after its first promulgation, it was an object of little interest to the world, and that when it first began to demand a passing paragraph from the historian, it was only as an "*execrabilis superstitio*," creating a disturbance barely visible on the surface of society. Of course there is no intention, by any such remark, to make any comparison between the intrinsic merits of the two systems. A true believer in Jesus, and of "the truth as it is in Jesus," will never suffer himself to be disturbed by any parallel, real or seeming, between Christ and Socrates, or Christ and Mohammed, or Confucius, or the founder of any new religion, or of any pretended social reform, either in ancient or modern times. He can have no nervous fear of confounding the immeasurable difference between any such pretension and "that name which is above every other name." The strength and success of the counterfeit only adds luster and assurance to the original. Neither does the great idea of a revelation suffer any detraction by being associated in thought with such attempts. The Koran only confirms the gospel. It never would have been what it is without it. The false prophet never would have arisen had it not been for the true. All religious imposture and fanaticism may thus be regarded as involuntary witnesses to an absolute truth, of which they are but the frenzied caricatures. The grossest delusions only show, by their very extravagance, the indestructibility of the religious principle in the human soul, and how it clings and ever must cling to the idea of some divine revelation, some lifting of the veil, as the etymology of the word imports, which hangs so densely over man and nature.

There is a more inexplicable phenomenon than Mormonism or any false religion. It is the disposition manifested in some parts of the philosophical, and even professedly religious world, to depreciate, if not directly to deny the supernatural—to put as far away as possible, or to receive as the last allowable explanation of any difficulty, the thought of any direct communication from Heaven to earth. It is on this principle some would even interpret, not only present phenomena, but also all that during countless ages have left their mark upon our globe. On this principle another class would unspiritualize, as far as they could, even the acknowledged Scriptures. But why should it be so? Why this strange delight in believing in the omnipotence and unchangeableness of a blind and unrelenting nature? What comfort has it for the soul, or what enlargement even for the intellect? What happiness in the thought of being bound in such an adamant chain, even if we are compelled to admit its stern reality! It may be, peradventure, that philosophy here is in the right, but, if we may employ the paradox, her reverence for nature must certainly seem must unnatural. Nature, even our nature, longs for some Divine or supernatural communications. For this “the whole creation groaneth and travaileth together until now.” The wonder, then, is not that there have been in the world so many mythical accounts of Divine intercourse, but that there has been so little of the reality. Why does not God speak to us here? Why has “he made darkness his pavilion round about him”? Why “cometh he not out” more frequently “from the hiding place of his power”? Why has he ever been called—by Homer, and Hesiod, and Orpheus, as well as in the Bible—“The Dweller in the Cloud”? Why does not our Father’s voice oftener break the fearful stillness of nature, and give us that evidence of his existence, his government, and his providence, without which nature is but a gloomy prison house, while life

is but a smothered effort to escape from its terrible immutability, and breathe the freedom of a spiritual and supernatural atmosphere? Is it said that he is always speaking—that the Great Cause of causes is always exhibiting itself in its effects? But what comfort in this? It speaketh not to us—it manifests no knowledge of our present thought, of our present individual wants. The voice that is alike in all things, and comes alike to all things, we cannot distinguish from Nature herself. The true ground for marvel, then, is not that men are led astray by false prophets, but that such vast multitudes should be so utterly immersed in nature and worldliness, “caring for none of these things,” and finding in such phenomena as Millerism and Mormonism only occasion for insane merriment, instead of deep religious and philosophical inquiry.

The indestructibleness of the religious principle in the human soul! This is the great lesson read to us by such events. Even this nineteenth century with all its secularity has not wholly drowned it. It breaks out in the midst of every form of worldliness. When untaught in respect to the true path, it follows the wildest imposture; and as though in awful derision of the inability of the mere secular spirit ever to satisfy the deepest human wants, a Kingdom of the Saints settles itself in nearest contiguity to what would seem to be the exclusive territory of Mammon.

We can only call attention to this strange phenomenon without going into any discussion of the causes of its remarkable success. As we have said, it is the only case of a distinctly new religion since the days of Mohammed. Yet still it may be compared with other anomalous religious movements that have characterized the present century. Most of these have already had their growth and decline. Some that started with more enthusiasm than has ever been claimed for the Mormons, have, for years, been dying out, or only manifesting an outward and

formal existence. On the other hand, too, a similar fate has attended most of the schemes of Socialists, and of those reformers who have relied solely on some doctrine of political economy, while ignoring, as far as they could, any recognition of a supernatural religionism. In distinction from both these, Mormonism has flourished because it has possessed the element of vitality which was respectively wanting to each. The religious sects to which we have alluded (and we mean of course such as may be justly characterized as unscriptural delusions) have been too unworldly for success. They have lacked the secular element.

Schemes of mere social reform, on the other hand, have been dead from the beginning. They have been wanting in that vitality which alone can come from a real or pretended connection with a future life, and a supernatural world. Mormonism professes to wield both powers. Whatever may be thought of the first founders of the sect, the multitudes who from all parts of the United States, and from England, and even from the Continent, are now crowding to the Salt Lake and the Modern Canaan, give evidence of a power of tremendous reality, however much it may be above the comprehension of the shallow witling, or the mere secular political economist. The cause must have a universality in some way corresponding to the wide effect it is producing. But be it what it may, the lesson taught is most timely as well as important. It is, we repeat—and it will bear to be repeated—the indestructibility of the religious principle in the human soul. If this have not the true nourishment, it will feed on falsehood; but nourishment and life of some kind it must have. The most secular age, instead of destroying, only causes it to burst out in some new and monstrous form. And even in this idea there is light and consolation for true faith. It derives new evidence from every spurious manifestation. The religious prin-

ciple cannot be wholly annihilated—*Merses profundo pulchrior evenit*. Let all worldly causes combine to drive it seemingly from the earth—let the edifice of supernatural belief be leveled with the ground, it would only be the signal for reconstruction. Take away the true, or quench it in the worldly spirit, and some form of false belief will start up in its place. There will be faith in the earth—there will be a sacred book—there will be a ritual, or system of worship, ever maintaining itself as a symbol of the inextinguishable trust in the reality of “things unseen and eternal.” The naturalizing philosophy may endure, and even be strong as the antagonist of a revealed supernaturalism. But take away the latter, and the former falls with it. Its success is suicidal. Its triumph is its own utter defeat. All true interest in nature and science must expire, when everywhere the soul ceases to acknowledge anything higher than either. Without a return to a true faith, spiritual delusions, on the one hand, or the grossest secularity and sensualism on the other, will be the only alternative. And, if we must come to this, can any thinking mind have difficulty in deciding where we should look for the truest exhibition of human dignity—in Utah or California—in the Land of the Saints, or in the Land of Gold?

## JAMES W. GILLEN

(See frontispiece.)

BY H. O. SMITH

James W. Gillen was a man of extraordinary talents, but in the exercise of his talents he was, like all really great men, simple and unassuming. Perhaps one of his most marked characteristics was an apparent desire to let the other fellow have the credit for the work done. He constantly kept himself in the background. What work he did for the church and for the cause he loved he did because of his love for the right, and a desire to see right triumph, and not because he desired honor and glory for himself. He was self-repressive to a marked degree. Perhaps he sensed the thought that is expressed by Paul, in 1 Corinthians 4:6, where he says: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another."

It is said that when he went into a place to settle difficulty or to adjust affairs that were out of order in the church, he would so direct the local workers of that locality, that they would gradually be brought into line, or would gradually adjust matters themselves. He was willing that they should get the credit for the work done, and only those who could see under the surface could recognize that Brother Gillen was really the influence that had been at work. He would then quietly pass on to the next task assigned him, content to know that the work was done, no matter who was given the praise.

He did not desire that men's faith should be in him. He only desired that men should have faith in the One who of all men was worthy of the confidence of humanity; the One in whom no fault could be found; the One who, though tempted in like manner as we, was yet without sin. He did not desire

that any man should accept him as a model. He knew the frailty of human nature. He knew that human idols might fall, and falling would drag others down with them. It is possible that a realization of his own weaknesses accentuated his desire for self-repression. If his light was to go out, he did not want other lights to grow dim because of it. Would to God that those who have fallen by the wayside could have sensed this great principle. It is human to desire praise from our fellow men; this is a rock upon which many of the servants of God have wrecked their vessels, but we cannot say that of James W. Gillen. At no time can it be said of him that he thought more highly of himself than he ought to think. The Man of Galilee was his only model, and to him he pointed as the Savior of the world; in him and him only did he ask humanity to have faith.

While humility was one of his characteristics, yet, it is said by those most intimately associated with him, that he was fearless in denouncing wrong, and ever ready to take a stand on principle or doctrine or policy, and nothing could swerve him from the right as he saw it so far as the promulgation of the truth was concerned, or the building up of the church was involved. Slow, perhaps, to form an opinion or to take a stand, when once an opinion was formed or a stand taken upon any question that involved the good of the work he loved, like Martin Luther, there he stood and "he could do no other," until he was shown that he was wrong; but when once shown, he could change gracefully and thus show that it was only the good of the work that he had at heart.

One who was long associated with him in the work of the church remarked to the writer not long since, "He loved the work of God, and he was no traitor." No other man was responsible for his frailties or failures. Whatever wrong he did there was no self-repression there. He was willing, perhaps,

that other men should have the credit for the good that was done through his instrumentality, but he was ever ready to assume the responsibility for his own mistakes. No man should be a scapegoat upon which to saddle his sins.

This same man from whom the above eulogy is quoted said also: "He did his work thoroughly and well, and few men were equal to him in depth of thought, and profundity of insight into matters spiritual." The combination of thoroughness with profundity of insight made him a power for good in the pulpit, and few men equaled and none surpassed him as a preacher and pulpit orator. Hence it is common to find the expression, when referring to him in letters written by others from the fields where he labored, "He is an able man," etc.

In prophesying of the Christ and mentioning some of the peculiar characteristics of his work that was to be, Isaiah says:

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge, . . . Isaiah 11: 1-4.

One cannot form a complete evaluation of a man until it is discovered, if possible, how the Lord evaluates him, for the Lord judges not as man judges, but his is a righteous judgment, and we find that no sooner does James W. Gillen become a member of the church than the Lord begins to place responsibility upon him. He was baptized December 3, 1861. The following June he was called and ordained to the office of elder, and one year later, or nearly, the important office of seventy was conferred upon him, and after apparently faithful service in this office, he was called and set apart to the office of president of the seventy in April, 1885, and two years thereafter was chosen by direct revelation to the office of apostle,

the highest office save one that the church could confer upon him. Believing as we do that God calls men to-day to represent him, we cannot but view these various manifestations of God's approval of the man only as a certificate of character and ability, or at least as representing the possibilities that God saw in him for good. How faithfully he met and discharged these obligations that God placed upon him we, perhaps, cannot judge fully, for our human judgment is limited to the sight of our eyes or the hearing of our ears. Hence it may be possible that Paul was right, and that we should follow out the same rule in our judgment of men. He says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."—1 Corinthians 4: 5.

Certain it is, however, that no one can go over the work of James W. Gillen and not come to the conclusion that he did a great and permanent good for the advancement of the cause of truth on earth, and that hundreds will arise and call him blessed when the secrets of all hearts shall be laid bare. It would be useless to deny that he had faults; no one is free from them, and there never has been but one man who was so nicely balanced in his nature that a flaw could not be picked somewhere. Some of us may have our characters strongly entrenched along certain lines and at the same time display weaknesses that are pitiable in other ways. In the evaluation of this man's character, however, one cannot overlook the fact that God trusted him with some of the greatest responsibilities that were ever placed in the hands of man, and this indicates that he was held in high esteem by God, as well as by his brethren.

#### HIS WORK AS A MINISTER

Perhaps the best way to form an opinion as to his worth

would be to study his career as a minister. Unfortunately we have but little to guide us in our research. The trait of character that we have mentioned that caused him to be self-repressive, left but little on record for our perusal. He wrote but seldom, and when he did write it was of the briefest nature, and he left no journal that we have been able to find. He was born in 1836 and was baptized in 1861. As he was born in March and baptized in December this would show that he was baptized in his twenty-sixth year, and had just passed his twenty-sixth birthday when he was ordained to the office of elder, having been called and ordained to that office in June, 1862. From this time on wherever church activities are recorded we find the name of James W. Gillen.

In October following his ordination to the office of elder, a conference was held at Gallands Grove, Iowa, and Brother Gillen was chosen as one of the clerks. During this conference he made his report of labor done, and it is so characteristic of the man that we quote it here, or the substance as given by the clerk, presumably Brother Charles Derry, who was his associate in reporting the minutes of the conference. The item reads:

Elder Gillen said he had labored in company with Elder Derry, and in Nebraska had good success. The Lord had blessed him; the people were anxious to have him return, and wondered if all of our elders taught the same doctrines; he thought it would be wisdom to send some other elder there, that the people might see for themselves and obey the truth for the love of it and not because of their respect for a man. He said, "I am willing to do my duty, be it where it may."

This shows an early development of that desire which was characteristic of him, and which we have mentioned before. He did not want anyone to place their faith in him, but wanted them to obey the truth for the truth's sake.

His advice that some other man be sent to his former field was followed, and further on in the minutes of the conference when the missions were appointed we find the following:

“Resolved, That Elders James Gillen, Davies H. Bays, and B. F. Parker labor in Illinois and eastern Wisconsin.”—*Saints' Herald*, vol. 3, p. 133.

With characteristic promptness and zeal he immediately went about his Master's business, and on December 20 we find him at Galesburg, Illinois. In a short letter to Isaac Sheen who was then editor of the *Herald*, he reports his labors and prospects as follows:

*Brother Sheen:* I am laboring in Warren County at present; prejudice is giving way, and people seem anxious to hear the truth but very slow to obey it. There is a large field of labor here; the Lord seems to be opening up the way before us, and we have all that we possibly can do, and I trust that ere long we shall see many coming to the waters of baptism. Many of them have already said they know it is the truth.

I find it is a prevailing opinion among all classes that some great event is about to transpire, and they are not satisfied with the doctrine that they profess to believe; but yet there is not honesty enough in them to embrace the truth.

Your brother in the bond of the covenant,

JAMES W. GILLEN.

GALESBURG, ILLINOIS, December 20, 1862.

—*Saints' Herald*, vol. 3, p. 135.

April 6, 1863, conference was held at Amboy, Illinois, and Brother Gillen again served as one of the clerks. In making his report to this conference and offering himself for further service, he says, or it is said of him: “When he was ordained he was resolved to spend his time in the ministry, and he said that he was at the disposal of the conference.”—*Saints' Herald*, vol. 3, p. 194. He took an active interest in the business of the conference, and near its close he was recommended for ordination to the office of seventy. (*Ibid.*, p. 198.)

Shortly after conference we find him at work and reporting his labors. An extract from a letter written by him on June 9, from Galesburg, Illinois, is given, page 16, volume 4, *Saints' Herald*, in which he says: “We held a two days' meeting near this place on the 6th and 7th inst., and we had a good time, and quite a large attendance, although the weather was

rather cold. At prayer meeting the gifts and blessings were manifested. Brothers Reynolds and Burgess are with me."

Reynolds and Burgess were two of the men who were chosen and ordained to the office of seventy at the time Brother Gillen was chosen to that office.

Immediately following this brief report of his labors in Illinois, we find him at String Prairie, Iowa, acting as clerk of a special conference that was held at that place June 20, 1863. In his report at that conference he says:

I was appointed to labor in Brother Gurley's district until this conference. Agreeable to this appointment I accompanied Brother Shippy to Kewanee. Brother Shippy has stated the result of our labors at that place, so that it would be superfluous for me to reiterate it. From thence I went to Millersburg or rather to that vicinity and preached there for some time. I baptized one or two, and went from there to Galesburg, and labored in company with Brother Reynolds in that section of country, and also in Warren County, with good success. We held a two days' meeting at Cedar Fork, near Galesburg, and had a large and attentive congregation to listen to the truth of the everlasting gospel, and I feel assured that good will result therefrom, that it will be as bread cast upon the waters that will appear after many days. The following Sabbath I preached in that place again to a larger congregation than I had at the two days' meeting. They were there from all parts of the surrounding country. After the close of the meeting I baptized one, Thomas Jefferson Taylor, and rebaptized another. I also preached in Knoxville. I have endeavored to sow the seed broadcast, and in the meantime praying that God would bless the word spoken in weakness, and cause it to redound to his honor and glory, and in his hand I leave the result, knowing that he doeth all things well.

Brother Gillen was sent from this conference to the Canadian Mission in company with Brother Shippy. He attended a conference held at Fox River, Illinois, August 29 to 31, 1863, and preached one sermon during the sessions and otherwise took part in the business of the conference. We presume that he went directly from this conference to Canada; for the next mention of him that we find is in a communication to the *Herald* under the heading of "News from the elders" in which we find the following:

Brothers Shippy and Gillen wrote from Louisville, Canada West,

November 16, 1863, and said: "We are well and prospering in the work; we are now laboring in the vicinity of Louisville, with good success. We have baptized some, and many are believing the doctrine. We will probably organize a branch ere long in this place; when we do we will write to you again."—*Saints' Herald*, vol. 4, p. 159.

In *Herald* for December 1, 1863, in the column, "News from the elders," the editors say:

As we have received no letters from Brothers Shippy and Gillen very lately, we have only the following with their names changed.

The Chatham, (C. W.) *Planet* says: "Of all the sections of Canada, for excitements, novelties, etc, we believe that without exception, this particular section carries off the palm. But the greatest excitement caused by any or all of these new-fangled ideas, is now raging in the township of Chatham, only a few miles from this town. As nearly as we can ascertain, it seems that about a month ago there came into that township a man named Gilliland, who represents himself as coming from Nauvoo, in the State of Illinois, the great Mormon center, some years ago, before Brigham Young and his tribe were driven away. He was soon joined by a kindred spirit named Shipley. Their creed differs from that of the husband of seventy wives, inasmuch as they do not contend for a plurality of wives. We are told that no less than nineteen persons have been baptized into the new church."

Gilliland and Shipley are evidently our brother and his colaborer, and this little extract from a local paper shows that these men were not idle, but were filling their mission with zeal and earnestness, and they were obtaining results.

Under the same heading the editors of the *Herald*, February 1, 1864, mention receiving a letter from Elders Shippy and Gillen, and incidentally they pay them a compliment. They say: "Brothers Shippy and Gillen write encouragingly of the work in Canada, and as far as we can learn, much good is being done in every field where laborers are in the vineyard who *labor*, but where they are asleep at their posts the adversary is busy sowing tares."

The following spring we find our brother again at the annual conference held in Amboy, Illinois, commencing April 6, and again he is chosen one of the clerks of the conference. He reports to this conference his work in Canada and other places,

and again places himself at the disposal of the conference, and was assigned to the Canadian Mission again under the direction of Elder Shippy, with the additional responsibility of including Nova Scotia and New Brunswick. (*Saints' Herald*, vol. 5, p. 125.)

Evidently before leaving for his mission in Canada, Brother Gillen attended a quarterly conference held at Nauvoo, June 11, 1864, for we find his name again in connection with that of Alexander Smith, as clerk of a conference held at that place and time. It is also stated that he "exhorted the conference followed by Brother Joseph upon the principle of practicing what we preach and living more closely to the laws of God." (*Saints' Herald*, vol. 6, p. 8.)

The brother must have left immediately after this conference for his field of labor, for we find that he was mentioned at a conference that we held in the Lindsley Branch, near Louisville, Canada West, July 9, 1864. Brother Gillen was delayed, and did not arrive for the conference, but came a few days later. A division of the Canadian Mission was made at this conference, consisting of the counties of Halton, Peel, and York, and was called the Halton conference, and our brother was assigned to this division and to Canada East, and associated with him was Brother James Mather. (*Saints' Herald*, vol. 6, p. 63.)

We find nothing more from our brother for about six months, and then he attends a conference held in the Buck Horn Branch, Canada West, January 14 and 15, 1865, and acted as clerk. To this conference he reports his labors for the six months previous as follows:

I was appointed to labor in the Halton conference. I preached some time in the Lindsley Branch and baptized four there. From there I went to Trafalgar. I preached there and in the surrounding country about two weeks. I baptized one there. From there I went to Newcastle, and preached some time. From there I went to Colborn and preached twice. While there I found an old elder who preached in the days

of the first Joseph. He was strong in the faith. He said he was just waiting for someone to come and set him to work. I left a number believing, and there is a good opening there. I then returned to Newcastle and baptized four there. From there I came back to Trafalgar and remained there four days. I then went eighteen miles from there and found Brother Shippy. We preached there a week. We left Trafalgar on the fifth of this month for conference, and I feel to rejoice in having the privilege of meeting with my brethren and sisters again in conference.—*Saints' Herald*, vol. 7, p. 46.

A resolution was passed at this conference asking for the return of Brother Gillen to Canada as follows: "Resolved, That this conference request the annual conference to send James W. Gillen, and as many elders as they can to labor in Canada."—*Ibid.*, p. 47.

The next annual conference of the church was held at Plano, Illinois, and again our brother was chosen as one of the clerks. At this conference W. W. Blair was appointed president of the Eastern Mission, which was made to comprise the following States: Ohio, Pennsylvania, Virginia, Delaware, New Jersey, New York, Maryland, and the New England States, and James W. Gillen was appointed to go with him. Some difficulty had arisen in Saint Louis, and Brother Blair and Brother Gillen were appointed as a committee to adjust the same.

By August 15 Brother Gillen had gotten as far east on his mission as Pittsburgh, Pennsylvania, and on that date wrote that he had baptized nine, and that the Lord had blessed him much. He was to start for Philadelphia in a few days.

The next we hear from him he was in Philadelphia, Pennsylvania, and writes:

I am well and doing as well as could be expected under the circumstances. I have held but one meeting since I arrived in this city; will preach twice next Sunday if the Lord will; as yet I can tell but little in regard to the matter, but I think there will be good work done in this city.—*Saints Herald*, vol. 8, p. 96.

This letter was dated August 31, 1865.

Just two months later, October 31, he writes again from Philadelphia, just a brief note to tell of his labors and prospects. He says:

This leaves me in the enjoyment of good health. The work is prospering but slowly in this city, but I expect to organize a branch (the Lord willing) next Sunday. Seven have given in their names to unite with us, and I think that there will be three or four more ready by next Sunday.—Ibid., vol. 8, p. 158.

He writes no more concerning his work in Philadelphia, but we know that he did not consummate his desire to organize a branch at this place as stated above. When the time came for the meeting a very severe storm was in progress, and only four people came to the meeting that was appointed for the purpose, and the organization did not take place until about two years after, and it was then under the direction of William W. Blair.

From Roxbury, Massachusetts, he writes at length of his work after leaving Philadelphia. This letter is dated December 20, 1865, and reads:

I send you for publication a short account of my labors in the ministry since I left Philadelphia. I arrived in Allentown, New Jersey, November 7, where I found Sister Margaret McGuire and Brother Gillum. They united with the church in the days of Joseph the Martyr, and are at the present time firm believers in the divinity of the latter-day work. Sister McGuire has been a reader of the *Herald* for some time and is perfectly satisfied in regard to the Reorganization. Not having an opportunity to preach there, I went to New Egypt and found Brother Abram Burtis. He obtained the schoolhouse for me to preach in, but because of polygamy, there existed great prejudice in the minds of the people, even against the name of Latter Day Saints. This made them very shy at first, but when they learned that I had nothing to do with those at Salt Lake, and that we preached against polygamy, they began to come out to hear the doctrine for themselves, so my congregations began to increase, so that before I left, the house was crowded and many out of doors. I remained there ten days, and preached thirteen times, and thanks be to my Heavenly Father, the prejudice has been removed, and many are believing in the work. There are some old saints in that vicinity that will unite with us ere long, and I am satisfied that there will be a good branch there. While I was with them I was treated with the greatest kindness and especially by

Brother and Sister Burtis, who made a home for me while there. May the Lord richly reward them and also Sister McGuire for their kindness to me.

I left New Jersey November 24, for Fall River, Massachusetts, and arrived there on the 25th. I found Sister Ann Rigby, and she told me where some more of the old saints lived. I found John McKee who gave me a hearty welcome to his house, telling me I could make it my home with him, so I remained there that night. The day following I had a talk with him on polygamy, showing him that it was contrary to the law of God. I again visited Sister Rigby and endeavored to point out to her from the revelation given in these last days that Salt Lake was not the place of gathering for the saints. In the evening I visited Brother Rogerson and on the day following found and conversed with some more of the saints, among whom was Brother T. Gilbert. He was intending to go to Salt Lake. While I was there, William Cottam happened to be passing, and Sister Gilbert called him in and said, "I have good news for you." He came in. I talked with him for a short time, and I told him that I would like to see all the old saints come together, so that I could preach to them. He then told me that I could preach in his house, so I appointed a meeting for the next evening (28th). In the meantime I found as many of them as I could, and invited them to the meeting. When the time came I preached to them on the apostasy and rejection of the church, proving to them the necessity of reorganization, and I feel to thank my Heavenly Father for the result that followed. I preached the next evening at Brother C. Gilbert's, and the Lord was with me by His Spirit carrying it to the hearts of the honest, for, on the evening of December 1st, I had the privilege of leading six precious souls into the waters of baptism, and on the evening following I immersed two more; and on the next day (December 3d), I organized a branch of the church, Elder William Cottam, Presiding Elder, and Elder Thomas Gilbert was chosen to officiate in the priest's office, and John Gilbert was chosen secretary. On the evening of the fifth I baptized Ellen Rogerson, and on the sixth John McKee and James Hacking. I preached on the 7th (Thanksgiving Day), and on the 9th baptized Sarah Bradbury. The next day (Sunday) we partook of the sacrament, and had a time of rejoicing together. Nearly all spoke, and bore testimony of the work, and I felt to rejoice more and more. Brother William Bradbury was received by vote of the branch. He was a member in the days of the first Joseph. On the evening of the 11th I baptized Charles Gilbert, Ann Rigby and Jane Hacking. Thus by God's assistance, a branch has been raised, which now numbers sixteen, and a number more are believing, and I think will unite ere long. Some of those who united with us were intending as soon as they obtained means, to go to Utah. They had believed that to be the place of gathering at present. They loved the work, and were willing to make any sacrifice to do the will of God. Although they did not believe in polygamy, they thought Utah was the place of deliverance for the saints. But thanks be to God, they

no longer regard the "salt land" as a place of safety; but they long for the time when Zion shall be redeemed with judgments, and her converts with righteousness. They are all from England, and are a kind and warm-hearted people. While I was among them they cared for my every want. May God bless them and preserve them blameless until the coming of his dear Son.

I left Fall River on the 19th. I shall leave here in the morning. There is no prospect here, unless a person has money to hire a hall. This I have not the means to do. With the sanction of Brother Blair, and permission of Brother Shippy, I intend to labor in Canada this winter, as I have received many invitations so to do.—*Saints' Herald*, vol. 9, pp. 11, 12.

Of his labors in Canada we have no record, but he was at the conference that was held in Plano, Illinois, April 6, 1866, and acted as one of the clerks. From this conference he was appointed to labor in Utah, and, characteristically, he began preparations to discharge the obligation. June 21 finds him on his way, accompanied by Alexander H. Smith and William Anderson. At that date they were as far west as Columbus, Nebraska. Their presence in that city is announced by the *Golden Age* of that place under the heading of "Distinguished visitants."

August 29 Brother Alexander H. Smith, writing from Salt Lake City, announces their safe arrival at that place (*Saints' Herald*, vol. 10, p. 107). No account of their journey is given, but a promise to do so sometime in the future is made. The briefest history of their travels that we have been able to find is contained in a letter from William Anderson written from San Bernardino, California, February 5, 1867 (*Saints' Herald*, vol. 11, p. 120). In this letter Brother Anderson says:

It would be useless for me to reiterate all the history of our travels across the plains, for my brothers James W. Gillen and Alexander have given it partially. But to add; we had a long, tedious and lonesome travel. We traveled alone to Kearney, and there we joined a train of eleven wagons, loaded with Government freight, destined for Fort Reno. We kept with them to within sixty miles of Fort Laramie. We had to leave them in order to meet a train going to Salt Lake City; so we traveled that distance entirely alone.

At Laramie we joined the Brighamite train, and left the 3d of

August for the salt land; and had it not been for the kindness of a Government official, we perhaps would not have been permitted to travel with them. But as an old saying is, so I believe, "Fortune favors the brave." Our train then numbered some forty-seven wagons and about three hundred souls; and while we were with them I cannot boast of much pleasure and happiness; but can say we felt the spirit of oppression and tyranny, for we were not allowed to converse with the pilgrims, even when they desired information. Yet we got along remarkably well; there was not much sickness, and I believe only about five or six deaths.

We arrived in the city of the saints on the 28th of August. We had the very best of luck; other trains suffered greatly on account of the Indians, but we were permitted to pass unmolested.

By reference to "Early ministerial experiences," by Alexander H. Smith, published in the *Autumn Leaves*, vol. 11, we learn that Brother Smith left Nauvoo some time in May, crossed the river, and joined Brother William Anderson at Montrose, Iowa, and together they passed across that State to Council Bluffs, and from thence to Little Sioux, where they found Brother Gillen. They found a Bishop Haywood at Council Bluffs, and he accompanied them to Little Sioux, where they were to consult Bishop Gamet in regard to purchasing an outfit with which to cross the plains. Little Sioux was the place when Brother Gillen was baptized; hence he had gone there to visit, evidently, before crossing to his distant mission.

Bishops Gamet and Haywood returned with them to Council Bluffs and purchased an outfit consisting of a wagon and a span of light horses or ponies. With this outfit they started from Council Bluffs June 13, and traveled as far as Columbus, Nebraska, but found that the team was entirely too light for the trip before them. Alexander relates that when they drove up to the post office in Columbus, where Brother H. J. Hudson was postmaster, Brother Hudson told them that he would never consent to their continuing their journey with such a light team. The result was that Brother Smith and Brother Gillen returned to Council Bluffs, purchased a heavier team, mules we think, returned to Columbus, and resumed their journey westward July 2.

Columbus is situated near the Loupe River, near its junction with the Platte, and a number of the brethren accompanied them across the Loupe, as they had to ford the river. When they got safely across they had a season of prayer with the brethren before they parted, and the Spirit gave them the assurance of divine protection on their journey, which was signally fulfilled as related by Brother Anderson.

By this it will be seen that a trip across the plains was a slow, tedious process. These men started in June, and did not arrive until the last of August, making a three months' trip, even under the most favorable circumstances. This fact goes far in enabling us to evaluate the characters of these pioneers in gospel work, also to measure their love for the truth.

There are but few letters for publication coming directly from the pen of James W. Gillen, hence we have given some of them verbatim in order to give this narrative of his activities as much of a personal touch as possible. The first communication directly from our brother after he arrived in Utah, so far as we have been able to discover, was written from Pleasant Grove, Utah, November 12, 1866, and we give it entire, for the reason that it gives something of an idea what these men had to meet after braving the dangers of a trip across the plains. The physical dangers were small in comparison with the "spiritual wickedness in high places" that confronted the preacher of righteousness. The letter is as follows:

PRES. SMITH.—*Dear Brother:* I hope that you will excuse me for so long delaying to write to you, but I was aware that Bro. Alexander had written and informed you of our safe arrival in the "city of the Saints," therefore I neglected writing longer than if this had not been the case, but as I have concluded to write, I will endeavor to give you a short account of my labors since my arrival in the Territory.

While Alexander was here he preached once in Provo, during his discourse he was interrupted several times. At the close, a man by the name of Corey, (who professed to have been clerk for your father at one time) endeavored to bolster up their tottering fabric by telling what your father did and said as an offset against positive law, but his

folly was made manifest to everyone that had sufficient manhood to think for themselves. On the following day Brothey Kerry took us, (Bros. Alexander, William, Job, and myself) to Goshen, where we were made welcome by Sister Job. On the following morning Brothers Alexander and William preached. In the afternoon we went to Camp Floyd. Alexander preached in the evening, and I followed with a few remarks; after meeting we were informed that we could not have the house again. I think that there are some honest souls there, and that good was done by the preaching of the word. Next day we went to the city, as there had been an appointment made there for the next evening (Sunday) in Independence Hall. (Brother Forscutt paid \$5.00 for it that evening). Alexander and William occupied the time to the general satisfaction of the Gentile portion of the congregation. Alexander preached again, by invitation, on Wednesday evening at Fox's Gardens, which had been previously seated for the display of fireworks. There was a good attendance. Your cousin, Joseph F. Smith, was present, and at the close of the meeting he requested the privilege of speaking, which was granted. He spoke in defense of polygamy, and also Brigham's position. He also delivered a prophecy in the name of the Lord, that you and David would come and indorse the proceedings here. He also spoke of the great friendship of the Twelve for your father's family. After he sat down Brother Alexander followed him and gave him one of the worst castigations that I ever saw any person receive.

The brethren left the city for California on September 15th. I accompanied them as far as Lewella City. On our arrival there we found eight ready to be confirmed, who had been baptized by Priest Joseph Lee, of Lewella City. After confirmation I organized a branch; Joseph Lee, Presiding Elder, Elder Blodgett to discharge the duties of Priest. On the following morning with tearful eyes I took the parting hand of my beloved brethren, not knowing that I ever should have the privilege of again beholding their faces in the flesh. I returned to the city in company with Brother Job with sorrowful heart. Since then I have attended a Conference at Malad City, Idaho Territory, 110 miles north of Salt Lake City. There were eighteen baptized during conference. On our return we preached at Box Elder, and two were added to the small branch at that place. I have been laboring in Provo, preaching in private houses; have baptized seven there, and organized a branch. There are many more there believing, but they are afraid to come out and obey it. The fact is, Brother Joseph, the people are in the worst kind of bondage; they are terror stricken and are afraid of their masters. Whenever a person comes out and obeys the gospel, then their enemies use every effort they are capable of to keep them out of employment, and to ruin them in every possible manner. If they have debts owing to them they cannot collect them. There is another great barrier, nearly all have been through their endowment, and this is a cause of terror.

Brigham stated at the last conference that Sister Emma tried to poison Joseph twice, and that she always was a liar, and has brought

her family up in lies. He also stated in the Bowery at the conference, that you are a confirmed Spiritualist, and that you are led by Spiritualism. Orson Hyde has been telling the people of San Pete, that the Joseph Smith that is at the head of the Reorganization is *not* the son of the Prophet Joseph, and that there was a man by the name of Alexander Smith in Salt Lake City, but that he is *not* the son of the Prophet Joseph. They also teach that your visit to Washington was for the purpose of getting soldiers to come here to kill them off.

I believe that there are a great many honest men and women here, and I think that many of them will come out and obey the gospel. I do not feel discouraged, but I am determined, by the help of my heavenly Father, to do all that I can to gather out the honest in heart.

You will accept my sincere thanks for your kind instructions, and I would be glad to hear from you as soon as you can make it convenient, and as often as you will. There have been thirty-five added to the church since I came here, and I expect to add more before long.

There has been great excitement of late in the city, caused by the murder of Doctor Robinson. He was called out between the hours of 11 and 12 p. m. by a man to see a man by the name of Jones who had had his leg broken by the fall of a mule. He dressed himself hastily and followed the man, and at the distance of 175 steps from his house he was knocked down, and then shot, (he was a Gentile) they can find no trace of the murderers. Some time before that they broke up his bowling alley, and he had the chief of the police bound over to the next term of court. A short time before that the editor of the *Vedette* was knocked down, and afterwards led around the temple block and made to swear that he would leave the Territory in twenty-four hours. Two days before that they tore down Captain Brown's house, and the houses of two others, and then put a rope around their necks and threw them into the Jordan; then pulled them out and threw them in again, and then gave them a week to leave the territory in. These are a few of the proceedings in Great Salt Lake City. In conversation with Judge Titus a few days ago, he said he believed that if you would come here that it would be productive of much good. He thinks that you could gather a great many out, this is the opinion of a great many here. They think that Brigham could not hold them any longer; that they would come to hear you in spite of all that he could do.

I think there will be quite an emigration east in the spring. I have about \$120 subscribed for the New Translation; as soon as I can collect will forward to the Bishop.

I have not heard from the brethren since they left here.

I remain your brother in hopes of eternal life.

JAMES W. GILLEN.

—*Saints' Herald*, vol. 10, pp. 177, 178.

In a letter written by Thomas Job from Salt Lake City,

December 7, 1866, Brother Gillen is mentioned as having returned to Provo after the Malad conference. He says:

I met Brother Gillen at Provo, where he had stayed since Malad conference, September 23. We went together to Box Elder conference, November 25, where we first read the call for missionaries to be sent from here to Montana. Brother Gillen was the first that responded to the call. He left there with the brethren from Idaho, where he intends to spend the most part of the winter. Brother Gillen's moral conduct here has been worthy of his high calling as a minister of the gospel of Christ, and he will have the good will of all the saints here.

—*Saints' Herald*, vol. 11, p. 24.

Brother Gillen must have stopped in Salt Lake City on his way north, for we find a letter from him dated at this place January 17, 1867, in which he says:

I take the opportunity of writing to you a few lines, to inform you I am well at the present time. The work is progressing slowly. I baptized five persons last Sunday, at Provo. I leave to-day for Malad City, Idaho territory, where I expect to baptize quite a number more.

—*Saints' Herald*. vol. 11, p. 60.

A short item in "Pleasant Chat," volume 11, page 72, mentions Brother Gillen as being busy in Idaho, and only a few days after he had written the above letter, to be exact February 6, Brother Gillen writes from Malad City: "I am well at present, and the work is progressing slowly in this part of the country; there have been about twenty baptized since I last wrote to you, and there will be a number more in a short time."—*Ibid.*, p. 78.

At the April conference held at Keokuk, Iowa, Brethren Job and Gillen were sustained as presidents of the Utah Mission. Just prior to the convening of General Conference at Keokuk, there was a conference held at Malad City, Idaho, in which Brother Gillen takes a prominent part: He and Brother Gaulter had been laboring together; he had organized a branch of the church at Henderson Creek; he preached five sermons during the conference and did other work.

Notwithstanding the fact that Brother Gillen was the

first to offer to respond to the call to furnish ministerial help to Montana, it seems from the record that he did not reach there for some time, if he went at all at this time, as we find no mention of it in the records of that time. He was in Malad City, Idaho, March 30 and 31, and next we hear from him he is in Camp Douglas, Utah, and writes from there on the 14th of May, 1867, as follows:

In relation to the progress of the work, I can truly say that I feel encouraged, although, if I should judge from the number that obey, I could not say that the prospects are very flattering. But I do not thus judge, for I know that there are ten that believe to every one that obeys; and many that to all appearance are good Brighamites, are intending to leave as soon as they can arrange their business so that they will not have to make too great sacrifice. Indeed there is general dissatisfaction throughout the northern and some of the southern settlements; but they are afraid to be known. They know the character of the people that they live among so well, that they are afraid to harbor us, or let anyone know their true sentiments. But, I think if Joseph would come out here their bands would no longer hold them, for many entertain the idea that Joseph must come in person to deliver them from their bondage, while others believe that David is the man.

Yesterday many of the saints left the land of salt for the land of Zion. There were thirty-six wagons belonging to the brethren, and fifty-three wagons belonging to the Government, accompanied by an escort of forty soldiers, under the command of Captain Gill. The Government train goes to Fort Laramie. The Government train has taken quite a number of the brethren and some disaffected Mormons, also some Gentiles who had no means of transportation of their own.

As near as I can ascertain, the number that have left this season is five hundred. The Brigham City (Box Elder) Branch have all emigrated. There is only one left in Camp Floyd and three in Tooele. Some of the Provo Branch have emigrated, and the remaining part have gone to Malad City. So you see it is almost impossible to keep them in Utah after they unite with the church, and indeed, they cannot remain without great loss.

—*Saints' Herald*, vol. 12, pp. 11, 12.

We have nothing more directly from our brother for some time, but we find him mentioned by two of the brethren in letters they wrote to the *Herald*. The first mention is from a letter written by Stephen Maloney, dated June 25, 1867, written in Camp Douglas. He says: "Brother Gillen left here some three weeks ago, on a circuit west, and thence south to

Filmore and San Pete settlements, where Lyman and Hyde live."—*Saints' Herald*, vol. 12, p. 63.

This indicates Brother Gillen's activity and diligence in looking after the Master's work, and is commendable. Brother Blodgett mentions meeting Brother Gillen in Salt Lake City, on May 22, as he and his company on their way east passed through. This must have been about the time that our brother started on his tour of the south mentioned by Brother Maloney.

The next letter we have from the subject of our sketch is from Salt Lake City, October 26, 1867. He writes:

I am comparatively well, although my lungs begin to feel the effects of preaching. But I still trust that my Heavenly Father will strengthen both body and mind, in order that I still may be enabled to discharge the duties of my office and calling.

—*Saints' Herald*, vol. 12, p. 159.

There is an interval, however, not covered by any of the notes we have been able to make from the records. In the short biography given of our brother in the Church History, volume 4, page 707, it is stated that James W. Gillen was married in Malad City, to Nancy Ann Moore, August 12, 1867. So our brother evidently spent part of this interval in Idaho, but there is no record of his movements.

The beginning of the year 1868 finds Brother Gillen still in Utah, according to a short note in "Pleasant Chat" in *Herald* for January of that year.

In a letter dated Malad City, Idaho, February 8, 1868, Brother William Woodhead speaks of the successful labor of Brother Gillen in that region. (*Saints' Herald*, vol. 13, p. 78.) In volume 13, page 95, he is spoken of as taking an active part in a conference at Malad City, Idaho, December 28, 29, 30, 1867, he having delivered three discourses during the meeting, besides taking part in the business transacted.

Under date of March 11, 1868, he writes from Salt Lake City, Utah, to President Joseph Smith, as follows:

*Brother Joseph Smith:* I received your very kind, welcome letter several week ago, but circumstances prevented a reply until the present time. At the date of my last letter to you my health was very far from being good, and my lungs seemed to be considerably affected, so much so that I was almost compelled to forsake speaking altogether; but, through the mercy of God, I begin to feel like myself again, although my lungs are not as strong as they formerly were, neither am I capable of as much endurance as I was when I came here. I feel that by being a little more prudent, I can still discharge the duties of my calling. A change of climate no doubt would be beneficial, yet I do not ask it, for I am still willing to remain here, and do all in my power without murmur or complaint, if the church desires it.

I am well aware that the mission is an arduous and troublesome one, and not altogether free from danger; yet I would not abandon it on that account, for there are also *bright* spots as well as dark ones. There are seasons of rejoicing as well as of sorrowing, and to me it seems as if the darkness was becoming less dense. The gray dawn begins to appear, and may God grant that it may not be an illusion, but the harbinger of a brighter day—a day of deliverance to the captive, afflicted, and downtrodden people (that inhabit these valleys) from the iron yoke of tyranny and oppression, placed upon them by false shepherds and false teachers, who have fed themselves and not the flock—who bind upon them heavy burdens, but they themselves will not move them with one of their fingers.

The probability is that there will be quite a large emigration from here this spring, both of members and those who are tired of looking through Brigham Young's spectacles, and have thrown them aside in disgust, and have come to the conclusion that in the future they will trust to their own.

There has been some increase of late, and the prospect is more favorable than it has been for some time. Inquiry is on the increase. Nearly all my labor consists in visiting from house to house wherever I can gain admittance, talking with and distributing tracts among them. There are also many who are really favorable, that are afraid to have me come near their houses, lest suspicion should rest upon them. They have not forgotten the *judgments* that followed "*covenant breakers*" a few years ago. The remembrance of the past strikes terror to their hearts, even till the present time, knowing that they are still liable to the same penalties, which would be carried into effect if opportunities proved favorable; but, thank God, the barriers are becoming more formidable to the execution of their plans, in portions of the territory at least.

I am willing to remain if the conference desires me to do so, or to go to California, Oregon, or wherever they may see fit in their wisdom to send me; and I freely confess that I have no particular desire to remain here, although, as I have said before, I am willing if desired to do so.

—*Saints' Herald*, vol. 13, pp. 107, 108.

(To be continued.)

## LOCAL HISTORIANS

### LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 496 of volume 13.)

#### THE BRANCHES (CONTINUED)

Lone Rock has had services by R. S. Salyards, W. A. France, and G. H. Hilliard. A Religio has been organized in addition to the one at Pawnee.

In the Wirt Branch the preaching, prayer meetings, and Sunday school continue as heretofore. Sister Cone has returned from the hospital at Clarinda pronounced sound in mind. Katie Kent died in Montana, January 31. Brother Lent has moved to Des Moines. John Smith, G. H. Hilliard, and T. J. Bell preached for them.

At Allendale C. H. Jones preached mornings and evenings, April 5 and June 21; he also preached the funeral sermon of Zenas Hammer, May 19. G. H. Hilliard preached there June 9 and 10. On April 26 the Sunday school officers were sustained for the next five months.

The Cleveland Branch has had two additions by baptism, and two losses by removal. They have been visited by John Smith, Fred A. Smith, G. H. Hilliard, Duncan Campbell, J. S. Snively, W. H. Kephart, J. R. Evans, J. R. Lambert, William Anderson, and D. J. Krahl of the ministry. W. H. Kephart remained two weeks preaching in the chapel with fair attendance and good interest. The present branch officers are: W. E. Williams, president; D. L. Morgan, priest; John Jervis, teacher; Clement Malcor, deacon; Margaret Campbell, financial secretary; Edward J. Giles, recording secretary; D. L. Morgan, chorister; J. L. Morgan, organist. The Sunday school officers are: D. L. Morgan, superintendent; Elizabeth Turner, associate; James Archibald, secretary; W. E. Williams, treas-

urer; Mamie Johnson, organist; William Reese and Fred De-long, librarians. The stake conference was held with the branch June 6 and 7. For visiting brethren and for the famine-stricken people of Finland and Scandinavia the branch has raised \$26.35.

The Hiteman Branch had a series of meetings by W. H. Kephart the last of May and early June.

The Davis City Branch has had preaching and labor by Columbus Scott, H. A. Stebbins, G. H. Hilliard, C. I. Carpenter, John Smith, and J. R. Lambert.

#### DEATHS

In Montana, January 31, Katie Kent of the Wirt Branch, aged 72 years.

At the Saints' Home, Lamoni, April 8, Elva Frazier, aged nearly 33.

At Denver, May 8, Maud A. Williams, of Cleveland Branch; 22 years, 8 months.

At Lamoni, May 14, Abbie M. Eaton, formerly Hogue; 69 years, 4 months.

At Lamoni, June 17, Anna M. Barrett; 66 years, 8 months, 3 days.

#### REPORT FOR JULY, AUGUST, AND SEPTEMBER, 1903

##### THE PATRIARCH

Elder J. R. Lambert, patriarch of the stake, has kindly furnished the following items concerning his work from July 1 to October 1:

Meetings attended, 49; times preached, 12; patriarchal blessings given, 48, of which 40 were given at the Stewartville reunion; administered to the sick, 16; children blessed, 1; visited and counseled with, 1; confirmed, 1.

From June 27 to July 9, I spent in Hancock County, Illinois, near the town of Adrian, my home from the age of 13 to 28. While there I preached four times. And while some might regard my statement as out of harmony with scripture or reflective on myself, I am pleased to

say that the appreciation and confidence of the people in one whom they had known so long was encouraging and comforting to me.

From August 28 till September 13, I spent at Stewartsville, Missouri, where I attended the reunion, preached once, and gave 40 blessings. The balance of my labor has been performed at Lamoni, Davis City, Evergreen and Pleasanton.

My health has been no better (rather worse, I think), and therefore my labors have been greatly curtailed.

Out of what little I have done you may get one item for the history, that is this: On August 29, at Stewartsville, Missouri, I gave a patriarchal blessing to my father. Is there another case like this on record? His age is almost 91. In gospel bonds, J. R. LAMBERT.

#### HIGH COUNCIL

So many of its members being scattered in distant mission fields, it was considered impracticable to hold any meetings of the high council during the quarter.

On account of sickness in his family, J. A. Gunsolley, of the stake presidency, resigned his appointment as missionary to Saint Joseph, Missouri, and returned to his former position of instructor in the commercial department of Graceland College.

F. B. Blair, second counselor, has been active in promoting the holding of basket meetings. Such meetings were held at Greenville, Pleasanton, and Evergreen.

J. S. Snively, high counselor, whose mission appointment was in Fremont and Pottawattamie Districts, occupied quite diligently in the stake during the quarter, having labored at Norwood, Davis City, Greenville, Pawnee, Lamoni, and New Buda.

#### STAKE BISHOPRIC

D. C. White was ordained July 5, first counselor to the bishop of the stake, by John Smith and William Anderson. In the *Saints' Herald* for July 15, there appeared an address signed by the stake bishopric in which the following statement occurs: "As a bishopric we feel much encouraged at the liberal support we have received from the Saints, especially of late,

and being more fully organized and capable of taking care of the work, we expect to be able to secure a more general, and we hope almost universal compliance with the law."

#### THE MISSIONARIES

On his selection as counselor to the bishop of the stake, the mission work of D. C. White was transferred from the Nodaway District of which he was submissionary in charge, to Lamoni Stake. In the early part of July he with his laborer finished up some work in which they had been engaged at Albany, Missouri, baptizing four. Later in the month he went to the south part of Harrison County, Missouri, and preached twelve times. During August he labored at Evergreen, Lamoni, New Buda for a week, and Davis City. In September he labored at Pleasanton and Pawnee, delivering thirteen sermons.

W. H. Kephart labored at Centerville from July 10 to August 9. From August 11 to September 6 he labored at Buxton, a new opening, and baptized five. On the following Tuesday evening he anticipated beginning a series of meetings two miles east of Lovilla, having arrangements to open up the work in several new places as fast as he could.

John Smith has been occupied with the care of both the pastoral and missionary work in the stake, visiting and laboring at many points, among others at Pleasanton, Pawnee, Lone Rock, Ellston, and Evergreen. We have not a full account of his labors.

#### THE BRANCHES

The Pawnee Branch, of Pawnee, Missouri, is an offshoot from the Lone Rock Branch. It was organized with 29 members, September 14, by Fred A. Smith and John Smith. F. P. Hitchcock was chosen president; E. E. Marshall, priest; Thomas Cole, teacher; Pearl Hitchcock, secretary and treas-

urer. D. C. White held a two weeks' meeting there the first half of September with good interest. Previous to the organization of the branch there was a flourishing Religio there.

The Cleveland Branch has now 99 members, two having been baptized, two received by letter, and two lost by letter of removal. There has been considerable activity in tract work, the country for eight miles south, five miles west, and a few miles north having been tracted. The tract used was T. W. Williams's "The Latter Day Saints, who are they?" John R. Evans visited them on two occasions, and Elder Evan Lewis, formerly of Wales, preached for them September 30. The Religio and Sunday school flourish.

The Evergreen Branch Religio held an ice cream social in which they cleared \$11.25; the Sunday school held a picnic August 19, in which they cleared \$18.75; both of these sums amounting to \$30 were turned over to the branch deacon for a building fund. A joint convention and institute of the Sunday school and Religio associations of the stake were held there September 11 to 13. These meetings were very profitable and were enjoyed by all.

The Leon Branch is not considered in a flourishing condition. There have been only a few very small social meetings and one or two sacrament meetings held there during the past three months. There might be meetings held every Sunday if only the few resident members would come out. Emily Parker died at Lants, Oregon, July 11, and her husband, James Parker, was married at Leon, Iowa, August 8, to Elizabeth Johnson. The Saints are anticipating a series of meetings by some of the missionaries, and are wishing to have their church dedicated.

The Davis City Branch is in charge of the stake presidency. It is suffering from the immoral conduct of some of its members. H. Hartshorn superintends the Sunday school. He-

man C. Smith, F. B. Blair, J. S. Snively, C. J. Peat, J. R. Lambert, Columbus Scott, C. E. Irwin, and H. A. Stebbins have preached for them.

The Wirt Branch keeps up its prayer meetings and Sunday school. Elders Peterson, Omans, and Smith preached for them.

The Allendale Branch had preaching by C. H. Jones, July 19 and September 27. Sister M. M. Pinkerton was married to Mr. P. Kinney, August 12.

The Lamoni Branch had an addition of 19 to its membership by baptism, July 12, mostly Sunday school scholars. At several other times baptism has been administered to numbers. At the morning service, Sunday, July 19, after some appropriate remarks by President John Smith, the sum of \$840 was subscribed towards a church furnace, fuel, and other expenses. The Religio gave an ice cream social July 31, to increase the fund for the heating plant of the church. The Religio officers are: W. J. Mather, president; J. F. Garver, vice president; Jessie Cave, secretary; Kate Smith, treasurer; Lena Church, chorister; Myrtle Gunsolley, organist. A musicale was held at the church, July 28, for the benefit of the Sunday school. After preaching by Joseph Luff, Sunday, September 20, \$747.23 was subscribed for the benefit of Graceland College.

The Hiteman Branch has 53 names on its record, of whom 33 are absent. There have been eleven baptisms during the summer by W. H. Kephart. A deacon is the only resident officer. John Smith, stake president, is in charge. Nathan Miller, of Buxton, preaches every other Sunday for them, and W. H. Kephart visits them often. Of the Sunday school, Minnie Box is superintendent; Anna Walker, associate; Etta White, secretary; Sophia White, librarian; Ella White, treasurer.

The Centerville Branch has a few earnest, wide-awake

Saints. They enjoyed the labors of W. H. Kephart from July 10 to August 9. He made a personal canvass of the city, and left preaching notices at most of the homes, but found it quite hard to reach the people, as Evangelist Sunday had just closed a remarkable revival in which 850 had professed conversion. Early in the spring the Saints bought the old Christian church, a brick structure 40 by 60 feet. Towards this General Drake, ex-governor of Iowa, gave a check for \$100.

The Pleasanton Branch had preaching by J. R. Lambert, August 9. A basket meeting was held in the park at the village, August 23. J. W. Peterson preached at 11 a. m. and F. B. Blair at 2.30 p. m. D. C. White was present and assisted at the afternoon services. John Smith, president of the stake, was in charge of the meetings and also preached at night in the church. D. C. White preached Sunday, September 6, and was intending to hold a series of meetings, but heavy rains and advent meetings interfered. There was preaching by M. M. Turpen, September 20, and by R. S. Salyards September 27. The president of the branch kept up preaching the rest of the time. The Religio and Sunday school are prospering. At the election in July, the Religio chose Duncan Campbell, president; Offie Parker, vice president; Jessie Campbell, secretary; Will Thorp, treasurer.

The Greenville Branch held a basket meeting August 2; F. B. Blair and William Anderson were the speakers. Elders Salyards and Keown held services at the Jack Wood Schoolhouse, Sunday morning, July 26, and at the Greenville church in the afternoon, also August 23. I. P. Baggerly preached at New Buda, Sunday, September 27. D. C. White held meetings at the New Buda schoolhouse, August 19 to 25.

The Lucas Branch is behind with its reports; nothing has been had from there for several quarters. Items have been picked up now and then incidentally, but this is scarcely satisfactory.

## SUNDAY SCHOOL AND RELIGIO CONVENTION

The fifth joint convention of the Sunday school and Religio associations of the stake was held at Evergreen, Friday, Saturday, and Sunday, September 11, 12, and 13, and was considered a very successful one. Subjects of interest and importance were profitably and entertainingly discussed by prominent workers of the associations. Interest exceptional.

## DEATHS

Virgil L. Scott, of the Lamoni Branch, and son of Elder Columbus Scott, died at Great Bend, Kansas, August 29, from injuries received in a railway wreck. He was 24 years and 3 months old.

John M. Clark died at Lamoni, September 3, aged 55 years and 3 days.

Frank W. White, of the Lamoni Branch, died at Saint Joseph, Missouri, September 5, aged 29 years, 11 months, and 6 days.

Elder M. L. Sory died at the Saints' Home, Lamoni, August 31, aged 71.

John C. Calhoun died at the Saints' Home, Lamoni, July 25, aged 70.

Rachel Moore, of the Pleasanton Branch, died near Lineville, Iowa, July 7, aged 26.

## REPORT FOR OCTOBER, NOVEMBER, AND DECEMBER, 1903

## PATRIARCH

Patriarch J. R. Lambert has attended 36 meetings, given 13 patriarchal blessings, baptized 1, confirmed 3, administered to 20, preached 6 sermons. Continued ill health has prevented him from doing more than this, except that he advised and counseled with several, and visited the sick a number of times. In giving blessings he has not until this quarter designated

any lineage outside of Ephraim. During the three months covered by this report he has designated one in Judah and one in Benjamin. The one designated in Judah was a Dunkard brother, an elder from Minatare, Nebraska.

#### BISHOPRIC

Bishop William Anderson participated in the business of the stake conference, at Lone Rock, October 11, and preached the 11 o'clock sermon on Sunday, the 12th. He was at Pleasanton, Iowa, November 1, preaching at 11 o'clock, and assisting at the baptism of several, participating in the rite of confirmation, and assisting in the preaching services. He participated in the dedication of a church at Norwood, Iowa, Sunday, November 15, the preacher presenting him the key of the building, and he turning it over to the trustees.

First counselor, D. C. White, has labored in the interest of the stake bishopric with very favorable success. He has been active as a missionary and his labors will be noted under the proper heading.

Second counselor, R. J. Lambert, has been employed in the Herald Office in charge of the printing department.

#### STAKE PRESIDENCY

President John Smith, also president of Lamoni Branch, is in charge of the missionary work of the stake, is treasurer of the General Sunday School Association, and a member of the Sunday school *Quarterly* revising board. In the discharge of these duties he has been fully occupied. With his counselors he was in charge of the stake conference held at Lone Rock, October 11 and 12, and preached the Sunday evening sermon. He presided over the dedication services of the Norwood church, November 15, and offered the dedicatory prayer. Other labors will be noted under the head of missionary work.

First counselor, J. A. Gunsolley, is in charge of the com-

mercial department of Graceland College. He is superintendent of the Sunday school association of the stake and president of the General Religio Society. He suffered the loss of his wife by death, December 12, after a protracted illness of several months. He was associated in charge of the October stake conference. His wife's sickness confined him closely at home during the quarter.

Second counselor, F. B. Blair, is business manager at the Herald Office and his duties there virtually occupy the time at his disposal. He assisted at the conference at Lone Rock and has labored on Sundays at Lamoni, and probably at other places of which we have no account.

#### HIGH COUNCIL

On account of the scattered condition of its members in the mission field the council held no meetings during the quarter.

#### CONFERENCE

The conference met with the Lone Rock Branch October 10 and 11, and was in charge of John Smith, J. A. Gunsolley, and F. B. Blair, the stake presidency. D. J. Krahl was secretary and Jessie Campbell his assistant. John Smith, F. B. Blair, J. R. Lambert, J. A. Gunsolley, William Anderson, Elbert A. Smith, Duncan Campbell, J. S. Snively, J. B. Evans, H. A. Stebbins, D. C. White, George T. Angell, David Keown, W. E. Williams, W. H. Kephart, D. D. Young, Leonard G. Holloway, A. B. Young, G. M. Jamison, Price McPeek, F. P. Hitchcock, John Lovell, E. E. Marshall, and D. J. Krahl reported. Branches reported as follows: Pawnee, 29; Wirt, 35; Leon, 42; Greenville, 50; Hiteman, 53; Centerville, 54; Lone Rock, 79; Allendale, 86; Pleasanton, 94; Cleveland, 99; Davis City, 100; Evergreen, 107; Lucas, 212; Lamoni, 1,366. The stake Sunday school association reported. The bill of C. I. Carpen-

ter, stake recorder, for work on records, was referred to the auditing committee appointed to audit the accounts of the stake bishop, W. W. Scott, J. F. Garver, and W. J. Mather. A bill from the Herald Publishing House for \$8, rent of stake presidency's office, and one of \$4.30 for the expenses of the secretary were allowed. Charles W. Dillon, of the Evergreen Branch, was ordained to the office of elder by D. C. White and G. W. Blair. It was resolved that the resolution in regard to the payment of bills include the bills and expenses of the bishopric of the stake as well as all others. The resolution referred to is as follows: "Resolved, That it is the opinion of this body, that the necessary expenses incurred in the legitimate work of the stake should be borne by the bishopric, provided that all bills shall first be approved by vote of the stake council or conference." The conference voted to hold a ten days' reunion in the Lamoni Stake in 1904 and appointed a committee of three consisting of F. B. Blair, Duncan Campbell, and Price McPeck in charge of same with power to appoint other committees. A collection of \$8.65 was taken up. The preaching was by Duncan Campbell, William Anderson, J. S. Snively, and John Smith. Adjourned to meet at Lamoni, February, 1904, on call of presidency.

#### MISSIONARY WORK

John Smith, in charge of the missionary work of the stake, labored at Lamoni, Pawnee, Lucas, Cleveland, and Oland.

J. S. Snively preached five times at Cleveland, once at Lone Rock during conference, three times at New Buda, and nine times at Pleasanton.

D. C. White held a series of meetings at Lone Rock, October 1 to 6; Hill Schoolhouse, October 18 to 26, eight sermons; at Leon, November 1; at Pleasanton, November 2 to 16, nine sermons; thirteen sermons at Centerville, beginning November

27; once at Spickards, Missouri; and at Davis City, December 20 to 27.

W. H. Kephart preached twice at Davis City in the early part of October, then thirteen services with good interest at Nortonville, at Victor Schoolhouse in the west part of Clarke County, seventeen services with good interest, beginning November 12; held twenty services at Center Schoolhouse north-east of Clarke County, and preached the funeral sermon of Doctor Perdue at the latter place, December 27.

John R. Evans labored at Lucas most of the time as he is in charge of the branch in that place and of the mission work in the surrounding country. He has visited Cleveland and the new church north of Lucas several times, preaching and visiting the Saints.

Duncan Campbell has labored in the southeast part of the stake with Pleasanton as his objective point, being president of the branch and of the Religio at that place, also one of the Sunday school revising committee on the *Gospel Quarterly* which meets at Lamoni.

#### THE BRANCHES

The Lucas Branch has John R. Evans for president and Parley Batton as secretary. A number of the members of this branch, living about ten miles north of town, had a new church they had built dedicated November 15. Evan Lewis, lately from Wales, having been severely hurt in the coal mine, was signally blessed in administration. The work in the branch is in fair condition.

The Allendale Branch had preaching by C. H. Jones, Sunday, October 18, and by C. I. Carpenter, Sunday, November 8. An elders' court sat there November 7. The secretary reports the branch nearly dead.

The Wirt Branch has no changes to report. The prayer meeting, Sunday school, and preaching continue as usual.

Elder O. B. Thomas had preached for them, also C. W. Dillon and C. E. Willey. The family of Brother Lent had moved back from Des Moines.

The Davis City Branch is barely alive. On Sundays they have preaching by elders from Lamoni. W. H. Kephart, H. A. Stebbins, J. P. Anderson, C. J. Peat, and D. C. White preached for them during the last three months. W. C. McLaughlin is superintendent of the Sunday school.

The Pawnee Branch is doing finely. There is good interest manifest in the sessions of the Religio and the Sunday school, as well as in the branch meetings. Joseph Smith, besides others, has preached for them. John A. Simpson and Grace Pearle Hitchcock were married in October.

The Evergreen Branch has built a vestibule to its church 8 by 18 by 10 at a cost of \$119.85. Of this \$20 was contributed by the Sunday school, \$30 by the Religio, and the balance \$69.85 by the branch. Charles W. Dillon was ordained an elder October 11. The branch officers elected for 1904 are: D. D. Young, presiding elder; W. T. Shakespeare, priest; Samuel Shakespeare, teacher; John B. Anderson, deacon; James J. Johnson, clerk. The Sunday school officers are: Andres C. Anderson, superintendent; James J. Johnson, associate; Chloe Young, secretary; Sister Robert Garland, treasurer. The branch and its auxiliaries are in a prosperous condition as a whole, the officers trying to do the best they can to keep the gospel before the people. A. B. Young, F. Johnson, E. L. Kelley, Charles W. Dillon, F. M. Weld, D. D. Young preached.

The Cleveland Branch has the following official staff: William E. Williams, president; D. L. Morgan, priest and chorister; John M. Hooper, teacher; Clement Malcor, associate teacher and deacon; Edward J. Giles, clerk; Elizabeth E. Williams, financial secretary; Margaret Campbell, organist. Sunday school officers: D. L. Morgan, superintendent; William

Lane, associate; James Archibald, secretary; F. O. Delong, associate; W. E. Williams, treasurer; Thomas Williams, librarian; Josie Williams, associate; Nannie Johnson, organist; D. L. Morgan, chorister. John Smith, stake president, was with them November 12 to 15. By nomination of a priesthood meeting, recommendation of the branch and approval of the stake authorities, Clement Malcor was ordained a teacher and D. J. Williams a deacon January 3, 1904. On December 24 the Sunday school gave a cantata entitled "Santa Claus at his best," netting \$27.50. It was repeated the following evening for the benefit of William Erb, now in hospital at Des Moines, netting \$26.50. The branch has lost six members by removal.

The Lamoni Branch has had eleven additions by baptism and four losses by death. Mary A. Rood and George W. Case were married October 1; Ellen J. Powell and William L. Conover, October 7; Ella Florence Baggerly and Frank P. Bowerman, November 11; Vida E. Elvin and David L. Morgan, November —; Ada E. Allen and John J. Moore, November 26. G. H. Hilliard, of the Presiding Bishopric, held a series of meetings the last week of October and the first week in November which resulted in a quickening of the spiritual life as manifested in the prayer meetings.

The Greenville Branch has repainted its church building. One of the leading families, that of Alfred Lovell, has moved to Lamoni. Elders from Lamoni have preached at the church and at New Buda schoolhouse.

The Centerville Branch had a series of meetings by D. C. White beginning November 27. Though the results do not seem very great at the present, yet the Saints seem to be alive to the work and its interests. It is hard to get the people of the world out to meetings.

The Hiteman Branch was nearly dead, but a few faithful sisters kept up the Sunday school and prayer meeting, and now

they are rejoicing in the addition of several to their number through the labors of W. H. Kephart. A young people's prayer meeting has been established and all take part. The missionary has made many friends outside of the church and the Saints feel thankful and encouraged.

The Pleasanton Branch had a series of meetings by D. C. White and J. S. Snively with eleven additions by baptism, and a general reviving of the work in the branch, the Sunday school, and the Religio. The prospects are brighter now than they have been for many years.

The Lone Rock Branch is holding its own notwithstanding the division that was made by the organization of the Pawnee Branch from the number of its membership. The branch, Sunday school, and Religio are prospering. The stake conference was held there in October.

The Leon Branch is scarcely alive; they are not able to keep up regular meetings. D. C. White preached for them Sunday, November 1.

#### NORWOOD DEDICATION

Some two years ago an effort was begun by the members of the Lucas Branch living near Norwood to build a church. A committee of five consisting of D. E. Daniels, William Stemm, James Keane, R. C. Crooks, and Jacob Cackler were appointed. A site was donated by James Nysmonger. A church building was erected and finished for occupation and dedication November 15. The song service was in charge of Thomas Hopkins assisted by a number of singers from Lucas and Cleveland. D. E. Daniels made a statement showing that the actual cost of the building, including the organ, was \$1,122.96, including the money furnished and the labor donated. The sermon was by Joseph Smith, the prayer by John Smith. The key of the building was presented to William Anderson, bishop of the stake, and by him turned over to the trustees, Jacob Cackler, William

Stemm, and R. C. Crooks. A cemetery has been platted with John Eubanks, R. C. Crooks, William Stemm as trustees.

#### OLAND

A movement is in agitation to erect a house of worship to accommodate the Saints living in the vicinity of Oland, Missouri.

#### DEATHS

Marie Ronat died at Lamoni, Iowa, October 14, an aged woman.

Elder Matthew Pruyn died at Lamoni, October 29, aged 90.

Bessie C. Clum died at Lamoni, November 5, aged 9.

Winthrop H. Blair died at Lamoni, November 26, aged 82. He was ordained a high priest and a member of the Standing High Council April 6, 1860.

May Cornelia, wife of Elder J. A. Gunsolley, died at Lamoni, December 12, aged 33.

Elder Eli T. Dobson died at Lamoni, December 28, aged 46 years, 11 months, and 29 days.

#### REPORT FOR JANUARY, FEBRUARY, AND MARCH, 1904

##### THE PATRIARCH

From March 1, 1903, to March 1, 1904, Patriarch J. R. Lambert attended 190 services, preached 30 times, baptized 1, confirmed 7, ordained 1, blessed 1 child, administered to the sick 73 times, and gave 128 patriarchal blessings. He has done considerable visiting among the sick and others, teaching, advising, and helping them in whatever way he could. He can say with much gratitude that the Lord has truly blessed him in his ministrations. He ardently wishes he was able to do more.

##### THE BISHOPRIC

The bishopric has not done a great deal in the way of special traveling in behalf of their line of work. First coun-

selor, D. C. White, has on occasions presented the matter in connection with his missionary work. Bishop Anderson has been mainly occupied with his personal affairs, and second counselor, R. J. Lambert, has been fully occupied with his duties as superintendent of the printing department of the Herald Office. Receipts of \$9,535.71; expenditures of \$7,563.17; and a balance of \$1,972.54 in cash and notes is reported for the year 1903.

#### HIGH COUNCIL

The high council held meetings February 26, 27, and 28. Several recommendations from the branches for the ordination of brethren to offices in the church were considered and passed upon. The presidency of the council were appointed to confer with the President of the church with a view of obtaining light concerning the duties pertaining to the council.

#### JOINT CONVENTION

A joint convention of the Sunday school and Religio associations of the stake was held at Lamoni, February 25 and 26. There were papers and addresses by Andres Anderson, F. B. Blair, Vida E. Smith, and Marietta Walker, on subjects of interest to the workers in the societies. Officers were elected for the ensuing year and delegates to the General Conventions appointed.

#### CONFERENCE

The conference met at Lamoni, 10 a. m., February 27; the stake presidency in charge. Joseph Smith, John Smith, J. A. Gunsolley, F. B. Blair, J. R. Lambert, R. S. Salyards, Duncan Campbell, H. A. Stebbins, M. M. Turpen, E. A. Stedman, J. R. Evans, J. S. Snively, D. C. White, W. E. Williams, Price McPeak, James McDiffitt, David Young, Moroni Traxler, W. H. Kephart, C. T. Angell, William Anderson, David Keown, E. E. Marshall, A. B. Young, J. B. Harp, F. P. Hitchcock, L. G.

Holloway, and J. P. Anderson reported. The stake bishop and the stake Sunday school association reported. The following branches reported: Pawnee, 29; Wirt, 35; Greenville, 50; Hite-man, 52; Centerville, 54; Lone Rock, 81; Allendale, 86; Cleveland, 90; Davis City, 100; Pleasanton, 106; Evergreen, 109; Lamoni, 1,365. J. W. Wight, John Lovell, Nephi Lovell, H. N. Snively, Stake Recorder C. I. Carpenter, and the stake Religio-Literary Society reported. Several recommendations to office were approved. Ninety-seven delegates to General Conference were chosen, those present to cast full vote, and in case of disagreement a majority and minority vote. Next conference to meet at Centerville, time to be set by the stake presidency. \$26.44 was collected for stake expenses. D. J. Krahl was sustained as secretary, and L. A. Gould as assistant. At the Sunday afternoon prayer meeting John Kephart and C. E. Morey were ordained priests, and Willie Lovell, deacon. The reunion committee reported progress, nothing definite having been decided upon.

#### STAKE SUNDAY SCHOOL AND RELIGIO OFFICERS

Sunday school officers: J. A. Gunsolley, superintendent; Andres Anderson, assistant superintendent; Jessie Campbell, secretary; John Lovell, treasurer; Annie E. Allen, librarian.

Religio officers: W. J. Mather, president; D. L. Morgan, vice president; Andres Anderson, secretary; A. J. Simpson, treasurer; Flora Scott, librarian; L. G. Holloway, home department superintendent.

#### BRANCHES

The Centerville Branch officers are: G. T. Angell, president; Matthew Taylor, priest; John Allen, teacher; Albert Boden, deacon; David Taylor, clerk. Richard Evans is president of the Religio and Albert Boden secretary. Albert Boden is superintendent of the Sunday school and Theda Duck-

worth secretary. The old Christian church was bought at auction May 21, 1903, for \$2,400. Of this amount enough was paid to bring the indebtedness down to \$1,551, which was loaned by brethren of the branch for an indefinite time without interest. The deed was made out directly to the church without any incumbrance. Since the purchase the walls have been papered and fixtures have been put in. A resident missionary to give his entire time to the work is needed in the city.

The Hiteman Branch is in charge of John R. Evans, of Lucas. J. H. Kephart is presiding priest. Ella White is clerk, and Annie Walker, financial secretary. Minnie Box is superintendent of the Sunday school, J. H. Kephart, assistant; Etta White, secretary; Ella White, treasurer; Sophia White, librarian. There is no Religio or Mite Society. Meetings were kept for two weeks in January. A young people's prayer meeting is sustained with considerable interest. Blanch Zimmerman married Emery Hill, April 2.

The Lucas Branch has J. R. Evans for president and Parley Batten for secretary. The latter was elected June, 1903. Thomas Hopkins is superintendent of the Sunday school. William Wilson, assistant; William Wilkinson, secretary; George Watkins, librarian; and Ethel Burk, treasurer. Parley Batten is president of the Religio, William Wilson, vice president; Catherine Thomas, secretary; and Charlotte Evans, treasurer. Sister James Wilkinson is president of the Ladies' Aid Society, Etta Hartshorn, secretary; and Maggie Batten, treasurer. A series of meetings was held in February, by John Smith, president of the stake.

The Cleveland Branch chose D. J. Williams deacon in place of Clement Malcor resigned, and the latter was elected assistant teacher. John Smith and J. R. Evans visited them. Sister E. E. Williams is president of the Mite Society; Sister Mary A. Malcor, secretary; and Sister Margaret Campbell,

treasurer. They are prospering and have \$12 in the treasury.

The Leon Branch had meetings for ten days in February, conducted by W. H. Kephart. The results were meager. F. N. Harp held two meetings April 3. Edward McHarness is president and secretary of the branch.

The Davis City Branch is supplied with preaching by elders from Lamoni. A series of meetings was conducted in January by D. C. White and E. A. Stedman. The interest was slight.

The Pleasanton Branch is in charge of Duncan Campbell, C. E. Morey is priest, O. W. Parker, teacher and secretary; A. S. Parker, deacon; C. E. Morey, treasurer. A. S. Parker is superintendent of the Sunday school, Duncan Campbell, assistant; Jessie Morey, secretary and treasurer. Duncan Campbell is president of the Religio, O. W. Parker, vice president; Jessie Campbell, secretary; and Will Thorp, treasurer. D. C. White and J. S. Snively held a week's meetings in February with fair interest. C. E. Morey was ordained priest at the conference, February 28.

The Greenville Branch is under the presidency of Nephi Lovell, with F. N. Harp, teacher; and Douglas Woods, treasurer; F. N. Harp, secretary. Willie Lovell was ordained deacon at the Lamoni conference, February 28. Nephi Lovell is superintendent of the Sunday school. There is no Religio.

The Lamoni Branch sustained John Smith and his counselors, J. A. Gunsolley and F. B. Blair, in the presidency, in harmony with the principle thus far acquiesced in, that the presidency of the stake should be the presidency of the branch. The Sunday school elected Oscar Anderson superintendent, Flora L. Scott, first assistant; Anna Salyards, second assistant; Callie B. Stebbins, third assistant; E. Belle Kelley, secretary; Annie Allen, treasurer; Lena Church, chorister; May White, organist; E. Chan Mayhew, librarian. The total en-

rollment of the school at the beginning of the year was 506; the average attendance for 1903 was 352; total collection \$212.60. The Christmas offerings turned over to Bishop Kelley amounted to \$168.57. The Religio reelected its officers, except that Harry Kozman was chosen librarian, and Etta White, organist. The Daughters of Zion, the Mite Society, and the Patronesses of Graceland College are all alive in their several spheres. Prayer meetings are sustained at the Brick Church, the Saints' Home, the Mite Society rooms, and at the east end of town.

In the Evergreen Branch there were four baptisms; one marriage, Mary Alice Bouton to Bernt Johnson, of the Lamoni Branch. E. A. Stedman preached eight times the latter part of February and the first of March, strengthening the members and instructing outsiders. They also had preaching by F. A. Smith, Joseph Smith, F. M. Weld, H. A. Stebbins, J. W. Wight, L. G. Holloway, E. E. Marshall, Bernt Johnson, A. B. Young, C. W. Dillon, D. D. Young, H. N. Snively, J. S. Snively, W. T. Shakespeare, and D. C. White.

Of the Lone Rock Branch, Price McPeck is president, L. G. Holloway, priest; Clarence Bootman, teacher; Moses Sandage, clerk. The Religio officers are: L. G. Holloway, president; C. E. Bootman, vice president; Ada Jones, secretary; Moses Sandage, treasurer. There was preaching by C. H. Jones, D. C. White, J. S. Snively, L. G. Holloway, J. A. Gunsolley. There have been two marriages: Maud Baggerly to William Gentham, and Lydia A. Barrett to Edward S. Bootman.

The Pawnee Branch is under the presidency of F. P. Hitchcock, E. E. Marshall, priest; Thomas Cole, teacher; Grace P. Simpson, secretary and organist; Mary Harger, chorister. The Sunday school officers are: J. A. Simpson, superintendent; — Hartschen associate; Ona Smith, secretary; Mary Harger,

treasurer; Edna Harger, organist; Mary Harger, chorister. Religio officers: George Harger, president; Ebenezer Nixon, vice president; Lucretia Hitchcock, secretary; Mark Bell, treasurer; Edna Harger, organist; Mary Harger, chorister. There was a series of meetings by J. D. Stead, but no particular interest was manifested. J. S. Snively, C. H. Jones, E. E. Marshall, and L. G. Holloway have preached there.

At Allendale L. G. Holloway preached three times and C. H. Jones once. The Sunday school closed from lack of interest and bad weather. The work is in a very low condition at this place.

The Wirt Branch is under the care of the stake president. C. Lent is teacher and John Anderson, deacon. There has been one addition to the branch. There is preaching every two weeks. John Smith, O. B. Thomas, Moroni Traxler, and John Harp have preached there.

#### OTHER POINTS

At the Dixon Schoolhouse, two miles north of Ellston, John Smith held a series of meetings in February, and there is said to have been a good attendance.

At Oland, seven miles south of Lamoni, a number of the members of the Lamoni and Evergreen Branches, who live in that vicinity, have been considering the advisability of building a house of worship, and on January 12, President John Smith and Bishop William Anderson visited the locality to investigate and advise concerning the project. Having been favorably impressed with it, a little later a committee was appointed, consisting of J. S. Snively, Roy Haskins, and Brother Christenson, to solicit means and to build. They have been quite successful thus far, and there is a fair prospect of a meeting house being erected soon.

At Norwood, since the dedication of the new church last fall, the condition of the work is not as encouraging as it was

hoped by some it would be. There is no one among the members of the Lucas Branch living in the neighborhood in a position to take the lead of affairs, and the interest has been checked by other causes, yet it is hoped that the prospects will improve after a time.

At Woodland, about nine miles east of Leon, two or three families of Saints live, or in that vicinity. Nephi Lovell and others have been preaching there occasionally, having the use of the Advent church. There has been good attendance and considerable interest manifested. Some preaching was done here years ago.

At the Welcome Schoolhouse, two or three miles south of Leon, W. H. Kephart closed a series of meetings, February 21, with good interest manifest and an average of thirty-four in attendance.

To the Heath Church, in the south part of Harrison County, Missouri, D. C. White and J. S. Snively went January 7, and "had a fair hearing and felt blessed with liberty in presenting the gospel to them." Next they went to the Victor Schoolhouse where they "found a few good people, and have hopes in time some of them will come into the kingdom."

#### ELI A. STEDMAN

By arrangement with the authorities Eli A. Stedman labored in the stake during the winter. His missionary appointment is in the Minnesota field. He is a member of the stake high council and his home is at Lamoni.

#### DEATHS

James John Stafford died at Lamoni, January 10, aged 70 years.

Alma M. Newberry died at Lamoni, March 12, aged 57 years.

William Windsor Reese, of the Pleasanton Branch, died at Chicago, Illinois, March 15, aged 44 years.

George D. Vanbeek died at Davis City, Iowa, March 21, aged 89 years.

#### REPORT FOR APRIL, MAY, AND JUNE. 1904

##### GENERAL CONFERENCE APPOINTMENTS

F. A. Smith of the Twelve was appointed in charge of the mission in which the stake is included, viz: Iowa, Minnesota, Nebraska, North and South Dakotas.

J. R. Lambert of the evangelical ministers was appointed to Southern Iowa and Northern Missouri, in which territory Lamoni Stake is embraced.

John Smith, John R. Evans, Duncan Campbell, of the high priests, and W. H. Kephart, D. C. White of the seventy, received appointment in the stake. After the adjournment of conference, C. E. Irwin, of the elders, was transferred from the Nauvoo District by the minister in charge.

##### THE PATRIARCH

From March 1, to July 1, Patriarch J. R. Lambert delivered 20 sermons, baptized 1, confirmed 2, blessed 2 children, administered to 30 sick, and gave 57 patriarchal blessings. Part of this labor was done in Independence Stake and Far West District, Missouri.

##### HIGH COUNCIL

Of the members of the council, E. A. Smith was appointed to Burlington, Iowa, E. A. Stedman to Minnesota, and M. M. Turpen to Fremont and Pottawattamie Districts, Iowa.

##### DUTIES OF THE STAKE HIGH COUNCIL

The following statement was received from President Joseph Smith in response to a request from the council for infor-

mation concerning its duties. It was dated Lamoni, Iowa, March 25, 1904, and addressed to John Smith of the Lamoni Stake high council, Lamoni, Iowa.

*Dear Brother:* In response to request from the High Council by committee: The stake high council bears the same relation to the affairs of the stake as the High Council bears to the general church; and the points in sections 99 and 104 touching the prerogatives and privileges of the High Council apply to the stake council in a similar way for the stake, that they do to the High Council for the church.

In my opinion they have original and appellate jurisdiction over cases that may arise in the stake, in matters temporal and spiritual.

They do not hold authority in care of temporal things primarily; that is, it is not their prerogative to dictate or direct in any initial proceedings. They have, however, what we may call secondary authority in this regard. In case matters are going wrong, injury resulting to individuals or to the church in the financial affairs of the stake, they may interfere. Should this occur, it will be necessary for them to be very careful in exercising their prerogative, and should file with the parties affected by their proposed action statement of the reason why and the charges, if any are made, upon which their action is based, as the parties have a right to know why they are interfered with and are entitled to their remedy of appeal to the general High Council, the action of a stake council not being final.

The bishopric are primarily the financial custodians of the moneterian affairs of the stake, the collecting and disbursing of tithes, offerings, etc., for the general expenses of the church within the stake, but in all matters where the erection of buildings for the use of the stake or other public expenditures aside from the general affairs, they should consult with the stake high council, and such erection of buildings should be conducted by consultation and agreement with the general Bishop, who has the general oversight of all matters appertaining to the temporalities of the church.

There should be no official jealousy between the presidency, the bishopric, and the high council of the stake, nor between these or any of them and the general Bishopric of the church. Harmony should be reached by consultation and agreement.

I think this possibly may cover the grounds submitted to me by the committee. I beg pardon for delay in writing you, but my time has been pretty fully occupied as well as my brain. With hopes for the ultimate triumph of Zion, your brother in bonds,

JOSEPH SMITH.

The membership of the high council is now but ten, the resignation of I. N. Roberts having been accepted last February. John Smith is president of the stake, J. A. Gunsolley, his first counselor; and F. B. Blair, his second counselor. The

membership of the council is Duncan Campbell, H. A. Stebbins, J. S. Snively, J. R. Evans, M. M. Turpen, R. S. Salyards, E. A. Stedman, D. J. Krahl (secretary), G. W. Blair, and E. A. Smith.

#### CONFERENCE

The tenth conference of the stake was held at Centerville, Iowa, June 18 and 19, John Smith and F. B. Blair presiding; G. T. Angell and Daniel Anderson, secretaries; May White, organist and chorister. Ministers F. B. Blair, R. M. Elvin, John Smith, C. W. Dillon, W. H. Kephart, C. E. Irwin, D. C. White, J. R. Evans, Moroni Traxler, Duncan Campbell, H. A. Stebbins, D. J. Krahl, William Anderson, J. S. Snively, Nephi Lovell, L. G. Holloway, F. P. Hitchcock, E. E. Marshall, and J. N. Kephart reported. The Evergreen, Allendale, Davis City, Wirt, Hiteman, Lucas, Pleasanton, Pawnee, Lamoni, Greenville, Lone Rock, Cleveland, and Centerville Branches reported. The following report from the reunion committee was adopted: "As your committee appointed to arrange for a stake reunion, we have the following to recommend: (1) That the place be Davis City, Iowa. (2) That the time be September 2 to 11, inclusive. (3) That a committee be appointed consisting of D. C. White, John Lovell, and H. A. Hartshorn to care for the commissary department during the reunion. (4) That Aletha May White be placed in charge of the music." The collection for stake expenses at the afternoon prayer service amounted to \$6.68. The conference adjourned to meet on call of stake presidency. This was the first conference held at Centerville. There had been an entertainment under the auspices of the local Sunday school and Religio on the evening before conference.

#### TENT WORK

By an effort made among the branches for the purpose, funds were raised and a tent purchased for use in the stake, in

opening up new places and for preaching in places where rooms for meetings were not easily obtained. D. C. White and C. E. Irwin took charge and began preparation in Grant City about the tenth of June, and continued ten days, baptizing one. From that place they moved to Redding.

#### OTHER MISSIONARIES

J. R. Evans presides over the Lucas and Hiteman Branches, and looks after the work in Cleveland and Norwood.

Duncan Campbell presides over the Pleasanton Branch, and is trying to revive the work in Leon with encouraging prospects.

John Smith has his hands quite full with the presidency of the stake and of the Lamoni and Wirt Branches. The membership of the Lamoni Branch is so large and its interests so varied that, alone, it should have the time of more than one man.

W. H. Kephart for some time held meetings simultaneously at several points in the city of Creston with encouraging prospects.

Besides the General Conference appointees, F. B. Blair, H. A. Stebbins, R. S. Salyards, David Keown, Moroni Traxler, H. N. Snively, and others keep up appointments at various places. J. S. Snively is busily engaged with the erection of the new church at Oland, Missouri. The names of Bishops Kelley and Anderson with Elders Gunsolley and Weld should also be mentioned as well as T. J. Bell, James Stubbart, David Anderson, Eli Hayer, T. F. Jones, J. D. Stead, Heman C. Smith, J. W. Wight, and Columbus Scott.

#### THE BRANCHES

Lamoni has a membership of 1,382, as reported at the regular business meeting, first Tuesday in June. During the previous four months there had been a gain of twenty-three

by baptism, and twenty-four by letter; a loss of twenty-three by removal, and five by death.

Allie Thorburn is president of the Mite Society, Ada Hopkins, vice president; Elizabeth Tyrell, secretary; and Kate Smith, treasurer. The attendance at its meetings averages from twelve to fifteen. Last winter the society contributed a hundred dollars towards the heating plant of the church, and recently twenty-five dollars was given to the funds of Grace-land College. Much is also being done for needy ones and other worthy objects.

Callie B. Stebbins is president of the Daughters of Zion; Amelia Sprague is secretary; and Minnie Nicholson is treasurer. There are about forty-five members. There is an average attendance of about ten at the meetings and they are interesting. They are held every two weeks and at the first meeting of the month the programs outlined in the Home Column of the *Herald* are carried out. The second meeting of the month is devoted to the making of articles to sell for the benefit of the proposed children's home.

Grace Krahl is president, and Laura Savage is secretary of the prayer Union, which meets every two weeks with an average attendance of six. Much good is being realized thereby.

Cassie Kelley is president of the Patronesses of Grace-land College; Anna Dancer is vice president; Ruth Smith is secretary; and Kate Smith is treasurer. The society meets once a month for business at the Mite Society's rooms. Social meetings are held at the homes of the members.

Lorenzo Hayer is presiding priest of the branch; Oscar Anderson is presiding teacher; Daniel Anderson is presiding deacon and treasurer; Annie Allen is secretary; C. I. Carpenter is recorder; May White is in charge of the music; Pauline Anthony is organist; and S. M. Bass is janitor.

Lucas is making some improvement, still there is need of more unity and harmony among the members. W. T. Shakespeare has been elected presiding teacher. Sister Lucy Evans was married to Logan Ryun, May 25, by Thomas Hopkins. The Sunday school and the Religio are doing well. R. D. Williams was recently made secretary of the Sunday school. Some of the Saints are to have part in a cooperative store to be started by the miners. The prospects in the coal business are better than they were and that will have a good effect upon the fortunes of the branch. Ammon Batten is sick with dropsy and not expected to recover. It is thought that some new openings for preaching will be effected soon. The local ministry have done well in tract work in the regions round about.

At Cleveland, John Jervis is president, J. M. Hooper, priest; J. T. Williams, teacher; D. J. Williams, deacon; Ed Giles, clerk; E. E. Williams, financial secretary; D. L. Morgan, chorister; Margaret Campbell, organist. The present membership is eighty-three; several have gone to other places on account of dullness in the coal business, but their return is expected as conditions are of late improving. Twelve dollars was given to the tent fund. F. A. Smith, R. M. Elvin, and C. E. Irwin preached there.

The Hiteman Branch is under the charge of J. R. Evans. Under date of July 2, he writes:

There are much better prospects now, in the Hiteman Branch than I have seen since the breaking up of the branch by the moving away of so many of the members. There are three or four good men that are quite interested. If they would take hold I would have great hopes of the branch to revive and become strong again.

The Centerville Branch entertained the tenth conference of the stake June 18 and 19. For various reasons the attendance was small, but a good, quiet spirit prevailed and the business was transacted with facility and dispatch. The possession of a church of their own is a great comfort and convenience to the Saints.

The Leon Branch and the work in that vicinity is under the care of Duncan Campbell, who visits the branch when practicable. Preaching meetings have been established every Sunday morning, and also in the evening when visiting ministers are present. F. N. Harp, of New Buda, is rendering good service by preaching here as often as convenient.

The Davis City Branch, at a business meeting held June 8, chose F. B. Blair, of Lamoni, president; James McDiffit, priest; H. A. Hartshorn, teacher; R. J. Harmon, deacon; A. M. Bailey, clerk; T. M. Walters, chorister; Veta Scott, organist. The Sunday school officers are: A. M. Bailey, superintendent; Lizzie Walters, associate; Veta Scott, secretary and organist; O. J. Bailey, treasurer; Erald Scott, librarian; T. M. Walters, chorister; A. M. Bailey, assistant chorister; Mabel Bradley, assistant organist. There is no Religio, but since February there has been one member of the home department, A. M. Bailey. There has been preaching in the branch by T. Jones, J. M. Stubbart, F. N. Harp, John Harp, James McDiffit, F. B. Blair, J. R. Lambert, Moroni Traxler, and J. F. Garver.

In the Greenville Branch there have been no official changes. Several brethren from Lamoni have preached in the church and at New Buda, among them H. A. Stebbins, C. E. Irwin, R. S. Salyards, and David Keown.

The Lone Rock Branch has had no official changes. F. B. Blair, C. H. Jones, R. S. Salyards, E. E. Marshall, and L. G. Holloway have preached there.

The Allendale Branch is under the direct charge of the stake officials. A. W. Whorlow is presiding priest, William Birk, teacher; E. W. Whorlow, secretary and treasurer. The term of office is six months, and the time of election this term May 14. L. G. Holloway preached there April 30 and May 1. John Smith held meetings there from Sunday, May 15, to Sunday, May 22. Albert Whorlow is superintendent of the Sun-

day school, E. W. Whorlow, associate; Minnie Birk, secretary; M. A. Whorlow, treasurer; Pearly Farrell, organist; Ruth Carr, assistant; Auda Carr, librarian.

In the Pleasanton Branch the preaching is done mainly by Duncan Campbell; M. M. Turpen, C. E. Irwin, F. B. Blair, and Moroni Traxler also preached there. Children's Day was observed by the Sunday school June 26.

In the Evergreen Branch two have been baptized. H. A. Stebbins has preached for them five times, C. W. Dillon twice, A. B. Young three times, Moroni Traxler once, J. S. Snively once, D. C. White twice, T. J. Bell twice, H. C. Smith once, A. H. Smith once. A. C. Anderson is superintendent of the Sunday school, James Martin, associate; Ether Shakespeare, secretary; A. B. Young, treasurer. The president of the Religio is J. J. Johnson, G. E. Snively, vice president; Chloe Young, secretary; Sister Robert Garland, treasurer.

#### DEATHS

Noah M. Gunsolley died at Clarinda, Iowa, April 11, an aged man.

Nancy (Moore) Gillen died at Lamoni, April 30, aged 52 years, 8 days.

Fanny Bower Stafford died at Lamoni, April 29, aged 53 years, 7 months.

Mary Ellen Benedict died near Lamoni, May 18, aged 23 years, 3 months.

R. O. Booth died at Lamoni, June 15, aged 61 years, 5 months, 26 days.

John T. Farmer died at Lamoni, June 27, aged 70 years, 10 months, 9 days.

#### REPORT FOR JULY, AUGUST, AND SEPTEMBER, 1904

#### PATRIARCH

Patriarch J. R. Lambert labored so far as his health would

permit. The greatest portion of his labor was done in the Far West District and the balance in Lamoni Stake. He is still laboring under the inconvenience resulting from not having a stenographer upon whom he can call as occasion demands.

#### BISHOPRIC

The stake bishopric has been hampered very greatly for means with which to supply the families dependent upon it. This condition seems to be owing, partly at least, to the system adopted in late years of accepting notes in payment of tithes and surplus, these notes not being available for cash until the convenience of the parties making them. During September the first counselor presented the financial needs to the Cleveland Branch and reports that many of the members there have complied with the law.

#### TENT WORK

Wet weather hindered this work the first part of July. On the twelfth work was begun at Kellerton. W. H. Kephart assisted D. C. White the first week. After that C. E. Irwin assisted to the close of the twenty-one meetings held there. The meetings were well attended. The Lamoni choir rendered valuable help on two of the three Sundays. Much credit is due the family of George Blair for taking care of the preachers, for the benefit of the influence of their lives at that place, and the pains that were taken in making arrangements for the use of the park, etc. Bishop E. L. Kelley rendered good service, preaching twice the last Sunday of the meeting. Appreciated courtesies were extended by the members of the Christian Church.

The first week of August the tent was moved to Hatfield, Missouri, and meetings kept up until the 22d with good attendance and interest.

Lee, Iowa, was the next point, and for ten days there was

a good attendance with the best of attention. From there the tent was taken to the park at Davis City and used during the reunion, September 2-11. After that a week's meeting was held at Brother Joseph Bogue's place, in the neighborhood of Decatur City, conducted by C. E. Irwin and A. B. Young. The interest did not justify a longer stay there. The tent was then taken back to Lee and meeting held for nineteen days with as much interest and good attendance as before. The tent work for the season was brought to a close here October 12. While no baptisms are reported many friends were made for the cause and much prejudice allayed.

#### REUNION

The first reunion of the Lamoni Stake began in the park at Davis City, Iowa, September 2, at 4.30 p. m., F. B. Blair, chairman of the reunion committee, in the chair. On motion F. A. Smith, John Smith, and D. C. White were placed in charge and Allie Thorburn was chosen secretary. The hour of 10.45, each day, was by motion assigned to the Sunday school and the Religio. The presidents of the reunion were empowered to arrange the order of the meetings and select the speakers. Lorenzo Hayer and L. G. Holloway were chosen marshals with power to choose assistants. The resolution of the stake conference that Aletha May White have charge of the music was confirmed. W. J. Mather, John Garver, and Harry Kosmon were chosen ushers, also J. P. Anderson. The speakers were Joseph Smith, E. L. Kelley, Alexander Hale Smith, J. R. Lambert, F. A. Smith, John Smith, F. B. Blair, Duncan Campbell, M. M. Turpen, D. C. White, W. H. Kephart, C. E. Irwin. The order of meetings: Prayer meeting 9 a. m., Sunday school and Religio 10.45 a. m., preaching 2.30 p. m., Sunday school and Religio 4 p. m., preaching 8 p. m. The Sunday school and Religio sessions and institute work were in charge of J. A. Gunsolley.

## POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 280 of volume 13.)

January 21, 1889, Brother Sylvester C. Smith wrote to the *Herald* from Wheelers Grove:

Brother Henry Kemp has been here according to appointment, and has created quite an excitement by his discussion with an Adventist on the immortality of the soul. This man tried to show that the doctrine of preexistence of man was a dangerous doctrine in that it would lead into polygamy, although he said he was well aware that the Saints of this place did not believe in that doctrine. He used Pratt's work and the Inspired Translation of the Bible, though he made light of the latter in its relation of the creation of man. He preached awhile in the Christian church but they closed it against him, so he was permitted the use of the Latter Day Saint church.

Of this debate Brother Kemp, writing to the *Herald* from Plum Hollow, Iowa, February 5, 1889, says: "I went to Wheelers Grove January 3, and met with Major Howe of the Adventist Church. Mr. Howe declined to discuss church propositions, only the unconscious state of the soul between death and the resurrection." They finally came to an agreement to debate this question for six nights. Brother Kemp followed the debate with seven sermons to good and attentive congregations. The general opinion was that Mr. Howe failed to sustain his position upon the subject under discussion.

January 30, 1889, Elder Daniel K. Dodson reported having opened a new place for preaching in Weston, Iowa, ten miles east from Council Bluffs, where he occupied the Methodist chapel with fair attendance. He reports two baptisms at Loveland and four at Council Bluffs.

March 3, 1889, Brother Samuel C. Smith reports a debate at Wheelers Grove between Major Howe and Elder Warren E. Peak on the same subject discussed by the Major and Elder Kemp. Mr. Howe does not seem to have been

more successful in his discussion with Elder Peak than he was with Elder Kemp.

The conference of the Pottawattamie District on February 23 and 24, 1889, was held at Council Bluffs, Iowa; Hans N. Hansen, president; Thomas Scott, secretary. Council Bluffs reported 178 members, gain by baptism 6, by letter of removal 6, total gain 12, loss by death 1; Calvin A. Beebe, president; A. C. Riley, clerk. Crescent Branch reported 79 members, no change; Christian Carstensen, president; J. C. Lapworth, clerk. North Star Branch reported 76 members, received by baptism 1, by certificate of baptism 1; John P. Carlile, president; Joshua Carlile, clerk. Hazel Dell 39 members; loss by death 1, by removal 1; Hans N. Hansen, president; J. F. Drebis, clerk.

Elders reported their labors: John A. Davis baptized 2; Warren E. Peak; Hans N. Hansen baptized 3; John P. Carlile; Joshua Carlile baptized 1; Calvin A. Beebe; William Gess; F. Peterson baptized 4; John Evans; Chauncey Loomis baptized 3; Christian Carstensen; Robert McKenzie; William Duell; Owen Jones. Andrew Hall served as the Bishop's agent. He reported the financial condition in the district as encouraging. Delegates were appointed to the General Conference and the officers of the district sustained. The conference adjourned to meet at Council Bluffs June 29, 1889.

In March, 1889, the Council Bluffs Branch concluded to remodel their chapel which was done during April. Quite an improvement was made at considerable expense, but the officers and the building committee failed to make any record of the outlay.

To the General Conference held at Saint Joseph, Missouri, in April, 1889, the Pottawattamie District reported 5 branches, 452 members, including 60 officials, 32 baptisms, 8

received, 3 removed, 1 expelled, 4 died; net gain of 32 members. District prospering and all the branches alive and active.

Besides the labors of local ministry, Warren E. Peak and John A. Davis of the general ministry have helped the cause much. Calls for preaching are many. Hans N. Hansen, district president; Thomas Scott, district secretary. In the appointment of missions, Hans N. Hansen to the Pottawattamie District as circumstances permit; Henry Kemp to Pottawattamie and Fremont Districts; Hyrum O. Smith to Pottawattamie and Little Sioux Districts.

June 29 and 30, 1889, the district conference met at Council Bluffs; President Hans N. Hansen in the chair. Council Bluffs reported 177 members, gain by letter 2, loss by death 2, by removal 1, net loss 1; Calvin A. Beebe, president; A. C. Riley, clerk. North Star, 79 members, gain by certificate of baptism 1; John P. Carlile, president; Joshua Carlile, clerk. Crescent, 83 members, gain by baptism 2, by letter 2; Christian Carstensen president; John C. Lapworth, clerk. The present officers were continued for the quarter, the conference adjourning to meet at Wheelers Grove on the last Saturday in October, 1889.

The Saints of southwestern Iowa, on Thursday, August 29, 1889, began to gather at Wheelers Grove, Iowa, for a camp meeting to begin on August 31 and continue to September 8. The assembly having been called to order by Elder Daniel Hougas of the Fremont District, organization was effected by choosing Elders Kemp and Hans N. Hansen to preside; Thomas A. Hougas, secretary; Sister N. Shields, chorister; W. L. Andrews, organist.

Of the ministry present and taking part in the services there were William W. Blair, Joseph R. Lambert, Hyrum O. Smith, Robert M. Elvin, M. W. Gaylord, Daniel Hougas, Henry

Kemp, and Hans N. Hansen. The Saints all seemed to enjoy the meetings. The attendance was large and attentive, the preaching generally satisfactory. Five were added to the church.

On Saturday, October 26, 1889, the Pottawattamie conference met at Wheelers Grove, Iowa. Branch reports were read from North Star, 83 members, gain by certificate of baptism 5; John P. Carlile, president; Joshua Carlile, clerk. Council Bluffs, 178 members, gain by baptism 1, by letter 1, loss by death 2; Calvin A. Beebe, president; A. C. Riley, clerk. Hazel Dell, 48 members, gain by baptism 5, by letter 4; Hans N. Hansen, president; J. F. Drebis, clerk. Crescent, 83 members; Christian Carstensen, president; John C. Lapworth, clerk. Wheelers Grove, 84 members, gain by baptism 8, certificate of baptism 2, letter 2, total 12; loss by removal 3, net gain 9; Samuel C. Smith, president; Abraham Smith, clerk. Hans N. Hansen reported 5 baptisms. Fred Peterson had baptized 1. Daniel K. Dodson had baptized 5. John P. Carlile baptized 1. Elder Joshua Carlile and Priest Thomas Scott also reported. Missions were appointed to Robert McKenzie, Daniel K. Dodson, Fred Peterson, Senterlow Butler, John Evans, Benjamin Harding, and Joshua Carlile. The next conference was appointed to meet at Underwood, Iowa.

On November 24, 1889, the church at Crescent, Iowa, was dedicated by President William W. Blair, who says in the editorial columns of the *Herald*, December 7, 1889:

We have never witnessed a better feeling by the Saints and their friends and neighbors than was exhibited and enjoyed on the twenty-fourth ult. at Crescent, Iowa, on the occasion of the dedication of the neat, new church at that place. The services at 11 a. m. and 2.30 p. m. were blessed by a large degree of the Holy Spirit, and all seemed cheered and joyful. A goodly number of the ministry were present, and we called to our aid Elders Hansen, Peak, Davis, Carlile, and Smith. Brethren Peak and Davis by our advice will probably spend a few days holding services in the new chapel ere they go on to their field in Minnesota. Prospects for the future welfare of the church in and about Crescent are

good. Both there and in Council Bluffs and Omaha the opportunities to preach the word of life are unsurpassed, and those in charge should see at once that they are well and wisely occupied. We held services Sunday night, the twenty-fourth of November, in Council Bluffs, also two evenings following, and we were requested earnestly by the branch officers to see that a capable minister is sent to labor actively there in gospel work.

In a letter to the *Herald* by Elder Joseph R. Lambert, dated November 26, 1889, he says:

Tuesday, November 12, found us in Macedonia, Iowa, ready to respond as best we could to a Macedonian cry, "Come over and help us." Through the invitation of Brother James M. Kelley of this place, and the kindness of the Methodist Episcopal Church we were permitted to occupy their chapel for five evenings and once on Sunday. The attendance was fair, and the interest manifested in the expression of our faith continued to increase till the close. At our last meeting a young man presented himself as a candidate for baptism, and the next day, before leaving for home, another man told me he had made up his mind to obey the gospel. I referred them to Brother Kemp who was laboring near by and whose meetings they expected to attend.

Brother Henry Kemp, writing of the same meetings, says:

The sweet singers of Israel from Wheelers Grove and Farm Creek put in an appearance, and to their credit greatly assisted in our song service. Our congregations steadily increased during the week, and on Sunday afternoon we had a house nearly full of very earnest and attentive listeners. Some of the leading citizens thanked Brother Lambert for coming and for the good word spoken, and hoped he would come again. I preached six sermons in the church at Wheelers Grove.

June 5, Brother Blair wrote to the *Herald* from Wheelers Grove that they "had full congregations yesterday. Brother Edmund C. Briggs was in attendance and took part in the dedication services in the Saints' new church at this place at 11 a. m. He offered the dedicatory prayer while I by request preached the sermon. Brethren Hans N. Hansen and Henry Kemp also assisted in the services during the day and evening. The song service was very good, and all through the Saints and friends seemed pleased and edified."

February 17, Brother Blair wrote from Council Bluffs, Iowa:

I baptized a gentleman and his wife here yesterday. Have had large, increasing, and very attentive audiences during last eight days in which I have preached nine sermons. I begin a series of sermons in Omaha tomorrow evening and then go to district conference at Underwood, Iowa, the twenty-second inst.

In the *Herald* for March 15, 1890, he says under the heading of "Misrepresentation":

We have learned from a reliable source that certain parties in or about Henderson, Iowa, report that they heard me say, in a discourse of late in the Saints' chapel in Council Bluffs, Iowa, when treating of the "Origin, progress, and prospects of Utah Mormonism," that I indorsed polygamy, spoke of "the seat of our church in Utah," and said that "we must indorse them at once." My reply to the above is that I said nothing of the kind except as saying I had kind feelings for the people of Utah. My discourse from first to last was in proof that Brigham Young and his followers in 1844 and after originated and builded Utah Mormonism, and that, too, in direct conflict with the Bible, Book of Mormon, Doctrine and Covenants, also the rules and usages of the church from 1830 to 1844. I emphasized the potent fact that Utah Mormonism was really *Brighamism* and that Joseph Smith predicted more than once just prior to his death that Brigham Young, if he had the lead of the church, would lead it to hell.

February 22, 1890, the Pottawattamie conference met at Underwood, Iowa, Hans N. Hansen presiding, Thomas Scott clerk. The North Star Branch reported 86 members, including 5 elders, 2 priests, 2 teachers, 1 deacon; gain by baptism 3; John P. Carlile, president; Joshua Carlile, clerk. Council Bluffs Branch reported 189 members, including 1 apostle, 2 seventies, 12 elders, 5 priests, 3 teachers, 1 deacon; gain by baptism 6, by certificate of baptism 3, by vote on evidence of membership 1, total gain 10; Calvin A. Beebe, president; A. C. Riley, clerk. Hazel Dell, 48 members, including 1 seventy, 1 elder, 2 priests, 1 teacher, 1 deacon; no change; Hans N. Hansen, president; John F. Drebis, clerk. Crescent reported 84 members, including 1 seventy, 2 elders, 4 priests, 2 teachers, 2 deacons; gain by certificate of baptism 1; Christian Carstensen, president; John C. Lapworth, clerk. The report from Wheelers Grove being found incorrect was returned to the branch for correction.

The following of the ministry reported: Hans N. Hansen; Senterlow Butler; Hans Hansen; Fred Peterson; Robert McKenzie baptized 5; Hyrum O. Smith baptized 3; Samuel C. Smith baptized 3; John P. Carlile; Joshua Carlile baptized 1; Daniel K. Dodson baptized 2; priests, John Evans, Christian Carstenson, Thomas Scott; teacher, Isaac Carlile.

The reports of the ministry in regard to the condition of the work in the Pottawattamie District were generally good. A committee, Robert McKenzie, John P. Carlile, and John Evans, were appointed to determine the wisdom of purchasing a tent for use of the district and authorized to do so if in their judgment it was thought best. Hans N. Hansen was re-elected president, John P. Carlile vice president, Thomas Scott secretary, and Andrew Hall sustained as the Bishop's agent. The preaching was by Elders William W. Blair and Robert McKenzie. The next conference was appointed to meet at Crescent.

Daniel K. Dodson wrote to the *Herald* on March 27: "Brother Hyrum O. Smith has been holding meetings in Crescent every night for one week with good attendance and has baptized four."

To the General Conference at Lamoni, Iowa, April 6, 1890, the Pottawattamie District was reported as having five branches with 501 members, including 59 officials, 41 persons baptized, 12 received, 4 died, 4 removed; net gain 45. District in good condition and branches in working order. Hyrum O. Smith has been the only appointee laboring continually. President Blair has given help occasionally, and some local elders have done well. It is an excellent field for laborers, and the conference is requested to send some one there. Hans N. Hansen, president; Thomas Scott, secretary.

The conference provided for the ordination of Calvin A. Beebe and Jarius M. Putney to the office of high priest by Eld-

ers Charles Derry and James C. Crabb, as soon as convenient and upon the acceptance of these brethren of the office to which they had been called. This being objected to, it was resolved to reconsider the action. On so doing the following was adopted: "That the ordination of Brethren Beebe and Putney be referred to Joseph R. Lambert of the Twelve and Charles Derry of the high priests."

Pottawattamie District continued as part of the mission under the jurisdiction of Joseph R. Lambert. Hans N. Hansen was appointed to labor in the district and Henry Kemp in this and the Fremont District.

At the organization of the high council at Lamoni, Iowa, April 16, 1890, the committee appointed to nominate the members reported Calvin A. Beebe as one of the nominees, but he was not present at that time. His number in the council was twelve. It was ordered on motion that the president ordain Brother Calvin A. Beebe as soon as practicable. In his pastoral letter Apostle Joseph R. Lambert, missionary, in charge, placed the Pottawattamie District in the immediate charge of Elder Hans N. Hansen.

Elder Hyrum O. Smith, reporting his labors for the conference year, says:

I submit my report of labors done the past year. I have endeavored to the best of my ability to fill the mission assigned me. Have preached 145 times, baptized and confirmed 7, and administered to the sick on various occasions with good results. My labors have been confined to the Pottawattamie District mostly.

Hans N. Hansen in his report says:

I have labored to the best of my ability. My work has been mostly among the branches in Pottawattamie County, Iowa, but have also preached in Cass and Adair Counties, and found plenty of opportunities to sow the seed, indeed more than my circumstances would permit me to respond to. I have been blessed of the Master in my labors and believe my effort is accepted by him. I have baptized 6, confirmed 7, and performed such other duties as fall to the lot of an elder.

Daniel K. Dodson wrote on May 15:

Two weeks ago I baptized 4 at Crescent City. Last Sunday 5 more were baptized there by Brother John Evans, the priest of the branch. Brother Bronson is preaching at Council Bluffs every Sunday night. Has good attention and is presenting the word in plainness and power.

May 24, 1890, the district conference met at Crescent, Iowa, Hans N. Hansen presiding and Charles Pratt temporary clerk. The Council Bluffs Branch reported 196 members, gain by baptism 3, certificate of baptism 3, letter 1, total gain 7; Calvin A. Beebe, president; A. C. Riley, clerk. Wheelers Grove, 93 members, of whom 41 are scattered; gain by baptism 4; Samuel C. Smith, president; Samuel Wood, clerk. North Star, 87 members, gain by letter 1; John P. Carlile, president; Joshua Carlile, clerk. Crescent, 84 members; Christian Carstensen, president; John C. Lapworth, clerk. Elder Daniel K. Dodson reported 4 baptisms. Reports were also had from Elders Hans N. Hansen, William W. Blair, Henry Kemp, John P. Carlile, Benjamin Harding, Joshua Carlile, Robert McKenzie, Senterlow Butler, Cornelius G. McIntosh, Hans Hansen, and Lyman Campbell, all of whom had labored in the branches composing the district. Some service had also been given outside of the local organizations. Priests reporting were: John Evans, Thomas Scott, Christian Carstensen. Teachers: Sylvester V. Pratt and Owen Jones. The reports of the work in the district were generally encouraging.

A district tent having been secured by the committee previously appointed for that purpose, the tent was placed in the custody of the district president. The conference sustained the following officers: Hans N. Hansen, president; John P. Carlile, vice president; Thomas Scott, secretary; Andrew Hall, Bishop's agent. The preaching during conference was by Elders William W. Blair and Henry Kemp. Two were baptized and one received into membership on evidence of membership in the first organization. Conference appointed its next sitting at Crescent City, Iowa.

Brother Hans N. Hansen wrote to the *Herald* on June 9:

The work in the Pottawattamie District is improving, and prospects for the future seem to me better than before. Our conference at Crescent was a peaceful, spiritual, and edifying time. Brethren Blair and Kemp did the preaching. Two were baptized during the conference by Brother Kemp and eight more the following Tuesday by Brother Blair. If the Saints will live as become God's people, doing the work of righteousness, retaining the unity of the Spirit in the hands of peace, what can hinder our spiritual progress?

On July 14, Brother Daniel K. Dodson wrote to the *Herald* from Council Bluffs.

The work in this district is in a prospering condition. Brother Hans N. Hansen has set up a tent in the south part of the city and is holding meetings every evening. He speaks to the people in the Danish language. Brethren Bronson and Butler and I have each occupied the stand a few times, speaking English. The attendance is fair and the interest seems good. The meetings have been going on for two weeks. The weather at this time was extremely warm. The southern part of the city where the tent was located was largely settled by Scandinavians, to a large extent members of the Lutheran and Baptist Churches. The success of these meetings was not very pronounced, but the community was given the opportunity of hearing the truth as set forth by our elders.

The district conference met at Crescent, Iowa, on September 6, 1890, Hans N. Hansen presiding; Thomas Scott secretary. The North Star Branch reported 91 members, a net gain of 5, there having been 6 baptisms and 1 death; John P. Carlile, president; Joshua Carlile, clerk. Crescent reported 104 members, 10 received by baptism and 1 on evidence of membership in the first organization; Christian Carstensen, president; John C. Lapworth, clerk. Wheelers Grove reported 91 members, loss by death 1; Samuel C. Smith, president; Samuel Wood, clerk. Council Bluffs reported 198 members, gain by baptism 2, by evidence of membership 3, loss by death 1, net gain 4; Calvin A. Beebe, president; J. Charles Jensen, clerk.

Reports were received from the following of the ministry: Hans N. Hansen baptized 2; Fred Petersen; Senterlow Butler; Joshua Carlile baptized 3; John P. Carlile baptized 4;

Robert McKenzie; Cornelius McIntosh; Daniel K. Dodson; Andrew Hall; Calvin A. Beebe; Benjamin Harding; Henry Kemp; Hans Hansen; Lyman Campbell. Priests, Christian Carstensen, John Evans. Teachers, Sylvester V. Pratt, Isaac Carlile. It was resolved that no one against whom branch officers have evidence of un-Christianlike conduct shall have their names dropped from the church records, even though they may so request, but must first be tried before a court of elders. A motion also prevailed authorizing the ordination of Priest Christian Carstensen to the office of elder. This was probably attended to at this conference, but the minutes fail to make any mention of it. All elders and priests in the district were authorized to labor under the direction of the district president. The present officers were sustained.

In a letter to the *Herald* from Wheelers Grove, dated December 25, 1890, Brother Sylvester C. Smith says:

Four more have been added to our branch by baptism in the last month, one at our conference the last Saturday in last month, and three more this week by Brethren John P. and Joshua Carlile. These brethren came here the thirteenth of this month and stayed until Tuesday morning and have done splendid preaching; have set the whole country on fire. I never saw such interest at this place before. Bishop E. L. Kelley held a number of services in Council Bluffs in December, 1890, instructing the local church in the financial law.

On Saturday, November 29, 1890, the Pottawattamie District conference met at Wheelers Grove, Iowa, President Hansen in the chair and Thomas Scott clerk. The Crescent Branch reported 105 members, 3 received by certificate of baptism, 1 removed, 1 expelled, net gain 1; Christian Carstensen, president; John C. Lapworth, clerk. Wheelers Grove reported 90 members, 36 of whom are scattered; gain by baptism 1, loss by death 2; Samuel C. Smith, president; Samuel Wood, clerk. Council Bluffs, 199 members, gain by baptism 4, by letter 3, loss by removal 4, by death 2, net gain 1; Calvin A. Beebe, president; J. Charles Jensen, clerk. Hazel Dell, 52 members,

gain by certificate of baptism 2, by letter 2, net gain 4; Hans N. Hansen, president; John F. Drebis, clerk.

Elders reporting were: Hans N. Hansen baptized 14; John P. Carlile; Joshua Carlile; Robert McKenzie baptized 2; Senterlow Butler, Lyman Campbell, Samuel C. Smith, Daniel K. Dodson, Daniel Hougas, Arminius J. Fields, Samuel Wood, James J. Christiansen. Priest, Thomas Scott. Teachers, Owen Jones and Isaac Carlile. Next conference to meet at Underwood with the North Star Branch the last Saturday in February, 1891.

On January 28, 1891, Elder Daniel K. Dodson wrote to the *Herald*:

I feel much encouraged at the prospects of the Pottawattamie District. The local elders are doing good service, putting forth a determined effort, and the Lord is blessing them with his Spirit, giving evidence that God is able to take care of the weak ones of the earth to confound the mighty. It seems that in some branches the lesser priesthood is ignored as ministers of the word for some cause, whether for inability I cannot say. If such is the case they should never have been ordained. It is a serious thing to be called to the ministry. I am satisfied there have been some ordained through selfish motives. Such ordinations have proven or will prove condemnation to them if they do not magnify their calling.

February 6, 1891, W. H. Bridgeman writes to the *Herald* from Fontanelle, Iowa:

A few weeks ago some of us met and organized a Sunday school at the house of Sister Charity Bates, electing Brother W. H. Bridgeman superintendent, Sister Bates treasurer, and Miss Olive Baker secretary. When we organized we had only a very few present, but now have nearly twenty regular attendants with a show of considerable interest. About one half are not Saints, or children of Saints, yet they are fully as much interested as those who are. . . . Brother Hans N. Hansen is with us occasionally and breaks the bread of life to us. Brother Joshua Carlile has also ministered to us.

January 21, 1891, Brother Arthur E. Dempsey was elected superintendent by the Council Bluffs Sunday school. It was the custom of the branch to elect a superintendent and assistant at the regular business meetings up to the time that Brother Joseph F. McDowell was given charge of the school.

The school then cut loose from the authority and general supervision of the branch and was conducted as an independent organization until 1894 when the school united with the schools at Crescent and Underwood in the organization of the Pottawattamie District Sunday School Association, with Arthur E. Dempsey as district superintendent.

February 28, 1891, the conference met at Underwood, Iowa, Hansen and Scott in their respective places. The Wheelers Grove Branch reported 88 members, a gain by baptism of 3, by letter 2, loss 2; Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell, 51 members, loss by removal 1; Hans N. Hansen, president; John F. Drebis, clerk. Council Bluffs, 206 members, gain by letters 8, loss by death 1; Calvin A. Beebe, president; J. Charles Jensen, clerk. Crescent, 104 members, loss by death 1; Christian Carstensen, president; John C. Lapworth, clerk. North Star, 92 members, gain by baptism 1, loss by death 1; John P. Carlile, president; Joshua Carlile, clerk. Elders reporting were: Hans N. Hansen; Frederick Petersen; Joshua Carlile baptized 2; Senterlow Butler, Sylvester C. Smith, Daniel K. Dodson, John P. Carlile, Robert McKenzie, Robert M. Elvin, Christian Carstensen. Priests, George W. Needham, John Evans, Hans Petersen, Thomas Scott, Isaac Carlile. Their reports were generally favorable of the work in the localities where they had labored.

The conference adopted a motion requesting the presidents of the several branches to take collections for the purpose of defraying the expense of the district delegates to the General Conference of 1891, and appointed Hans N. Hansen and Frederick Petersen the delegates. These delegates were instructed to favor Lamoni or Independence as the place for the setting of the General Conference of 1892, to use their influence in having one or more elders appointed for labor in the Pottawattamie District, also to get the Book of Mormon printed in

Danish. Elder Hansen was sustained as district president, Thomas Scott, secretary; Andrew Hall, Bishop's agent.

Robert M. Elvin writing to the *Herald* under date of February 9, 1891, reported some service in Council Bluffs to small congregation which he attributed to inclement weather. After a visit and service in Omaha, he went to Crescent where he says that under the blessing of God more than a score united with the church. He says:

I found many changes had taken place during the past eight years. Many have left the active scenes of this life and gone to the silent majority, while the children of former acquaintances came forward with the fruit of honorable marriage in their arms for a blessing under my hand; and with all my heart can I implore divine grace and blessing upon the pure and innocent little ones, even if I have to be called the "baby-blessor." I preached five times for the people of Crescent in their neat little church. Good attendance at every session, and their love for the work was exhibited in a very substantial manner.

December 7, I in company with Brother Owen Jones went to Council Bluffs and partook of the sacrament with the Saints, after which I preached the word to them with only fair liberty. For some reason that I do not understand my attempt to preach in that city has not been attended with the same rich flow of the Spirit of God as in other places.

He later visited Underwood, Iowa, where he spent the time from the fifteenth to the twentieth, preaching five times in their new church to large and attentive audiences, and he says that here as in other places the Saints were kind to him.

The General Conference of 1891 continued Pottawattamie District with the rest of Iowa as part of the mission field of Joseph R. Lambert. Appointments to the district were: Hans N. Hansen and Charles Derry, Pottawattamie and Little Sioux. David M. Rudd, Pottawattamie; Daniel K. Dodson, the same, as circumstances would permit. The district was reported as having five branches with 517 members; 42 had been baptized, 15 received, 6 removed, 8 died, and 1 expelled, making a net gain of 42, with the district prospering and the future looking bright. Hans N. Hansen, president; Thomas Scott, secretary.

President Lambert's labors in the district during the con-

ference year had been confined to Council Bluffs. Brother Hans N. Hansen reported his labor in the Pottawattamie District as having been principally in the county of that name, though he had also rendered service in Cass and Adair Counties, the three constituting the district.

A committee appointed to nominate members of the high council of the Church of Christ having named Brother Calvin A. Beebe, the nomination was approved by the conference, and in the absence the president was authorized to ordain him at the earliest opportunity.

May 30, 1891, the district conference met with the branch in Hazel Dell. Elder Hans N. Hansen presided, and in the absence of the district secretary Brother David M. Rudd served the conference in that capacity. The North Star Branch reported 93 members, received by letter 1; John P. Carlile, president; Joshua Carlile, clerk. Council Bluffs, 205 members, gain by baptism 2, by letter 3, total gain 5, loss by death 3, removal 3, total loss 6, net gain 1; Calvin A. Beebe, president; J. Charles Jensen, clerk. Wheelers Grove, 86 members, loss by death 1, removal 1; Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell, 54 members, gain by letter 3; Hans N. Hansen, president; John F. Drebis, clerk. Crescent, 106 members, gain by baptism 2; Christian Carstensen, president; John C. Lapworth, clerk.

Elders reporting were Fred Petersen, baptized 2; Hans N. Hansen, Senterlow Butler, David M. Rudd, John P. Carlile, Joshua Carlile, Charles Derry, Lyman Campbell, Samuel C. Smith, John F. Drebis, Christian Carstensen. Priests, George Needham, Thomas Scott, Hans Petersen, Samuel Wood, John Evans, L. P. Jensen, Peter Rasmussen. Teachers, Sylvester V. Pratt, Isaac Carlile, James Chrestiansen.

The district president was authorized to provide for two days' meetings in the branches of the district.

July 1, 1891, Calvin A. Beebe was succeeded by Senterlow Butler as president of the Council Bluffs Branch.

August 29, 1891, the Pottawattamie District conference convened at Crescent. At the morning session Elder Senterlow Butler was given charge in the absence of the district president. Upon the arrival of that officer at noon, he took the chair. The forenoon session was occupied with an address by Elder Charles Derry. Proceeding with the business in the afternoon, the following branches reported: North Star Branch had 98 members, showing gain by baptism 2, by letter 4, loss by death 1; John P. Carlile, president; Joshua Carlile, clerk. Hazel Dell, 58 members, gain by baptism 6, loss by removal 2; Hans N. Hansen, president; John F. Drebis, clerk. Council Bluffs, 209 members, gain by baptism 6, loss by death 2; Senterlow Butler, president; J. Charles Jensen, clerk. Crescent, 109 members, gain by baptism 3; Christian Carstensen, president; John C. Lapworth, clerk.

Reports were had from the following elders: Hans N. Hansen baptized 4; Joshua Carlile baptized 1; John P. Carlile; Daniel K. Dodson; Charles Derry; Senterlow Butler; Fred Petersen baptized 6; David M. Rudd; John F. Drebis; Benjamin Harding; Christian Carstensen baptized 4; M. W. Christiansen; Robert McKenzie; Lyman Campbell; Andrew Hall. Priests: John Evans baptized 2; Hans Petersen baptized 4; J. Moss; Thomas Scott; Samuel Harding. Teachers: Isaac Carlile, Sylvester V. Pratt, James J. Chrestiansen, Owen Jones, Robert Kirkwood. Deacons: Hemming Hansen, Charles Lapworth.

Brother David M. Rudd wrote from Weston, Iowa, September 9, to the *Herald*:

Have been laboring in the Pottawattamie District since May 8, and so far am well pleased with the prospects in the parts of the field I have labored in. Three men were baptized last Sunday at Crescent, four a week ago, and three two weeks ago last Sunday, making ten in three

weeks. There have been five more during the summer, and a number are expecting to pass through the water at the Logan reunion.

There seems to be a general awakening in a neighborhood about six or seven miles northeast of Crescent, and some of the brethren have ventured the prediction that at no distant day we can have a branch there. May it be so. We expect to go from here to Underwood the last of this week, and in about two weeks expect to go home to prepare for the reunion. God has been with me by the power of his Spirit in all my labors, and in some instances by miraculously healing.

Brother Blair, writing on September 25 from Council Bluffs, says:

I go to-day to Crescent City for a few sermons, and then to Little Sioux or Gallands Grove till October 1, when I hope to be in Logan. Had two good meetings here Sunday last. Outlook for church interests is excellent.

Brother Robert M. Elvin, writing October 22, says:

I spoke four times at Crescent, where I baptized Mr. Solomon McMullen and wife and an old lady named Jensen, a Seventh Day Adventist, and William Adams, a fine young man of twenty-three. He thought a grand work could be done if our cause was properly and faithfully presented throughout that vicinity.

In his autobiography as published in the JOURNAL OF HISTORY, Elder Charles Derry for the year 1891 reports labors done in the Pottawattamie District at Hazel Dell, Crescent, Underwood, Weston, and Boomer.

On November 28, 1891, the Pottawattamie District conference met at Council Bluffs, Hans N. Hansen in the chair and J. Charles Jensen clerk, pro tem. The Hazel Dell Branch reported 57 members, gain by baptism 3, loss by expulsion 2; Hans N. Hansen, president; Peter Andersen, clerk. Wheelers Grove, 83 members, loss by removal 5; Samuel C. Smith, president; Samuel Wood, clerk. Council Bluffs, 202 members, loss by removal 3, by expulsion 2, by death 2; Senterlow Butler, president; J. Charles Jensen, clerk. Crescent, 127 members, gain by baptism 14, by letter 3, by certificate of baptism 1; Christian Carstensen, president; John C. Lapworth, clerk.

Reports were had from Elders Senterlow Butler, Hans N. Hansen who baptized 3, Daniel K. Dodson, Robert McKenzie,

Charles Derry, Peter Andersen, Fred Petersen, Samuel C. Smith, Christian Carstensen. Priests, Harris M. Liles, John Evans, Owen Jones, and James J. Chrestiansen.

The Bishop's agent, Andrew Hall, reported. He and Hans N. Hansen and Thomas Scott were sustained in their respective offices for the next quarter, after which the conference adjourned to meet at Wheelers Grove on the last Saturday in February, 1892. The conference met at this place on the twenty-sixth and twenty-seventh of the month. Hans N. Hansen presided, and David M. Rudd served as temporary secretary. The Wheelers Grove Branch reported 83 members; no change; Samuel C. Smith, president; Samuel Wood, clerk. Council Bluffs, 200 members, gain by baptism 1, loss by removal 2, by death 1; Senterlow Butler, president; J. Charles Jensen, clerk. Hazel Dell, 59 members, gain by baptism 3, loss by death 1; Hans Petersen, president; Peter Andersen, clerk. Crescent, 125, loss by removal 1, by death 1; Christian Carstensen, president; John C. Lapworth, clerk. North Star, 98 members, received by certificate of baptism 1, loss by death 1; John P. Carlile, president; Joshua Carlile, clerk.

Brethren Senterlow Butler, Hans N. Hansen, David M. Rudd, Joshua Carlile, and Peter Andersen were chosen delegates to the General Conference.

Reports from elders were, Hans N. Hansen baptized 3; Peter Andersen: David M. Rudd baptized 7; Senterlow Butler; Daniel K. Dodson baptized 1; Joshua Carlile baptized 1; Robert McKenzie; Hans Petersen; James J. Chrestiansen; Lyman Graybill; Samuel C. Smith; John P. Carlile baptized 1; Christian Carstensen. Priests, Samuel Wood, George Needham, Thomas Scott. Teachers, Isaac Carlile, W. Winegar.

The present officers were sustained, and the conference adjourned to meet in Underwood in May, 1892.

March 30, 1892, Brother Senterlow Butler was succeeded

in the presidency of the Council Bluffs Branch by Brother Calvin A. Beebe.

David M. Rudd, writing to the *Herald*, March 23, says:

The work seems to be moving on very nicely in the Pottawattamie District. A number of the elders are doing a good work. The General Conference of 1892 placed Iowa (including the Pottawattamie District) in charge of Brother Joseph R. Lambert.

The missionaries to the district were Charles Derry, Senterlow Butler, and Priest Andrew Jensen. Hans N. Hansen, the president of the district, reported five branches with 581 members, including 64 ministers; 44 baptisms, net gain 24. Besides the conference appointees, several of the local brethren have done good work. The district is in good condition though there is plenty of room for improvement. In his personal report he reports 13 baptisms during the conference year. David M. Rudd reported seven baptisms. With the exception of a month in the Gallands Grove District his labors had been confined to Pottawattamie. He says the work so far as he can see has advanced.

Daniel K. Dodson reported one baptism. He confirmed the report of these other brethren in regard to the condition of the district and expressed a willingness as his circumstances would permit.

Brother Senterlow Butler also reported his service in the district.

On May 28, the district conference met at Underwood, Iowa, with Hans N. Hansen presiding; Thomas Scott, secretary. Council Bluffs reported 201 members. Wheelers Grove, 83. Crescent City, 123; loss by removal 3, by death 1. Hazel Dell, 61; gain 2 by error (in previous report). North Star failed to report.

Official reports were; Elders: Hans N. Hansen baptized 1, Senterlow Butler, Charles Derry, Joshua Carlile, Daniel K. Dodson, John P. Carlile, Hans Petersen, James J. Christian-

sen, Calvin A. Beebe, Columbus Scott, Hans Hansen, Benjamin Harding, Peter Andersen, Christian Carstensen, Joseph Seddon. Priests: George Needham, John Evans baptized 2, Thomas Scott. Teacher: Isaac Carlile, jr. Elder Hans N. Hansen was released as president of the district on account of his appointment to the Rocky Mountain Mission, and after a vote of thanks for faithful service Elder Charles Derry was chosen as president of the district for the remainder of the year. Thomas Scott was sustained as secretary and Andrew Hall as Bishop's agent. Elders, priests, and teachers were authorized to labor in the district under the direction of the president. The preaching during the conference was by Charles Derry, Columbus Scott, Joseph Seddon. Conference adjourned to meet at Hazel Dell in August. This occurred on the 27th and 28th, the district president in charge and Thomas Scott secretary. Council Bluffs Branch reported 210 members, 4 baptisms, 6 received, 1 removed. Hazel Dell, 66 members, 5 baptisms. Wheelers Grove, 89 members, 6 baptisms. Crescent City, 126 members, 1 baptism, 2 received. North Star, 101 members. Ministerial reports from Elders Charles Derry; Hans N. Hansen baptized 1; Peter Andersen baptized 2; John P. Carlile; Daniel K. Dodson baptized 1; Senterlow Butler baptized 1; Hans Petersen baptized 5; James J. Christiansen; Robert McKenzie; Samuel C. Smith; Calvin A. Beebe; Hans Hansen; Joshua Carlile baptized 1; M. W. Christensen. Priests, John Evans, George Needham, Thomas Scott, Peter Rasmussen. Teachers, Sylvester V. Pratt, Isaac Carlile, Adolph Madison, W. Winegar. Deacons, Charles Lapworth, Hemming Hansen. Adjourned to meet at Crescent in November, 1892.

Elder Charles Derry, writing to the *Herald* on December 16, 1893, says:

It may interest your readers to hear of the work in the Pottawattamie District. You have already been informed of our late conference at Crescent by another pen. Our progress is not very great, but I be-

lieve there is a firm, determined purpose on the part of the Saints and also of the priesthood to do their duty. This is the end which we have been trying to accomplish, and I thank God the effort has not been in vain. I am not prepared to state the number of additions, but they will appear in the minutes. It is very gratifying to know that the local ministry of all grades are trying to do their duty, and I feel that this aim of the service should be encouraged. . . . But to return, I am glad to note that some of the local ministry have the moral courage to do what they can in spite of discouragements; notably, Brethren Hans Petersen and J. J. Christensen who visited Council Bluffs and preached to the Danish people of a Sunday afternoon, going twelve or fifteen miles from their homes besides this, also go to Boomer of a week night and preach to the Danes there, nor is their labor in vain. In addition to this they have to minister in the word to the branch at Hazel Dell over which Brother Hans Petersen is the president.

The Carlile brothers, of Underwood Branch, are energetic workers in the cause, not only in the branch but also in the regions around. Elder Cornelius G. McIntosh is doing a good work at Honey Creek, and also occupies the stand at Crescent frequently. Elder Dodson of Council Bluffs loves to tell the story of salvation, and his voice is heard in different localities in defense of the truth. Brother Scott reports good hearings in Council Bluffs. Brother Butler of the traveling ministry also brings good report of labor done by him in Fontanelle in the district.

The writer has labored considerably in the neighborhood of Boomer, Hazel Dell, and Crescent. In the former places I have had good hearings and have been kindly treated by all and hope to see some fruit gathered into the garner from that part. Elder Christian Carstensen presides over the Crescent Branch. He is very attentive to his charge and is well respected by the officials and membership. Brother Calvin A. Beebe presides acceptably over the Council Bluffs Branch. I believe the general condition of all the branches is good. The Wheelers Grove Branch I have not visited, but understand they are in earnest in the work.

The district conference met at Crescent on the last Saturday in November, 1892, Charles Derry presiding, assisted by Columbus Scott; Thomas Scott secretary. The Council Bluffs Branch reported 208 members. Crescent City 133 members. Hazel Dell 71 members. Wheelers Grove gained 1. North Star failed to report. Charles Derry reported 5 baptized; Senterlow Butler baptized 5; Columbus Scott baptized 3; Hans Petersen baptized 3; John P. Carlile; Joshua Carlile baptized 2; Cornelius G. McIntosh; Robert McKenzie; Christian Carstensen; M. W. Christiansen; Frederick Petersen. Priests:

George W. Needham baptized 1; John Evans baptized 3; Thomas Scott. Teachers: Sylvester V. Pratt, Robert Kirkwood. Deacon Charles W. Lapworth.

Preaching was by Charles Derry, Columbus Scott, Joshua Carlile. The district authorities were sustained, and the conference adjourned to meet at Council Bluffs on the last Saturday in February, 1893.

February 9, 1893, Senterlow Butler wrote from Council Bluffs:

I have just returned from a trip to Washington and Hardin Townships in company with Brother Needham. We started January 14, preached two nights at the McMullen Schoolhouse in Washington Township and had a poor turnout, only one family besides Brother Campbell's family and ourselves. We learned that the Campbellite preacher had advised the people not to come. We went to Hardin Township and secured the Parker Schoolhouse, and notwithstanding the severe cold weather had good congregations from first to last. We held eighteen meetings and the Lord blessed us with the power of his Spirit; had good liberty in presenting the word and some are investigating. We gave the people tracts, and they seemed anxious to receive them. Brother Joshua Carlile had a quantity of church books; he sold some and loaned some to others. He says they met the Saints of the Underwood Branch (better known as the North Star Branch) and expressed appreciation of help given them by the Carlile brothers and others. The weather at this time was extremely cold, it being as low as sixteen degrees below zero, with cutting winds.

March 8, Columbus Scott wrote the *Herald* saying:

The work in the Pottawattamie District gives evidence of moderate but steady growth. Saints are moving along and holding the gospel banner aloft. New openings for preaching are being made by the district president and local ministry, numbers are investigating, and some additions to the church are being made. The younger members at no distant day will no doubt greatly aid the cause, as they can do by a more persistent effort, tempered well with holy trust, and a humble and meek spirit. A move is now inaugurated in this city by our young people in the nature of mutual improvement in moral and spiritual as well as social planes, and our earnest hope is that their effort will succeed to the utmost. I baptized two persons at Council Bluffs on the fifth inst., and two on the twelfth. Others are investigating and are near the door of the kingdom. There seems to be a good interest there and in the adjacent vicinities and I believe the interest now prevalent should be maintained by the church's effort and help supplied. There are many reasons

too numerous to mention here why a permanent strong stand should be made at this great national "gateway" between the east and the northwest.

February 25 and 26, 1893, the Pottawattamie conference met at Council Bluffs, Charles Derry presiding, assisted by Calvin A. Beebe; J. Charles Jensen assisting the secretary, Thomas Scott. Council Bluffs reported 210 members; Crescent City 193 members; Hazel Dell 71; Wheelers Grove 90; North Star 101. Elders reported: Charles Derry; Calvin A. Beebe; Robert McKenzie baptized 2; Senterlow Butler, Daniel K. Dodson, Andrew Jensen, Joshua Carlile, John P. Carlile, Hans Petersen, Christian Carstensen, James J. Christiansen, Frederick Petersen, Benjamin Harding. Priests: Thomas Scott, John Evans. Teachers: Sylvester V. Pratt, Isaac Carlile, Harris M. Liles, Robert Kirkwood, Adolph Madison. Deacon: Charles W. Lapworth. Charles Derry, Columbus Scott, Senterlow Butler, Calvin A. Beebe, John P. Carlile, J. Charles Jensen, Robert McKenzie, and Frederick Petersen were appointed delegates to the General Conference.

It was resolved that all elders, priests, and teachers who have not received appointment from the conference and who are ready for labor report for duty to the district president.

Brother William W. Blair went to Council Bluffs on May 8, remaining about a week, holding two services on Sunday and continuing during the week. He reported the Council Bluffs and Omaha Branches in the best condition spiritually he had ever known them. Of his visit the Council Bluffs paper of May 15 says:

This gentleman completed a series of sermons in the Saints' church last evening. The elder is the counselor of President Joseph Smith and is now advanced in years, but he retained his advanced manner and method of speech, always being ahead of his audience and the public in information. In his Sunday forenoon discourse the speaker drew a vivid and startling picture concerning the increase of crime, pauperism, and financial and labor troubles in this country and elsewhere. For all evils he saw no visible remedy, yet in the hands of Providence he perceived

the word of deliverance. But the remedy for the world's evils he declared will be nothing less than the second coming of Christ in company with the angels of God for the purpose of taking charge personally of the church and the nations. The evidences of the fulfillment of prophecy in this direction were freely detailed by the elder. The reoccupancy of Jerusalem by the Jews was one of the fulfillments, that city now containing sixty thousand inhabitants, two thirds of whom are Israelites, while the Jewish ratio is constantly increasing there and in Palestine generally. A large and attentive congregation was present.

May 27 and 28, 1893, the Pottawattamie conference met at Wheelers Grove, Charles Derry presiding and Senterlow Butler assisting; Thomas Scott clerk. The North Star and Wheelers Grove Branches were the only ones to report. The ministry who reported were Elders Charles Derry, Senterlow Butler, Samuel C. Smith, Joshua Carlile, A. J. Fields, John P. Carlile, James J. Christiansen baptized three. Priests: George W. Needham, Samuel Wood, Thomas Scott. Teacher: Isaac Carlile, jr. The elders and priests were sustained in their present fields, and Brother Joshua Carlile was appointed to labor in Cass County.

On July 3 Brother Senterlow Butler baptized six at Fontanelle, Adair County, Iowa, with more believing who he thought would obey ere long.

The district conference met with the North Star Branch at Underwood, Iowa, August 26, Charles Derry, assisted by Robert McKenzie, presiding; Thomas Scott secretary, assisted by Sylvester V. Pratt. The morning session was devoted to short speeches, the business not being taken up until afternoon. Statistical reports were received from Hazel Dell Branch reporting 75 members, gain 4 by baptism; North Star 102 members, gain 2 by baptism; Council Bluffs 220 members, gain by baptism 5, by letter 6, loss by death 1. The rest of the branches failed to report.

The ministry reporting were; Elders: Charles Derry baptized 3, Robert McKenzie, Christian Carstensen; Hans Peter-

sen baptized 1, James J. Christiansen, Hans Hansen, John P. Carlile, Senterlow Butler baptized 6. Priests; John Evans, Thomas Scott baptized 2. Teachers; Sylvester V. Pratt, Isaac Carlile, jr., W. Winegar, C. C. Larsen, Adolph Madison, Harris M. Liles.

Elder Peter Olsen, sr., who had been silenced some months before for teaching contrary to the views of the church concerning the Sabbath, now applied for a restoration of his license, whereupon a committee of three, Elders Joshua Carlile, John P. Carlile, and Cornelius G. McIntosh, was appointed to inquire into the merits of the case and report to the next district conference.

An auditing committee reported the accounts of the Bishop's agent correct. Robert McKenzie was continued in his present field, with Samuel Harding assisting; Cornelius G. McIntosh in his present field, John Evans assisting; Joshua and John P. Carlile in their present field; James J. Christiansen, Hans Petersen, and C. C. Larsen to labor in Boomer among the Danish; Hans Hansen as circumstances would permit.

The conference sustained Charles Derry as president, Thomas Scott as secretary, and Andrew Hall as the Bishop's agent, after which the conference adjourned to meet at Hazel Dell on the last Saturday in November, 1893.

On August 30, 1893, Elder Charles Derry wrote from Council Bluffs to the *Herald* that he had been laboring in the old Boomer Branch, and with the aid of brethren from Council Bluffs and Hazel Dell had baptized three into the church and created a great interest. Brother William W. Blair also rendered efficient aid in these services.

A series of tent meetings was begun the night previous to the date of his letter. Of this he says the night was cold and the congregation not large, but they gave good attention to the sermon delivered by Elder Thomas W. Williams, who

had lately come to the city under General Conference appointment.

In the early part of September Brother Senterlow Butler reported that he occupied the Adventist church at Fontanelle, Iowa, every Sunday with increasing interest.

The General Conference of 1893 transferred Elder Columbus Scott from Council Bluffs and vicinity to another field. The Pottawattamie District continued a part of the mission of Joseph R. Lambert and Joseph Luff. Charles Derry and Senterlow Butler were returned to the Pottawattamie District, and Thomas W. Williams included in the missionary force of the district. Elder Butler reported his labors at a dozen points in the district, in most of which he found good interest with a bright outlook for the future.

On the 22d of October, 1893, the Boomer Branch was reorganized by Elder Charles Derry; Elders Hans N. Hansen, John P. Carlile, and Robert McKenzie assisting. It was composed of eleven members, and Brother Delorm Parish was chosen to preside. He also served as clerk. Later Brother R. H. Gittins was elected to that office and was succeeded by A. J. Parish and Charles B. Bardsley.

(To be continued.)

## NOTES AND QUERIES

The S. J. Clarke Publishing Co., 11 South Desplaines Street, Chicago, Illinois, announces the publication of the Honorable Walter B. Stevens's Centennial History of Missouri, 1820-1920. This four-volume edition will be off the press as soon as consistent with good workmanship. This work contains a chapter relating to the Church of Jesus Christ of Latter Day Saints, in Missouri. It will be issued at \$40 per set.

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When was Brigham Young ordained president of the church?

There is no record of Brigham Young's ordination to the presidency of the church. He was ordained an elder April 14, 1832, at Mendon, Monroe County, New York, under the hands of Eleazer Miller. (Utah Church History, vol. 1, pp. 296, 297.) He was chosen a member pro tem of the high council at Kirtland, September 24, 1834, so must have been a high priest. (Reorganized Church History, vol. 1, p. 523; Utah Church History, vol. 2, p. 165.) He was ordained an apostle, February 14, 1835, at Kirtland, Ohio, by Oliver Cowdery, David Whitmer, and Martin Harris. (Reorganized Church History, vol. 1, p. 541; Utah Church History, vol. 2, p. 187.)

If he was ever ordained to any other office there is no public record of it. In answer to the inquiry himself, he said to a meeting of elders and high priests, assembled in Salt Lake City, April 7, 1852, "Who ordained me to be first president of this church on earth? I answer, it is the choice of this people, and that is sufficient." (*Millennial Star*, vol. 16, p. 442.)

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When did Oliver Cowdery become a member of the first presidency of the church?

In Doctrine and Covenants, section 17, paragraph 1, Oliver Cowdery is said to be, "called of God an apostle of Jesus Christ to be the second elder of this church and ordained under his (Joseph Smith's) hands; and this according to the grace of our Lord and Savior Jesus Christ, to whom be glory both now and forever."

In the minutes of the General Assembly, Doctrine and Covenants, section 108 A, "Elder Samuel H. Smith for the Assembly, moved that presiding elders, Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams compose said committee." This was done on September 24, 1834. Evidently Oliver Cowdery was appointed one of the first presidency sometime between the giving of section 17 and September 24, 1834.

The following item is recorded in the *Millennial Star*, volume 15, page 204: "According to the direction of the Holy Spirit, on the evening of the 5th (December, 1834) while assembled with Sidney Rigdon, Frederick G. Williams, and Oliver Cowdery, conversing upon the welfare of the church, I laid my hands upon Brother Oliver Cowdery, and ordained him an assistant president, saying these words, 'In the name of Jesus Christ who was crucified for the sins of the world, I lay my hands upon thee, and ordain thee an assistant president to the high and holy priesthood, in the church of the Latter Day Saints.'"

Just why this ordination should be had at the time indicated in the record is not stated.

## NECROLOGY

BY S. A. BURGESS

MYRON H. BOND, son of Ira and Elizabeth Wilcox Bond, was born at Clinton, Ohio, August 2, 1843. He joined the church in his twenty-fifth year at Manti, Iowa. He was ordained to the office of elder shortly afterwards, and was engaged in missionary work as early as 1877, at York Center, Indiana. From 1883 he was continually under General Conference appointment until 1906, when he became a member of the Independence stake presidency, acting as counselor to Stake President George E. Harrington until 1916, when he was superannuated.

Brother Bond filled the following missionary appointments: 1883-1890, Eastern Mission; 1891-1894, Pittsburgh and Kirtland District; 1895-1897, Saint Louis, as pastor; 1898-1901, Massachusetts; 1902-1905, Chicago, as pastor. The conference of 1906 appointed him to the Rocky Mountain Mission, but on April 19, of that year, he was chosen one of the Independence stake presidency.

At the General Conference of 1886, he with I. N. White, Joseph Burton, Peter Anderson, R. S. Salyards, F. M. Sheehy, and others was chosen to the office of seventy and he was enrolled in the First Quorum of Seventy. He continued in that capacity, though often doing pastoral work, until 1900, when he was ordained a high priest. He spent ten of the richest years of his service in the presidency of the Independence Stake, from which he was released at the reorganization of the stake. Since that date he has labored as time and circumstances permitted in the Eastern Mission, California, and Independence.

He first married Belle F. Hands, and two of their children survive, Lottie M. Putnam, of Chicago, and Bessie M. Trow-

bridge, of Independence, Missouri. A third child, Charles, died at the early age of three. The wife of his second marriage, Nellie M. Bond, preceded him by only a few short months. She passed away February 7, 1920, after more than twenty-five years of association in the work.

Quite suddenly he passed away at the Onset reunion on July 23, 1920. His passing was sweet and peaceful and thus ended a church ministry of more than forty years. In earlier years he often expressed the ambition that he might be a spiritual father to the young men of the church. He was more anxious to feed and nurture the Saints than to officiate in the ordinance of baptism. He proved himself a wise counselor to many young men. He was considered one of the most deeply philosophical preachers the church has produced. He was the author of, "Spiritual gifts and the Seer of Palmyra," and "Spiritual gifts and spiritual manifestations."



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## THE DOCTRINE AND COVENANTS; ITS CONTENTS AND PUBLICATION

BY WALTER W. SMITH, CHURCH HISTORIAN

During the early days of the Church of Jesus Christ of Latter Day Saints, a record was kept containing the revelations of God to the church, intended for the government thereof, or the direction of the ministry. These were kept by Oliver Cowdery, and later by John Whitmer, in a manuscript book, sometimes called "The Book of Commandments," or "The Book of the Law of the Lord." From this record, copies of the revelations were made by various church officers or ministers from time to time, as there might be need for them in their work or ministry, when laboring where appeal could not be made to the original record.

As the church grew and spread abroad and the number of ministers and officials were multiplied, there was an increasing desire for the publication of these revelations, not only for the convenience of the ministry, but for the instruction and edification of the members. This was provided for in a revelation given at Independence, Missouri, in the latter part of July, 1831, from which we quote the following direction upon the matter of publication:

And again, verily I say unto you, Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings (behold, here is wisdom), let him obtain whatsoever he can obtain in righteousness, for the good of the Saints. And let my servant Oliver Cowdery assist him, even as I

have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.—Doctrine and Covenants 57: 5.

A conference held in Ohio in the latter part of September, 1831, instructed W. W. Phelps, in harmony with this direction, to stop at Cincinnati, Ohio, on his way to Missouri, and purchase a press and type for the purpose of establishing and publishing a monthly paper at Independence, Jackson County, Missouri, to be called "*The Evening and the Morning Star*." (See *Times and Seasons*, vol. 5, p. 481.)

The prospectus of this paper was issued by W. W. Phelps, February 23, 1832, from which we quote the introduction:

The Evening and the Morning Star  
WILL BE PUBLISHED AT  
Independence, Jackson County, State of Missouri

As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days.

The first number of the paper was issued in June, 1832. From the editorial signed by W. W. Phelps, we quote the following:

TO MAN

WITH the help of God, the first number of the *Evening and the Morning Star*, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the *Star* comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as a messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives NOW, as in the days of old, for he is the same God, yesterday, to-day and forever."

In this initial number of the *Star*, the entire front page was devoted to the publication of "The Articles and Covenants of the Church of Christ" (section 17 in the Doctrine and Covenants), under the general heading "Revelations." Considerable space was given in each subsequent issue to the publication of the "revelations" of God to the Church of Jesus Christ of Latter Day Saints, which was organized on April 6, 1830, at Fayette, New York.

In the second issue of the *Star* the front page was again devoted to the publication of the "revelations"; this time an "Extract from the laws for the government of the Church of Christ" (part of section 42 of the Doctrine and Covenants). The publication of the revelations continued in the *Star* from time to time until the publishing house was destroyed and the paper suspended. This occurred on July 20, 1833. The July number, which was printed and distributed before the destruction of the printing plant, was the last issue of the *Star* from Missouri.

The first action taken by the church looking to the printing of the revelations in book form was had at Hiram, Ohio, the first of November, 1831, as the following minutes show:

I [Joseph Smith] returned from the conference at Orange, to Hiram, and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the first of November, at which I received the following revelation.—*Times and Seasons*, vol. 5, pp. 483, 497.

This revelation was called the preface to the Book of Covenants, from which we quote two paragraphs:

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled.

What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by

the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.—Doctrine and Covenants, section 1.

This conference at Hiram, Ohio, continued over two days.

It was decided that 10,000 copies of the Book of Commandments be published, the revelation referred to above was read, and the elders present arose in turn and bore witness to the truth of the Book of Commandments. Joseph Smith, jr., expressed his feelings and gratitude concerning the commandments and preface received yesterday and presented the following testimony for the signatures of the elders present:

The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby.

There were present at this conference the following elders: Joseph Smith, jr., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, jr., Sidney Rigdon, William E. McLellin, Orson Hyde, Luke Johnson, and Lyman E. Johnson.—Far West Record, book A, pp. 15, 16.

The matter of publishing the Book of Commandments was given further consideration at a conference in Independence, Missouri, in the spring of 1832, as the following minutes show:

On the 30th, I [Joseph Smith] returned to Independence, and again sat in council with the brethren.

Our council was continued on the first of May, when it was ordered that three thousand copies of the Book of Commandments be printed the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith, in fulfillment of the revelation.—*Times and Seasons*, vol. 5, pp. 625, 626.

The following item from the May issue of the *Evening and Morning Star* for 1833 indicates the progress of the work of publishing the Book of Commandments at that time.

#### REVELATIONS

Having given, in a previous number, the Preface to the Book of Commandments now in press, we give below, the close, or as it has been called, the Appendix. It affords us joy to lay before the saints, an article fraught with so much heavenly intelligence, having previously published many from the same book for their instruction.

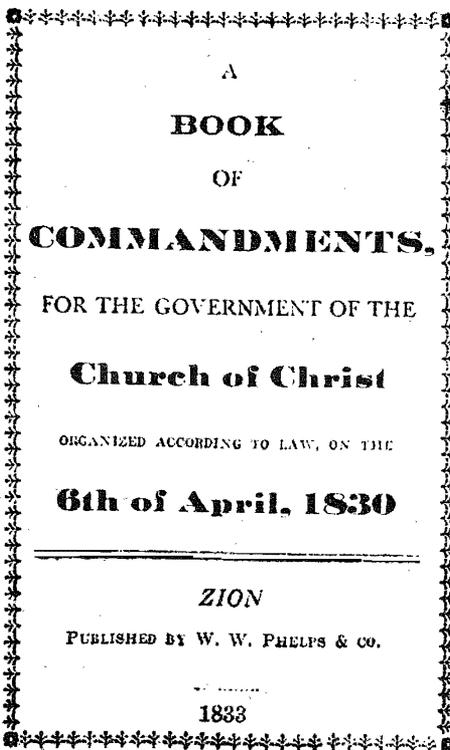
We hope that while they read it, they will remember, that it is a voice from him who spake as never man spake. We hope that while they are blessed with revelation upon revelation, with commandment upon commandment, and with precept upon precept, they will remember to do them. We hope that while they are thus blessed with the precious word of their Lord from heaven, in these last days, to fulfill that which was spoken in days of old, they will hearken to his counsels and lend an ear to all his precepts.

Indeed it is a source of joy to us, to know, that all the prophecies and promises which are contained in them, which have not been fulfilled, will come to pass. The saints may lift up their heads and rejoice, for their redemption will soon be perfected. Soon the curtain of heaven will be unfolded, as a scroll is unfolded after it is rolled up, and they will see their Lord face to face. In view of these coming scenes, they may lift up their heads and rejoice, and praise his holy name, that they are permitted to live in the days when he returns to his people his everlasting covenant, to prepare them for his presence.

The book from which this important revelation is taken, will be published in the course of the present year, at from 25 to 50 cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work.

Before this was accomplished the printing plant of W. W. Phelps & Company, at Independence, Missouri, was attacked and destroyed by the mob, the press broken, the type pied, and the printed material scattered in the streets. This occurred on the 20th day of July, 1833, bringing to a halt the printing of the Book of Commandments, as well as the *Evening and Morning Star*.

The Book of Commandments was to have been a vest-pocket edition of the revelations of God to the church. It was being printed in 32mo. in brevier type. Five folds of the book were set and printed when the printing establishment of W. W. Phelps & Company was destroyed. From the sheets scattered in the street a number of copies of all that had been printed were saved. The printers had progressed to page 160 of the Book of Commandments and ends at the close of the words, "blood of Ephraim" in the middle of paragraph seven of section 64 in the Doctrine and Covenants, being a revelation given in Kirtland, Ohio, September, 1831. The following photogravures of the title-page and last page of the Book of Commandments will show the size and style of the book, as



160

35 Wherefore, if ye believe me, ye will labor while it is called today.

36 Ah! it is not meet that my servants, Newel and Sidney (G.) should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

37 Behold it is said in my laws, or forbidden to get in debt to thine enemies;

38 But behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good:

39 Wherefore as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business; and it is the Lord's business to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion:

40 And behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it;

41 But all things must come to pass in its time.

42 Wherefore be not weary in well doing, for ye are laying the foundation of a great work.

43 And out of small things proceedeth that which is great.

44 Behold the Lord requireth the heart and a willing mind;

45 And the willing and obedient shall eat the good of the land of Zion in these last days:

46 And the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land:

47 For verily I say that the rebellious are not of the blood of Ephraim.



A portion of the copy used by Oliver Cowdery and W. W. Phelps from which the Book of Commandments was being set up, including the very sheet from which the last page was set, was preserved by Oliver Cowdery and passed from him at his death in 1850 into the custody of David Whitmer, his brother-in-law, and from the Whitmer heirs to Joseph Smith in 1903, together with the manuscript of the the Book of Mormon and the John Whitmer manuscript, History of the Church, and other papers. The photogravure of this page of the manuscript indicates the paragraph numbers and page end mark and remaining paragraphs of the revelation. (See frontispiece.)

During the month of November, 1833, the entire membership of the Church of Jesus Christ of Latter Day Saints was expelled from Jackson County. The publishing interests were removed to Kirtland, Ohio, where the unfinished volume of the *Evening and Morning Star* was continued, the fifteenth number being issued in December, 1833, (fourteen numbers having been issued from Independence, Missouri,) with Oliver Cowdery as editor and publisher. The last number of the *Star* was issued in September, 1834. It contained a "prospectus for reprinting the first and second volumes of the *Evening and Morning Star*" by F. G. Williams & Company, Kirtland, Ohio, commencing in November, from which we quote the following:

The first volume, and two numbers of the second, were printed at Independence, Missouri, commencing June, 1832. Those who were subscribers and readers of that volume will recollect, that it was enriched with some of the most important, instructing, and sublime revelations which have been given in the last days—full of wisdom, intelligence, and beauty—enlightening the mind and increasing the understanding of the saint; and warning all to be on their watch for the great events which are to rush upon the inhabitants of this generation like an overflowing stream—and awaken the slumbering world to *look and live!*

The editorial and selected matter will be interesting to subscribers, as they will find many sketches and items relative to the settling and building up of the church of the Latter Day Saints, in that place—letters

from elders and brethren abroad, showing the progress of the work, which, it is presumed, are not extant elsewhere.

The remaining part of the second volume has been published at this place, and contains a large mass of original matter.

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first 14 numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections.—*Evening and Morning Star*, Kirtland, Ohio, September, 1834.

The reprinted *Evening and Morning Star* was issued

EVENING AND MORNING STA

The Editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February 23, 1832.

THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

[With a few items from other revelations.]

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month, which is called April: which commandments were given to Joseph Smith Jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church: and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but

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serially, the first number being issued by F. G. Williams & Company, Kirtland, Ohio, January, 1835. In this issue the "Articles and Covenants of the Church of Christ" are printed with some additional items from other revelations. The photogravure from page 2 of the reprinted *Star* shows the heading and explanation of this revelation. (Section 17, Doctrine and Covenants.)

The following editorial comment in the same issue of the reprinted *Star* deals with the matter of the errors in the publication of the revelations, published in Missouri.

"On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations.—[Editor of the Latter Day Saints' *Messenger and Advocate*. "

—*The Evening and the Morning Star*, reprinted and published by F. G. Williams & Company, Kirtland, Ohio, January, 1835, vol. 1, p. 16.

This matter of errors in the publication of the revelations in Missouri, receives further notice from the editor in the March issue of the reprinted *Star*.

"In the last number of this paper (reprinted) we promised a few remarks on the revelations.

"Those who read this paper will see that it contains items of covenant of deep interest to the church of the saints, and as they have frequently been ridiculed in consequence of certain items contained in the one setting forth their faith on the subject of bestowing temporal gifts for the benefit of the poor, it is a matter of joy to us to be able to present this document according to the original.

"We hope the saints may profit by every word proceeding from the mouth of the Lord.—Editor of the *Messenger and Advocate*."

*The Evening and the Morning Star*, reprinted and published by F. G. Williams & Company, Kirtland, Ohio, March, 1835, vol. 1, p. 48.

Action was taken at a conference held at Kirtland, Ohio, September 24, 1834, in a second attempt to publish the revelations in book form. At this conference, over which Joseph Smith, jr., president, and Oliver Cowdery and Orson Hyde acted as clerks, a committee was appointed, "consisting of presiding Elders Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and F. G. Williams, to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made."—*Doctrine and Covenants*, 108A: 1, 2.

The progress of this committee in its work is indicated by the following editorial notice:

The following are two short lectures which were delivered before a theological class, in this place last winter. These lectures are being compiled and arranged with other documents of instruction and regulation for the church, titled "Doctrine and Covenants of the Church of the Latter Day Saints." It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, shall have this volume ready for distribution. A full detail of its contents will be given hereafter.—*Messenger and Advocate*, Kirtland, Ohio, May, 1835, vol. 1, p. 122.

The completion of the work of this committee and the publication of the Book of Doctrine and Covenants is announced in accordance with this promise as follows:

#### DOCTRINE AND COVENANTS

By an article entitled "General Assembly," in this month's paper, it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints, is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand copies have already been delivered to the binder.

Since the commencement of this work, even in Missouri, where, just before it was ready to come out, it fell into the hands of a mob, our anxiety and exertions have been unabated, to put in the possession of the Saints, and all who feel a desire to be saved. We have greatly desired that this little sacred volume might go into the world, that the inhabitants thereof might know what the Lord was about to do in the last days. We know that the word of the Lord is sure, and never fails, and, as faithful servants to him, living in the hope of a glorious resurrection with the just when the righteous arise to meet him in the cloud, we bear testimony that the revelations therein contained are true and faithful.

We hope and pray that the Saints may be as anxious to keep the commandments, and be governed by the Doctrine and Covenants, contained in said book, as they have been for its publication: if they do observe all the requirements towards perfecting themselves in holiness, that they may serve the Lord acceptably with "clean hands and pure hearts," it will be well with them; but if they neglect to walk in all the ordinances of the covenants and law of the Lord blameless, *they must be chastened*. The righteous shall be had in everlasting remembrance before the Lord, but the ungodly shall be cut off and forgotten; and their end no man knoweth, save he that is ordained to such condemnation.—*Messenger and Advocate*, Kirtland, Ohio, August, 1835, vol. 1, p. 170.

The following extracts from the article refused to show how the revelations were approved and accepted by the church before they were published in the "Book of Doctrine and Covenants," as a law to govern the church.

#### GENERAL ASSEMBLY

At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834.

Wherefore O. Cowdery and S. Rigdon, presidents of the first presidency, appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, clerks, and proceeded to organize the whole assembly, as follows: they organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counselors of the church in Kirtland, and acting Bishop John Corrill, organized the counselors of the church in Missouri; and also presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting

president, organized the traveling elders; and also Ira Ames, acting president, organized the priests; and also Erastus Babbit, acting president, organized the teachers; and also William Burgess, acting president, organized the deacons; and they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, as assistant presidents of the day, to assist in preserving order, etc., in the whole assembly. Elder Levi W. Hancock being appointed chorister, a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung: after transacting some business for the church the audience adjourned for one hour.

Afternoon.—After a hymn was sung, President Cowdery arose and introduced the “Book of Doctrine and Covenants of the Church of the Latter Day Saints,” in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer, also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the twelve, as follows:

“The testimony of the witnesses to the book of the Lord’s commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby.

Elder Leonard Rich bore record of the truth of the book, and the

council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting Bishop, John Corrill, bore record of the truth of the book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting President, John Gould, gave his testimony in favor of the book, and with the traveling elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

**DOCTRINE AND COVENANTS**

OF

THE CHURCH OF THE

**LATTER DAY SAINTS:**

**CAREFULLY SELECTED**

**FROM THE REVELATIONS OF GOD,**

AND COMPILED BY

**JOSEPH SMITH Junior  
OLIVER COWDERY,  
SIDNEY RIGDON,  
FREDERICK G. WILLIAMS.**

*(Preceding Elders of said Church)*

PROPRIETORS.

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**KETLAND, OHIO.**

PRINTED BY F. G. WILLIAMS & CO

FOR THE

PROPRIETORS

1835.

Ira Ames, acting president of the priests, gave his testimony in favor of the book, and with the priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting president of the teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant president, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted the labors of the committee.

President W. W. Phelps then read the following article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote, namely:

President O. Cowdery then read the following article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

—*Messenger and Advocate*, Kirtland, Ohio, August, 1835, vol. 1, pp. 161, 163. See Doctrine and Covenants, 108 A.

See photo-engraving of the title-page of the first edition of the Book of Doctrine and Covenants on opposite page.

The preface of this edition is as follows:

#### PREFACE

To the Members of the Church of the Latter Day Saints—Dear Brethren:

We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say, that it contains in short, the leading items of the religion which we have professed to believe.

The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work.

The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.

There may be an aversion in the minds of some against receiving anything purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can

present it, the better. It does not make a principle untrue to *print* it, neither does it make it true not to print it.

The church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the council, but we only add a few words. They knew that the church was evil spoken of in many places—its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as disbelieving the Bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments, civil and political.

We have, therefore, endeavored to present, though in few words, *our* belief, and when we say this, humbly trust, the faith and principles of this society as a body.

We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor be given him.

With sentiments of esteem and sincere respect, we subscribe ourselves your brethren in the bonds of the gospel of our Lord Jesus Christ.

JOSEPH SMITH, jr.

OLIVER COWDERY.

SIDNEY RIGDON.

F. G. WILLIAMS.

KIRTLAND, OHIO, February 17, 1835.

John Whitmer in his address to the patrons of the *Messenger and Advocate*, when retiring from the editorial work of that paper, paid his compliments to the Book of Doctrine and Covenants in the following language:

It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning; to say that the Book of Mormon is a revelation from God, I have no hesitency; but with all confidence have signed my name to it as such; and I hope, that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department. Therefore I desire to testify to all that will come to the knowledge of this address; that I have most assuredly seen the plates from which the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished; therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.

I would do injustice to my own feelings, if I did not here notice, still further, the work of the Lord in these last days: The revelations and commandments given to us, are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation; it is necessary to live by every word that proceedeth from the mouth of God: and I know that the Bible, Book of Mormon, and Book of Doctrine and Covenants of the church of Christ of Latter Day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his *elect* into his *fold*, and prepared them to dwell in his presence.—*Messenger and Advocate*, Kirtland, Ohio, March, 1836, vol. 2, pp. 286, 287.

It was purposed by the publishers of the Book of Mormon at Kirtland, Ohio, in 1837, to publish in the same volume the Doctrine and Covenants, but it was found that this would make too large a volume, and only the Book of Mormon was issued at that time. (See preface to 1837 edition of the Book of Mormon.) A second edition of the Doctrine and Covenants was not issued during the lifetime of Joseph Smith.

The second edition was issued about September, 1844, from Nauvoo, Illinois, by John Taylor, the editor of the *Times and Seasons*, as the title-page of this edition shows. This was published under the copyright of Joseph Smith, jr., 1835.

The following is the title-page of the second edition:

THE  
DOCTRINE AND COVENANTS  
of  
THE CHURCH OF JESUS CHRIST  
of  
LATTER DAY SAINTS:

Carefully selected from the Revelations of God.

BY JOSEPH SMITH,  
PRESIDENT OF SAID CHURCH.

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SECOND EDITION.  
NAUVOO, ILL.

---

PRINTED BY JOHN TAYLOR.

1844

To this edition was added, by what authority or at whose direction we are not informed, the revelation to Thomas B. Marsh given at Kirtland, Ohio, July 23, 1837; a revelation on tithing given at Far West, Missouri, July 8, 1838; the revelation concerning the Temple at Nauvoo and the church officers given at Nauvoo, Illinois, January 19, 1841; two letters written by Joseph Smith, September 1 and 6, 1842; and the anonymous article entitled, "The Martyrdom of Joseph and Hyrum Smith."

The third edition was issued from the same plates; precisely the same as the second except under the copyright of N. K. Whitney and George Miller, 1845, the imprint as follows:

THIRD EDITION

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NAUVOO, ILL.:  
PRINTED BY JOHN TAYLOR

---

1845.

The Fourth American Edition was issued from the same plates. The following is the imprint:

FOURTH AMERICAN EDITION.

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NAUVOO, ILL.:  
PRINTED BY JOHN TAYLOR.

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1846

Those in charge of the church work in the British Islands supplied the demand of the British Saints for the Doctrine and Covenants by publishing it in England from the *Millennial Star* office, as the publishers' notice indicates:

We have also much pleasure in announcing that we are now taking measures for the immediate bringing out of the Book of Doctrine and Covenants, which will be got up on a neat style, and sold at as reasonable a rate as possible; and we caution the Saints generally against the purchase of any spurious editions by any parties professing to come from America or elsewhere.—*Millennial Star*, March, 1845, vol. 5, p. 159.

We expect that the Doctrine and Covenants will be issued with the first number of the sixth volume of the *Star*.

Notice in *Millennial Star*, May, 1845, vol. 5, p. 200.

Title-page of the first European edition:

The  
BOOK  
of  
DOCTRINE AND COVENANTS,  
of the  
CHURCH OF JESUS CHRIST  
of  
LATTER DAY SAINTS;

Selected from the Revelations of God.  
BY JOSEPH SMITH, PRESIDENT.

First European Edition.  
LIVERPOOL:  
WILFORD WOODRUFF, STANLEY BUILDINGS,  
Bath Street.

The following is the preface of the first European edition:

PREFACE

However the following pages may be received by the public at large, there is still one class to whom they cannot but prove acceptable, even to those believers in the Lord Jesus Christ, who have availed themselves of the privilege afforded in the great scheme of salvation, of becoming the sons and daughters of God. To such we have no doubt the present volume will be very acceptable, and will be regarded by them, in connection with every other portion of divine truth, as the man of their counsel; and we anticipate the most favorable results as the consequence of this first European edition of the Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints.

There is one important and solemn reflection that cannot escape our minds while penning these lines, which is, that the individual through whose instrumentality the following revelations were given, is no more; that he passed beyond the veil, and that, not by the ordinary course of nature, but by the violence of an infuriated mob; and that in the boasted land of freedom and of equal rights he has fallen a MARTYR to the principles he taught, and has sealed his testimony with his blood.

By many who are filled with prejudice in favor of their own particular religious opinions, and who have banished from their minds every vestige of what was once the life and vital principle of Christianity, it may be

considered the height of fanaticism to publish, in the present age, a work professing to contain revelations from the God of heaven; but we would remind such, that though in their opinion the age of miracles, of gifts, and of revelations is past, and these manifestations of the presence and power of the Comforter, which made the ancient Saints to rejoice, are but as a tale that is told, yet assuredly as the Lord has spoken of the tremendous judgments which shall characterize the last days, so certainly will he manifest the unchangeableness of his character, and prove himself the same to-day, yesterday, and for ever.

Moreover there is one thought that we would suggest, which is, that among the many signs of the last days, one of the most unerring will be that the Lord will raise up a peculiar people to himself, who, amid the confusion of religious systems extant, shall know for themselves the truths of God, and that they have entered into covenant with the Most High.

But let no one suppose that such a people would receive the approbation of the world, or that the religious portions of the community would bid them "hail"; but, on the contrary, their reception would be such as it has ever been—the hostility of the multitude; and while laboring for the salvation of the human family, their experience would teach them, as in days of old, not to count their lives as dear, unto them, so that they might finish their course with joy.

That God has raised up such a people we unhesitatingly assert, and the Spirit of truth in the hearts of thousands bears witness of the fact, while their treatment from the world, religious or profane, has furnished a lasting testimony that time nor eternity will ever obliterate. Thousands driven from their homes, the scenes of their industry and labors, spoiled of all things, and exposed to the rigors of winter, or to men more cruel than the elements, numbers perishing by the bayonet or the ball, or lingering within the walls of prisons, testify to the undying enmity which the Prince of this world and his followers ever cherish against the people of God.

Contemplating, therefore, that the church has had to endure since its organization in the year 1830, we feel abundantly grateful to our Heavenly Father for the position which she at present occupies among the nations, and for the prospects of the future, which through the faithfulness of him in whom we trust, we can fearlessly anticipate, not looking for our reward here, but trusting by a continuance in well-doing, and a faithful endurance to the end, to sit down in the kingdom of God.

As a portion, then, of the revelations which the Lord has been pleased to give unto his people from time to time, we present this volume to the church and to the world, praying that the blessing of the Lord may accompany it to the honest in heart, and that multitudes who read its pages, may be led to render the obedience of faith, that they may become partakers of that Spirit which will enable them to say of a surety that

Jesus is the Lord, and cause them to realize the power and authority to be found only in the church and kingdom of our God, and of his Christ. Amen.

THOMAS WARD.

LIVERPOOL, June 14th, 1845.

The following editorial comment respecting the Book is of interest:

We rejoice to say that we have been enabled to publish the first European edition of the Book of Doctrine and Covenants. In reading it with great care and attention, in order to make the index which we have appended to it, we feel the importance of the work to the church generally, in a much more important point of view than we ever before realized, and we would urge upon the Saints, if possible, without an exception, to possess themselves of it, as we have no doubt it will prove a treasure of great value to every one that is faithful to the great cause of truth.

In the great combat of the last days between light and darkness, the Book of Doctrine and Covenants will be to the Saints, not only as a light to their path, but as a shield and defense against the attacks of the adversary, which shall enable the righteous to triumph and overcome.—*Millennial Star*, July 1, 1845, vol. 6, p. 30.

This edition followed the Nauvoo editions in contents and order in which the revelations were printed. The next edition was announced as follows:

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.—Publisher's notice, *Millennial Star*, May 1, 1849, vol. 11, p. 134.

THE "DOCTRINE AND COVENANTS" are now ready. An additional index has been formed in the order of the date in which the several revelations were given.—Announcement in *Millennial Star*, November 15, 1849, vol. 11, p. 351.

This second European edition of the Doctrine and Covenants was printed from the plates of the first European edition, with the following imprint:

Second European Edition

LIVERPOOL:

ORSON PRATT, 15, WILTON STREET.

1849.

Stereotyped plates were made from which the 3d, 4th, 5th, and 6th European editions were printed, the same matter and order as in former editions. The 6th European edition

in 1869 was the last issue before the change was made in the contents of the book.

The following is the title-page of the stereotyped editions:

The  
BOOK  
of  
DOCTRINE AND COVENANTS,  
of the  
Church of Jesus Christ of Latter-Day Saints;  
Selected From  
THE REVELATIONS OF GOD.  
By Joseph Smith, President.  
Third European Edition.  
Stereotyped.  
Liverpool:  
PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET,  
London:  
SOLD AT THE L. D. SAINTS' BOOK DEPOT,  
35, Jewin Street;  
And by all Booksellers.

1852.

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Fourth European Edition.  
Stereotyped.  
Liverpool:  
PUBLISHED FOR ORSON PRATT,  
BY S. W. RICHARDS, 15, WILTON STREET.

1854.

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Fifth European Edition.  
Stereotyped.  
Liverpool:  
PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.  
London:  
SOLD AT THE L. D. SAINTS' BOOK DEPOT,  
30, Florence Street, Islington.  
And By All Booksellers.

1866.

Sixth European Edition.

Stereotyped.

Liverpool:

PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,

London:

SOLD AT THE L. D. SAINTS' BOOK DEPOT,

20, Bishop's Grove, Islington.

And By All Booksellers.

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1869.

In 1876 the Utah church issued the first edition of the Doctrine and Covenants in which the so-called revelation on polygamy was published; also other additional matter not previously published in any edition of the Doctrine and Covenants. This order has been followed by all subsequent issues by the Utah church, with the addition later of the Manifesto of Wilford Woodruff, prohibiting the practice of polygamy.

Title-page to the first Utah edition:

THE  
DOCTRINE AND COVENANTS  
of the  
CHURCH OF JESUS CHRIST OF LATTER-DAY  
SAINTS, CONTAINING THE REVELATIONS  
given to  
JOSEPH SMITH, JUN., THE PROPHET  
for the  
BUILDING UP OF THE KINGDOM OF GOD  
IN THE LAST DAYS.

Published at the Deseret News Office, Salt Lake City,  
Utah Territory,

---

1876.

Subsequent editions were issued by the Utah church, divided into chapters and verses, with references by Orson Pratt, sr.

The Reorganized Church, provided at an early date for the publication of the Book of Doctrine and Covenants. The fol-

lowing is the action of the General Conference, held October 6 to 9, 1863, in Pottawattamie County, Iowa:

*Resolved*, That this conference authorize the Committee of Publication to publish the Book of Doctrine and Covenants, with such corrections in arrangement as may be necessary.—*Saints' Herald*, vol. 4, p. 122.

Notice of the contemplated publication in accordance with the conference action was published in the *Saints' Herald*, November 1, 1863:

The Book of Doctrine and Covenants will be published (we presume) in a few weeks. We have none on hand for sale *now*. Subscriptions may be forwarded. Price \$1.25.

Brother Isaac Sheen, editor of the *Herald*, announcing his absence from the Herald Office, says in *Saints' Herald* of January 15, 1864, "We are going to Cincinnati to-morrow (January 15,) to attend to the publishing of the Book of Covenants, Hymn Books and Voice of Warning."

The *Herald* gives further notice of the work of publication in the issue of March 1, 1864, page 80:

#### SPECIAL NOTICE

To those who have sent in their orders for books, and wishing answers, we would say that Brother Sheen is now in Cincinnati, attending to the printing and binding of them. As soon as they are ready, which will be in the course of two or three weeks, at farthest, they will be promptly forwarded. We therefore hope the brethren will wait patiently until they arrive.—W. D. M.

The *Herald* of April 1, 1864, on page 112 in announcing that the Book of Doctrine and Covenants had been received and placed on sale, made the following explanation of the order in which the revelations were published:

The exceptions in publishing the revelations in the order of their dates in the Book of Doctrine and Covenants are these: The first section was not given until November 1, 1831, but it is published as the first section because the Lord in it says that it is his preface unto the Book of His Commandments. (See paragraph 2.) Section 108 was given only two days after the preface, but it is published as the appendix to the revelations because the first Joseph, in his History, said concerning it, "I inquired of the Lord, and received the following revelation, which from its importance, and for distinction, has since been added to the Book of Doctrine and

Covenants, and called the Appendix."—*Times and Seasons*, vol. 5, p. 497. Section 17 should be section 18, and section 18 should be section 17. The date of section 10 should be 1829 instead of 1839."

Title-page of the 1864 edition:

BOOK  
of  
DOCTRINE AND COVENANTS  
of  
The Church of Jesus Christ  
of  
LATTER-DAY SAINTS

Carefully selected from the revelations of God, and given  
in the order of their dates.

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CINCINNATI :

PRINTED BY THE PUBLISHING COMMITTEE OF  
THE REORGANIZED CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS.  
1864.

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Copyrighted by Joseph Smith and Israel A. Rogers in the year 1864.

The General Conference of the Reorganized Church at Gallands Grove, Iowa, on September 13, 1878, took the following action regarding the Doctrine and Covenants and the later revelations of God to the church :

*Resolved*, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the Church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising or which may arise in this Church of Christ.

"Whereas, We accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his Church, equally with those published in the Book of Doctrine and Covenants; therefore, be it

Resolved, That the revelations received by the President of the Church in 1861, 1863, and 1865, be received as from God, authoritative and binding on us as a body; and in connection with the revelation of 1873, that they be hereafter compiled with that book."—*Saints' Herald*, vol. 25, pp. 295, 296.

This action resulted in the issue of the edition of 1880; exactly the same as the 1864 edition with the addition of the revelation authorized by the General Conference action of 1878. The imprint was as follows:

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Lamoni, Iowa:  
Printed by the Board of Publication of the Reorganized Church of  
Latter Day Saints.  
1880.

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The copyright was the same as the 1864 edition.

In 1897 a new revised edition was issued by the Board of Publication of the Reorganized Church, copyrighted in 1897 by the Board of Publication. Announcement of the publication was made in the *Saints' Herald*, August 25, 1897.

#### DOCTRINE AND COVENANTS.

##### New Revised Edition

The manuscript of this edition was carefully compared with the original authorized edition of 1835, which was adopted by a General Assembly of the church at Kirtland, and known as the Kirtland edition. Some typographical errors that crept into and passed through later editions have been corrected, and some omissions supplied.

The revelation on the late Civil War, the "Minutes of the General Assembly" of 1835, the minutes of the "Joint Council" of 1894, and the revelations given to the Reorganized Church to date, all included in the volume. The "Lectures on Faith" are omitted, but may be published later in pamphlet form, or for those who may want them.

The concordance has been revised and enlarged, greatly aiding study and general use of the book. The concordance, and lists of names of persons and places mentioned in the revelations, are included in the volume.

Ready reference to the book is greatly facilitated by the substitution of figures for the old style Roman letters in section and page headings. The figures can be read at a glance.

This edition is issued from new brevier type. Prices same as the former edition, according to the binding: Cloth, \$.65; full leather, \$1.00;

full leather, gilt edges, \$1.25; flexible bound, gilt edges, \$2.00. (The flexible bindings contain extra leaves for notes.)

Title-page to the 1897 edition:

Book of  
DOCTRINE AND COVENANTS

---

Carefully Selected from the Revelations of God, and  
Given in the Order of Their Dates.

by  
THE REORGANIZED CHURCH OF JESUS CHRIST OF  
LATTER DAY SAINTS

---

Lamoni, Iowa:

Printed by the Board of Publication of the Reorganized Church  
of Jesus Christ of Latter Day Saints.

1897

The following from the General Conference minutes indicates the action had looking towards a more perfect presentation of the revelations included in the Doctrine and Covenants:

In view of the fact that there are some typographical and clerical errors in the present edition of the Book of Doctrine and Covenants,

Resolved, That a committee consisting of the First Presidency, Quorum of Twelve, and Board of Publication be authorized to take this matter under consideration, appoint a committee from their number to reverseify and proofread an authorized edition of the book.

T. W. WILLIAMS.

WALTER W. SMITH.

LAMONI, IOWA, April 16, 1909.—General Conference Minutes, 1909, p. 1228.

*To the General Conference:* The conference of 1909 referred to the Presidency and Board of Publication the matter of correcting section 22 of the Doctrine and Covenants to harmonize with the same revelation as printed in the Inspired Translation. I am instructed to report to you that the committee has directed that the section be corrected according to the version in the Inspired Translation which is according to the original manuscript. Respectfully submitted,

FREDERICK M. SMITH,  
*Secretary of the Presidency.*

INDEPENDENCE, MISSOURI, April 18, 1910.

*To the General Conference:* In the matter of reference by the conference of 1909 to the Presidency, Twelve, and Board of Publication,

looking to the reversifying and correcting typographical and clerical errors in the Book of Doctrine and Covenants, we have by instruction of the committee to report that the body to which this was referred met this morning and after consideration it was decided that under the present circumstances it is unnecessary to reversify the Book of Covenants. It was further decided that all clerical and typographical errors be corrected under the supervision of the Presidency, the Board of Publication, and the Historian. Respectfully submitted,

FREDERICK M. SMITH,  
FREDERICK A. SMITH,  
*Secretaries.*

INDEPENDENCE, MISSOURI, April 18, 1910.

—General Conference Minutes, 1910, p. 1392.

To the General Conference: The First Presidency, Historian, and Board of Publication, to whom the matter of an authorized edition of the Book of Doctrine and Covenants was referred, have to report that some progress is being made on this work, but it will be necessary to have more time to perfect the work of the committee, which is hereby asked for.

Respectfully submitted

FREDERICK M. SMITH,  
*Secretary of the Presidency.*

LAMONI, IOWA, April 10, 1911.

—General Conference Minutes, 1911, p. 1459.

To General Conference Assembled: We, your committee on correction of typographical errors, etc., of the Doctrine and Covenants, herewith submit our report.

We have done the work assigned to us, and the book as corrected is now in print. Additional to this work, we have made a more complete concordance and incorporated it in the new book.

Very respectfully submitted,

A. CARMICHAEL,  
*for the Board of Publication.*

ELBERT A. SMITH,  
*for the Presidency.*

HEMAN C. SMITH, Historian.

—General Conference Minutes, 1912, p. 1604.

The announcement of this edition is found in the *Saints' Herald* for January 17, 1912:

A New Edition of the  
DOCTRINE AND COVENANTS

By order of General Conference a committee was appointed to correct all typographical errors, also Section 22 of the Doctrine and Covenants. This has been done and the book is now ready. It contains a

valuable addition in the form of a new concordance. All the revelations up to date are included. You will need this edition.

Order

No. 94, cloth, \$.65; No. 95, full leather, \$1.00; No. 96, imitation morocco, gilt edges, \$1.50; No. 97, full morocco, flexible, \$2.50.

Herald Publishing House, Iamoni, Iowa.

The imprint is as follows:

LAMONI, IOWA:

Printed by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

1911

The following index is appended for ready reference:

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## JAMES W. GILLEN

(Continued from page 65.)

BY H. O. SMITH

The 1868 April conference was held at Plano, Illinois. Brother Gillen reported to this conference by letter, and when the appointments were made, he was released from the Utah Mission with permission to return by way of California, laboring there as long as he wished under the direction of the presidency of that field. However, he did not at once avail himself of the privilege of leaving his former field. In the May 15 issue of the *Herald* for that year, it is stated, in "Pleasant Chat," that he was still laboring in Utah. And a letter from his pen, dated May 21, 1868, found in *Herald*, volume 13, page 188, indicates that he is as active as ever in trying to turn this people from the error of their ways. He writes from Salt Lake City:

Having a few spare moments, I thought it would be advisable to communicate to you a short history of my labors, and the progress that has been made during the last six weeks in this city. You have already been informed that heretofore my labors have been confined to visiting from house to house, conversing and distributing tracts, as opportunities would present. But I feel to thank my heavenly Father that the scene has now changed for the better, and with the change has come the fruit of our labor. Brother Walling has opened his home for preaching. He resides in the Sugar House Ward. Since that time the work has been progressing rapidly, the spirit of inquiry is on the increase, very many are favorably impressed with the work, and my present convictions are that a great and good work will be done ere long in this city.

April 10, I baptized two; 20th, seventeen; May 10, three; 11th, five; 16th, ten; total, since April 10, thirty-seven, and there are many more who intend to be baptized soon. I intend to organize a branch and put it in good working order before I leave, so that it will be ready to receive and welcome the brethren on their arrival here.

I intend to visit Malad Valley before leaving for the West, preaching and strengthening the branches according to the ability that God has given me. And I would here remark that since my arrival here I have found many true and faithful Saints, men and women who love the latter-day work, the truth, the church and kingdom of God. I have enjoyed many a season of rejoicing in their society, which will be held in sweet remem-

brance by me, but it has not all been joy and sunshine. No, there have been sorrow and gloom; with the sweet came also the wormwood and gall. But perhaps the sorrow is as beneficial as the joy, and the bitter as the sweet. We can derive lessons therefrom that will be instructive and beneficial in after life, and my prayer to God is that we may all profit by past experience, and act wisely for the future.

Many are waiting very anxiously for the Holy Scriptures. I have not received them yet, but am expecting them. I am anxious to deliver them to those of the subscribers who remain here.

An interval now occurs of complete silence on the part of our brother as to his final work in Utah. He did not consummate the organization of the branch in Salt Lake City as he had hoped to do, however. This was not the first organization of a branch that occurred in Salt Lake City; for the record shows that a branch had been organized there in January, 1864, but, through emigration, this had become disorganized, and a reorganization was effected July 19, 1868, by Thomas Job, who was then president of the Utah District. (*Herald*, vol. 14, p. 74.)

The next mention we have of Brother Gillen is found in a letter from Brother E. C. Brand, dated Carson City, Nevada, November 19, 1868, in which he says: "Brother J. W. Gillen writes me that he expects to be at Austin, on his road for California, about the 21st, so I expect him here about the 25th or 30th."—*Herald*, vol. 14, p. 189.

We have been unable to find the exact date that Elder Gillen left Utah, but there was a conference held in Carson City, Nevada, December 12 and 13, 1868, at which he was present and did some preaching, the record showing that he preached three times during the conference, two of his sermons on his work and the prospects in Utah, the other on "Original sin and the first and second death." (*Herald*, vol. 15, pp. 57, 58.)

Next we hear of him he is in California, and acting as one of the clerks of the conference of the Pacific Slope Mission,

which convened in Sacramento, April 6, 1869. He had evidently been in California some time previous, for he reports labor in "the vicinity of Mount Diablo, in connection with Priest J. R. Cook, baptized thirteen and organized a branch of twenty members, the fruit of the labors of Brother Orrin Smith, himself, and others." (*Herald*, vol. 15, pp. 311-313.)

No special mission seems to have been assigned to our brother at this conference, but we find him traveling with Elder Hervey Green, and they are at Stockton, California, together. The date of the letter in which this information is conveyed is omitted. (*Herald*, vol. 16, p. 184.)

A conference was held at Washington Corners, California, October 6, 7, and 8, 1869, of which J. W. Gillen is chosen one of the presidents. He takes part in the business of the conference, and by resolution is appointed to preach in the "San Bernardino District, and in the Petaluma District, returning north overland from San Bernardino."

A rather remarkable case of healing is related by Brother Roswell R. Dana as having taken place during the conference spoken of above, in which our brother was one of the officiating elders. He says:

Brothers W. W. Blair, James W. Gillen, and Daniel P. Young were called upon to administer to a young sister by the name of Holmes. They bowed in prayer to God, and each received a testimony that she would be healed. Then they laid their hands on her, and when Brother Blair took her by the hand and commanded her, in the name of Jesus Christ, to arise and walk (and by the way, she had not walked any before for a year and a half, so her mother, who is not a member of the Reorganized Church, told me), she got up at once and dressed herself, and walked into another room, and when supper was ready, walked into another room, and up a step about a foot high, and sat at the table with the rest, and ate her supper. She is now able to do considerable work, and is still improving in health, so I was informed yesterday.—*Herald*, vol. 17, pp. 86, 87.

Brother Gillen went directly to the field assigned him; for in the *Herald* for March 1, 1870, we find, in an extract from a letter written by Brother Joseph Brown, the following:

"Brother Gillen is here. He is a good man, and is well liked by all. I think he will do a great deal of good here." This was written from San Bernardino, California.

Another extract from a letter written by Brother Henry Goodcell, dated San Bernardino, California, March 29, 1870, reads:

I write a few lines to inform you of the progress of the work in this region. Brother James W. Gillen arrived here on the 14th of December last, and left for the Pacific Slope Conference yesterday morning.

On the first of March a discussion or debate took place between Brother Gillen and an "elder" of the Campbellite Church, named B. F. Standifer, and continued five evenings. Brother Gillen was the victor, and most of the people saw it. On March 20 Brother Gillen baptized seventeen; on the 21st, sixteen; on the 24th, eleven; on the 27th, four; making in all forty-eight new members; and many more are deeply interested.—*Herald*, vol. 17, p. 811.

Surely one cannot read this without being impressed with Brother Gillen's activity in his chosen calling, and that he does not desire to rust out, but to wear out in his ministry, and he is surely an example for others to follow in this regard at least.

The next page of the *Herald* (312) contains the minutes of the conference, to attend which Brother Gillen left San Bernardino, as told in the extract we have quoted. At this conference he was chosen one of the presidents, and when reports were called for he reported his labors since last conference, a synopsis of which is as follows:

Since last conference labored in Dry Creek, baptized one; labored in Petaluma District, baptized three; from there went to San Bernardino, but on account of the smallpox raging, could not get a congregation. After the epidemic abated, obtained a hearing. Held a discussion with a reverend of the day, after which Elder Gillen baptized fifty-three, five of which were rebaptisms. Baptized in all since last conference, fifty-seven. Is willing to continue in the field.

He reports the San Bernardino Branch, preaches one sermon, blesses and assists in blessing several children, officiates in the confirmation of several members, and, by resolu-

tion of conference, is returned to San Bernardino to labor for a short period, "Also take a mission some time during the summer." Where is not stated. However, we find him at San Jose, California, June 23, and presume that he had gone there on a mission or missionary work. He writes as follows:

President Joseph Smith: I have just returned from San Bernardino; the branch there is in a prosperous condition; numbers at the present time two hundred and ninety members; there have been seventy-six added by baptism since last February, and there are quite a good many more who are favorable to the work.—*Herald*, vol. 17, p. 436.

Our brother was still at San Jose in September, as we learn from a letter from R. R. Dana, dated September 9, 1870, in which he says that Brother Gillen preached a sermon from the text, "Brother Saul, why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord," after which he united a couple in marriage. (*Herald*, vol. 17, p. 630.)

There was a conference held in October this same year. It convened in Stockton on the 6th, and Brother Gillen was chosen as one of the presidents. He is mentioned as reporting his labors, but no itemized statement is made as to what he had done. As president of the conference he addressed the assembly on matters before them to be acted upon, twice, preached three times, and assisted others in meetings.

At the Annual Conference of the Pacific Slope Mission, held in Washington Corners, California, April 6 to 10, 1871, Brother Gillen acted as one of the clerks. He is mentioned as one of the elders who did the preaching during the conference, and was assigned a mission, together with J. C. Clapp, to "Washington and Oregon Territories," and a "collection was taken up to assist Elders Gillen, Rodger, and Clapp to their fields of labor."

Of this mission taken by our brother, and his work therein, nothing can be found. There seems to be absolute si-

lence both on his part and on the part of Brother Clapp, so far as the *Herald* and current literature of the church is concerned, but we find a very interesting account of their trip into Oregon and the north, and a brief account of some of their labors there, in the autobiography of Brother Clapp as given in the *Autumn Leaves*, volume 21, page 205. Brother Clapp had already been in Oregon for a year or more, and had returned to California for the fall conference of the Pacific Slope Mission. This conference, as we have already learned, was held at Washington Corners, and Brother Clapp begins his narrative of his labors in connection with Brother Gillen at that place. He had been asking for help in his mission, but it seems that hitherto he had had but little success in getting competent assistance. He writes of his return to California, and says:

I got to Washington Corners, California, in time for the fall conference, but was so bad off that it was not enjoyable to me. After the conference I went to Santa Cruz, California, to rest and recuperate my health; and spent the greater part of the winter with Brother Norman Moses and his family. In the spring I was again appointed to Oregon. This time Elder J. W. Gillen was appointed to go with me. Brother Simeon Stivers, of Washington Corners, gave me a horse, and Brother Frank Young gave Brother Gillen a horse, and so we started out for a trip of six hundred miles, or perhaps seven hundred miles, on horseback. We chose the most of our way through an unsettled country, on account of getting grass for our horses so as to make our traveling as cheap as possible, but we could not carry enough stuff on our horses to make us comfortable. In riding through the Sacramento Valley the mercury registered as high as one hundred and ten degrees in the shade, several days. We suffered considerably, but I felt more for Brother Gillen than for myself, for he had not been used to such hardships. After we got into the mountains we fared much better till we got so far into them that it began to be too cold, and we began to suffer as much from the cold as we had suffered from the heat. We went by the way of Big Valley on the Pitt River, where I had planted the gospel standard about two years before under trying circumstances.

Arriving at Big Valley we found quite a number of the Saints there had moved away, and the little branch was broken up; but we found enough to give us a hearty welcome, and as quite a number of strangers had moved in, we immediately unfurled the flag and went to work. We

had good crowds and good attention for a new country. At Big Valley we were opposed by a United Brethren preacher by the name of Mayfield. He was one of the kind that thought he knew all that was worth knowing. He came and hunted us up. Said he wanted to get hold of us. He would fix us so we would never show our heads in Big Valley again. Said he, "I'm the man that has got the steel-pointed, case-hardened tongue." Brother Gillen took him in hand. I said nothing, but I looked on and listened, and I can truly say that I never heard a man get such a flogging in my life as he did. Gillen would not let him get off with anything, and made everything he said look ridiculous. Poor Mayfield got so confounded that he could not say anything, and he was afraid to try for fear Gillen would make it look absurd. It was truly amusing. I asked Mayfield if his case-hardened tongue had thrown off on him a little.

When we left Big Valley we went a new route by the way of Lost River, and Tule Lake. We expected to make our first camp at a place called Pilgrim's Camp, but we missed our way and the pilgrims did not find the camp. When night came it found us away on the high table-land, well up on the side of the mountains in the junipers, and we had to make a dry camp, that is, without water. We did not have bedding sufficient for that cold place, so we spent a miserable night. Brother Gillen said he thought it was a hard way of serving the Lord. Our horses had plenty of good bunch grass, with no water; but they fared much better than we did. The coyotes gave us a free concert, and kept us awake nearly all night. We started quite early in the morning, taking our bearings for what we thought to be Tule Lake, or towards where we thought it must be located. About an hour after we got started, I took a hard chill and was very sick, but rode on. We found a little spring about ten o'clock in the morning, but by that time my chill had given way to a high fever. We camped and kindled a little fire, and were waiting for the fire to burn down a little so we could set our tin cups on to make our tea. (Our camp outfit consisted of a pint cup each.) We would set our cups on the fire and boil water and then drop in a little tea, and when we had bacon we would broil a piece of bacon on a stick, and our meal was ready. I felt so sick I lay down to rest, and Brother Gillen lay down and went to sleep, when all at once I heard the fire crackling and roaring like a storm. I aroused Brother Gillen, but it was too late; our camp was on fire, and what little grub we had was burned up. The fire had caught in the high grass and we had a hard fight to put it out. Our saddles were badly scorched, Brother Gillen's top coat was ruined, our blankets were burned, great holes in them, and we were in a bad fix in an unsettled country, as we had no idea where we would get anything to eat. We did not even have a gun to shoot a sage hen with. Brother Gillen was blue and very much discouraged, but we started on, and about two or three o'clock we crossed the Lost River on a natural bridge. About half a mile after we had crossed, and were traveling along up the river, an old Indian squaw came out from under the river bank and began to talk in a tongue we did not understand. I spoke to her in the Piute

tongue and said, "Why don't you talk Piute so we can understand you?" and that just suited her. She could talk Piute much better than I could, and she began telling us a pitiful story. She said they were in an enemy's country, and they had two little girls that were sick, and they wanted medicine, bread, etc. (The girls were but ten and twelve years old.) I told them there were plenty of fish in the river, and the old lady said they could not eat fish, they could not keep them on their stomachs.

I interpreted for Brother Gillen and he seemed sad to think we could do nothing for the little girls. He said, greatly affected, "Joseph, our arms are too short," and with tearful eyes we passed on, but after we had gotten several miles away, Brother Gillen expressed regret that we had not administered to them, and I also was ashamed to think that I had not thought to give them such as we had. We went on like one of old, not knowing whither we went, and very late in the afternoon towards the setting sun we saw a cloud of dust. It was a long way down the valley, but I was satisfied it indicated a band of sheep; and we struck a bee line across the country for the sheep camp. There was no road, but the valley was open and level, and just before the sun sank behind the western hills we came up to the sheep herder. Here again were two parties made glad, for the sheep herder was alone. The two proprietors had gone off to hunt a better sheep range, and the herder, like our Robinson Crusoe of old, had no companions but his dog; he was in an Indian country, and was afraid he would lose his scalp. As soon as we came up to him I thought I knew him. I thought he was a man by the name of Frank Williams that I used to know in Santa Cruz County, California, and I sang out, "Hello, Frank! I am glad to see you." He seemed glad to see me, and I pressed forward to shake hands with him. I soon let him know that our commissary had fallen a victim to the flames and that we had taken nothing for our stomachs' sake for thirty hours. Frank supplied us liberally with bread, bacon, and coffee, and after supper I began to inquire about some of our old friends in Santa Cruz. He did not seem to know anything about them. I thought it strange that I could not make him recollect anybody, so I finally said, "Isn't your name Frank Williams?" "No," he said, "my name is Frank Fisher." I knew then that I was in for it, for Brother Gillen was always watching to get something on me, and he would certainly make a big thing out of that; but we were in such straitened circumstances I did not look for it just then. In the morning Frank Fisher and I had a shooting match at a target; then we started on. After we got over the Klamath River we got some grub, and when Brother Gillen got to feeling pretty well he got to taking me off, telling how hard I tried to rake up an acquaintance with "Frank" so as to get something to eat. And every place we went after that he told it on me, and always enlarged on it, for every time he told it a little bigger than he did before, until he got a big thing out of it.

After we left the Klamath River, we started across the Siskiyou Mountains through the great forests of sugar pine, spruce, and hemlock. It was a scene to be remembered, for the forest had been untouched by

the hand of man, excepting to carve the temporary road we were traveling. Those that have not traveled in these great forests, have no idea what they are. At times the shades would be so dense that it was almost as dark as night, and it was quite a relief to get into a little opening where one could have the sunlight. We traveled on, admiring the beautiful scenery, till we were reminded that night was approaching. With the approach of night came also the cold mountain breeze, and we began to think of preparing for the night, for we expected it would be very cold, as indeed it was, and there was not a house within thirty miles of us that we knew of. We were poorly supplied for such a cold place, especially after getting our blankets so badly burned, so we had to make the best of it.

We came to a little vale of about two acres, with a little stream of crystal water running through it, a most romantic looking place with a fringe of stately pines all around it, but the little valley or prairie was like a well kept lawn. I thought that if Tom More had found this spot, it would have furnished the inspiration for a better poem than when he visited the Vale of Cashmere. We camped for the night, but it was so cold that we had to jump around like boys to keep ourselves warm, but we finally hit upon a plan that we thought would be just the thing. All around the edge of the little valley were large pine knots that were full of rosin or pitch. We began to carry them together and to rake pine straw and pine cones together, and enjoyed the work so well that we finally got at least four cords of those pine knots together. When we got ready to make our scanty bed, we set the fire going and it was one of the grandest bonfires I ever saw. It would have done double honor to the hero of Manila. The flames almost leaped above the tops of the tall pines, and roared like a tornado, but soon it got too hot for us, and we had to move our bed farther away. Well, we only got fairly located till it was too hot, and we had to move again. I think we had to move three times, and then, as the fire began to burn down, we began to move back, so we were kept moving nearly all night, and we got little or no sleep, but plenty of exercise.

We still had a long journey ahead of us; our horses were getting jaded, and our cash was getting low; but we were getting near the settlements and were not afraid of Indians or of starving to death. The day before we got to Looking Glass Prairie, where old Brother Buell lived (Brother Buell had moved back to Oregon), we got out of grub, and the last morning we had only about a handful of cracker dust; we put it into our tin cups of water and stirred it around and drank it. That was our breakfast. It was rather a light breakfast, but it was all we had till evening, and Brother Gillen again thought it was a hard way of serving the Lord. But about four o'clock we landed at Brother Buell's and were again happy.

Brother Gillen could not be persuaded to stay in the Oregon Mission longer than he did. It was too rough for him, but I often told him it was the easiest time I ever had in that mission; and so it was, for I had traveled over all that country on foot and alone, and had raised up many

friends to the cause, and there were many homes to welcome us where once there was no open door for an elder's welcome.

After some labor in that vicinity, we again started north. Our destiny was now Sweet Home, in Linn County, where I had years before built up quite a large branch of the church. But by the time we got there my horse was so jaded that he was no longer able to carry me, for I was heavy and my horse was poor, having had to subsist mostly on grass.

I traded my horse for a very large mare and gave my watch to boot. The mare was a very unruly animal and had never been broken. In fact, the owner thought she could not be broken, either to the saddle or to the harness. Brother Gillen thought I was making a bad trade unless I wanted to be killed, but I knew that I could ride anything that would stand on its feet, for I had been noted for my horsemanship, and had conquered many of the very worst animals that could be found, and I knew I could ride the big mare. On my first mount she plunged and bawled until she sounded like an African lion. Brother Gillen wanted to kill her. Sometimes it was almost like a sailor hanging on to the yard of a ship in time of a storm. Every morning for a month I had a tussle with old Bell (as I called her), but I finally completely conquered her, and then Brother Gillen thought I had made a good trade.

Brother Gillen and I labored together quite successfully, but did little pioneering. We labored mostly over the ground that I had previously traveled over, and tried to build up and strengthen those already in the faith, and in this I think was our chief success. But Brother Gillen got tired of the mission, and, as it was getting late in the fall, he thought we better go back to California. It was too late to go on horseback, so we began to make arrangements for a wagon. We traded off our horses for two work horses in Douglas County, traded our saddles for a very light wagon, and the Saints fitted us out with the best outfit I have ever had since I was in the ministry, plenty of grub and blankets.

I am passing over many things that occur to my mind, that, while of interest to me at the time, may not be of moment enough to chronicle here; but it is sufficient to say that we made our way to California, passing through the cold, snowy mountains in good shape, and as comfortably as one could expect, although suffering some with the cold. I will mention one little mishap that came nearly proving fatal to me. I have already mentioned the fact that Brother Gillen was always trying to get some kind of a joke on me, and surely he never missed an opportunity to do so. A fine opportunity was offered for a big laugh at my expense while traveling down the Upper Sacramento River. It was in the high mountain; we had been driving until some time after dark, and it was intensely dark. In this vicinity the Sacramento is said to be the most rapid river in the world, and there are few places one can get down to the water. The place where we camped was close to an old mill site, and the bank was very abrupt. We led our horses down to the river bank, but it was so dark that we had to trust to the horses to find the water, and my horse would snort and fly back as though she was afraid of the water. While I was trying

to get her up to the water I fell in. I found there was a strong current setting in under the bank, and the bank was solid rock and shelving. I called for Brother Gillen to help me, but the roaring of the river made it difficult for me to make him understand my condition. Fortunately he could see better than I could, and I finally made him understand and he came to me. I was digging my fingernails into the rocks to keep from being carried under the shelving bank. Brother Gillen took hold of me and had to make two or three efforts before he got me out. I could not have held on another quarter of a minute. But after I was out and on *terra firma* I found out why it was so hard for Brother Gillen to get me out. He was so convulsed with laughter that he was too weak to lift me out; but as an apology for his laughter I will say that neither of us knew what a terrible place it was till next morning. Viewed in the daylight, it was a desperate looking place, and I wonder how I managed to hold on as long as I did. Just below, eight or ten rods, was a terrible cataract that I would have been dashed over had Brother Gillen not taken hold of me just when he did.

We arrived in California in time for the fall conference, and I stepped out of the wagon and gave my part to Brother Gillen, as he had a family and I had none; and besides he was talking of moving to Montana, so my part of the wagon and equipment came very handy to him. Brother Gillen soon went down to San Bernardino and did an excellent work among the people, so they fitted him out with four young horses, new harness and wagon, and much provision. I also went south to see my mother, and was ready to go back north when Brother Gillen was, so I traveled with and helped him break his team, for he was a poor hand with horses and his team was wild, and some of them were hard to govern. I drove the team five hundred miles, and by that time they were well in hand and were a good team.

Brother Clapp relates that he left Brother Gillen at San Jose Mission in California, and from that time until Brother Gillen arrives in Montana, we have no account of him, and no mention of him except a short item on page 529, volume 19, *Saints' Herald*, where it is said, "Brother Gillen and family are on the road to Montana." We presume that the brother returned to Malad Valley, and from there went north into Montana, as his family, evidently, did not go to California with him, as we find no mention of his family during his stay in that State, neither on his trips to and from there.

We have given this lengthy extract from Brother Clapp's

autobiography for two reasons: First, it covers a gap in the life of our brother so far as the narrative is concerned, and, second, it is a good illustration of the hardihood of the early pioneers in gospel work, and further illustrates their good humor under the most trying circumstances.

Brother Clapp relates that Brother Gillen became tired of the field, and wanted to return south, and seems to carry the idea that his dislike to the mission was occasioned by the hardships through which they were constantly called upon to pass, but it occurs to the writer that Brother Gillen had shown himself ready to undergo almost any kind of hardship for the cause, and that there must have been some other motive actuating him than simply a dislike to the mission. And the motive we believe can be found in the fact that he had left a young wife and a child or two in Idaho, and, having been absent from them for a year or two, it was most natural that he should want to see them. Then, too, there had come a call for him to go into Montana, and he had longed to answer that call. At least one cannot accuse him of shrinking from hardships, when one contemplates what is involved in the statement made by Brother Clapp, where he says that the Saints in San Bernardino had fitted our brother out with a fine outfit for crossing the mountains into Utah and Idaho, and what the trip involved at that time, and there is no doubt if the brother had left an account of this trip that it would have been worth reading, and we would have been impressed with the fortitude that enabled him to start out alone with an untried team, and without experience with such outfits, for a trip of about one thousand miles. No doubt the brother found a train going east, and went in company with others, but as to that we are left entirely to conjecture. We know he made the trip in safety, protected, no doubt, by that kind Providence that had been watching over him in his other ventures into the unknown and

untried. He arrived in Malad City, Idaho, evidently, and then began another long, tedious trip into the north, accompanied by his family. We cannot, then, or at least ought not, say that he was inclined to give up because of hardships; for no man ever undertook more for the gospel's sake than James W. Gillen.

We have learned so far that Brother Gillen spent the summer of 1871 in Oregon, returned to California in the fall, and doubtless remained in that sunny State for the winter, as he would not likely start in the fall for Utah or Idaho. And, while we have not the date of his start for the East, we presume he started as soon in the spring as the traveling would permit, for we next hear of him in Montana through a letter written by Elizabeth Bradshaw, dated Reese Creek, in that State, November 30, 1872, *Herald*, volume 20, page 20, which reads:

*Brother Joseph:* Brother James W. Gillen is laboring now among us. He is a good man. He is the kind of man to be out here. I think that a great deal of good can be done. The people seem anxious to hear the gospel preached. They say one to another, "Let us go and hear the new Mormon preacher"; and they listen with good attention. Praying for the welfare of Zion, I remain, your sister in the everlasting covenant,

ELIZABETH BRADSHAW.

Diligence, persistency, activity, and stick-to-itiveness seem to and must have been among our brother's characteristics; otherwise he could not have done what this narrative implies. He could not have started from California much before the middle of April, 1872, and here we find him, and at work, about fifteen hundred miles from his starting point, in November, and he must have been at work for some time; for he had been at work long enough to make an impression on those outside and inside of the church for good. All this in the days of slow travel, where if one made twenty miles each day it was considered good progress.

The next news we have of our brother he is mentioned in a letter to the *Herald* (vol. 20, p. 50) as follows:

EAST GALLATIN, MONTANA, December 28, 1872.

*Brother Joseph Smith:* I wish you a Merry Christmas and a Happy New Year. I thought a few lines from this part of the world would be acceptable to the *Herald*. We have had a very heavy snow; it has been about two feet on the level. This last season we raised a large crop of grain—our granaries are full; but we cannot sell for money. Wheat that was two dollars a bushel a year ago, we cannot get one dollar per bushel for now. Brother James Gillen, from California, has come here. He is the best preacher in this part of the country. He will do good here, although the people in this country are after gold more than God. The Saints are all well. Your brother in the gospel,

JOHN J. REESE.

Unfortunately, the news of our brother's labors is fragmentary, and must largely be culled from the reports of others in regard to his movements. January 25, 1873, a conference was held at Willow Creek, Montana, and Brother Gillen was present, reported, was sustained as missionary to Montana, and did some preaching during the conference.

At the Annual Conference held in Plano, Illinois, April 6 to 13, 1873, Brother Gillen was appointed to labor under the direction of Elder A. H. Smith. Brother Smith's mission consisted of the Pacific Slope Mission and Utah, in charge. (*Herald*, vol. 20, p. 303.)

A quarterly conference of the Montana District was held April 26 and 27, at Gallatin, Montana, at which Brother Gillen was present and reported his labors, did his part of the preaching, was sustained as missionary to Montana, and acted as one of a committee that was appointed to investigate such matters as might be brought before the conference for consideration. (*Herald*, vol. 20. p. 396.)

He was present and took part in a conference held at Willow Creek, Montana, the following July, and was requested to go to Keetingsville to do some preaching and to organize a

branch; was sustained as missionary to Montana. (*Herald*, vol. 20, p. 583.)

By reference to the minutes of a conference held at Galatin, Montana, October 25 and 26, we learn that Brother Gillen is still in Montana, and that he is in the confidence of his brethren to that extent that they publicly sustain him as missionary to Montana. (*Herald*, vol. 21, p. 60.)

*Ibid.*, page 117, we find a letter from our brother in which he reports his labors to the editors of the *Herald* and expresses his faith and desires. He writes from Bozeman, Montana, as follows:

*President Joseph Smith:* I am still laboring as my circumstances will permit, but times are very hard here at present; but I hope ere long I will be able to shape my affairs so that I will be able once more to devote my entire time in the ministry, if deemed worthy. My heart is still in the work; and the aim of my life is to be instrumental in assisting to roll it forward. I am as ever yours in the bonds of the covenant.

J. W. GILLEN.

That our brother was "deemed worthy" by his brethren is evidenced by a resolution passed at the General Conference held at Plano, Illinois, in April of the following year, 1874, in which Brother Gillen is "sustained in his field of labor," and requested to report to Brother Zenos H. Gurley, who was placed in charge of the field instead of A. H. Smith, under whom he had been working. (*Herald*, vol. 21, p. 270.)

Thus our brother is continued in Montana, and we find him busily at work, and in the confidence of his brethren; for he was selected to preside over a conference held at Reese Creek, Montana, November 28 and 29, 1874; intrusted with important matters connected with the work in committee form, and did most of the preaching at the conference. (*Herald*, vol. 22, p. 59.)

Brother Gillen reports to the Annual Conference held in Plano, Illinois, April, 1875, as being still at work in Montana, "with good success." Our brother was sustained, we

presume, in his former mission, but we find no account of it in the minutes of the conference. However we find him at work in Montana, and reporting to a conference held at Willow Creek, Montana, February 26, 1876, and doing some of the preaching there. (*Herald*, vol. 23, p. 348.)

We have no account of Brother Gillen's departure from Montana, but the next we know of him he was at a Semiannual Conference held near Council Bluffs, beginning October 6, 1876. At this conference he reported, but evidently gave his report verbally, as all we have is stated by the clerk of the conference as follows:

Brother James W. Gillen having been appointed by the General Conference of April, 1866, to labor in Utah, did so from 1866 to 1868. Part of his experience there was a bitter one. Found the work in a bad condition, the branches mostly disorganized, and more difficulty to get a hearing than at the first ingress of the Reorganization, the powers of the Government not being interposed in his behalf as then. The cup of poison had been given him, and he had traveled in that land with bleeding feet, and passed through much sorrow; however, he was greatly blessed. In 1868 went to California and did what he could continually, and in conjunction with Brother J. C. Clapp, being blessed in their labors. Removed to Montana, where he labored for his living, though his zeal for the cause was not less, his lifelong desire being to labor in it, and in it he has been blessed. His family is willing for him to go from home, but he is not, until they are comfortably situated. There are some doctrines of the church, or rather those which are put forth by some of the elders, which he would like to see investigated, in order to know what to preach.—*Herald*, vol. 23, p. 646.

There is no doubt but if this report could have been given in full, that we would have had something of great interest, and benefit in forming an opinion of our brother and the character of the work done for the church. Certain it is that it required firmness, willingness to sacrifice, diligence, perseverance, and an undying love for the right and truth, to enable one to undergo what our brother had to undergo in the filling this mission so acceptably.

Brother Gillen performed his part of the work at this conference, but evidently was not returned to his former mission,

as the next mention we have of him is found in *Herald*, volume 24, page 29, where we find his name among the elders reporting to and receiving a mission from a conference held with the Little River Branch, Decatur, Iowa, District, September 1 to 3, 1876. Brother Gillen preached once at this conference and was requested "to labor in the district for the ensuing three months."

The following March our brother was present at the conference of the Decatur District held at Lamoni, Iowa; was appointed to an important committee, requested to come to Osceola and Allenville to hold some meetings, and to be associated with Elder A. H. Smith in this work. He preached once during the conference, and performed his work on the committee mentioned acceptably.

The remainder of this year (1877) seems to have been spent in the Decatur District, as we find our brother mentioned constantly in the *Heralds* current for that year. Again his ministry is characterized by activity and diligence; for, in addition to his work at Osceola and Allenville, as mentioned, we find him preaching at Davis City, attending the conference held in Lamoni in June, and otherwise actively at work for the cause he loves.

The following year he is mentioned early in the reports for the year. Brother L. W. Powell, writing from Lucas, Iowa, says: "Brother J. W. Gillen has given a course of lectures on our faith, in that place, and the able manner in which it was done, by God's grace, he thinks will effect much good."—*Herald*, vol. 25, p. 42.

A conference was held at Lamoni, Iowa, in December of this year, at which Brother Gillen was present. At this conference it was resolved to hold a two-day meeting at Lucas, Iowa, and our brother was one of those who volunteered to assist in making this meeting a success.

Brother Gillen was asked by the General Conference of 1878 to take the field as soon as possible, and as circumstances permit. The records go to show that he continued to labor in the Decatur District as circumstances permitted until the spring of 1879.

The conference for this year was held at Plano, Illinois. Brother Gillen was present and seemed to take an extraordinarily active part in the proceedings. He was appointed as one of the administering committee; also as one of the auditing committee to examine the Bishop's books; also as one of the committee to which was referred matters connected with the Board of Publication. He did some preaching at this conference, and also took an active part in the discussion occasioned by the business transacted.

From this conference Brother Gillen was appointed to go to Australia, and placed in charge of that field. He was anxious for some one to go with him, and the president of the conference stated that he had in mind one whom he wished to nominate for that mission, but the Twelve said that they had had the matter under advisement, and thought it not wise to name such missionary at the present. They hoped they would be able to send one from the fall conference, but at the present time the finances of the church were not in a condition to warrant the additional expense.

With characteristic promptness Brother Gillen prepared for his distant mission. The prospects were not very flattering. The brother who had preceded him in this field had made one of the greatest sacrifices that had ever been demanded of a minister for Christ, save laying his life down for the cause. Brother Glaud Rodger had had charge of the Australasian Mission, and had arrived home, after an absence of over five years from his loved ones, just a few days before our brother was to start for this distant land. Great events often are an-

nounced as matters of course, and we find the departure of our brother announced in a short editorial note in the *Herald*, volume 26, page 187, as follows:

Brethren Gillen and Dancer both inform us of the arrival at home (Decatur County, Iowa,) of Brother Glaud Rodger, June 1. Brother Gillen was to start on the 4th for San Francisco, to remain in California four weeks and then go on to Australia.

After an absence of over five years Brother Rodger returns to his loved ones only to find that he is looked upon as a stranger by his children, and they cannot be reconciled to this stranger taking a place in the intimate affairs of their family life. They were too young when he left them for them to remember him as a father. It is one of the tragedies of a missionary's life. Few, perhaps, have been called upon to pass through such experiences, that is, to the extent that Brother Rodger had to meet, but here was an example of what might be the experience of our brother. Did he falter? If he did he gives no evidence of it, but four days after witnessing the home-coming of Brother Rodger, he starts on his journey, not knowing what fate has in store for him.

Perhaps some of the things that Brother Rodger had to tell him were encouraging; for on page 220 same volume of *Herald*, we find the following:

Brother Glaud Rodger wrote from Decatur County, Iowa, June 6, and mentioned the departure of Brother J. W. Gillen for California, June 4, on his way to Australia. Of that mission Brother Rodger writes: "I have left the colonies clear of any incumbrance; no debt for my successor to meet; a good little library, and many friends both in and out of the church."

Evidently our brother did not encounter the difficulties this trip that had been encountered in his former journey across the plains; for in less than two months we find a visit by him mentioned in a letter written by Brother R. R. Dana, from Santa Ana, California, dated July 29, 1879. He had been there, and gone, so Brother Dana reports. We therefore con-

clude that his trip was made this time by train, a much more satisfactory means of travel than the old ox or mule team of other days.

The next mention we have of him is an editorial note found on page 255, volume 26, of the *Herald*, which reads:

Brother J. W. Gillen wrote from Oakland, California, August 2, that he had just returned from his preaching tour south, and would leave on the *City of Sydney* for Australia, on the 4th inst. May he have a good voyage and arrive safely in the land where all the church will pray that he may have great favor and blessing in preaching the gospel of Christ and building up the kingdom of God.

One of the few letters that Brother Gillen wrote for publication was written from Sydney, Australia, on his arrival there, and is dated September 10, 1879. It reads as follows:

*Brother Henry:* I thought I would write a few lines to inform you of my safe arrival at my field of labor, after a pleasant voyage of twenty-seven days. I found the few Saints in this place in the enjoyment of good health. I was very kindly received by Brother R. Ellis and his excellent wife, with whom I am stopping at the present time. I met with the Saints last Sunday (my first in Australia) at the house of Sister Carr, North Willoughby; spoke to them for a short time, administered the sacrament of the Lord's supper, and then gave opportunity for testimony. Some four or five bore testimony to the work, and seemed very thankful to our heavenly Father for another opportunity of meeting together for the purpose of worshipping God, as this has been the first meeting they have had since Brother Rodger left. And, right here, let me say, Brother Rodger has left an excellent name here and is beloved by all who knew him.

Before this reaches you, the conference will have closed its labors, and I expect an elder has been appointed to this mission. I hope he will proceed without delay, which he can do at this season of the year without endangering his health. As yet I can say but little about the prospects in this mission; I can only say the outlook is not very flattering; but I intend to put forth a strong effort to get an opening in this city. Before I can do this it will be necessary to get the cooperation of the Saints in this region of country, as there are not enough in Sydney at present to bear the expense of a suitable hall to preach in, unless they receive some assistance from others. For this reason I do not intend to attempt an opening in Sydney at present, but will visit New Castle, Maitland, and Myall Lake; and I am inclined to believe the brethren will render some assistance towards making an opening in this place. If the Bishop could afford fifty dollars it would be very acceptable indeed; and, in my opinion (whatever that may be worth), it would be a good investment. If he can-

not do it, if any of the good brethren feel like assisting in this matter during the next two months, they can forward it to Bishop I. L. Rogers and he will forward to me, and I will promise you that so far as lies in my power I will make good use of the hall that your money pays for, and you shall have my heartfelt thanks besides.

Brother Henry, if you and Brother Joseph think best you can insert a notice in the *Herald* embodying the above request, for I am satisfied it will be impossible to make an opening in this city, unless I receive assistance from some quarter, and I am confident that a persistent effort here would result in great good to the cause. I have been told that Mrs. Stenhouse has been lecturing here against Mormonism in general, and, of course, classed all together, or at least she made no distinction, so that in the minds of the people in this city all the Mormons (so-called) are polygamists and parties to such doings as the Mountain Meadow Massacre and similar affairs. It will take some time to set the people right on this matter, and it will cost money to do it, as a hall cannot be obtained for less than five dollars per night. The Saints here will do all they can, but they are not able to continue it as long as it ought to be; so if the Bishop, or the Saints can and will aid us, we will feel truly thankful for such aid. Kind love for all the Saints, not forgetting yourself and Brother Joseph. My address will be in care of R. Ellis, Catherine Street, Forest Lodge, Sydney, New South Wales, Australia.

Yours in gospel bonds,

J. W. GILLEN.

Brother Henry Stebbins was one of the editors of the *Herald* at this time, and he is the "Henry" to whom this letter is addressed.

It seems that Brother Gillen was to be disappointed in his expectation that the conference would send him help, as no one was sent from the fall conference of 1879. The matter of appointing a missionary to Australia was left in the hands of the Presidency, but apparently no action was taken in the matter, but the reason we have not been able to find stated. And we find from a report to the April conference of 1880 that Brother Gillen is still pleading for help. We give his report entire:

No doubt the General Conference will expect to hear from this mission, but were it not that I felt it my duty, I would refrain from making a report at present. Of course the mission is a very extensive one, and I have not yet had time or means to visit the various localities where the Saints are scattered. But I have done so to the extent of my abilities, and

I have tried to strengthen, encourage and build them up in the glorious truths of the gospel of the Son of God.

On my arrival I found some good, faithful Saints, notable among whom were Brother Richard Ellis and wife, who kindly furnished me a home and administered to my wants while in Sydney. The branch had been broken up, and there had been no meetings for some time; so I concluded it would be better to defer holding any until I would be prepared to continue them, which I was not at that time able to do, as it would require more money to pay for a hall than I could command. I also thought it advisable to visit the various places where the Saints live, and revive and strengthen them, so I went to North Willoughby (six miles from Sydney) and preached. Found some good Saints, but no one to conduct meetings, nor any suitable material for that purpose. Brother Ellis was working at his trade about eighty miles from Sydney, therefore I was obliged to leave them in an unorganized condition.

From Sydney I went to New Castle; found one sister alive in the work; others have a name to live, but to whom the language of Paul would be applicable, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Went to Hamilton, about three miles from New Castle, and found three sisters. I preached in the house of Sister Williams once. Besides these an aged brother and sister live seven miles from there. I went to Waratah and thence to Wallsend, and found several Saints in that place and vicinity. They had held meetings here for a time, but, for some cause, they were broken up. I called them together and held a meeting, and on Sunday again, when they proceeded to confess their faults, and asked each other's forgiveness; and, as they expressed a willingness to work in harmony together, I partially organized the branch. I returned to and preached at Hamilton again. Then returned to Sydney and preached three Sundays at North Willoughby. From there to Bungwall, where Brother John Roger lives. The Saints there received me kindly, and I preached there three or four weeks. Brother Roger has a Sunday school in his own house. I did not organize them into a branch, as there were no officers there, and I am not very hasty in ordinations. A branch was there, but Brother Wright, the elder, moved to North Forester, about twenty-five miles away. I went where he was, found five members, and preached once. Then I returned to Brother Roger's and preached on Sunday, and the next day started for Sydney to meet the mail steamer, thinking that an elder would be on board. But none came; and you may rest assured that I felt very much disappointed when I read in the minutes of the conference that they thought not best to appoint any until they heard from the mission; for I certainly understood that one was to be sent from the fall conference; and I thought they would keep faith with me. Well, they certainly heard from me a few days after the close of the conference, and no one has come yet. Why is this? Is the treasury depleted? Or has the church come to the conclusion that one is sufficient for a country that in area is equal to the United States?

Allow me to say, that if this mission is to be continued, it ought to be

prosecuted vigorously. If possible, send two efficient elders, and in time a good work will be done here. If this cannot be done the mission will languish.

But to return: I spent New Year's Day with Brother Ellis, and, while there, received a letter from Wallsend, informing me of some difficulties existing there, and requesting me to visit them. So I came to this place, settled the difficulty, and have held meetings four times each week since. I have baptized two, a man and his wife, excellent people. If he is faithful he will make a useful man. He has been a preacher of the Adventist doctrine, a man of good abilities and very energetic. Others are believing. I intend to complete the organization of the branch before I leave, the only one in Australia, so far as I am informed. I expect to go next to North Forester again, and try to get additions and organize them. Then to Bungwall and strive to organize them.

I think you can form some idea of the mission from what I have written. You will discover that it is in a bad condition. Drunkenness has been the great cause, and there has been too much mercy, and justice has been robbed. Crime has been allowed to go unpunished, therefore some are hardened. I think the knife is the only remedy; and I shall not hesitate to cut out the ulcerated portions from the body if a cure cannot be effected. I hope that the elder, or elders, will be sent on immediately. Let them not stop by the way. Love to all, and may God's Spirit direct you."—*Herald*, vol. 27, pp. 129, 130.

An effort was made at this conference, to which Brother Gillen made this report, to send him help. Brother J. H. Lake was asked by a resolution presented before the conference during the appointment of missionaries to go to Australia, but declined to go unless the appointment came by direction of the Spirit. From this it would seem that the reason was not a lack of funds in the treasury, but a lack of willingness to go, and make the sacrifice demanded, without being first assured that it was God's will.

In the meantime Brother Gillen was not idle, but was endeavoring to carry out his long-cherished idea of opening the work in Sydney. He writes a letter from Sydney, dated April 23, which was before conference news reached him, in which he says:

*Brother Henry:* I have hired a hall here, and have delivered six discourses. The attendance was small, although I advertised the meetings in the daily papers. But I shall continue them as long as I can get the money

to pay for the use of the hall, providing that some one has been sent to my assistance. Kind regards to all in the office, and believe me as ever,  
Your brother in the gospel,

J. W. GILLEN.

—*Herald*, vol. 27, p. 173.

At the fall conference held near Council Bluffs, Iowa, the following action was taken in regard to Brother Gillen when the missions were being considered (*Herald*, vol. 27, p. 319):

“That J. W. Gillen be sustained in the Australian Mission, and that we regret that we cannot now consistently send anyone to assist him.”

Nothing more is heard from our brother, except a short letter stating that he was still doing all he could to forward the work; this letter was written from Sydney, September 9, 1880, and before the news of the conference had reached him, until his report to the conference held in Plano, Illinois, April 6, 1881. Again we give his report in full, and consider that we are fortunate in getting such a clear statement in regard to the work our brother did in Australia. Hitherto we have relied largely on accounts furnished us by others, or to a casual mention of activities at the various conferences he attended, but in these reports we have what approximates a journal of his work and travels. The report is as follows:

I was laboring in Wallsend at the time of last report, and I continued my labors at that place until the latter part of the month of March. During this time I baptized two, and there appeared to be a prospect for more. I fully expected that several would unite with the church, but in this I was disappointed. At this time it was thought advisable, by several of the brethren, to make a stand in Sydney, and if possible make an opening there and establish a branch in that city, and it was believed that if this could be accomplished it would be productive of more good than the same amount of labor would be anywhere else, for from that place the news would go in every direction. My views of the matter were fully in accord with theirs, and as I expected assistance from the General Conference, I thought that the time had arrived for me to make a beginning in that city, and get it under way by the time assistance arrived. In accordance with this plan, Brother Ellis and myself sought out a suitable hall for the purpose, and advertised in two of the principal papers. We soon discovered that our advertisements were of comparatively little value, and that

something more was necessary to bring before the public the difference that existed between us and the people of Utah, and until this is plainly set forth, the people will not come out to listen, for they are well acquainted with Utah "Mormonism," both its doctrines and practices, and they want no more of it. Now the problem for us to solve is this: How can we convince the people of this country of the difference that exists between us and the people of Utah, and establish the fact that we have no fellowship with their unfruitful works of darkness, if they will not come out to hear? To any mind there is only one way by which this can be done, and this is by outdoor preaching and a suitable distribution of printed matter, and at the same time continue our meetings at the hall. By this means our doctrines can be brought prominently before the public, and our meeting obtain a widespread advertisement, such as could not be obtained in any other way, for the public prints would very soon give us a notice. But one cannot do this alone. He must have help.

I continued my meetings in Sydney for three months, still confident that some one would come to my assistance, never entertaining the thought for one moment that the church would fail to keep the promise made to me at the time of my appointment to this mission, but I was disappointed, and for a time disheartened. I knew it was no use to continue my meetings any longer in Sydney, for the expense was heavy and but few attended. So I was unwillingly compelled to abandon the effort until the church can consistently send some one to my assistance. From Sydney I went to Wallisend, and endeavored to complete the organization of the branch, and put them in position to deal with offending members, for up to this time I had not sufficient material to convene an elders' court. Several of those who had been ordained to that office were living in open violation of the law, and I was utterly powerless to remedy the matter for nearly the space of one year, but the pruning has begun, and I am determined that it shall continue, unless there is a reformation, and a determination to respect the laws of Him whom they profess to love. There are quite a number in this place who are favorable to the work, but are as yet standing aloof, for what reason I cannot tell; but my opinion is that if there was more unity in the branch, and more love for one another, and less faultfinding, the prospect for addition to our number would be much more favorable. I visited the Saints at Bungwall, and preached there a few times. There is no branch at that place, but Brother J. Roger keeps up a Sunday school in his house. Most of the Saints are doing the best they can under the circumstances in which they are placed. In some of them there is room for improvement. I hope they will see the necessity, and act accordingly. There are but very few people living at this place, and consequently but little opportunity for doing good.

I also visited the few Saints that are living at North Forester, and preached a few times. There are only two families of Saints, Brother John Wright's and Brother Bundy. At this place also there are but few people; in fact, only those employed by Brother Wright in his sawmill and a few others. I also visited the Manning River. There was formerly

a branch there, but some have moved to the Nambucca, and some have left the church, and there are only Brother McLaughlin and his wife left. They are strong in the faith. I have also preached a number of times at North Willoughby. There are a few Saints living at that place. I have not visited the Saints at Nambucca, but intend to do so at an early day. Neither have I visited those at Victoria, although I wrote a letter to Brother McIntosh that I would do so, but being alone here, I could not see my way clear to go, up to the present time, but I will go if possible before long. For some time past I have been holding outdoor meetings at Lambton. They are pretty well attended, and there has been excellent attention given to the preaching. I will continue for some time longer. Prejudice is being removed, but whether anything more than this will be accomplished, the future must determine.

You will see that comparatively little has been accomplished by me in this mission. Perhaps the fault is mine; but I am of the same opinion, only perhaps more confirmed in it, that if this mission is continued it ought to be prosecuted vigorously. If so, a good work will be done. If not, it will be almost a total failure, and this I would be very sorry to see. In conclusion I can say truthfully that I will do all in my power, and to the best of my ability, for the Australian Mission during my sojourn here.

Under the head of "Missions," the following action was taken on the Australian Mission at this conference:

J. W. Gillen continued provisionally. While we willingly recommend and sustain Brother J. W. Gillen in his present field, yet in consideration of the fact that no help has been sent him as promised by the church, we think he is at liberty to use his discretion as to his continuance, and cheerfully sustain him as long as he may remain.—*Herald*, vol. 28, pp. 142, 143.

Brother Gillen manifested considerable concern over this action of conference, and was not at all satisfied, but he continued to work, as is shown by a letter quoted by the *Herald* editors, volume 28, page 204. The letter or extract reads as follows:

Brother James W. Gillen wrote from Sydney, Australia, May 13, 1881: "I am still striving to do what I can for the spread of the work in this mission, but the progress is slow. I held outdoor meetings in Lambton, and also in Wallsend, for nearly three months, that were well attended, and good attention given. There also seemed to be considerable interest manifested—but there were no additions. I hired a hall in Lambton, and also in Wallsend. In the former place the congregations were small, so I discontinued there; but the meetings in Wallsend are well attended, and I intended to continue them for several weeks. . . . I cannot coax men, or hold any inducement not warranted by the gospel,

or receive any into the church who have not a sufficient love for the truth to repent of their sins (forsake them), and walk in conformity with the requirements of the gospel."

Of the conditions surrounding Brother Gillen and his work, and the failure of the church to keep faith with him, the editors add some comments at the close of the above excerpt which will be enlightening, perhaps, so we insert them here:

Brother Gillen necessarily feels that he should, long since, have received a coworker sent by the church to his aid; but conference after conference has passed and no aid has been sent him. He feels discouraged; so far as his fellow workmen are concerned, though strong in the Lord. Brother James has heretofore been a consistent laborer, and tried to work when in the field, and had it been within our power, he should have had a companion, as he expected. However, it is to be held that the conference did all that could have been done under the circumstances.

At the time this was written and printed, the news of the conference had not yet reached Brother Gillen, and he had not heard of his provisional release. When it did reach him, he was not at all pleased with it, and writes a very kind letter to the editors of the *Herald* expressing his disapproval, but manifesting a very fine spirit. The letter is dated at Sydney, Australia, June 15, 1881, and can be found in *Herald*, volume 28, page 239. It reads:

*Brother Joseph Smith:* I returned to this city from Wallsend where I have been laboring since the early part of January. My meetings at that place and also at Lambton were generally well attended, and, I think, resulted in good to the cause; prejudice has been greatly removed, and a much better feeling obtains toward us as a people; and I am perfectly well assured that there are a goodly number that are convinced of the truth of the doctrine that we preach, and some have expressed themselves to this effect; but as yet they stand aloof, and for what cause is best known to themselves. I cannot compel them to embrace it, and I think you are well enough acquainted with me to know that I would not, if I could; for, if I understand my duty, it is to preach the gospel in plainness and simplicity, according to the ability that God has given unto me, ask for his blessing to attend my labors, and leave the result in his hands. The branch at Wallsend is in fair working order, but there is ample room for improvement. I expect to visit the Saints at Nambucca in a few days.

I see by the conference minutes that I am at liberty to return, and

this seems to be upon the grounds that the church failed (for some cause) to fulfill a promise made to me at the time of my appointment to this mission. Now I do not feel that this lessens my responsibility to remain. I could not accept of a release upon any such conditions. When I am released I shall expect an honorable one, and that upon the grounds of having fulfilled the mission assigned me; and not because of a non-fulfillment of a promise made to me; neither do I consider my release a sufficient offset; in fact, it is making matters worse, for instead of sending more laborers, as promised, it is virtually saying to the one who is here, You can come home whenever you please, and leave the mission to take care of itself. Brother Joseph, I am not concerned personally about the promise; so far as I am individually concerned it is a matter of small moment; I am not injured, neither do I feel aggrieved, but I have insisted on the fulfillment of the promise, because I know that the interest of the work demanded more laborers here, and I do hope and pray that the mission be not abandoned, for it will be much easier to continue it than to start it afresh, and I beg of you to lay the case before the Semiannual Conference, and send a good man here before I leave, so that we can start the work in Sydney. I expect to remain here until April, if the Lord spares my health.

Kind love to you and those in the office. I remain as ever, your  
brother in the gospel. J. W. GILLEN.

Evidently this letter had a stimulating effect upon the conference authorities; for we find that at the Semiannual Conference, held at Park's Mills, near Council Bluffs, Iowa, September, 1881, the Presidency and Twelve brought in a recommendation to the body that "J. W. Gillen be instructed to return home, and the Australian Mission be formally abandoned until such time as we can send and maintain two elders in association there."

When the matter of approving this recommendation came before the conference, an effort was made to have the Presidency and Twelve reverse their decision, but, as this failed, the following substitute was offered and prevailed: "That J. W. Gillen be sustained in the Australian Mission until spring, at which time he be at liberty to return home if he so desire, having filled his mission as he agreed."—*Herald*, volume 28, pages 320, 321.

What Brother Gillen's attitude towards this action of the

conference was we do not know, but that he was still anxious for help for the mission is evident from the last letter he wrote from that far-off land; that is, it is the last letter we have any record of. This letter is brief and can be found on page 369, volume 28, of *Herald*. It reads:

CAPE HAWK, AUSTRALIA, September 1, 1881.

*Brother Joseph*: I visited the Nambucca, and during my stay there, baptized eleven. There are others also who are believing, and I think will unite with the church ere long. The Saints there treated me very kindly, and they are striving to set a good example to those with whom they associate. There are now twenty-four at Bowraville, and fourteen at Nambucca Heads. I will be in Sydney shortly. I expect to remain a few days, then start for Victoria. Will you be pleased once more to urge upon the conference the necessity of sending an elder to this mission before I leave. I have about enough money on hand for the Bishop, to bring an elder out here, which I will send by next mail.

Love to all in the office. Yours in the gospel,

J. W. GILLEN.

It seems that our brother did not intend to leave any excuse, so far as monetary matters were concerned, for not sending a man to take his place. This shows the interest the man had in the mission and the sincerity of his effort to continue the work in that country.

One incident in Brother Gillen's life is very prominent in showing the sacrifice that was made in going to the distant field of Australia. While he was pleading with the church to send a man to relieve him, and had obtained a provisional release—a release, however, that he felt he could not honorably avail himself of—his daughter, Nellie Clara, eleven years of age, sickened and died at the home in Lamoni, Iowa. She is described in the obituary notice, written evidently by Brother Henry A. Stebbins, who preached the funeral sermon, as “noted and beloved for her thoughtful solicitude and almost womanly care, in these things being as a companion to her mother.” Brother Glaud Rodger came home from that distant mission to find his children treating him as a stranger; Brother

Gillen came to find a vacant chair in his home, a loved face absent from the family circle.

Our pioneers in this "Marvelous Work and a Wonder" may have been uncouth in their appearance and methods; they may have been uneducated, unpolished men; they may have been men with human passions and failings; they may have had blemishes in their characters—who has not?—but they were men who were ready to take their lives in their hands; to leave their loved ones in the hand of God, and go forth to battle for the truth, and accept without murmuring the decrees of God, even though those decrees wrung their hearts with sorrow at times, and often the wounds that were nigh unto death were wounds received in the house of their friends.

Some one has said, "If God waited for perfect instruments through which to accomplish his work, his kingdom would never come." All human instruments are imperfect, but often blemishes are the vision of an evil mind, or imperfect human vision, and are the result of our failure to have the charity we should have for the weaknesses that are common to all men. Speaking of blemishes, it would be well if we could see the truth of the following poem by Strickland W. Gillilan, entitled

#### BLEMISHES

"I saw her in the cloistered dimness where  
 We stranger twain a moment bowed in prayer.  
 Upon her cheek a grossly-blemished place  
 Made hideous an otherwise lovely face.  
 I pitied her, deep in my inmost soul,  
 That fate on her had levied such a toll.  
 Then in new radiance the lights upsprang,  
 And with relief my spirit leaped and sang.  
 The scar that lashed my sympathy like whips  
 A red rose was, its stem between her lips.

"Oft in the darkness of our clouded ken  
 We note shortcomings in our fellow men;  
 Soul blemishes and mind disfigurements,  
 Faults past denial, traits that give offense.

We pity or we blame, inquiring: "Why  
 Must others so less perfect be than I?"  
 Then comes the clearer light of graver years—  
 Virtues enlarged, sins shrunken, through our tears—  
 Till that which seemed a fault in blinder days  
 Shines out a glory and compels our praise."

The notice of his daughter's death supplies one link in the chain of events that we thought was entirely lacking. The death notice states that "Nellie Clara was born in Washington Corners, California, June 30, 1870." This shows that Brother Gillen did take his family with him to California, and they must have remained there until he left that State for Montana, related before. This, too, accounts for the outfit supplied by the Saints at San Bernardino in which Brother Gillen left that country and made his long trip to the north.

Just what date Brother Gillen left for America we have not learned, but his arrival was announced by others. In *Herald*, volume 29, page 188, is found an extract, or statement, that, in a letter received from Brother William Anderson, writing from California May 18, 1882, says: "Brother J. W. Gillen had arrived from Australia 'safe and sound.'" And our brother's arrival in Lamoni is later announced in the editorial columns of the *Herald*, same volume, page 204:

Brother James W. Gillen, for three years absent from home on a mission to Australia, returned to Lamoni, where he resides, on Wednesday, June 7, well and in good spirits. He does not give a very flattering description of that Australian Continent in the seas, though he found some excellent people there.

(To be continued.)

## CHURCH RECORD

These minutes of the conferences of the Reorganized Church of Jesus Christ of Latter Day Saints, from 1852 to 1859 have not been published before. The minutes of the conferences of 1860 and subsequently have been published in the *Saints' Herald*.

WALTER W. SMITH,  
*Church Historian.*

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held June 12, A. D., 1852, at the Newark Branch, Rock County, Wisconsin.

Conference called to order by Elder J. W. Briggs at 10 o'clock, a. m. Present high priests, elders and members. Motioned by Elder Zenos H. Gurley and seconded by David Powell that Elder Jason W. Briggs be appointed to preside over the conference. Carried unanimously. Conference opened by prayer by Elder Jason W. Briggs. John Harrington chosen as clerk. The conference was then addressed by Elder Zenos H. Gurley, from the Book of Doctrine and Covenants, showing that the successor of Joseph Smith, jr., was to be from his SEED. Conference then adjourned until 3 o'clock in the p. m. Pursuant to adjournment, conference opened by prayer by Elder Albert White. Elder J. W. Briggs then addressed the conference from the 1st chapter of John. Remarks by Elder Albert White, Elder J. W. Briggs, and Zenos H. Gurley. Conference adjourned until Sunday, the 13th, at 10 o'clock, a. m. Conference closed by benediction by Elder Silas Briggs.

At half past nine o'clock the a. m. Sunday the 13th, the elders met in council to consider writing a pamphlet to the scattered Saints. Motioned and seconded and adopted that a pamphlet be written to the scattered Saints, also that a committee be appointed to write said pamphlet. Council adjourned, *sine die*.

Conference met 10 o'clock the a. m., pursuant to adjournment.

Opened by prayer by Elder J. W. Briggs. Elder Silas Briggs then addressed the conference from the 10th chapter of Hebrews. Remarks by Elder J. W. Briggs. Conference adjourned until 2 o'clock in the p. m. Benediction by Elder Zenos H. Gurley.

During intermission, the people were addressed by Elder Silas Briggs concerning the Land of Zion.

Conference met in the p. m. pursuant to adjournment. Elder J. W. Briggs opened the conference by prayer. The conference was then addressed by Elders J. W. Briggs and Zenos H. Gurley.

The following resolutions were then brought before the conference, separately, and adopted. They were motioned by Elder Z. H. Gurley and seconded by Elder David Powell.

First, That this conference regard the pretensions of Brigham Young, James J. Strang, James Colon Brewster, William McLellin, William Smith, and Joseph Woods, joint claim to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

Second, Resolved that the successor of Joseph Smith, jr., as the presiding high priest in the Melchisedec priesthood, must of necessity be the seed of Joseph Smith, jr., in fulfillment of the law and promises of God.

Third, Resolved that the office of first president of the church grows out of the authority of the presiding high priest. In the high priesthood no person can legally lay claim to the office of first president of the church without a previous ordination to the presidency of the high priesthood.

Fourth, That we recognize the validity of all legal ordinations in this church, and will fellowship all such as have been ordained while acting within the purview of such authority.

Fifth, Resolved, that we believe that the Church of Christ organized on the 6th of April, A. D., 1830, exists as on that day wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants.

Sixth. Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

Seventh. Resolved, That in the opinion of this conference, there is no stake to which the Saints on this continent are commanded to gather at the present time, but that the Saints on all other lands are commanded to gather to this land preparatory to the reestablishment of the church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion and to their inheritances, in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord God, for such deliverance.

Eighth. That we will to the extent of our ability and means communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Ninth. Resolved, That this conference believe it the duty of the elders of this church, who have been legally ordained, to cry repentance and remission of sins to this generation, through obedience to the gospel as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty.

After which, in pursuance of the eighth resolution, it was motioned, seconded, and carried unanimously, that a committee of three be appointed to write a pamphlet based upon the foregoing resolutions entitled, "A word of consolation to the scattered Saints." Whereupon Elder Jason W. Briggs, Zenos H. Gurley, and John Harrington were appointed said committee.

Motioned by Elder Z. H. Gurley, seconded by Elder Silas Briggs, that elders be instructed to gather means in their respective branches and forward the same to the committee: also that a copy of the proceedings of this conference be forwarded to the adjacent branches. Elder Z. H. Gurley then addressed the conference concerning prayer and trials. It was then motioned by Z. H. Gurley and seconded by Elder David Powell that the conference adjourn to the 6th of October next, to be held at the Yellow Stone Branch. Carried unanimously.

Signed:

J. W. BRIGGS, *President.*

JOHN HARRINGTON, *Clerk.*

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Yellow Stone, October 6, 1852.

Conference met pursuant to adjournment and opened by singing and prayer. On motion, Jason W. Briggs was unanimously chosen president of the conference. On motion, Samuel Blair was unanimously chosen clerk of the conference.

Preaching commenced by Elder J. W. Briggs and followed by Harrington, Deam, and others. Conference adjourned to ten o'clock, a. m., the 7th.

Conference met pursuant to adjournment and opened by singing and prayer. Preaching commenced by Elder J. W. Briggs and followed by Elders Z. H. Gurley and Harrington and Deam. Conference then adjourned until the 8th, 11 o'clock, a. m.

Conference met pursuant to adjournment and was opened by singing and prayer. The following resolution, with the annexed amendment, was then presented to the conference and unanimously adopted.

Resolved, That in the opinion of this conference the one holding the highest priesthood in the church of God is to pre-

side and represent the rightful heir to the presidency of the high priesthood.

Amendment—Resolved, That the highest authority among the priesthood represents the legitimate president as a presiding authority.

The copy of a pamphlet was then read. On motion the conference ordered the same to be printed. On motion, J. W. Briggs was appointed to contract for the printing said pamphlet.

On motion that this conference appoint a general church recorder. On motion Samuel Blair was chosen General Church Recorder.

On motion this conference authorizes the renewal of the licenses of the elders. On motion this conference recommends to the world the elders of this church. On motion, this conference instruct the elders of this church to preach wherever doors may open to them. On motion this conference order 2,000 copies of the pamphlet to be printed. On motion this conference adjourn to the sixth of April, 1853.

JASON W. BRIGGS, *President*.

SAMUEL BLAIR, *Clerk*.

Minutes of a General Conference held at Zarahemla, Lafayette County, Wisconsin, on the 6th, 7th, and 8th days, April, A. D. 1853.

On motion, Jason W. Briggs was called to preside. On motion, H. H. Deam was called to act as clerk of the conference. Conference opened by singing. Prayer by Jason W. Briggs. The conference was then addressed by J. W. Briggs on the subject of choosing and calling, followed by Brother Z. H. Gurley. On motion, Brother Daniel Razy was ordained an elder. On motion all the officers of the church were sustained in their respective offices. On motion the conference adjourned to meet in prayer meeting.

April 7. Conference met pursuant to adjournment, in which the spirit of prophecy, revelation, vision, and the administration of angels was manifested. On motion, conference adjourned to meet at 9 o'clock, a. m., on the 8th.

April 8. Conference met pursuant to adjournment and was opened by singing by the choir and prayer by J. W. Briggs. Brother Briggs then addressed the conference on the subject of ordination and organization, followed by Zenos H. Gurley and others.

On motion, Brothers Ethan Griffith, William Cline, and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the Quorum of the Twelve Apostles.

On motion, Brother Samuel Blair was sustained in the office of General Church Recorder.

On motion, Jason W. Briggs was chosen Church Historian.

On motion, conference adjourned to meet at 2 o'clock, p. m.

Conference met pursuant to adjournment and was opened by singing by the choir, prayer by Z. H. Gurley.

The committee of three chosen to select seven men to be ordained into the Quorum of Apostles, report having selected the following persons to fill that station: Zenos H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk. On motion, the above named persons was ordained apostles.

On motion, a stake of Zion was established in the town of Argyle, County of Lafayette, and State of Wisconsin, called the Stake of Zarahemla. On motion, Brother William Cline was chosen and ordained president of the stake. On motion, Brethren Cyrus Newkirk and Isaac Butterfield were ordained counselors to the president of the stake.

On motion, the following persons were ordained elders

into the Quorum of Seventies: David Newkirk, William Newkirk, Ira Guilford, William Cline, jr., George Godfrey, William Smith, William Hartshorn, Horace H. Ovitt, William White, Edwin Wildermuth, Benjamin R. Tatum, John S. Newberry, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, George W. Harlow, John Butterfield, Isaiah Harlow, and William Harlow. On motion, conference adjourned to meet at Zarahamla, on the 6th of October, A. D., 1853.

JASON W. BRIGGS, *President.*

HENRY H. DEAM, *Clerk of Conference.*

SAMUEL BLAIR, *General Church Recorder.*

Proceedings of a General Conference of the Church of Jesus Christ of Latter Day Saints held at Zarahemla, Lafayette County, Wisconsin, October 6, 7, and 8, A. D. 1853.

The conference met and was called to order by the president of the stake. On motion, Brother Jason W. Briggs was called to preside. On motion, Brother Samuel Blair was called to act as clerk of the conference. After singing and prayer, the conference was addressed by Brother J. W. Briggs, on the subject of false doctrines.

On motion, conference adjourned to meet at half past 2 o'clock, p. m.

Conference met pursuant to adjournment and was opened by singing and prayer. The subject of false doctrines, continued by Brethren Briggs and Zenos H. Gurley. On motion, conference adjourned to meet at 10 o'clock, on the 7th., a. m.

Conference met pursuant to adjournment and was opened by singing and prayer. The conference was then addressed by Brother Gurley and others, on the testimony and other things connected with the organization.

On motion, Jason W. Briggs, Zenos H. Gurley, Henry H. Deam, Daniel B. Razy, John Cunningham, George White, and

Reuben Newkirk was sustained in the office of apostles. The hand of fellowship, having been withdrawn from Brothers Major and George Godfrey at some previous meeting, they were restored to fellowship. On motion the following persons were sustained as members of the Quorum of Seventies: David Newkirk, Ira Guilford, George Godfrey, William Newkirk, William S. Smith, William Hartshorn, William White, Benjamin R. Tatum, Horace H. Ovitt, Edwin Wildermuth, John S. Newberry, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, and John A. Butterfield.

On motion, conference adjourned to meet 10 o'clock, a. m., on the 8th.

Conference met pursuant to adjournment and was opened by singing and prayer. Addressed by Brother Briggs, on the subject of "Records and book of genealogies," then followed the transaction of the following business:

On motion, that this conference uphold and sustain Brother Ethan Griffith, in the jurisdiction of the State of Pennsylvania. On motion, that this conference uphold and sustain Brother Samuel Blair in a mission to the State of Pennsylvania. On motion, that this conference uphold and sustain Brother Alfred White in the jurisdiction of the State of Wisconsin. On motion, that this conference uphold and sustain Brother Henry B. Lowe in a mission to the northern part of the State of Wisconsin. On motion, Brother Henry B. Lowe was ordained to the Quorum of Seventies. On motion, that this conference uphold and sustain Brother George Godfrey in a mission to the northern part of Wisconsin. On motion, that conference uphold and sustain Brother Benjamin R. Tatum in a mission to the State of Ohio. On motion, that this conference uphold and sustain Brother Dimming in the jurisdiction of that portion of the State of New York, where he resides. On motion, Sister Sarah Grinnel was received

in full fellowship. On motion, Brother Thomas Carrico was received as a high priest. On motion, that this conference uphold and sustain Brother Thomas Carrico in the jurisdiction of Jo Daviess County, Illinois. On motion, that the apostles, as far as their circumstances will permit, go forth to preach the gospel. On motion, that Brothers Zenos H. Gurley and Daniel B. Razy be sustained in the jurisdiction of Spring Dale and vicinity. On motion, that Henry H. Deam, George White, and John Cunningham, be sustained in the jurisdiction of Green's Prairie. On motion, that Brother Briggs be sustained in a mission through the eastern part of Wisconsin.

On motion, that this conference obtain a record sufficient to contain the genealogies of the church.

On motion, Brother William White was ordained and sustained as counselor to the president of the stake. On motion, Brother J. W. Briggs was authorized to publish a pamphlet, the title to be "The voice of the captives assembled at Zarahemla to their Brethren Scattered Abroad." On motion, that the elders receive contributions for publishing the same and forward the same to Brother Briggs. On motion, that Brother Samuel Blair, select and publish a hymn book, suited to the doctrines of the church. On motion, conference adjourned to meet at Zarahemla, on the 6th day of April, A. D. 1854.

J. W. BRIGGS, *President.*

SAMUEL BLAIR, *General Church Recorder.*

Conference met April, 1854, pursuant to adjournment, and opened by prayer and singing.

The following resolution was presented to the conference and adopted: Resolved, That this conference authorize the twelve holding the highest authority in the priesthood, assembled at Zarahemla, as a council to try and examine all

revelation and manifestations, that has or may come through any member of this church, male or female. And that such revelation or manifestations, after having been examined by this council and declared to be the word of God, may be taught as such until the next General Conference shall reject or receive it, as the law; and if any member of the church assumes to teach as law or doctrine, any revelation or manifestation before being presented to this council, they shall be considered a transgressor of the law and proceeded against as such.

On motion, that this council send copies of all revelations and manifestations to the several branches.

On motion, J. W. Briggs was sustained in the office of president of the Twelve and legal representative. On motion, the Twelve were separately sustained. On motion, the president of the stake and council were sustained. On motion, the Seventies were sustained as a quorum. On motion, conference adjourned to meet at Zarahemla on the 6th of October, 1854.

J. W. BRIGGS, *President.*

S. BLAIR, *Clerk.*

Conference met pursuant to adjournment and called to order by Brother Cline. Brother J. W. Briggs was chosen by the voice of the church to preside over said conference.

On motion, Zenos H. Gurley was appointed clerk of said conference. Choir then sang an appropriate hymn. The conference was then opened by prayer by Brother J. W. Briggs. The choir then sang, "We know that we know," etc.

The president then read the 15th chapter of 1 Corinthians, and in a clear and lucid manner, showed that the principles therein inculcated, were peculiarly applicable to us as well as to those to whom it was originally addressed by the apostle.

On motion, Brethren J. W. Briggs and R. Newkirk were

appointed to visit Brother George White, and ascertain his views of faith and purpose in relation to the latter-day work, in which he, as an apostle, is engaged.

On motion of Zenos H. Gurley and seconded by William Cline, that Henry H. Deam and John Cunningham be cut off from the Church of Jesus Christ of Latter Day Saints, for apostasy and an assumption of authority, testimony proving said charges according to the law was then produced. Whereupon the action of the church was then taken on said motion and the before named, H. H. Deam and John Cunningham were cut off from the church. On motion, the conference adjourned until early candle light, for prayer meeting.

Conference met pursuant to adjournment and spent the evening in prayer. On motion, conference adjourned to meet at 10 o'clock on the 7th a. m.

Conference met pursuant to adjournment and opened by prayer and singing. President then read a part of two chapters in the New Testament and proceeded to instruct the church in the order of the priesthood, showing clearly that the same was the order of God, and in a very impressive manner, urged the necessity of its being understood and observed by us as the Church of Jesus Christ of Latter Day Saints. On motion, conference adjourned until half past two o'clock, p. m.

Conference met according to appointment and opened by prayer and singing. President then read revelation given 1841.

On motion, Jason W. Briggs was sustained as president of the Quorum of the Twelve and the representative of the legal heir to the presidency of the priesthood.

On motion, George White, Reuben Newkirk, Daniel B. Razy, Zenos H. Gurley, be sustained as apostles. On motion, William Cline was sustained as president of the stake of Zarahemla. On motion, Cyrus Newkirk was sustained in his of-

vice as counselor to the president of the stake. On motion, Brother William White was sustained as second counselor to Brother Cline.

On motion, this conference suspend from the exercise of their priesthood, all holding the same and also disfellowship all such as have departed from the faith and from the jurisdiction of the Church of Jesus Christ of Latter Day Saints, at Zarahemla, until they return and make satisfaction.

On motion, Brother David Howry was sustained as one of the seventies. On motion, Brethren William Day and William White were ordained elders in the Quorum of Seventies. On motion, all holding the priesthood, are sent by the church to preach the gospel as the doors may open.

On motion, all belonging to the church, holding priesthood, that have not received their licenses shall receive them from this conference.

On motion, this conference adjourned until the 6th of April, 1855.

JASON W. BRIGGS, *President.*

ZENOS H. GURLEY, *Clerk.*

Conference met pursuant to adjournment. On motion, Brother J. W. Briggs was chosen president of the conference.

On motion, Brother Zenos H. Gurley was chosen clerk of the conference. Several hours was spent in praying, singing, and exhortation. Conference adjourned until 10 o'clock a. m., the 7th.

Conference met pursuant to adjournment. Opened by singing and prayer by Brother Briggs. The president then read two sections from the Book of Covenants and made suitable comments on the same. The following business was then transacted. On motion, Brother Jason W. Briggs was sustained as president of the Twelve and representative of the legal heir.

On motion, Brother Daniel B. Razy was sustained as an

apostle. Remarks by Brethren Razy, Briggs, and Gurley. On motion, Brother Reuben Newkirk was sustained an apostle. Brother Razy made some suitable remarks concerning Brother Newkirk. On motion, Zenos H. Gurley was sustained an apostle. Brother Razy thought best to try him another year.

On motion, Brother George White was sustained in the office of an apostle. On motion, Brother William Cline was sustained in his office. On motion, Brother Cyrus Newkirk was sustained in his office. On motion, Brethren David Newkirk, Samuel Powers, David Howry were sustained as seventies. On motion, all high priests, seventies, elders, priests, teachers, deacons, whose faith is with us, who are not present, were sustained in their offices.

On motion, the following proclamation was to be sent to the world, viz, That all apostles, high priests, seventies, elders, priests, deacons, and teachers, whose hearts the Lord has touched for the work of the preparation for the restoration of the captives of Zion, be requested to report themselves in person or otherwise, at the next conference. On motion, Zenos H. Gurley was appointed church recorder. On motion, two dollars was raised to purchase a church record.

On motion, Brother Samuel Powers was appointed to get said record.

On motion, that this conference fill up the Quorum of Twelve as far as at the organization.

On motion, Brethren William Cline, Cyrus Newkirk, Daniel B. Razy were appointed to select these men. After their report to the conference, on motion, Samuel Powers and David Newkirk were ordained apostles. On motion, that the record of each conference be read at the close of the conference that it may be approved or disapproved.

On motion, the minutes of said conference were received.

On motion, this conference adjourned until the 6th of October, 1855.

JASON W. BRIGGS, *President.*

ZENOS H. GURLEY, *Clerk.*

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Zarahemla, October 6, 1855.

Conference met pursuant to adjournment, and on motion Brother Jason W. Briggs was chosen to preside.

On motion, Brother H. B. Lowe was chosen clerk of said conference, after which there was singing by the choir and prayer by Brother Briggs. Brother Briggs then made some remarks, followed by Brother Zenos H. Gurley. On motion, conference adjourned until 9 o'clock the a. m., the 7th.

October 7. Conference met pursuant to adjournment. Opened by singing and prayer.

Brother Briggs then read a part of the 54th and a part of the 15th chapters of Isaiah, after which the choir sang.

On motion, Brother J. W. Briggs was sustained as president of the Twelve and as the legal representative of the rightful heir.

On motion, Brother Reuben Newkirk was sustained as an apostle.

On motion, Brother Danial Razy was sustained as an apostle.

On motion, Brother George White was sustained as an apostle.

On motion, Brother Samuel Powers was sustained as an apostle.

On motion, Brother David Newkirk was sustained as an apostle.

On motion, Brother Zenos H. Gurley was sustained as an apostle.

On motion, Brother William Cline was sustained as presi-

dent of the stake of Zarahemla. On motion, Brother Cyrus Newkirk was sustained as first counselor to Brother Cline.

On motion, all who are ordained to the office of seventy, who are fellowshipped by the church, are sustained in their office.

On motion, the elders, who are in fellowship with the church, were sustained in their office.

Remarks by Brother Briggs.

Motioned, that Samuel H. Gurley be ordained into the Quorum of Seventies.

Motioned, that Eli Wildermuth be ordained into the Quorum of Seventies.

Motioned, that Brother Isaac Newkirk be ordained into the Quorum of Seventies.

Motioned, that Brother David Cline be ordained one of the seventies.

Choir then sang. Prayer by Jason W. Briggs. Brother Briggs then read the 4th verse of the 5th chapter of Isaiah, then proceeded to show what God had done for his vineyard or his children here on earth. He then showed how God became the father of all spirits.

On motion, conference adjourned until 2 o'clock p. m.

Conference met pursuant to adjournment. Opened by prayer by Brother Zenos H. Gurley. Remarks by Brother J. W. Briggs, concerning the duty of elders, also concerning the blessing of children. Brethren Samuel H. Gurley, Eli Wildermuth, David Cline, Isaac Newkirk, William Day, William White [an American], were ordained elders in the Quorum of Seventy, under the hands of Brothers J. W. Briggs, Zenos H. Gurley, Reuben Newkirk, and David Newkirk. The following named children were then presented by their parents to be blessed according to the commandments of the Lord, viz, Ellen Mile and George White; son and daughter of Brother

William White. Hortense and Eleanor Briggs; daughters of Brother Jason W. Briggs. Daniel Wildermuth; son of David Wildermuth.

Some remarks were then made by Sister Polly Briggs, desiring to unite with the church. Brother Zenos H. Gurley spoke in favor of receiving Brother John Cunningham into the church. (Mistake.) Brother J. Cunningham requested to come back into the church before Brother Gurley spoke. Brother Cyrus Newkirk spoke in favor of receiving Brother J. Cunningham. Brother Samuel Gurley spoke in favor of receiving Brother Cunningham. Brother Jason W. Briggs then spoke some time, showing the standing of John Cunningham. Brother Jason W. Briggs and Brother Z. H. Gurley then made some remarks in reply to Brother Cunningham, and on motion Brother John Cunningham might be returned to the church by being baptized.

Remarks were then made concerning Brother Cunningham's case, by Brothers Samuel Gurley, William Day, J. W. Briggs, and others.

On motion, Sister Polly Briggs was received into the church. A member of the church at Zarahemla.

Resolved, That those who were ordained should receive their licenses. Remarks were then made concerning disorderly members. Resolved, That Brother William White, and Brother William Day labor with those members and report to the church. On motion, the minutes of the conference were received by the conference. On motion, it was resolved that we record the act of a previous conference concerning the suspending of Isaac Butterfield, omitted at the time.

On motion, a resolution adopted at a conference held at Beloit, June 12 and 13, 1852, affirming that the successor of Joseph Smith must come from his seed, be reaffirmed. Mo-

tion carried. On motion, conference adjourned until the 6th of April, 1856, at Zarahemla.

JASON W. BRIGGS, *President.*

HENRY B. LOWE, *Clerk.*

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Zarahemla, April 6, 1856.

Conference met pursuant to adjournment. On motion by the president of the stake, Elder Jason W. Briggs was chosen president of the conference.

On motion, Elder Samuel H. Gurley was chosen clerk of the conference.

The choir then sang, after which President Briggs then prayed, after which he proceeded to address the conference on the welfare of Zion and reason why we meet in conference and the privilege each has, so assembled. The president then requested Elder Z. H. Gurley to preach, who complied and spoke from Malachi 3 chapter and 2 and 3 verses.

Elder Briggs compared the latter-day work to the journeying of the children of Israel out of Egypt.

Conference then adjourned until 6 o'clock.

Conference met pursuant to appointment for prayer meeting. The Spirit of God was manifest and the best of brotherly feeling prevailed. Conference adjourned until 7 o'clock the 7th inst.

Conference met pursuant to adjournment. Called to order by Elder J. W. Briggs. Prayer by Daniel Razy. Remarks were then made by the president on the business necessary there to be attended to by the conference.

On motion, Elder Jason W. Briggs was presented to the church to be sustained in his office as president of the church and representative of the legitimate heir. Motion carried.

On motion, Elder Daniel Razy was presented to the church to be sustained as an apostle. Motion carried.

On motion, Elder Samuel Powers was presented to the church to be sustained as an apostle. Motion carried.

On motion, Elder Reuben Newkirk was presented to the church to be sustained as an apostle. Motion carried.

On motion, Elder Zenos H. Gurley was sustained an apostle.

On motion, Elder David Newkirk was sustained an apostle.

On motion, Elder George White was presented to the church to be sustained as an apostle. It was further added as a clause to that motion, that he be sustained if he receive the admonition that his brethren had previously sent. Motion carried.

On motion, William Cline was presented to the church to be sustained as president of the stake at Zarahemla. Motion carried.

On motion, Cyrus Newkirk was presented to be sustained as assistant president of the stake at Zarahemla. Motion carried.

On motion, the Seventy were sustained as a body, except Wm. Day.

Moved and seconded, that Brother Wm. Day be suspended. This amendment was then annexed, that he also be disfellowshipped as a member of the Church of Jesus Christ of Latter Day Saints until he returns and makes satisfaction. Motion carried.

Conference adjourned until the 6th of October, 1856.

JASON W. BRIGGS, *President.*

ZENOS H. GURLEY, *Church Recorder.*

SAMUEL H. GURLEY, *Clerk of Conference.*

Notice of Brother William Day's trial and expulsion, which took place near the middle of May following. Brother Day demanded a trial, whereupon an elder's court was called

by the president of the stake and he was tried on the following charges, viz, apostasy and unchristianlike conduct. After a candid and due examination of several witnesses, the court unanimously pronounced him guilty, and on the following day his case was presented to the church and he was expelled therefrom.      ZENOS H. GURLEY, *Church Recorder*.

Minutes of a Conference, held at Zarahemla, October 6, 1856.

Conference met in pursuance of adjournment and was called to order by the president of the stake and on motion of Brother Cyrus Newkirk, Elder Jason W. Briggs was chosen to preside over the conference.

Singing. Prayer by J. W. Briggs, after which J. W. Briggs addressed the conference on the nature of the work of the Lord in raising the ensign in Zarahemla.

On motion, conference adjourned until 3 o'clock.

Conference met pursuant to appointment. Prayer by Brother Powers. Brother Powers made some remarks upon the necessity of promulgating the gospel.

Remarks by J. W. Briggs. It was then moved, seconded, and adopted that J. W. Briggs be sustained the president of the Quorum of the Twelve and representative of the legal heir.

Motioned and seconded that Z. H. Gurley be sustained as a member of the Quorum of the Twelve. On motion, Samuel Powers was sustained an apostle.

On motion, Reuben Newkirk was sustained as an apostle.

On motion, Daniel Razy was sustained as an apostle.

On motion, George White was sustained as an apostle.

On motion, David Newkirk was sustained as an apostle.

On motion, William Cline was sustained as president of stake.

On motion, Cyrus Newkirk was sustained as counselor to Brother Cline.

On motion, Edwin Wildermuth was sustained as one of the Seventy.

On motion, Samuel H. Gurley was sustained as one of the Seventy.

On motion, David Cline was sustained as one of the Seventy.

On motion, William Newkirk was sustained as one of the Seventy.

On motion, Isaac Newkirk was sustained as one of the Seventy.

On motion, Eli Wildermuth was sustained as one of the Seventy.

On motion, all holding the priesthood were to labor for the cause of God.

On motion, Henry Low was sustained as one of the Seventy.

On motion, all seventies, elders, and other officers be sustained. Remarks by J. W. Briggs.

On motion, conference adjourned until early candlelight.

On motion, Edmund Briggs was sustained as an elder.

On motion, Samuel Powers was to take a mission.

Resolved, That this conference appoint the Quorum of the Twelve to hold meetings or to preach in Zarahemla by turns regular, when not other where engaged. This resolution was adopted.

On motion, conference adjourned until the 6th of April, 1857.

JASON W. BRIGGS, *President*.

Z. H. GURLEY, *Clerk*.

Minutes of a Conference of the Church of Jesus Christ, held at Zarahemla, April 6, 1857.

Conference met pursuant to adjournment and was called to order by the president of the stake.

On motion, Elder Jason W. Briggs was unanimously chosen president of the conference.

On motion, Elder William Blair was chosen clerk of the conference.

Elder Briggs addressed the Throne of Grace, and after singing, he proceeded to address the conference, showing the necessity of the church meeting in conference capacity.

Elder Z. H. Gurley, being called to the stand by the president, proceeded to address the conference on the subject of "Our duty to God, to ourselves, and to all men."

Elder J. W. Briggs then spoke at length on the present condition of the church, showing that wherever there are six members associated in righteousness, there is the Christ of the living God who may be known by their fruits, and the manifold manifestations of the Spirit is for their comfort and edification.

On motion, the first five resolutions adopted at a conference held at Beloit, June, 1852, be reaffirmed and readopted.

On motion, Brother Edwin Caldwell be received in full fellowship of the church and sustained as an elder.

On motion, Jason W. Briggs was sustained as president of the Quorum of the Twelve and representative of the legal heir.

On motion, Brother Reuben Newkirk was sustained as an apostle.

On motion, Brother David Newkirk was sustained as an apostle.

On motion, Z. H. Gurley was sustained as an apostle.

Motioned that Daniel Razy be sustained as an apostle.

Motion lost.

On motion, George White was sustained on condition of his accepting of the admonition that had been sent by letter to him and be more punctual.

On motion, the conference resolved that it shall be the

duty of all who are connected with us, holding priesthood, to report themselves personally or by letter, once in six months, showing their faith and labor in this work.

On motion, Brothers Cline and Newkirk were sustained in their offices.

On motion, the Seventies were sustained.

On motion, the elders were sustained in their office.

On motion, Brother E. C. Briggs was sustained in his mission.

On motion, John Cunningham was disfellowshipped as a brother.

On motion, Brother Wm. W. Blair was ordained a high priest.

On motion, this conference adjourned until the 6th of October, 1857.

JASON W. BRIGGS, *President.*

ZENOS H. GURLEY, *Clerk.*

W. W. BLAIR, *Secretary of the Conference.*

After conference, Brother Fuller was baptized and ordained an elder.

Minutes of the Conference of the Church of Jesus Christ of Latter Day Saints, held October 6, 1857, at Zarahemla, (Wis.)

Conference met pursuant to adjournment and was opened by singing and prayer.

Owing to the ill health of Brother Briggs, Brother Z. H. Gurley was chosen president of the conference.

On motion, Brother William W. Blair was chosen clerk of the conference.

On motion, Brothers Owens and Hedrick were received as the representatives of the Saints in Woodford County, Illinois, and vicinity, and the right hand of fellowship was given them.

Resolved, That conference raise funds for printing pur-

poses and the work of the ministry. Said fund to be at the disposal of the church and under its control.

On motion, J. W. Briggs was appointed to cooperate with Brother Hedrick in writing out a pamphlet, setting forth the true position of our doctrine.

On motion, resolved that in case either of the persons named in the second resolution shall find it necessary, they may choose one to act in their place and assist in carrying out the resolution according to the intent thereof.

On motion, resolved that the president of this conference appoint persons to circulate a subscription and solicit aid to carry out the design of these resolutions. Accordingly, the following persons were appointed, viz, J. W. Briggs, Samuel Powers, Edwin Caldwell, and William W. Blair.

On motion, resolved all the officers of this church who are living in the faithful discharge of their duty be sustained in their office and upheld by the prayer of the church.

On motion, resolved that the church meet in conference at Crow Creek, in Woodford County, (Ill) on Christmas next.

On motion, conference adjourned until the sixth of April, 1858, to meet at Zarahemla.

J. W. BRIGGS, *President.*

ZENOS H. GURLEY, *Clerk.*

W. W. BLAIR, *Secretary.*

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Zarahemla, Iowa County, (Wis.) on the 6th day of April, 1858.

Conference met at 10 o'clock, a. m., and was opened by singing and prayer. After which, upon motion, Elder J. W. Briggs was chosen president of the conference and William W. Blair, secretary. The day was occupied by Elders Samuel Powers, James Blakeslee, Zenos H. Gurley, and J. W. Briggs,

as speakers. Prayer meeting being appointed for the evening. Conference adjourned to meet on Wednesday at 10 o'clock, a. m.

Wednesday, April 7, 1858. Conference met pursuant to adjournment and was opened by singing and prayer.

The subject of sending out elders to hunt up the Saints was freely discussed.

Elder Z. H. Gurley spoke at length and in a clear manner upon the subject of God's establishing the covenant with his people.

3d. On motion, it was resolved that Jason W. Briggs be and is truly exonerated from acting in connection with Granville Hedrick, of Bloomington, in writing out matter for publication, as directed by the fall conference previous.

On motion, resolved that Elder Reuben Newkirk be appointed to travel with Elder Edmund C. Briggs in visiting and preaching to the scattered Saints, and that during his absence on said mission, we will properly provide for his family.

On motion, resolved that this conference do hereby approve of the manner in which Elder Edmund C. Briggs is performing a mission appointed him at a meeting of the church on the 20th of November, 1856, and we solemnly promise that we will uphold him by our prayers and faith until the final fulfillment of his mission.

4th. On motion, Walter Kinney was ordained to the office of elder (see page 44). By request of the parents, the following children were belssed by the elders; viz, Linday Jane Newkirk, Elly Delphine, Ervine and William Edmond Newkirk.

On motion, resolved that this conference adjourn to meet on the 6th of October, 1858.

JASON W. BRIGGS, *President.*

Z. H. GURLEY, *Clerk.*

W. W. BLAIR, *Secretary of the Conference.*

Minutes of the Semiannual Conference of the Church of Jesus Christ of Latter Day Saints held at Zarahemla, Wisconsin, October 6, 1858.

Conference met pursuant to adjournment at 10 o'clock a. m. On motion, Jason Briggs was chosen president of the conference and Walter Kinney secretary. Conference opened by prayer by Elder Powers, after which Elder Blair addressed the conference on the "Resurrection." Oct. 7. Conference met pursuant to adjournment and was opened by prayer by Elder J. Briggs, after which Elder Powers addressed the conference on the subject of the dispensation of the fullness of times, after which Elder J. W. Briggs followed in a very forcible manner. Brother Cairnes then spoke in connection with what had been said.

Conference adjourned to meet at 2 o'clock. Remarks by Z. H. Gurley.

Motioned by Zenos H. Gurley and seconded by Samuel Powers that William W. Blair be ordained an apostle. On a vote of the church he was ordained an apostle.

On motion of Z. H. Gurley, Brother Cairnes be received to fellowship as an elder. On motion Z. H. Gurley, Brother Cairnes was appointed to go on a mission with James Blakeslee. On motion, a two-day meeting was appointed in Lee County, Illinois, December 26.

On motion, Samuel Powers was appointed to travel with Edmund Briggs. Z. H. Gurley says the Spirit has testified that darkness has come upon the church because the elders have not gone out and cried repentance.

On motion, Jason Briggs was appointed to go on a mission to the north, fifty or one hundred miles, and around east and south, preaching to the Saints and Gentiles, as he shall deem expedient.

Motioned and carried that Brothers Z. H. Gurley, William

Blair, and Brother Cadwell, be sustained in their mission by the faith and prayer of the church.

Motioned and carried that Reuben Newkirk labor in this vicinity as he may have opportunity.

Motioned and carried that the members of the other quorums, who are living in righteousness, be sustained by the faith and prayers of the Saints.

Charles Alderman, Mary Alderman, John Cairns, and M. White, having been baptized by Samuel Powers, were confirmed members of the church.

On motion, resolved that the conference adjourn to meet at Beaverton, Boone County, Illinois, April 6, 1859.

JASON W. BRIGGS, *President*.

Note to page 42.—Walter Kinney, born August 25, 1831, at Mechias, Cataaugus County, New York. Baptized October 7, 1857, by Zenos H. Gurley at Zarahemla, Iowa County, Wisconsin. Confirmed by Z. H. Gurley, ordained an elder, April 7, 1858, at Zarahemla, by Z. H. Gurley, William W. Blair, and James Blakeslee.

The Annual Conference of the Church of Jesus Christ of Latter Day Saints convened at Beaverton, Boone County, Illinois, April 6, 1859, and organized by choosing Elder Samuel Powers as president and William W. Blair, clerk, and was opened by singing and prayer.

Elder William W. Blair, having been called upon, addressed the conference from Matthew 13: 45, 46, and was followed by Elders John Gaylord, Edwin Cadwell, James Blakeslee, William Aldrich, Samuel Powers, and others.

On motion, conference adjourned to meet at 10 o'clock a. m., April 7. Prayer meeting was appointed for the evening at Brother John Randall's.

Thursday, April 7. Conference met pursuant to adjournment and was opened in the usual manner. Elder James

Blakeslee then proceeded to address the Saints upon the "dispensation of the fullness of times." Conference adjourned till the 8th at 10 o'clock a. m.

At the close of the meeting, Perry Cole, Jeremiah Taylor, Lydia Blakeslee, and James Blakeslee, offered themselves as candidates for baptism, which was accordingly administered by Elder William W. Blair. Prayer meeting was held in the evening at Brother Zenos Whitcomb's where they were confirmed under the hands of Elders Samuel Powers, E. C. Briggs, and William W. Blair.

Friday, April 8. Conference met pursuant to adjournment, was opened by singing and prayer. Elder Samuel Powers spoke during the forenoon upon the "First principles of the gospel." Elder William W. Blair occupied the afternoon in preaching upon the subject of the Book of Mormon. Conference adjourned until the 9th at 10 o'clock, a. m.

At the close of the meeting, baptism was administered by Elder Samuel Powers to Royal Stone, Harmon Van Dusen, Catharine Cole, Harriet Cadwell, and Elizabeth Blair.

Prayer meeting was held in the evening at Brother John Randall's where they who were baptized were confirmed under the hands of Elders E. C. Briggs, James Blakeslee, John Gaylord, and William W. Blair.

Saturday, April 9. In accordance with previous notice, conference met together and was opened in the usual manner, and then proceeded to organize a branch, in answer to the instruction of the Spirit as given the night before at Brother Randall's, consisting of the following members: Zenos Whitcomb, Sarah Whitcomb, H. W. Pomeroy, Helen Pomeroy, Charles Alderman, Mary Alderman, Sarah C. Randall, [Lucina] Randall, John Randall, Clarissa Randall, Jeremiah Taylor, Perry Cole, Catharine Cole, Alexander Emery, George Irwin, Elmira Irwin.

Brother Zenos Whitcomb was chosen by the church and ordained into the Quorum of Elders, and to preside over this branch. Brother Charles Alderman was chosen by the church and ordained a teacher, and to act in that capacity in this branch. Brother Jeremiah Taylor was chosen by the church and ordained a deacon, and to act in that capacity in this branch. Brother Alexander Emery was chosen by the church, and set apart by blessing to act in the capacity of clerk, in and for this branch. The above-mentioned brethren were ordained and set apart under the hands of Elders James Blakeslee, Edwin Cadwell, and William W. Blair.

Brethren Alexander Emery, Lewis C. Delmon, Perry Cole, James Harvey Blakeslee, and Crowell G. Lanphier were chosen by the conference, and ordained into the Quorum of Elders.

On motion, Resolved that this conference sustain and uphold in well doing, by their faith and prayers, all the authorities of this church, who are not present at this conference.

On motion, Resolved that this conference receive Brethren John C. Gaylord and William Aldrich in full fellowship, and will sustain them in their respective places in the priesthood, Brother John C. Gaylord as a seventy and William Aldrich as an elder.

On motion, Resolved that this conference appoint Elder Samuel Powers and Priest H. W. Pomeroy, to visit the scattered Saints in Zarahemla and vicinity, and get the names of all who desire to continue in membership, that their names may be enrolled in the General Church Record.

On motion, Resolved that Elders Samuel Powers and William W. Blair be sustained as apostles, James Blakeslee as a seventy, Walter Kinney, E. C. Briggs, Edwin Cadwell, James Harvey Blakeslee, Perry Cole, Lewis C. Delmon, Zenos Whitcomb, Alexander Emery, and Crowell G. Lanphier as elders; H. W. Pomeroy as priest, Charles Alderman as teacher, Jere-

miah Taylor as deacon, and Alexander Emery, clerk (in this branch). Prayer meeting was appointed for the evening at Brother John Randall's. Conference adjourned till Sunday, April 10.

Sunday, April 10. Conference met pursuant to adjournment and was opened in the usual manner. Elder William W. Blair preached on the subject of the resurrection of the dead, and was followed by Elders James Blakeslee and Samuel Powers. The afternoon was devoted to administering the Lord's supper, exhorting and speaking as led by the Spirit. Prayer meeting was appointed at Brother J. Randall's.

On motion, Resolved that this conference adjourn until June 10, 1859, to meet at that time at Amboy, Lee County, Illinois.

SAMUEL POWERS, *President of Conference.*

WILLIAM W. BLAIR, *Clerk.*

Dated at Beaverton, Boone County, Illinois, April 10, 1859.

AMBOY, ILLINOIS, June 10th, 1859.

Conference of the Church of Jesus Christ of Latter Day Saints met this day at 10 o'clock, a. m. Was opened by singing and prayer. After remarks by Elder Z. H. Gurley, it was resolved into a prayer and fellowship meeting. The Spirit and power of God was truly with his people, promising them if they were faithful in purifying themselves, they would be guided and directed aright. A council was appointed to meet at 9 o'clock a. m., on Saturday, the 11th.

Conference adjourned to meet at ½ past 10 next day.

Saturday, June 11th, 1859. Council met agreeable to appointment. Opened by singing and prayer, after which Elder Z. H. Gurley addressed the council on the rise of the present work. The following resolutions were then adopted to be presented before the conference.

1. Resolved, that a treasurer of this church be appointed,

to receive moneys and properties for the church, and to disburse the same as he may be directed by the church, and that said treasurer give security for the faithful performance of his duty.

2. Resolved, that Elder Edwin Cadwell be appointed Church Treasurer.

3. Resolved, that William W. Blair be appointed Church Recorder.

4. Resolved, that this church pay the balance of E. C. Briggs's board bill at L. C. Bidamon's, Nauvoo. (This bill debt was contracted whilst E. C. Briggs was on a mission to Nauvoo.)

5. Resolved, that the appointment of the conference to be held at Zarahemla, Wis., to be withdrawn.

6. Resolved, that the Church Treasurer shall give such securities for moneys and properties put into his hands as the Church Recorder may require.

7. Resolved, that Elders William Marks, Z. H. Gurley, and James Blakeslee be appointed a committee to publish a hymn book.

8. Resolved, that William Marks be received as a high priest, John L. Bartholf and William D. Morton, as elders; O. P. Dunham as a deacon, and Sister Hannah Aldrich and Sister Lotty Pease be received in fellowship. Adjourned to meet at half past 2 p. m.

Conference met pursuant to adjournment. Was opened by singing and prayer. The business of the conference was presented, one item at a time, and was unanimously received and adopted, after which the afternoon was occupied in preaching. At the close of the meeting, conference adjourned to meet at the grove of Mr. E. M. Blair, at 10 o'clock a. m., Sunday, June 12th.

Sunday, June 12th, 1859. Meeting assembled at E. M.

Blair's. Preaching commenced at 11 o'clock a. m., and continued with one hour's intermission till 4 o'clock, p. m. Elders Z. H. Gurley and Jason Briggs spoke in the forenoon and A. Wilsey and A. Cairns in the afternoon. At the close of services, baptism by William W. Blair was administered to Mary Jane Carey, Sarah Hook, Charlotte Barrett, Mahala Rogers, Jacob Doan, and Mrs. Betsey Doan. Adjourned to meet at schoolhouse at 7 o'clock, where the aforementioned persons were confirmed by Elders Samuel Powers, James Blakeslee, E. C. Briggs, and William W. Blair, after which the meeting resolved itself into a prayer and fellowship meeting. Adjourned to meet at Brother E. Cadwell's, Monday, the 13th.

Monday, June 13th. Conference met pursuant to adjournment. Was opened by singing and prayer.

9. On motion, Jacob Brown, was received as an elder.

10. On motion, Mrs. Sarah Brown and Sylvanus Pease were received as members.

11. On motion, Jotham T. Barrett was received as an elder.

12. On motion, a letter from Isaac Sheen, of Cincinnati, O., dated May 29th, 1859, was read.

13. On motion, William W. Blair, Church Recorder, was appointed to correspond with Brother Isaac Sheen, giving him a history of the reorganization thus far of the church.

14. On motion, Brother Alvah Smith was received in fellowship.

15. On motion, William W. Blair was appointed to travel with E. C. Briggs, till October Conference, on a mission to Nauvoo, Far West, Council Bluffs, and vicinity.

16. On motion, Elders William Aldrich, John C. Gaylord, and John L. Bartholf were appointed to organize a branch in their neighborhood, to preach the word and build up the kingdom of God.

17. On motion, the labors of Elders James Blakeslee, An-

drew Cairns, Samuel Powers, Z. H. Gurley, J. W. Briggs, E. C. Briggs, and William W. Blair, since the last conference, was received.

18. On motion, the report of Samuel Powers and W. H. Pomeroy, with regard to their mission to Zarahemla and vicinity, was accepted. It was herein stated, that all, or nearly all they saw, still desired to retain their membership in the church.

19. On motion, Brother Amasa and Sister Anne Harrington were received in fellowship.

20. On motion, the treasurer was directed to pay to E. C. Briggs and William W. Blair, the moneys now in his hands, raised by subscription to defray their expenses to Far West, Saint Joseph, and Council Bluffs, and also to pay L. C. Biderman. The moneys above alluded to were raised as follows: \$37.75, was paid in on subscription and \$25.00 remains unpaid on subscription, to be paid at the October conference. Brother William Aldrich advanced \$20.00 to the church, for which the recorder gave a receipt, the same to be refunded to him at the October conference. The following is the subscription list:

William D. Morton, paid.....\$	6.00	Wm. Marks, sr., \$2.00...paid	4.00
John C. Gaylord, paid.....	4.00	S. Pease, paid.....	\$ 2.00
James Blakeslee, paid.....	4.00	C. I. Lanphier, paid.....	.75
O. P. Dunham, paid.....	6.00	Jer. Taylor, paid.....	1.00
J. L. Bartholf, paid.....	3.00	" "	1.00
R. Stone, paid .....	1.00	Louis Delmon .....	1.00
E. Cadwell .....	1.00	John Leonard .....	2.00
S. Powers, .....	3.00	Perry Cole .....	2.00
Z. Whitcomb, .....	2.00	James Horton, .....	1.00
Jacob Doan, .....	.50	Saul Leonard, .....	1.00
Alvah Smith, .....	.50	Paid in.....	\$37.75
William Aldrich, paid.....	5.00	Unpaid .....	25.00
A. Cairnes, .....	4.00		
H. W. Pomeroy, .....	2.00		
Jacob Brown, paid.....	3.00	Total .....	62.75

Elder William Marks gave the conference some excellent advice with regard to preaching. Remarks upon the same subject were made by Z. H. Gurley. Adjourned till 6 p. m.

Conference met at 7 o'clock, p. m. Baptism having been administered by Elder S. Powers to Addison Mead, Annetta Lanphier, and William Leonard, and to Winthrop H. Blair by Elder James Blakeslee, they were confirmed by Elders William Marks and Z. H. Gurley. Prayer meeting continued till 11 o'clock, when the conference adjourned to meet at or near Israel Rogers's, four miles southeast of Sandwich, Illinois. During the entire conference the Spirit of the Lord seemed present, the gifts of healings, visions, tongues, interpretations, prophesyings, etc. The old members present said they never witnessed such powerful manifestations.

June 14, 1859. This day, received of Edwin Cadwell, Church Treasurer, \$37.75, the same to be applied in paying a debt to L. C. Bidamon, agreeable to the 4th resolution, and also to defray the expense of sending E. C. Briggs and William W. Blair to Council Bluffs and to assist them in the purchase of some clothes agreeable to the 20th resolution, for which I gave him a receipt. WILLIAM W. BLAIR, *Recorder.*

Conference Minutes of the Church of Jesus Christ of Latter Day Saints, held at the barn of Israel L. Rogers, in Kendall County, Ill., Oct. 6 to 10, 1859.

Conference met and was organized by appointing Elders Z. H. Gurley, chairman, James Blakeslee and William W. Blair, clerks, and was opened by singing and prayer, after which, Elder James Blakeslee and John Landers addressed the meeting. Conference adjourned to meet at 2.30, p. m.

In the afternoon, the elders met in council to prepare business to present to the conference, and Elder William W. Blair, being chosen, preached to the congregation. During the council, the elders laid hands upon two children for their health. The committee appointed last June conference, to publish a hymn book, made a report and had farther time given them to complete their work.

On motion, Resolved that this church publish a monthly paper, devoted solely to the interest of the church. Conference adjourned till the 7th, 10 a. m., at ½ past 6 p. m., held prayer meeting.

Oct. 7, 1859. Conference met pursuant to adjournment and was opened by singing and prayer. The report of the elders being called for, Elder William W. Blair gave a brief history of the mission to Council Bluffs and vicinity, given E. C. Briggs and himself, at the last June conference and represented the Franklin Branch, of Decatur Co., Iowa, which they raised up consisting of eighteen members, including one elder, presiding, David Hall; one teacher, Benjamin Harding; one priest, Van Buren Hale; one deacon, Elijah Hall. Lay members as follows: Elijah B. Hale and his wife, Mary, William Harris and his wife, Amanda, Jacob Moss, Jesse Moss, Jemima McNew, Eliza Ann Harding, Lucinda Haskins, Lovina Moss, Patterson Moss, Jane Hale, Miles Hall, and Elijah Hall's wife. Also the Little River Branch, Decatur Co., Elder George Morey, presiding elder, branch numbering twenty as follows: George Morey and wife, A. W. Moffat and wife, G. M. Hinkle and wife, James Younger, David Morey, Deborah Morey, Helen Morey, Mary Ann Keown, Harrison Perham, Mary Ann Perham, Henriet Perham, N. H. Barton, Elizabeth Hartman, Joseph Gold and wife, Philip Maschal's wife, and Martha Ann Truman. Eleven of the above twenty were baptized by Elders Briggs and Blair, while on their mission. They also represented the Union Grove Branch, Pottawattamie Co., Iowa, consisting of 1 elder, David Jones; 1 teacher, John Kirkpatrick; 1 priest, Wilson Sellers; 1 deacon.

Members names: Helen Mana, Armstrong Wood, Mrs. Harriet McGahan, Miss Sabrina McGahan, Mrs. Murilla Peckenpaw, Wallace Wood (elder), Mrs. Mary Samuel Wood, Mrs. Sarah Gallup, Mrs. Mercy Jones, Mrs. Elizabeth Kirkpatrick,

James H. Jones, Aaron M. Jones, Hugh Walker, (seventy), Thomas Sellers, Mary Sellers, Mrs. Sabina McGahan, Elizabeth Leland. Elders Briggs and Blair baptized nine of the above number. Elder Blair stated that their mission was highly successful in calling the attention of the Saints to the "law and promises" and that a revival of pure and undefiled religion among the old members was plainly manifest. He further stated that he left Elder E. C. Briggs at Manti, Iowa, and that he expected soon to be joined by Elder Calvin Beebe in traveling through the West and organizing branches.

Elder Z. H. Gurley reported that he had visited some of the scattered members, and had also preached the word some.

Elder Archibald M. Wilcey reported that he done but little since last conference, had preached a few times, designed to devote more of his time to the ministry.

Elder Edwin Cadwell, Pres. of Amboy Branch, reported the branch in good condition. Had cut off one member, Saul Leonard, and received three members, Mrs. Matilda Hook, Mrs. Susannah Williams, and Mrs. Caroline Barrett. Since June conference, had kept up regular meetings. The branch numbers 24 members, including 3 elders, 1 teacher, 1 priest, 1 deacon, 1 clerk.

Elder William Marks reported that he had not done much by way of preaching.

Elder Dwight Webster and William D. Morton, of Burlington, reported having visited some of the scattered Saints during the past summer.

Elder James Blakeslee reported that he had been preaching during the past summer as opportunity occurred.

Elder Z. H. Gurley preached for a short season, giving a succinct account of the rise of this revival, which began as early as the fall of 1851, and its varied progress until now. Conference adjourned till 2 p. m.

At 2 p. m. conference met and was opened in the usual manner.

1st. On motion by W. W. Blair, Resolved that this church publish a monthly church paper, and continue it for six numbers.

2d. On motion, Resolved that Elders Z. H. Gurley, William Marks, sr., and William W. Blair be a committee to supervise the publishing of said paper.

3d. Motioned and seconded that Jason W. Briggs be sustained as an apostle. Not carried.

4th. Motioned and seconded that Reuben Newkirk be sustained as an apostle. Not carried.

5th. Motioned and seconded that David Newkirk be sustained as an apostle. Not carried.

6th. Motioned and seconded that George White be sustained as an apostle. Not carried.

7th. Motioned and seconded that Daniel Razy be sustained as an apostle. Not carried.

8th. Motioned and seconded that Z. H. Gurley, Samuel Powers, and William W. Blair be sustained as apostles. Carried.

9th. On motion, George Morey, Dwight Webster, and A. Patten were received in full fellowship.

10th. On motion, William Marks, sr., John C. Gaylord, George Morey, Archibald Patten, John Landers, and Dwight Webster were sustained as high priests.

11th. On motion, A. M. Wilcey, O. P. Dunham, William D. Morton, John L. Bartholf, Edwin Cadwell, Zenos Whitcomb, Jotham T. Barrett, S. J. Stone, Crowell Lanphier, Elix Emery, Louis C. Delmon, Jas. H. Blakeslee, James Blakeslee, William Aldrich, D. R. Fuller, were sustained as elders.

Saturday, Oct. 8th. Conference met at 9 a. m., was opened by singing and prayer.  $\frac{3}{4}$  of an hour was occupied in

singing and prayer, when conference proceeded to business.

12th. On motion, Resolved that Elder William Marks travel to and through the western part of Iowa, organizing branches, and doing such other church business as will best promote the interests of said church.

13th. On motion, Resolved that E. C. Briggs be sustained in his mission by the confidence, faith, and prayers of the church.

14th. On motion, Isaac Sheen was received in full fellowship and sustained as an elder.

15th. On motion, conference adjourned till 2 p. m.

At 2 p. m. conference met pursuant to adjournment. Elders Z. H. Gurley and Isaac Sheen preached on the "lineal priesthood." Adjourned till eve.

In the evening W. W. Blair spoke upon the "lineal priesthood," the promises and also the calling and priesthood character of Joseph Smith the Martyr.

16th. On motion, Mrs. Sabrina Smith was received in full fellowship.

17th. On motion, Amasa Harrington was ordained to the office of elder.

On motion, conference adjourned till Oct. 9th, 10 a. m.

Sunday, October 9. Conference met and was opened by singing and prayer. Elder James Blakeslee spoke upon the first principles of the gospel for about 2 hours, to a very large and attentive audience.

The afternoon was occupied by W. W. Blair, on the resurrection. At the close of the services, baptism was administered by Elder Z. H. Gurley to George Rarick, Helen Blakeslee, Roxanna Fuller, and Martha A. Fuller.

The evening was devoted to a sacrament, prayer, and exhortation meeting. It was a memorable occasion. The Spirit of the Lord rested in great power upon the assemblage which

was very large. The gifts of tongues, interpretations, and prophecy were manifest.

Conference adjourned to meet April 6, 1860, at Amboy, Ill.

Monday, Oct. 11th. A council of elders was called, whereupon Elders George Morey, Z. H. Gurley, W. D. Morton, William Marks, sr., Edwin Cadwell, William Aldrich, John Landers, Jas. Blakeslee, Isaac Sheen, E. C. Briggs, Israel L. Rogers, Sam'l Powers, Zenos Whitcomb, Louis Delmon, A. C. Haldeman, William Redfield were appointed to solicit, collect, and remit to the church treasurer, subscriptions and donations for the church paper. The committee on publication, concluded to have Brother Isaac Sheen, of Cincinnati, O., edit said paper. The contents to be sent to the address of W. W. Blair, Amboy, Ill., in order that the committee may examine and approve or disapprove the same.

This morning Elder W. W. Blair baptized Mrs. Betsey Rogers. She was confirmed at the water's edge, under the hands of Elders Z. H. Gurley and W. W. Blair.

Z. H. GURLEY, *President Conference.*

JAMES BLAKESLEE, }  
WILLIAM W. BLAIR, } *Clerks.*

The foregoing minutes were copied from the original by Isaac Sheen, Recorder.

## LOCAL HISTORIANS

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 98.)

REUNION, 1904, (CONTINUED)

A business session was held at 4 p. m. September 8. A petition from the local business men requested that a reunion be held in the Davis City park the coming year. It was subsequently referred to the reunion committee. It was resolved to hold a reunion next year, and the following brethren were chosen a committee to arrange for it: D. C. White, F. B. Blair, John Smith, R. S. Salyards, and C. H. Jones.

A committee consisting of J. A. Gunsolley, John Smith, and Duncan Campbell were chosen to provide for the organization of a reunion association to defray expenses, etc. This committee organized with J. A. Gunsolley chairman, Duncan Campbell secretary, and John Smith treasurer, and subscriptions amounting to fifty-two dollars were received from parties present.

For a first reunion, general satisfaction was had in its results. Six were baptized.

## CONFERENCE

The eleventh conference of the stake was held on the reunion grounds at Davis City, Iowa, Saturday, September 3. F. A. Smith, minister in charge of the mission, and the stake presidency were chosen to preside, with D. J. Krahl and Allie Thorburn as secretaries. There was a session at 10 a. m. and another at 2 p. m. The following ministers reported: President Joseph Smith, Patriarch J. R. Lambert, stake presidents, John Smith, J. A. Gunsolley, F. B. Blair; high councilors, Duncan Campbell, H. A. Stebbins, R. S. Salyards, J. S. Snively, John R. Evans; seventies, D. C. White, W. H. Kephart; elders, G. T. Angell, C. E. Irwin, James McDiffit, Price McPeck,

H. N. Snively, W. E. Williams; bishop, William Anderson; priests, L. G. Holloway, A. B. Young, Nephi Lovell, E. E. Marshall, J. N. Kephart, F. N. Harp.

The following branches reported: Pawnee, 30; Wirt, 36; Greenville, 50; Hiteman, 62; Lone Rock, 80; Pleasanton, 98; Allendale, 87; Evergreen, 110; Lucas, 222; Lamoni, 1,388. Request from Evergreen Branch for the ordination of James Martin to the office of teacher, and Andres Anderson and James John Johnson to the office of priest, was, upon recommendation of the missionary in charge and stake presidency, granted, and the presidency of the conference was requested to furnish hereafter an itemized report to the stake conference, each report to be audited. Annie E. Allen, D. F. Nicholson, and L. G. Holloway were chosen to be the auditing committee. Conference adjourned to meet at Lamoni at the call of the stake presidency.

#### BRANCHES

At Lone Rock, Herbert Scott has resigned as superintendent of the Sunday school and Leonard G. Holloway has been chosen in his place. Brethren R. S. Salyards, C. E. Irwin, C. H. Jones, E. E. Marshall, and L. G. Holloway have preached for them. Tent meetings have been held at Lee, a place within the jurisdiction of the branch. There has been a fine attendance and good interest, and it is hoped that some will come into the church as the result. The branch has lost one by death, Sister Sandage.

At Cleveland, John Jervis has resigned as branch president and W. E. Williams has been chosen in his place. The branch is at present without a priest, J. M. Hooper having resigned. There has been preaching by J. R. Evans, W. H. Kephart, and D. C. White. The branch membership is 85. The Religio officers are: D. L. Morgan, president; Will Reese, vice president; Lizzie J. Morgan, secretary; Margaret Campbell,

treasurer. The Mite Society has donated five dollars to Grace-land College, and a similar amount to the Saints' Home.

At Evergreen Andres C. Anderson and James J. Johnson have been ordained to the office of priest and James Martin a teacher. J. S. Snively, J. R. Lambert, David Keown, A. B. Young, F. N. Harp, F. B. Blair, William Anderson, John Smith, Elder Earhart, A. A. Anderson, D. D. Young, and J. J. Johnson have done preaching there. Fannie Jamison is secretary of the Sunday school instead of Chloe Young.

At Allendale L. G. Holloway preached July 10 and August 14; E. E. Marshall and C. H. Jones September 18, the former in the morning and the latter at night.

At Centerville the church property has been improved by laying cement walks on the front and the approaches to the building.

At Lucas the membership is now 222. J. R. Evans is president, and Parley Batten secretary. W. H. Kephart preached eleven sermons, three in the church and eight on the street—average attendance about one hundred. But few attended at the church. During the last week of September, D. C. White and W. H. Kephart held meetings in Saints' church eleven miles north of Lucas, with good attendance. The Sunday school officers are: Thomas Hopkins, superintendent; William Wilson, associate; R. D. Williams, secretary; J. A. Evans, treasurer; Mary Evans, librarian; Howell Jones, organist; Thomas Hopkins, chorister. The Religio officers are: William Wilson, president; W. T. Shakespeare, vice president; Catharine Thomas, secretary; Charlotte Evans, treasurer. The Mite Society has not met since last June. Sister Wilkinson is president and Isabella Burke secretary-treasurer.

At Pawnee there has been preaching by C. E. Jones, E. E. Marshall, J. S. Snively, F. B. Blair, and L. G. Holloway. Two have been baptized. D. C. White and C. E. Irwin have held a

series of meetings at Hatfield with good interest. The officers of the Religio are: George Harger, president; Ebenezer Nixon, vice president; Emma Nixon, secretary; Mark Bell, treasurer; Edna Harger, organist; Mary Harger, chorister.

At Davis City there has been preaching by F. B. Blair, F. N. Harp, R. S. Salyards, J. A. Gunsolley, H. A. Stebbins, John F. Garver, James McDiffitt, C. E. Willey, and R. J. Lambert. The reunion has had a good effect upon the branch, and three of those baptized at that time became members of it. Some repairs have been made upon the church building, and the spiritual condition is improved. The new songbook, Zion's Praises, has been introduced into the Sunday school.

At Lamoni John F. Garver is president of the Religio, Charles Brackenbury, vice president; and Jessie Cave, secretary.

At Pleasanton the former officers of the Religio are continued, except that Vena Edwards was elected chorister and Ethel Burch organist.

#### DEATHS

Lenora Salisbury died at Lamoni, July 19, aged 15 years, 3 months, 25 days. Ammon Batten died at East Cleveland, Iowa, July 31, aged 32 years, 11 months. George Willis died near Lamoni, August 14, aged 30 years, 5 months, 27 days. S. E. Lasley, of Lamoni Branch, died at Saint Joseph, Missouri, July 28, aged 47. Clarissa C. Sandage died at Lone Rock, Missouri, September 4, aged 67 years. Don Alvin Smith died at Clarinda, Iowa, September 8, aged 33 years, 3 months.

#### REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1904

The last three months of 1904 have been singularly uneventful in the stake in so far as outward appearances go. Nevertheless the work has maintained the even tenor of its way, both in the branches and in the stake at large. While

there are no conferences, conventions, or reunions to report, yet the missionaries, the stake officials, and the branch officers have been engaged as opportunity permitted in the pursuit of their various duties and callings, and as a result there are signs of increased spirituality among the Saints, in some places at least.

#### THE BRANCHES

At Lamoni, F. A. Smith and J. W. Wight, of the Twelve, conducted a series of meetings, resulting in some improvement in the spiritual condition of the membership, more particularly manifest in the higher tone of the prayer meetings. Several branches of the stake are supplied every Sunday by preachers from here. At Oland, a place within the jurisdiction of the branch, services were held for the first time in the new chapel in December. It is a comfortable, commodious, and substantial edifice, and reflects credit upon the Saints and friends concerned in its erection. With the exception of some two hundred dollars, it is entirely paid for. The major parts of the congregations that assemble there are not members of the church, though they contributed very liberally towards the erection of the building.

At Wirt, A. M. Chase, of the missionary force, has been actively engaged during the greater part of the time.

At Davis City there seems to be some slight signs of improvement in the spiritual condition. There is an increased interest in the branch, and especially in the Sunday school. The Aid Society has put in a cement sidewalk at the front of the church building. They were aided in raising the means by a group of singers from Lamoni, giving a musicale. J. A. Gunsolley, F. B. Blair, O. B. Thomas, C. E. Willey, J. R. and R. J. Lambert visited and preached for them. The Sunday school officers for 1905 are: A. M. Bailey, superintendent; Lizzie Walters, associate; Vera Walters, secretary; Veta Scott,

organist; T. M. Walters, chorister; O. J. Bailey, treasurer; Ada Hartshorn, librarian.

At Lucas J. R. Evans is president; W. T. Shakespeare, priest; James Wilkinson, teacher; William Wilson, deacon and treasurer; Parley Batten, secretary; D. T. Evans, financial secretary; Howell Jones, organist; Thomas Hopkins and J. T. Evans, choristers. In October D. C. White and W. H. Kephart held a series of meetings at the Saints' church near Norwood with good congregations and good interest. One was baptized. J. R. Evans has preached there several times since and thinks others will obey the gospel there in time. The membership there are feeling better spiritually. During the summer Elders J. J. Watkins and J. T. Evans held regular appointments there every two weeks. Thomas Hopkins is elected superintendent of the Lucas Sunday school for the six months ending June, 1905; William Wilson, associate; James Talbot, secretary; Ethel Burke, treasurer; Edith Batten, librarian; W. T. Shakespeare, organist; Gwen Hopkins, chorister. The Religio officers elected for the same period are: William Wilson, president; W. T. Shakespeare, vice president; Catharine Thomas, secretary; James Wilkinson, treasurer; R. D. Williams, jr., librarian.

Evergreen elected the following officers for 1905: D. D. Young, president; A. B. Young, presiding priest; Samuel Shakespeare, presiding teacher; J. B. Anderson, presiding deacon; J. J. Johnson, clerk. J. R. Lambert, — Needham, C. W. Dillon, Moroni Traxler, D. C. White, A. M. Chase, G. W. Thorburn, J. W. Wight, Ward Christy, Louis Gaulter, F. M. Weld, J. S. Snively, A. C. Anderson, have preached. The Sunday school officers for the first six months of 1905 are J. J. Johnson, superintendent; C. W. Dillon, associate; Fannie Jamison, secretary; A. B. Young, treasurer; Martha Dillon, chorister; Pearl Garland, organist. Sister A. B. Young has

been elected president of the Religio for 1905; Martha Martin, vice president and chorister; Chloe Young, secretary; Sister Robert Garland, treasurer; Emma Anderson, librarian; Martha Dillon, organist.

At Allendale J. S. Snively preached three times October 8 and 9; L. G. Holloway three times November 12 and 13; C. H. Jones and J. S. Snively held a series of meetings commencing November 27 and closing December 4; L. G. Holloway preached on the evening of December 4. E. W. Whorlow was chosen secretary of the Sunday school and Albert Hammer librarian.

At Pleasanton the most of the preaching is done by Duncan Campbell. M. M. Turpen preached four times; W. H. Kephart occupied from October 15 to 21, preaching eight times; D. C. White preached four times October 22 and 23; William Anderson preached once; John Smith once. W. H. Kephart preached for ten days at the Hickory Schoolhouse, Mercer County, Missouri, where a number of the members of Pleasanton Branch live.

The Greenville Branch has two outposts, where preaching is maintained more or less regularly. One is the Jack Woods Schoolhouse, the other is New Buda. October 9 H. A. Stebbins preached at the Woods Schoolhouse in the forenoon and at Greenville in the afternoon. October 25, R. S. Salyards, assisted by David Keown, preached at Jack Woods Schoolhouse in the morning, and at Greenville in the afternoon, assisted by W. A. France. On the same day J. S. Snively held services at New Buda.

At the Boyer Schoolhouse A. S. Cochran and G. M. Jami-son preached October 30.

#### DEATHS

Mrs. Fannie Grenawalt, a member of the Lamoni Branch, died of heart failure while attending the Louisiana Purchase

Exposition, at Saint Louis, Missouri, October 16, aged 53 years, 7 months, and 28 days.

Elizabeth Lovell died near Lamoni, but within the precincts of the Greenville Branch, December 14, aged 82 years, 9 months, and 9 days. She had been helpless from paralysis many years. She was the widow of Elder Ekin Lovell.

#### REPORT FOR JANUARY, FEBRUARY, MARCH, 1905

##### THE PATRIARCH

The patriarch of the stake writes thus:

From January 1 to March 1, I have nothing of special interest to report. My health has been so poor that I have been able to do only a very little work in my office and calling, and that at home. Have given about seven blessings, preached twice, administered to the sick a few times, and did a little visiting among the Saints.

The following pastoral by Patriarch Lambert appeared in the *Herald* January 4:

*To Whom It May Concern:* At the Kirtland Conference I was assigned to Southern Iowa and Northern Missouri, as a field of labor. However, others have kindly invited me to occupy whenever and wherever I saw fit in their respective missions.

At the best I could do but little, and have made an extra effort to do all that I could before I should be confined at home by the winter. From this time to the convening of General Conference, I shall probably be able to do but little or nothing outside of Lamoni. Those residing at Lamoni, or near by, and desiring patriarchal blessings at my hands, can see me and provision will be made for them, if at all practicable. Sister Annie Allen, who works in the State Bank, does my stenographic work for me, at Lamoni, as a rule, and she is available only outside of banking hours; that is before 9 a. m. and after 5 p. m., and on Sundays. Sister Allen is entitled to credit for the cheerful and able manner in which she does her work, and her reports are very correct.

Dear Saints, live near God, for then only are you safe. Apply for blessings when you feel that you need them, and have fully made up your mind to do God's will as soon as you know what that will is. Do not permit anything which men or devils can do to shake your confidence in the restored gospel, for it is true. Do not be deceived, much less seek to deceive. The gospel is truth, and truth is light. "God does not walk in crooked paths: neither doth he turn to the right hand nor to the left; neither doth he vary from that which he has said: therefore his paths are straight and his course is one eternal round."—Doctrine and Covenants 2: 1.

At the coming conference, I expect to give blessings at my residence, if the Lord will. Judging the future by the past, the patriarchs will have much more than they can do at that time. If those who wish to secure blessings at my hands will send in their applications early, so that I can make a list of them in the order in which I receive them, and begin work as soon as any of them are present, it will be better for me, and possibly for them. If practicable, I desire to begin my work as soon as the first convention meets. My leading reasons for this request are:

First, to avoid a rush. I do not want to give more than three or four blessings per day.

Second, to economize time by beginning my work as early as possible.

Third, to make it safer and more pleasant for those who expect to apply to me for blessings.

I have a good, safe stenographer engaged for the conference, and can, therefore, insure good work in that department. As for the patriarch, I shall not recommend him, nor make any promises on his behalf. Those who apply must run their own chances, and I would advise them to have faith in God, and to apply to the human instrumentality in whom they have proper confidence.

Your servant in the Lord Jesus,

J. R. LAMBERT.

#### WIGHT-POPPELWELL DEBATE

Elder J. W. Wight held a discussion with Elder Popplewell, of the Church of Christ, at Hatfield, Missouri, beginning January 2, and closing the 8th. Four propositions, involving the claims of the two churches to be in harmony in organization, doctrine, and practice with the New Testament, also claims of the Book of Mormon to divinity, and the prophetic calling of Joseph Smith, were discussed. Elder McClure acted as moderator for Elder Popplewell, and Elder Columbus Scott for Brother Wight, Doctor J. S. Allison, of Hatfield, being chairman. Both contestants were commended for their gentlemanly demeanor during the debate. Elder Popplewell did one reprehensible thing in his closing speech, in advising the audience not to read Latter Day Saint literature. Apparently he would seek to place them in the role of those of whom the wise man spake: "He that answereth a matter before he hear-eth it, it is folly and shame unto him."—*The Saints' Herald*, vol. 52, p. 51.

## MISSIONARY

D. C. White, in charge of the missionary work in the stake, was ordained a high priest, March 26, by I. N. White, F. A. Smith, and William Anderson, at Lamoni. He wrote to the *Herald* from Allendale, Missouri, January 20, as follows:

I came here on the 14th inst. and began meetings at the church. Brother L. G. Holloway is with me. Our audience averages about fifty each evening—a good number of them Baptist and Methodist. In fact, they attend better than many of our own people. It is too bad that some of our own members will absent themselves from the meetings for months and yet claim to be the children of God. How long, oh Lord, wilt thou stay thy chastening hand on the disobedient? Were the Saints agreed and living in righteousness at this place, I am satisfied a number would come into the church. There is good order and the best of attention to the preaching. I am informed there are a number of schoolhouses and churches open for our preaching in this section. Where are those elders and priests at Lamoni that say, "I want to do all I can for this glorious work?" The end of the harvest will soon be here. Who may abide the day?

Elder White wrote the *Ensign* from Watkins, Missouri, February 9:

Brother W. H. Kephart and I came into this part of the district about a week ago, and commenced meeting at the Heath Church and Mosquito Bend Schoolhouse, Brother Kephart preached at the church and I at the schoolhouse, being about three miles apart. This is the section of country where Brother F. L. Sawley and I opened the work about four years ago by holding tent meetings. Later Brother J. D. Stead did some work and a few were baptized. A few of the people became excited, fearing our success, and the schoolhouse was voted closed against preaching, but it was voted open again. I feel confident a number would accept the gospel here, could it be kept before them.

This is the southwestern corner of Harrison County, thickly settled, and usually a good-hearted people. It has been over a year since any preaching has been done here. We are now having good crowds and interest, and shall continue over Sunday, and longer if thought wise. Brethren and Sisters Doty, Young, Funderburg, and Jeffries live here, and are anxious to see the gospel offered the people. There is a little paper called the *Helper*, printed at Morehead, Kentucky, that is scattered through this section of country; its mission fills the old proverb, "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." I doubt whether its editor was ever "washed." If he was, the cleansing failed to do as it did on Simon, the sorcerer. We feel content to let the Lord judge in such matters.

Elder C. E. Irwin, on account of poor health in his family, was placed in another field, as will be seen by the following, which appeared in *Herald* of January 25:

By agreement of the ministers in charge, Brethren F. A. Smith and Heman C. Smith, C. E. Irwin has been transferred from the State of Iowa to the Southern Mission.

Said transfer is concurred in by the Presidency, and notice thereof hereby given. Signed, Frederick M. Smith, for the Presidency, Lamoni, Iowa, January 5, 1905.

W. H. Kephart had a series of meetings at Greenville about the middle of January. He was to have gone from there to the Concord Baptist Church, in Mercer County, Missouri, but when he got ready other parties were occupying the house, and later bad roads and weather intervened. He discoursed at Davis City Sunday morning and evening, February 26. He was holding a series of meetings at Evergreen the week of March 12; not a very large attendance, but good meetings.

E. A. Stedman, of the Minnesota Mission, held a week's meetings at Lucas during March. The attendance was small on account of much sickness. A. M. Chase preached several times at Ellston, and occupied fourteen days at Davis City. Eli Hayer held four services at Davis City about the middle of January. C. E. Willey preached at Pleasanton from March 12 to March 19.

(To be continued.)

## POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 124.)

November 25, 1893, the Pottawattamie conference met with the Hazel Dell Branch, Charles Derry presiding, Hans N. Hansen assisting; Thomas Scott, secretary, assisted by Sylvester V. Pratt. The Crescent Branch reported 139 members, gain by certificate of baptism 3, loss by removal 1. Christian Carstensen, president; John C. Lapworth, clerk. Council Bluffs: 226 members, gain by baptism 6, by certificate of baptism 1, loss by expulsion 1. Calvin A. Beebe, president; J. Charles Jensen, clerk. Wheelers Grove: 90 members, loss by death 1. Samuel C. Smith, president; Samuel Wood, clerk.

Boomer: 13 members, Richard H. Gettings and Emma Elizabeth Gettings having been added by baptism since the reorganization of the branch. The members composing the new branch were Delorma Parish, Elethea Parish, Thomas Hanlan, these three being new members; of the old membership there were A. B. Smith, Emma Elizabeth Smith, John Latham, Hannah Latham, Elizabeth Mackland, Elizabeth Wright, Mary Roberts, and Cedelia Hough. They had one elder and one priest. Delorma Parish, president; Richard Gettings, clerk. Brother Parish was a cousin of the Parish who was murdered at Springville, Utah, in the spring of 1857, as he with his family were on the point of leaving for California.

The Hazel Dell Branch reported 72 members, gain by baptism 1, loss by removal 4. Hans Petersen, president; Peter Anderson, clerk.

Elders reporting were: Charles Derry baptized 4, Daniel K. Dodson baptized 5, Senterlow Butler, Robert McKenzie, Samuel C. Smith, John P. Carlile, Hans Petersen, James J. Christiansen baptized 1, Joshua Carlile baptized 1, Thomas W. Williams baptized 7, Christian Carstensen. Priests John

Evans, George W. Needham, Samuel Harding. Teacher Sylvester V. Pratt; this brother having been recommended by the Crescent Branch for ordination to the office of elder, the recommendation was approved and the brother ordained. Brother Samuel Underwood was ordained to the office of priest. License was issued to these brethren and to Delorma Parish and John Latham, a priest. Brother Andrew Hall, on account of the infirmity of age having resigned the office of Bishop's agent, John P. Carlile, on recommendation of the conference and of Charles Derry, missionary in charge and district president, was appointed to the office of Bishop's agent for the Pottawattamie District. Bishop Edmund L. Kelley in accepting the resignation of Elder Hall said:

In taking leave of Brother Andrew Hall, in connection with the close business relations he has sustained to the bishopric for nineteen years the 6th of February, 1893, we desire to say that his work has always been found to be accurate, wise, and satisfactory. He has handled thousands of dollars for the church without remuneration and without the loss of a cent, and faithfully discharged the duties imposed by the office. The Lord reward and comfort him.

For the most part, the ministry were continued in their former fields. At the recommendation of Brother Derry, Elder Joshua Carlile was elected assistant president of the district. Thomas W. Williams, Sylvester V. Pratt, Delorma A. Parish, Isaac Carlile, Adolph Madison, Laura V. Fredericksen, and Samuel Underwood were appointed a committee to inquire into the advisability, and provide for the organization of a district Sunday school association. Brother Derry was appointed to prepare a resolution expressive of the appreciation and thanks to Brother Andrew Hall for past services. The resolution was adopted by the conference.

Hazel Dell having recommended Peter Anderson for ordination to the office of elder, action was deferred until the next conference. Elder Charles Derry, writing to the *Herald* from Magnolia, Iowa, December 20, 1893, says:

The work in Pottawattamie District might be much improved if all who claim an interest in it would do their duty: first, at home in their families; second, in the world, in their dealings with mankind; third, in the church by prompt attendance to the means of grace therein provided, and by a strict observance of the instruction given by the Spirit of God through the appointed officers, and by a prompt obedience to the temporal law of the church.

He says that Elder Senterlow Butler reports the work in Adair County as being injured by lack of love and unity among the Saints there. Interest among the outsiders not great at time of report. Thomas W. Williams reported conditions of the work in Council Bluffs as fair, yet susceptible of improvement. Brother Derry had been permitted the use of the Methodist Church at Loveland, Iowa, as a result of labors there by Elder Sylvester V. Pratt and Priest John Evans.

January 25, 1894, Elder Thomas W. Williams, writing to the *Herald* from Council Bluffs, says he had now been in his new field seven months, and had found the Saints here pretty much as they are in other places.

Council Bluffs can well be proud of her young people, for here as elsewhere they are becoming the backbone of the church in activity and earnestness. We have a flourishing society of over forty members and all seem imbued with a desire to learn. So interesting have our sessions become that the aged attend. The Sunday services are quite well attended, the week services not so well. I have found quite a field in which to proselyte.

He, with the aid of local brethren, held a series of tent services in Council Bluffs during September; was also assisted three evenings by Charles Derry and M. P. Madison. After the October reunion, he and Brother Daniel K. Dodson conducted a week's meetings at Crescent City. In November he held meetings about five miles out of the city, after which the branch rented the Overton mission building in the west part of the city, where the attendance and interest were good. February 2, he wrote:

We are having good success in our meetings; several are near the kingdom. Brother Columbus Scott spoke twice for us during the early part of this week, and now Joseph F. McDowell is with us for a day or two. Both have delivered excellent sermons. Considerable sickness again prevails.

The February conference of the Pottawattamie District was held at Crescent City by request of the district president. Brother Heman C. Smith was chosen to preside over the conference, Brother Charles Derry assisting. In the absence of the district secretary, Brother Thomas W. Williams served temporarily.

Council Bluffs Branch reported 224 members, 1 baptized, 1 received, 1 removed, 3 died. The membership includes 1 apostle, 1 high priest, 1 seventy, 2 elders, 8 priests, 4 teachers, 3 deacons. Calvin A. Beebe, president; J. Charles Jensen, clerk. Crescent Branch reported 137 members, including 1 high priest, 4 elders, 2 priests, 5 teachers, 2 deacons. Two had been received, 2 died, 2 removed. Christian Carstensen, president; John C. Lapworth, clerk. North Star; no changes. Wheelers Grove: 88 members, including 4 elders, 3 priests, 2 teachers, 1 deacon. Loss by removal 2. Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell: 70 members, including 1 seventy, 2 elders, 2 priests, 1 teacher, 2 deacons. Loss by removal 2. Peter Anderson, president and clerk. Boomer: 15 members, including 1 elder, 1 priest, 1 teacher. Loss by removal 2. Delorma Parish, president; Richard H. Gettings, clerk.

The closing report of Andrew Hall as the Bishop's agent, and the opening report of his successor, John P. Carlile, were audited and found correct. Reports were received from Elders Charles Derry, Heman C. Smith, Senterlow Butler, Joshua Carlile, John P. Carlile, Robert McKenzie, Cornelius G. McIntosh baptized 1, James J. Christiansen, Hans Petersen, Christian Carstensen, Delorma Parish, Thomas W. Williams, William

Cook, Benjamin Harding. Priests, George W. Needham, John Evans, Thomas Scott, Samuel Harding, Charles C. Larsen, Samuel Underwood, J. Moss. Teachers, Isaac Carlile, Owen Jones, Adolph Madison. Deacon, Charles Lapworth. All missions appointed at previous conference continued except Joshua Carlile, who was given permission to labor anywhere in the district.

The committee appointed on Sunday school work reported that they had met with delegations from the various Sunday schools in the district and effected a district organization February 25, 1894, by electing Arthur E. Dempsey, superintendent; Isaac Carlile, jr., assistant; John C. Lapworth, secretary; Samuel Harding, treasurer. Calvin A. Beebe, Thomas W. Williams, and John P. Carlile were appointed delegates to represent the district at the General Conference of 1894 and instructed to vote in favor of each Sunday school and district electing their own officers, should that question come up.

Elder Derry offered his resignation as president of the district, but the conference refused to accept it. He was sustained with Joshua Carlile as assistant. On motion, the resolution of thanks to the retiring Bishop's agent, Andrew Hall, was adopted and ordered spread upon the minutes. It read as follows:

We, the members of the Pottawattamie District of the Church of Jesus Christ of Latter Day Saints, desire to express our affection of the unselfish, earnest, and devoted labor of our aged and esteemed brother, Andrew Hall, who has for many years acted as agent for the Bishop of this district in the said Church of Jesus Christ, and we testify that he has honestly and zealously guarded the interests of the church in said district and has impartially distributed the funds in his hands to those for whom it was intended, and now, as he has resigned his office on account of his age and feebleness of body, we give expression to our love and esteem for him, and pray God to bless him with every needed blessing and eventually crown him with everlasting life. Signed, Charles Derry, president of the district.

The delegates to the General Conference were instructed to request the return of Charles Derry, Thomas W. Williams, and Senterlow Butler to the Pottawattamie District. Brother Senterlow Butler having recommended the ordination of John Lentz to the office of priest, it was referred to the district president. The question of Peter Anderson's ordination to the office of elder was tabled, subject to call.

April 29, 1894, District Superintendent Arthur E. Dempsey organized a Sunday school of twenty scholars, with Elder Delorma Parish superintendent, at Boomer, Iowa.

In the *Herald* for March 28, 1894, Elder Thomas W. Williams, writing of the work at Council Bluffs and vicinity, says: "The work is moving on here. There will be from eight to twelve baptized here to-morrow. I have been having a warm reception in a suburban schoolhouse the past week." This was from some of the Christian members of the community who sought to embarrass him, but the result proved a disappointment to them.

In the mission appointments of the General Conference of 1894, the Pottawattamie District was assigned as part of the mission of Alexander H. Smith. Thomas W. Williams was appointed to the district, with Council Bluffs objective. Charles Derry, Senterlow Butler, and Joshua Carlile were the other appointees to the district this year.

The Pottawattamie district conference met May 26, at Council Bluffs, with Charles Derry and William W. Blair presiding. Thomas Scott, secretary; Thomas W. Williams assisting.

Statistical reports were received from Wheelers Grove Branch, giving an enrollment of 88 members; no change. Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell: 61 members, 9 removals. Peter Anderson, president and

clerk. Crescent: 136 members, 1 death. Christian Carstensen, president; John C. Lapworth, clerk. Boomer: 15 members, no change. Delorma Parish, president; Richard Gettings, clerk. Council Bluffs: 241 members, gain by baptism 13, by letter 3, by evidence of membership 1. Calvin A. Beebe, president; J. Charles Jensen, clerk. North Star Branch failed to report. Ministry reporting were Elders Charles Derry, Joshua Carlile, Daniel K. Dodson, John P. Carlile, Calvin A. Beebe, Christian Carstensen, Hans H. Hansen, Cornelius G. McIntosh, Thomas W. Williams, Sylvester V. Pratt, Benjamin Harding, William Cook, Hans Hansen, Frederick Petersen, Samuel C. Smith, Delorma Parish. Priests George W. Needham, Samuel Wood, Samuel Underwood, Thomas Scott, Charles C. Larsen. Teachers Harris M. Liles, Owen Jones, Isaac Carlile, jr., Robert Kirkwood. Deacon Charles W. Lapworth.

The auditing committee, Thomas W. Williams, J. Charles Jensen, and A. C. Riley, reported having corrected the Bishop's agent's report and now submitted it as correct. The report was adopted. The missionary force were sustained by vote of the conference. Joshua Carlile appointed to labor in Cass County and eastern part of the district. Senterlow Butler, Cornelius G. McIntosh, and Daniel K. Dodson in Crescent and vicinity. Frederick Petersen and Harris M. Liles, Council Bluffs and vicinity. John P. Carlile, Samuel Underwood, and William Chapman, Neola and vicinity. Calvin A. Beebe, Council Bluffs and Underwood. Samuel C. Smith, George W. Needham, and Samuel Wood, Wheelers Grove. Christian Carstensen, Crescent. Lars P. Jensen, among the Danish of Council Bluffs. The spiritual condition of Council Bluffs was reported by Calvin A. Beebe as good. Hazel Dell was reported by Hans N. Hansen as fair; Crescent, by Christian Carstensen, as fair; Boomer, by Delorma Parish as pros-

perous; North Star, by Isaac Carlile, as not so good as in the past.

The conference having decided to adopt the delegate system of representation, the president of the conference was authorized to appoint a committee to draft the rules, whereupon he appointed J. Charles Jensen, Arthur B. Mair, and Charles Derry. Brother Beebe inquired if members accepted on their original membership would retain the office in the priesthood held by them prior to June 27, 1844. This was answered in the affirmative by President William W. Blair. The preaching was by Elders Blair and Derry. Conference adjourned to meet the first Saturday in September, 1897, at Wheelers Grove. At 2:30 p. m., May 27, the district Sunday school met in convention with Superintendent Arthur E. Dempsey in the chair, Thomas W. Williams secretary. The Council Bluffs Sunday school reported an enrollment of 90 in 7 classes; 5 officers. Underwood, 4 classes, 5 teachers, 5 officers. Thomas W. Williams, Isaac Carlile, and Emma Beebe were appointed to arrange a program for the next convention. The secretary was instructed that, when unable to attend the conventions, he should send all reports and papers to the convention. The Crescent School reported an enrollment of 67, 6 classes, 6 teachers, and a full complement of officers. Adjourned subject to call of superintendent.

May 31, Elder Blair wrote: "Had fine meetings in Crescent." Charles Derry, submissionary in charge, appointed two-day meetings at Crescent June 16 and 17; Charles Derry and Daniel K. Dodson. Boomer, June 23 and 24; Robert McKenzie and Thomas W. Williams. Hazel Dell, July 7 and 8; Calvin A. Beebe and John P. Carlile. Underwood, July 14 and 15; Calvin A. Beebe and Daniel K. Dodson. Loveland, July 21 and 22; Cornelius G. McIntosh and Sylvester V. Pratt. Elders Joshua Carlile and Senterlow Butler were to arrange

for meetings in their respective fields as wisdom should suggest.

Elder Derry writes June 19:

Our first two-day meeting held at Crescent was a success. The attendance was not large, but the attention was good, and three were baptized and confirmed. Two of these had been members of the Methodist Episcopal Church, and a short time ago were very much prejudiced against the Reorganized Church because of false representation from its foes. Early in the summer of 1894, a couple of Utah Mormon elders, D. F. Stout and Butterworth, did some preaching in the vicinity of Crescent, occupying the Saints' church a part of the time for the purpose, as they alleged, of correcting some of the mistakes of the Saints. A discussion was finally agreed upon between Elder Stout and Elder Hans N. Hansen, Stout to defend the succession of Wilford Woodruff to the presidency of the church organized April 6, 1830, and Elder Hansen to defend the claim of Joseph Smith to that office. Elder Thomas W. Williams served as moderator for Brother Hansen, and Elder Butterworth for Elder Stout. The debate was to occupy four nights, two nights on each proposition, but on the third night Elder Stout backed down and refused to discuss further. He said he had entered into the discussion to please the people, and while it perhaps had been very interesting to them it had been very painful to him; besides it was contrary to his instructions, which he now felt that he ought to have heeded. It will be noticed that those objections did not weigh very heavily on his conscience until he had succeeded in presenting the claims of the Utah church before the people. Elder Stout admitted that one of the chief distinguishing features between his church and the Reorganization was that the latter accepted the law of God for their guide, while his church believed that God inspired his servants now to counsel his people aright. As Elder Hansen says, this was stating the position fairly, considering the position he occupied. We, too, may safely believe that God will counsel his servants now, but such will surely not be in conflict with his law already given.

This Elder Stout had also agreed to hold a debate in Council Bluffs with Elder Thomas W. Williams, but he backed squarely out. As he said, he took instructions from headquarters as the word of God, and these instructions were not to debate with the elders of the Reorganization. There was nothing for Brother Williams to do except to release him from his promise to debate.

In July, 1894, the Hazel Dell Sunday school united with the district organization. Though this school, like others, has had its ups and downs, it has continued in existence with increasing interest since joining the district association. The

Zion's Religio-Literary Society of Council Bluffs adjourned during the hot weather of the summer of 1894. The branch having voice in quite a supply of tracts, a number of Saints were enlisted in distributing them about the city.

August 18, 1894, the Southwestern Iowa reunion met at Wheelers Grove, Iowa. President William W. Blair, missionary in charge, Alexander H. Smith, and submissionary Henry Kemp were chosen to preside over the reunion. The Sunday school interests were assigned one session each day for five days. Wednesday night was set apart for a temperance meeting. Present at the opening were Elders Alexander H. Smith, Henry Kemp, Charles Derry, Thomas W. Williams, George Kemp, Senterlow Butler, John S. Strain, Daniel Hougas, Jacob B. Heide, Amazon Badham, Daniel K. Dodson. Elder Blair did not reach the camp until Wednesday, the 22d. The singing was in charge of Thomas A. Hougas. During the meetings nine were baptized, seven adults and two children.

Elder Derry, writing under date of August 20, to the *Herald*, says of the meetings, that the blessings of God attended the efforts of the ministry, and the Saints were glad. The camp ground was a beautiful one, and the committee on arrangements had everything in order and agreeable. There was good order, but too much Sunday school. He also says that on the 11th and 12th inst. he and Elder Hans N. Hansen broke the bread of life in Boomer, where they baptized two at that time.

September 1, 1894, the Pottawattamie conference met with the branch at Wheelers Grove. Alexander H. Smith was chosen to preside, assisted by Joshua Carlile, Senterlow Butler serving as temporary secretary.

Council Bluffs reported 245 members, 3 baptized, 2 received, 1 expelled. Calvin A. Beebe president, J. Charles Jensen, clerk. Wheelers Grove: 92 members, gain by certifi-

cate of baptism, 4. Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell: 65 members, 5 baptized, 1 died. Peter Anderson, president and clerk. Boomer: 17 members, 2 baptized. Delorma Parish, president; Richard H. Gettings, clerk. Crescent: 139 members, 3 baptized. Christian Carstensen, president. North Star: 102 members, 3 baptized. John P. Carlile, president; Joshua Carlile, clerk.

Elders' reports were from Charles Derry, John P. Carlile, Sylvester V. Pratt, Senterlow Butler, Joshua Carlile, Samuel C. Smith, Lyman Campbell, Daniel K. Dodson. Priests Peter Anderson, John B. Lentz, Charles C. Larsen, George W. Needham; Thomas Scott baptized three. Teachers, Harris M. Liles, Adolph Madison.

A petition from Fontanelle, for the organization of a branch, was granted. The committee on representation reported to the conference that they had made a draft of the rules which was received by the conference, and a copy was ordered sent to each branch in the district for examination and vote before its final adoption by the conference.

On the recommendation of President Derry, some of the missionary force were changed. John P. Carlile, Samuel Underwood, and William Chapman were requested to labor at Boomer every other Sunday, and Sylvester V. Pratt and Cornelius G. McIntosh the alternate Sundays. Robert McKenzie and Samuel Harding in the vicinity of Loveland. Daniel K. Dodson and Fred Petersen at Crescent and vicinity. Sylvester V. Pratt and John Evans at Hazel Dell. Hans Petersen, James J. Christiansen, and Charles C. Larsen in Boomer, especially among the Danish. Joshua Carlile in former field, if he thinks proper. Senterlow Butler was continued in his former field, John B. Lentz associated with him. The conference adjourned to meet with the Boomer Branch in November, 1894.

The conference met, with Charles Derry and Joshua

Carlile presiding; Thomas Scott, secretary. The Council Bluffs Branch reported 250 members, gain by baptism 4, by letter 1, loss by death 1. Calvin A. Beebe, president; J. Charles Jensen, clerk. Crescent reported 139 members, 1 baptized, 1 removed. Christian Carstensen, president; John C. Lapworth, clerk. Wheelers Grove: 92 members, no change. Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell: 65 members, no change. Peter Anderson, president and clerk. Boomer: 17 members, no change. Delorma Parish, president; Richard H. Gettings, clerk. Fontanelle: 25 members. This branch was organized in the early part of November, 1894, with 25 members, including one elder and one priest. Senterlow Butler was chosen to preside; John B. Lentz, priest; Hattie G. Baker, clerk. The North Star Branch failed to report. A motion prevailed instructing Elder Butler to take a letter of removal from Council Bluffs to Fontanelle at his earliest convenience.

The following of the ministry reported: Elders Charles Derry, Joshua Carlile, Daniel K. Dodson, Robert McKenzie, Thomas W. Williams, Delorma Parish, William Chapman, Peter Anderson baptized 1, Sylvester V. Pratt, Christian Carstensen. Priests, Charles C. Larsen, Thomas Scott, Samuel Underwood, John Evans baptized 1, John B. Lentz. Teachers Adolph Madison, Benjamin Smith. Deacon Charles Lapworth. By his request Elder Charles Derry was released as president of the district, and a vote of thanks was tendered him for his faithful labor. Elder John P. Carlile was chosen as the succeeding president, with Joshua Carlile assistant and Thomas Scott secretary.

The auditing committee requested further time for examination of the Bishop's agent's accounts. The request was granted. Later the report of the agent was found correct.

In a letter to the *Herald* from Woodbine, Iowa, Decem-

ber 10, signed "The Writer," we find it stated that the Pottawattamie district conference held at Boomer the 24th and 25th ult. was one of the best that have been held in the district. The local ministry has done well. A committee was appointed to visit and consider the propriety of organizing a branch in the township of Neola, or vicinity of Ransom Schoolhouse, He says there seems to be an awakening in Boomer since the organization of that branch.

They have an excellent Sunday school, which attracts the young from quite a distance around; they mostly attend the church meetings and manifest the best behavior. The leaven is working. The outlook for the work is good in Pottawattamie District, but more laborers are needed.

During the fall of 1894, the Council Bluffs Branch opened a mission in the south part of the city. For a while the attendance and interest were good. Financially it was self-sustaining.

October 22 Thomas W. Williams wrote the *Herald* of his services in the city and vicinity. He was holding forth at Loveland every two weeks, also in the Danish Lutheran church in the south part of the city. The rent of this building was seventy-five cents per night, which was met by the voluntary offerings of the congregation.

February 6, Brother Joseph Smith came to Council Bluffs for a short visit. Of this visit he writes on the 15th:

Have held meetings every night since coming here; will continue over Sunday. Meetings quite well attended. Had the fullest house Sunday night that they have ever had, so they say.

(To be continued.)

## NOTES AND QUERIES

Who were the six charter members of the Church of Jesus Christ of Latter Day Saints, organized on April 6, 1830?

The names given us by Oliver Cowdery were: Oliver Cowdery, Joseph Smith, Samuel H. Smith, Hyrum Smith, David Whitmer, and Peter Whitmer, jr., given in the order in which they were baptized.

Oliver Cowdery and Joseph Smith, baptizing each other at Harmony, Susquehanna County, Pennsylvania, May 15, 1829, according to the direction of the angel of God. (*Times and Seasons*, vol. 3, p. 866.)

Samuel H. Smith at the same place, on May 15 or 25, 1830, by Oliver Cowdery. (*Times and Seasons*, vol. 3, page 866.)

Hyrum Smith and David Whitmer by Joseph Smith in June, 1829, in Seneca Lake, New York, and Peter Whitmer at the same place and time by Oliver Cowdery. (*Times and Seasons*, vol. 3, p. 897.)

How many high councils were organized during the lifetime of Joseph Smith?

The High Council for the whole church was the first organized, on February 17, 1834, at Kirtland, Ohio, at that time the seat of the First Presidency.

Joseph Smith, jr., Sidney Rigdon, and F. G. Williams, presidents, and Joseph Smith, sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson as councilors. (*Church History*, vol. 1, p. 429. *Times and Seasons*, vol. 6, pp. 993, 995; *Doctrine and Covenants*, section 94.)

The high council in Missouri was organized at the home of Lyman Wight, in Clay County, Missouri, July 3, 1834; David

Whitmer, president, W. W. Phelps and John Whitmer, assistant presidents, and Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, William E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, Levi Jackman, as councilors. (Church History, vol. 1, pp. 503, 504. *Times and Seasons*, vol. 6, pp. 1109, 1110.)

The high council of the Stake of Adam-ondi-ahman, in Daviess County, Missouri, was organized on June 28, 1838; John Smith, Reynolds Cahoon, and Lyman Wight presidents, and John Lemon, Daniel Stanton, Mayhew Hillman, Daniel Carter, Isaac Perry, Harrison Sagers, Alanson Brown, Thomas Gordon, Lorenzo D. Barnes, George A. Smith, Harvey Olmstead, Ezra Thayer as councilors. (Church History, vol. 2, pp. 156, 157.)

The high council of the Stake at Commerce, Illinois, (Nauvoo), was organized on October 5, 1839; William Marks president, George W. Harris, Thomas Grover, Samuel Bent, Newel Knight, Henry G. Sherwood, Charles C. Rich, David Fulmer, David Dort, Alpheus Cutler, Seymour Brunson, Willing Huntington, Lewis D. Wilson as councilors. (Church History, vol. 2, p. 371.)

The high council of the Stake at Nashville and Zarahemla, Iowa, was organized on October 5, 1839; John Smith, president, Asael Smith, David Pettigrew, John M. Burke, Elijah Fordham, A. Owen Smoot, Edward Fisher, Richard Howard, Elias Smith, Willard Snow, John Patten, Erastus Snow, Stephen Chase as councilors. (Church History, vol. 2, p. 371.)

The stake was reorganized at Kirtland, Ohio, May 22, 23, 1841; A. W. Babbitt, Lester Brooks, and Zebedee Coltrin, as presidents, and the names of the councilors are not given. (Church History, vol. 2, p. 522. *Times and Seasons*, vol. 2, p. 459.)

## NOTICE

Beginning with this number the JOURNAL OF HISTORY will be published at Independence, Missouri. We regret the extended delay in the publication of the JOURNAL. The delay has been occasioned by the removal of the Herald Publishing House from Lamoni, Iowa, to Independence, Missouri.

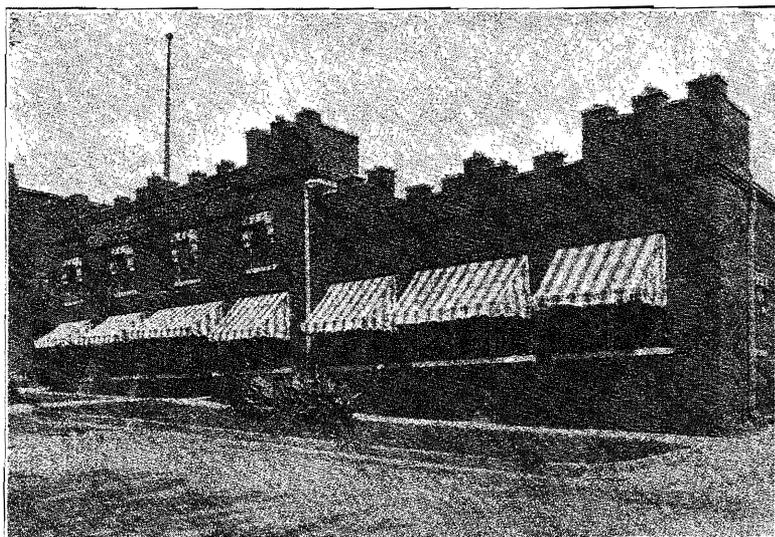
All correspondence intended for the editor of the JOURNAL OF HISTORY should be directed to 1034 West Lexington Street, Independence, Missouri.                      WALTER W. SMITH, *Editor*.

## UPON THE SAND

All love that has not friendship for its base,  
 Is like a mansion built upon the sand.  
 Though brave its walls as any in the land,  
 And its tall turrets lift their heads in grace;  
 Though skillful and accomplished artists trace  
 Most beautiful designs on every hand,  
 And gleaming statutes in dim niches stand,  
 And fountain play in some flow'r-hidden place;  
 Yet, when from the frowning east a sudden gust  
 Of adverse fate is blown, or sad rains fall  
 Day in, day out, against its yielding wall,  
 Lo! the fair structure crumbles to the dust,  
 Love, to endure life's sorrow and earth's woe,  
 Needs friendship's solid masonwork below.

—Ella Wheeler Wilcox.

“The one sin in the world is selfishness; the one virtue is love. In these two rest all the theology and philosophy of the ages.”—Reverend Henry N. Couden.



#### THE PUBLISHING PLANT OF THE CHURCH

*Osage Street, off Lexington Street, Independence, Missouri. Located in the same block as the building in which the Evening and Morning Star was published in 1832. Here are published the Journal of History, the Herald, Zion's Ensign, Autumn Leaves, Zion's Hope, Stepping Stones, The One, Sandhedens Banner, and various quarterlies for the Sunday school and Religio, also all church books and tracts.*

# Journal of History

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## THE PERIODICAL LITERATURE OF THE LATTER DAY SAINTS

BY WALTER W. SMITH

The Church of Jesus Christ of Latter Day Saints was little more than a year old when by conference action a monthly periodical was provided for, as indicated by the following item from the minutes of a conference held at Hiram, Ohio, September, 1831.

### THE EVENING AND MORNING STAR

A conference was held, in which Brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson County, Missouri, to be called the "Evening and Morning Star."—*Times and Seasons*, vol. 5, p. 481.

W. W. Phelps, in harmony with the instructions, went to Cincinnati, Ohio, secured the press and type and proceeded to Independence, Jackson County, Missouri, where he issued a prospectus setting forth his intentions; extracts from which indicate the attitude of Saints relative to the publication of the message of the Restored Gospel.

The Evening and the Morning Star  
will be published at  
Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for restoration of the house of Israel. We rejoice much because God hath been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines,

whether they be of God or of man; for there can be but one, as Christ and the Father are one.—

The Book of Mormon, having already gone to the world, being the fullness of the gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns, the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount Zion: for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion and that the church which is called the church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Satan is bound.

*The Evening and Morning Star*, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel, which must go to all nations, before the Holy One shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with brightness of his coming—will also contain whatever of truth or information that can benefit the Saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God: thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness, reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

*Terms.*—The *Star* will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson County, &c.) Letters to the Editor must be paid—and subscriptions in specie or United States' bills.

February 23, 1832.

W. W. PHELPS.

The first issue of the *The Evening and Morning Star* appeared in June, 1832. At this time it was the pioneer paper in the United States, being the most westerly paper in the Nation. It was the first paper published in Jackson County, Missouri, in which is now located one of the greatest publication centers of the world. The *Star* was issued monthly, an eight page, quarto sheet, printed in excellent style and form. The publisher's imprint on the last page of the first issue is as follows:

The Evening and The Morning Star.  
IS PUBLISHED EVERY MONTH AT  
INDEPENDENCE, JACKSON COUNTY, MO.,  
BY W. W. PHELPS & CO.

THE PRICE IS ONE DOLLAR FOR A YEAR IN ADVANCE EXCEPT SPECIAL CONTRACTS WITH THE CHURCH. EVERY PERSON THAT SENDS US \$10, (U. S. PAPER) SHALL BE ENTITLED TO A PAPER FOR A YEAR, GRATIS.

ALL LETTERS TO THE EDITOR OR PUBLISHERS, MUST BE POSTPAID.  
ADVERTISEMENTS WILL BE INSERTED TO ORDER, IN A SUPPLEMENT AT THE  
USUAL RATES

PRINTING

OF MOST KINDS, DONE TO ORDER, AND IN STYLE.

Fourteen numbers were issued from Independence, Missouri, when the printing establishment was destroyed by the mob. The July issue of 1833 was distributed before the destruction of press and type which took place on July 20, 1833. The printing interests were removed to Kirtland, Ohio. The next number of the *Star* bears date of December, 1833, and contains an announcement by the editor, Oliver Cowdery, from which we extract the following:

To the Patrons of the Evening and the Morning Star.

Circumstances having rendered it impossible to issue the present number of the *Star* previously, its former patrons, no doubt, have been furnished with various reports, from various sources, explanatory of its delay, which have been contradicted or exaggerated, equally as often as they have been circulated, until the public mind has despaired of anything authentic on the subject.

It is not our intention to give a minute detail of occurrences which have occasioned a removal of the location of the *Star*, in this address, as



say, that, of all subjects on earth who are bound to respect the principles of their government, the people of the United States, certainly, are of that class. The thought that our liberty was purchased with the blood of our fathers, ought to kindle emotions of patriotism in the bosom of every individual, and inspire it with just indignation against those who would in any way, even with the smallest pretext, rise up and disgrace his character as a republican, by violating those feelings which served as a main spring of action for those who achieved our freedom.

The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing.

But our limits not allowing us to proceed farther, we submit these few reflections to a candid community, with the following documents, and the proceedings of an innocent people, who have been vilely persecuted and slandered.

O. COWDERY.

KIRTLAND, December, 1833.

The editor and publisher announces in the same issue the conditions of publication of the rest of the volume of the *Star* from Kirtland, Ohio, as follows:

Some of our patrons, perhaps, who forwarded their money to Missouri, for the second volume of the *Star*, expect that we shall fill their subscription from this office. We forward the last number to those whose names were on the Mail Book of W. W. PHELPS & CO. at Missouri, expecting that by so doing we should accommodate our friends at a distance; but they cannot expect that we shall consider ourselves under obligation to furnish any from this place without remuneration, and we presume, that when our patrons consider the loss sustained by our friends in Missouri, in the destruction of their press, that they will feel willing to donate the amount of one paper for a year, to those who have suffered the loss of thousands, beside being driven from their own dwellings, and have now no place to lay their heads.

*THE EVENING AND THE MORNING STAR*  
IS PUBLISHED EVERY MONTH,  
At Kirtland, Geauga County, Ohio.  
BY OLIVER COWDERY,

The remaining ten numbers of the *Star*, completing the second volume, were published at Kirtland, Ohio, with Oliver Cowdery as editor and publisher; the last number bearing

date of September, 1834. The publisher's announcement contained the following:

ADDRESS  
TO THE PATRONS OF "THE  
EVENING AND THE MORNING STAR."

As this number closed the second volume of the *Star*, the publishers have thought proper to issue another paper entitled *The Latter Day Saints' Messenger and Advocate*, upon the same size sheet, in octavo form, for the more easy and convenient purpose of binding. Those who have subscribed for the *Star* will receive the *Messenger and Advocate* until their subscriptions are filled. It may be proper to say, here, that the whole numbers of the *Star*, from its commencement in Missouri, will be reprinted in the same form of the *Messenger and Advocate*, as will be seen from a *Prospectus* on the last pages of this paper, and those wishing for the whole numbers can be accommodated with a file as they are published, of both *Star* and *Messenger and Advocate* by sending their names immediately. Our friends will be pleased with this arrangement, no doubt, as the present form of the *Star* is more liable to wear, from constant refolding than a paper folded one size smaller, and will also be more easily read as the columns will be narrower.

The "prospectus" referred to by the editor contains the following:

THE REPRINTED EVENING AND MORNING STAR

PROSPECTUS

For reprinting the first and second volumes of  
THE EVENING AND THE MORNING STAR.

F. G. WILLIAMS & Company will reprint the first and second volumes of the *Star*, in octavo form, commencing in the month of November, next, at two dollars for the two volumes, payable in advance. They pledge themselves to furnish their subscribers with, at least, two numbers per month, until the whole are completed, and with their present arrangements they calculate more.

The whole twenty-four numbers when finished, will be in a beautiful form for binding, and will be a book worth the attention of every man, whether candid or not—If candid, it cannot fail of drawing his mind into a train of reflection, which, if pursued, will produce a fruit which will increase in perfection, until it exalts the mind to THAT source of intelligence where truth dwells triumphant, and virtue never loses her sacred charm—If not candid, the spirit which attends it, by which it was indited, though like the wind, unseen, blowing where it lists, may find a place in the heart, and in after years, in some warning providence, spring up, and lead the individual to embrace the path to eternal life!

The first volume, and two numbers of the second, were printed at

Independence, Missouri, commencing, June, 1832. Those who were subscribers and readers of that volume will recollect, that it was enriched with some of the most important, instructing, and sublime revelations which have been given in the last days—full of wisdom, intelligence and beauty—enlightening the mind and increasing the understanding of the saint; and warning all to be on their watch for the great events which are to rush upon the inhabitants of this generation like an overflowing stream—and awaken the slumbering world to *look and live!*

The editorial and selected matter will be interesting to subscribers, as they will find many sketches and items relative to the settling and building up of the church of the Latter Day Saints, in that place—letters from elders and brethren abroad, showing the progress of the work, which, it is presumed, are not extant elsewhere.

The remaining part of the second volume has been published at this place, and contains a large mass of original matter—in fact, the columns are few in the whole ten numbers and it is doubtful whether there can be a sufficient found to fill one of selected matter.

.....

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first 14 numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections.

With these few remarks we submit this PROSPECTUS, repeating the request for all who are disposed to make themselves acquainted with important facts, connected with the history of a people striving to be prepared for the great advent of the Son of Man, to obtain it while it is offered; and to our brethren, one and all, we would further urge as our duties thus requires, to subscribe *liberally* for their own benefit now, and hereafter, and for the information and lasting good of their children. Thus “laying up in store” a knowledge on which they can safely rely, as being correct, and principles, which if observed, will lead them in the “way everlasting.”

Subscribers must remember, that all letters or orders for the *Star*, must be free of postage, or they will not receive notice. In short, we will here say, that every individual wishing for this paper, failing to pay his own postage, will not be considered responsible for that amount! Every person from a distance sending us 10 subscribers, and paying for the same, (current money) shall be entitled to a file, gratis. To avoid failures, we recommend to subscribers to furnish their names in a fair, plain hand, with the name of the post office, county, and state, as papers not unfrequently never arrive to the place of destination when the county is not named on the wrapper.

Letters free of postage addressed to O. Cowdery, or F. G. Williams, & Co., Kirtland, Ohio, will receive prompt attention—September 26, 1834.

The *Star* was reprinted as advertised and issued serially. The first number of the reprinted *Star* was published in January, 1835, printed in brevier type, sixteen pages octavo. In connection with the imprint the following editorial comment is found on page sixteen of the first number :

Those who were subscribers for the first volume of the *Star*, will see that we have inserted its original prospectus, which was not published in the first number when issued at Independence, Missouri. We have inserted everything which we deem to be interesting now, except an extract from the Book of Mormon, and at this time *that* work has spread so extensively, that we thought our subscribers would prefer the original prospectus of the *Star*, to that extract. Relative to short extracts of common news, we have inserted that part which we thought the most interesting now, and left the other untouched. To republish the whole, would be like going to our old newspapers, and developing their contents, which contain neither interest nor salvation.

On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is uncensurable. Thus saying we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to make them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations.—[*Editor of the Latter Day Saints' Messenger and Advocate.*]

The Evening and the Morning Star,  
IS REPRINTED AND PUBLISHED BY  
F. G. WILLIAMS & CO.  
Kirtland, Ohio,

At two dollars for the two volumes, payable in advance. No subscription will be received for any number less than the two volumes. Every person receiving 10 copies, and paying for the same, free of postage, shall be entitled to the eleventh gratis.

KIRTLAND, OHIO, January, 1835.

EVENING AND MORNING STAR.

Vol. 1. No. 1.]

INDEPENDENCE, MISSOURI, JUNE, 1832.

[Whole No. 1.]

The Evening and the Morning Star, WILL BE PUBLISHED AT

Independence, Jackson County—State of Missouri.

As the first runner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at various times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God hath been so faithful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man; for there can be but one, as Christ and the Father are one.—All of us know, or ought to, that our heavenly Father, out of all the peoples which be planted on the earth, chose but one people to whom he gave his laws, his revelations, and his commandments, and that was Jacob his chosen and Israel his elect. All know, too, or ought, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries; and scattered abroad in all parts of the world, that they would gather them and bring them again unto their own lands; that the land should yield its increase, and at that time he should take away the stout heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them;—so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time as he no more be said, the Lord liveth that brought up the children of Israel out of Egypt, but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; he shall come to pass in the last days, the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and shall be called the mountain of the Lord, and shall be called the house of the Lord. And he shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall say, his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Thaan, and from Shezar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring, in all faith, that not only by the day but the hour is at hand for all to be fulfilled, when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation, when the righteous shall live, and flow in rivers, to inherit the earth, and the children of Israel become as numerous as the stars in the sky, and the wand upon the sea shall be—Wherefore we beseech all that have ears to hear, or eyes to see, to prepare for God at all times, when he was about to visit his children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood he sent Noah and his sons, before the destruction of Sodom and Gomorrah, five angels; before he took Israel out of Egypt, Moses and Aaron; and so down to the coming of our Savior; and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in his holy mountain, or refuse to pour out his Spirit upon all flesh that will serve him in truth, before the wicked shall be turned into hell, with all that will not repent and be saved? The heaven and earth shall pass away but not a jot or tittle of his word shall ever fail. Therefore, in the fear of him, seek to spread the truth among all nations, kindred, tongue, and people, that Jesus Christ, the Son of God, the Father, and the Holy Spirit, are one God, and that a wicked world may know that Jesus Christ, the Redeemer who shall come to Zion, will soon appear, unto them that look for him, the second time without sin unto salvation, to make a nation of all nations, whither he hath driven out Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy prophets since the world began.

The Book of Mormon, having already come to the world, being thefulness of the gospel to this people,

according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and the horns, the horns of white horns with them be and push the people together from the ends of the earth, to the place of the name of the Lord of hosts, the mount Zion; for in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; wherefore it is now made known, and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the church which is called the church of Christ, is an ensign to all peoples, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while Zion is bound.

We know there are many evil spirits abroad in the earth, to withstand the truth and deceive the people; but to know ye not the language of God, ye shall not believe the Father which sent me, and ye shall not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the law of the which is hid up because of unbelief. Come unto me, O ye house of Israel, and ye shall be made manifest unto you, how great things the Father hath fulfilled for you from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall read that wall of unbelief which doth cause you to stumble in your social state of wickedness and hardness of heart, and blindness of heart, then shall the great and marvelous things which have been hid up from the foundation of the world from you, when ye shall call upon the Father in my name, with a broken heart and contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be fulfilled in the eyes of all the people. Remember, while ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those covered with power from on high, shall descend by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

O ye children of God, who look upon the world as it now is, with nation against nation, kingdom against kingdom, rumor against rumor, revolution against revolution, war against war, robber against robber, persecution against persecutor, slayer against slayer, society against society, sect against sect, and one evil spirit another over the face of the earth—the fear of judgment will rest upon him, and while he is silent as a lizard, he will hear the groans of earth, over the corruption of the world, and with a thrill of compassion which might lay the earth from his sides to the center, he will wish the angels receive the great command—Go ye down from the earth.

The Evening and the Morning Star, besides the secret of the Lord, which is hid with them that fear him, and the everlasting gospel, will must go to all nations, before it is hid. One shall stand upon the mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain: whenever of truth or falsehood that can benefit the wants of God temporarily as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, trade, or the gainings of the world. While some may say this paper is opposed to all combinations and by whatever plausible character, others will know, that it is for the benefit of the whole maker and supporter is God; thus all must be as they are, inasmuch as they that flow with the words of wickedness, read the same—but wisdom is justified of her children.

From this press also; may be expected as soon as seasons permits, many sacred records, which have slept for ages.

17 Terms.—The Star will be issued monthly on a royal octavo quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the proceedings of Jackson county, &c.) Letters to

The last issue of the reprinted *Star* bears editorial date, Kirtland, Ohio, October, 1836.

#### MESSENGER AND ADVOCATE

The Latter Day Saints' *Messenger and Advocate*, as announced in the last number of the *Star*, September, 1834, was published at Kirtland, Ohio, beginning October, 1834, printed in brevier type, sixteen page octavo. The following from the editorial address, signed by Oliver Cowdery, Kirtland, Ohio, October, 1834, will introduce it.

#### ADDRESS

As this number commences the Latter Day Saints' *Messenger and Advocate*, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its Editorial department.

The closing volume of the *Star*, or the ten last number were published at this place; and for the matter which they contain, or at least the editorial, we are responsible.

The publisher's imprint from page sixteen of this issue is as follows:

The Latter Day Saints'

MESSENGER AND ADVOCATE

IS EDITED BY

OLIVER COWDERY,

and published every month at Kirtland, Geauga Co., Ohio, by

F. G. WILLIAMS & CO.

AT \$1 PER AN., IN ADVANCE. EVERY PERSON PROCURING TEN NEW SUBSCRIBERS, AND FORWARDING \$10, CURRENT MONEY, SHALL BE ENTITLED TO A PAPER ONE YEAR, GRATIS. ALL LETTERS TO THE EDITOR, OR PUBLISHER, MUST BE POSTPAID. NO SUBSCRIPTION WILL BE RECEIVED FOR LESS TERM THAN ONE YEAR, NOR NO PAPER DISCONTINUED TILL ALL ARREARAGES ARE PAID, EXCEPT AT THE OPTION OF THE PUBLISHERS.

Oliver Cowdery retired as the editor of the *Messenger and Advocate* in May, 1835, and in his valedictory address,

## LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

Vol. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1834. [Whole No. 1.

### ADDRESS.

As this No. commences the Latter Day-Saints' Messenger and Advocate, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its Editorial department.

The closing Vol. of the Star, or the ten last numbers were published at this place; and for the matter which they contain, or at least, the Editorial, we are responsible. If the *principles* are pure, the man who embraces them may be guided in the way of righteousness; but if not, and we have not warned our fellow men of the things of the kingdom of God, or have cried peace and safety, when destruction was near, then, at the great day of retribution, before an impartial Judge, we must answer for the blood of souls! Of these things, no man is more sensible than ourselves. But the reflection is otherwise. To be sure, our opponents have cried an alarm, and used every exertion to hinder the spread of truth; but truth *has* continued its steady course, and the work of the Lord has rolled on: and where darkness once held unbounded sway, and corruption prevailed undisturbed, the fruit of righteousness has sprung up and the children of men been made to rejoice with a joy unspeakable.

That this may continue to be the case we shall continue our exertions. We are aware that the work has just commenced: four years have been insufficient to warn all nations: this, in an ancient day was a work of many years. And though the word has been preached to thousands, and many obeyed, yet many millions are yet in ignorance; yes, many in darkness. The only marvel is, that God should have mercy on a corrupt generation, and

condescend to bring light and truth to light for their salvation. It is no marvel that men should reject it: this was always the case, because their deeds were evil.

Men labor for different objects, with a view to accomplish different purposes—some ambition, some pride, some money, and some power—but the *few* to save men. Only the few then have we had cause to expect, would show themselves friendly to the truth: only the *few* labor for that reward which is to be brought at the revelation of Jesus Christ; and of course, from them only could we expect countenance in the arduous undertaking to instruct men in those things which are to concern them hereafter!

In matters of controversy, as we said in the first No. of the Star published in this place, we say now. The saints anciently were exhorted to contend earnestly for that faith once delivered to those before them; but nothing is there said of *controversy*. It may be doubted by some, whether controversy upon any principle is correct, or ever resulted in good; be this as it may; but above all things, if men must contend upon religious matters, the greatest decorum and propriety ought to be observed! A heated zeal without knowledge may hurl thousands into a vortex irretrievable, and lay a foundation for future generations, the end of which may bring destruction and death!

With these reflections, then, we cannot but deem it unsafe for men to enter the field of controversy against their opponents in principle, except they are assured of the correctness of their own system: this would be dangerous; and to avoid the evil arising from such an order of things, we shall not attempt

introduced John Whitmer as editor in the following language:

#### ADDRESS

*To the Patrons of the Latter Day Saints'  
Messenger & Advocate.*

It is proper for me to inform you, that in consequence of other business and other duties, in which my services are requisite, my editorial labors on this paper will close with the present number; and as this is the case, I hope to be indulged in a few remarks, as I take leave of this responsibility. And I will take the occasion to add, here, that for a liberal patronage, so gratuitously bestowed upon unmerited talents, you have my heartfelt gratitude, and still hope, that though the *Advocate* is to be transferred into other hands, that it may continue to receive its present support, and as rapid an increase to its subscription list as has been its good fortune to receive, since its commencement.

The *Evening and the Morning Star* was commenced at Independence, Jackson County, Missouri, June, 1832, by W. W. PHELPS, who edited fourteen numbers of that paper. It is known that in July, 1833, that office was demolished by a mob, and that the *Star* was resuscitated in this place in December of the same year. After closing the two first volumes it was deemed advisable to discontinue it and issue the present paper. For eight numbers I have to acknowledge a rapid increase of subscriptions, which has shown, in some degree, the estimation others made of its worth. It will be conducted hereafter by Elder JOHN WHITMER, late from the State of Missouri. It is proper for me to say, that wherever Elder Whitmer is personally known, a commendation from me would be uncalled for and superfluous; and I hardly need to add, that those to whom he is unknown will find him to be a man of piety, uprightness and virtue, such as adorns the walk of the professor of the religion of the Lord Jesus, and one bearing testimony to the truth of the great work of God.

It is with no ordinary feeling that I take leave of the editorial department of this paper. There is such a complicated mass of reflection crowding itself upon the mind that no common phraseology can express. To realize that one year and eight months' labor is now before the public; that whether truth or untruth has been disseminated in the same, it must remain, calls for the serious consideration of a candid heart, full with the expectation and assurance, that before the Judge of all, and an assembled universe I must answer for the same. Some may say that these reflections ought to have been pondered previously—before stepping forward to give my views to the public—to which I conscientiously reply, that they were; and were I now sensible that I had erred from the strict principles of righteousness, in the main, it should be my first object, and business, to retract.

John Whitmer, in assuming the editorial responsibility, says in the same issue:

The principles of my predecessor have been faithfully written and ably defended; and it is only necessary to add, that the patrons of this paper will find mine to correspond with his.

John Whitmer retired as editor in March, 1836, and Oliver Cowdery assumed the responsibility as editor again and continued until February 1, 1837. The following notice from the *Messenger and Advocate*, February, 1837, indicates the change.

NOTICE

The late firm of O. Cowdery & Co. is this day dissolved by mutual consent. The entire establishment is now owned by Joseph Smith, Jr., and Sidney Rigdon.

W. A. Cowdery takes the editorial chair, and in matters of business relative to the *Messenger and Advocate*, or any other pertaining to their printing office or book bindery, acts as their agent.

William Marks became the proprietor of the *Messenger and Advocate* June, 1837. W. A. Cowdery continued as editor until the suspension of the paper, which occurred with the close of the third volume in September, 1837.

THE ELDERS' JOURNAL

In the last issue of the *Messenger and Advocate*, the prospectus of a new paper to take the place of the *Messenger and Advocate*, was published. From this we extract the following:

PROSPECTUS

For a new paper, to be published at Kirtland, Geauga Co., Ohio, called the

ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS

As the Latter Day Saints *Messenger and Advocate*, published at the above place, is to be closed with the present volume which closes in the month of September, and as the publishers of that paper have declined publishing any more for the present, at least. A large body of the Elders of the church of Latter Day Saints have united and rented the printing establishment, for the purpose of publishing a paper with the above title.

# ELDERS' JOURNAL OF THE CHURCH OF LATTER DAY SAINTS.

Vol. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1837. [Whole No. 1.]

North Lat. 44. Long. 69, 10. Vin-  
alhaven, Fox Islands, Monday, Sept.  
18th, 1837.

To JOSEPH SMITH JR. AND THE  
CHURCH OF LATTER DAY SAINTS IN  
KIRTLAND GREETING:

Dear Saints of God,  
whom we love ~~as a truth~~ for the truth's  
sake that dwelleth in you, and we pray  
God that it may abide with you forever:  
As we are called to stand upon  
the Islands of the sea, in defence of the  
truth and for the word of God and the  
testimony of Jesus Christ. We are  
under the necessity of making use of  
our pen, to give you an account of our  
labors in the ministry since we left  
Kirtland, as we cannot at present speak  
to you face to face. We left Kirtland  
May 31st, and took Steamboat at Fair-  
port in company with Elder Milton  
Holmes, to go forth to labor in the  
vineyard as the Lord should direct.—  
After calling on the Saints in Jefferson  
Co. N. Y. we arrived at Sackett's  
Harbour and took Steamboat on the  
6th of June for Upper Canada and on  
the 8th arrived at Brother Artemus  
Judd's. And on the 10th, had the hap-  
py privilege of setting in conference  
with John E. Page, James Blakes-  
lee, and a number other elders, and a  
large congregation of Saints. And  
we were blessed with a very interesting  
time. After spending several days  
with them we took the parting hand  
with these beloved friends and pro-  
ceeded on our journey for the East in  
company with elder John Goodson, and  
others bound for England. We took  
the parting hand with them at Schene-  
ctady, and arrived at the Cannan church  
in Connecticut, visited the church a  
few days. Here elder M. Holmes  
took his departure for Mass. and we  
went to Colebrook, visited different parts  
of the town and held eight meetings,  
from thence to Canton and held a meet-  
ing in the village hall in Collinsville.—  
As we commenced speaking several  
began to beat their drums at the doors  
which made much confusion. This is  
the only disturbance we have had since  
we left Kirtland. We next visited  
Avon, where we held four meetings,  
and many came out to hear and mani-  
fested a spirit of inquiry. And elder

Woodruff had the privilege of leading  
three of his kinfolk into the waters of  
baptism. And had not the Spirit call-  
ed us away to perform a greater work,  
we should have had no difficulty in es-  
tablishing a branch of the church in  
that place. A family where we tarried  
but one night, and taught them the  
things of the kingdom, believed our tes-  
timony, and after our departure, two  
of the household followed us 15 miles  
to receive baptism at our hands, but we  
were gone, and they truly believed it  
to be a day of warning and not of man-  
ny words. We also visited Farming-  
ton and held one meeting in the Meth-  
odist meeting house, and preached to  
an attentive congregation who wished  
to hear more concerning the great work  
of God. We left Farmington on the 29  
of July, for Mass. and after visiting  
the Bradford church, and after preach-  
ing several times with them, we pro-  
ceeded on our journey to Saco, Maine,  
where we spent several days with the  
church and friends. But duty urging  
us forward to lift the warning voice to  
those that had not heard the sound of  
the gospel, we then went to the city of  
Portland. We there took the Steam-  
er Bangor on the 19 of August, to speak  
us on our way to the Islands of the sea,  
they landed us at Owl's head at the set-  
ting of the sun. But how to get con-  
veyance to the Islands we knew not,  
we retired to a grove and offered up  
our thanks unto God for his mercies  
and asked him to open our way before  
us; we returned to the Inn and soon  
found some men that were going near  
the Islands that night, they said they  
would land us if we chose to take pas-  
sage with them. We accordingly went  
on board, they hoisted sail and landed  
us on North Fox Island, Vinahaven,  
at 2 o'clock Sunday morning, August  
20th. It was with peculiar feelings  
and sensations that we began to walk  
forth upon one of the Islands of the sea  
which was wrapped in the sable shades  
of night, whose waters had never cov-  
ered a soul for the remission of their  
sins after the order of the gospel, and  
which soil had never before been press-  
ed by the foot steps of an elder of Is-  
rael. We were strangers, pilgrims,  
and almost penniless. But we had

The JOURNAL will be edited by Joseph Smith, Jr., and printed once a month on a superroyal sheet, and folded in form for binding, at one dollar a year in *advance*: and should the subscription list justify, it will soon be published semi-monthly at two dollars a year.

The first number will be issued in October next, and will be forwarded to the subscribers of the *Messenger and Advocate*, unless they say to the contrary.

*All letters whether for publication or other purposes, sent to the office must be directed to DON C. SMITH, and the postage PAID, or they will not be attended to.*

Done by the request and in behalf of the elders.

SIDNEY RIGDON.

The first number of the *Elders' Journal* was issued from Kirtland, Ohio, October, 1837. The publishers' imprint is as follows:

THE ELDERS' JOURNAL

of the Church of Latter Day Saints

EDITED BY

JOSEPH SMITH, Jr.

Is printed and published every month at Kirtland, Geauga Co., Ohio, by

THOMAS B. MARSH

PROPRIETOR

*At \$1, per an. in advance. Every person procuring ten new subscribers, and forwarding \$10, current money, shall be entitled to a paper one year, gratis.*

*All letters whether for publication or other purposes, must be directed to DON C. SMITH, and the postage PAID.*

*No subscription will be received for a less term than one year, and no paper discontinued till all arrearages are paid, except at the option of the publisher.*

Only two numbers were issued at Kirtland, October and November, 1837, when the printing interests were moved to Far West, in Caldwell County, Missouri, following the burning of the publishing house at Kirtland, Ohio, where two numbers were issued in July and August, 1838, before the Saints were expelled from Missouri. Joseph Smith's name was carried as editor, but the editorial work was largely done by Sidney Rigdon, for the elders.

## TIMES AND SEASONS

Scarcely were the Saints settled in Illinois, when the prospectus of the *Times and Seasons* was issued by E. Robinson and D. C. Smith, bearing date of July, 1839, from Commerce, Hancock County, Illinois, from which we select the following:

The subscribers being acquainted with the scattered condition of the Church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church, have procured a printing press and materials and will publish a monthly periodical, at this place, containing all general information respecting the church; as also, a history of the unparalleled persecution, which we, as a people, received in Missouri in order of the Executive of that State.

In the editorial address of the first number they announce their purpose as follows:

As this number commences the *Times and Seasons*, is it but proper that we should lay before its readers, the course we intend to pursue, with regard to the editorial department of the same.

We wish to make it a source of light and instruction to all those who may peruse its columns, by laying before them, in plainness, the great plan of salvation which was devised in heaven from before the foundation of the world, as made known to the saints of God, in former, as well as latter days; and is, like its Author, the same in all ages, and changeth not.

The first number was set in type in the month of July and a few copies printed, but illness prevented the publication of the issue at that time so the date was changed and the first number of the *Times and Seasons* was issued in November, 1839. The publisher's imprint on the second number is as follows:

## THE TIMES AND SEASONS

Is printed and published every month, at Commerce, Hancock Co., Ill., by

E. ROBINSON AND D. C. SMITH,

EDITORS AND PROPRIETORS

TERMS. ONE DOLLAR per annum, payable, in all cases, in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. All current bank notes, of any denomination will be received on subscriptions. Letters on business must be addressed to the Publishers, POST PAID.

# TIMES AND SEASONS.

"TRUTH WILL PTEVAIL."

Vol. 1. No. 1.]

COMMERCE, ILLINOIS, NOV. 1839.

[Whole No. 1

ADDRESS.

As this No. commences the Times and Seasons, it is but proper that we should lay before its readers, the course we intend to pursue, with regard to the editorial department of the same.

We wish to make it a source of light and instruction to all those who may peruse its columns, by laying before them, in plainness, the great plan of salvation which was devised in heaven from before the foundation of the world, as made known to the saints of God, in former, as well as latter days; and is, like its Author, the same in all ages, and changeth not.

In order for this, we may at times, dwell at considerable length, upon the fullness of the everlasting gospel of Jesus Christ, as laid down in the revealed word of God; the necessity of embracing it with full purpose of heart, and living by all its precepts; remembering the words of our Savior, "he that will be my disciple let him take up his cross and follow me."

We shall treat freely upon the gathering of Israel, which is to take place in these last days—of the dispensation of the fullness of times, when the fullness of the Gentiles is to come in, and the outcasts of Jacob be brought back to dwell upon the lands of their inheritance, preparatory to that great day of rest, which is soon to usher in, when Christ will reign with his saints upon earth, a thousand years, according to the testimony of all the holy prophets since the world began.

We shall also endeavor to give a detailed history of the persecution and suffering, which the members of the church of Jesus Christ of Latter Day Saints, has had to endure in Missouri, and elsewhere, for their religion. A mere synopsis of which, would swell this address to volumes; therefore we are compelled to let it pass for the present, by touching upon a few of its most prominent features.

In Jackson county, Missouri, in the year 1833, several were murdered—one whipped to death—a number shot—others whipped until they were liter-

ally cut to pieces, then left to die; but God, through his kindness, spared their lives—others tarred and feathered—between two and three hundred men had their houses plundered, and then burned to ashes, and they, with their wives and little ones, driven into the forests perish.

Again, in 1836 they were informed by the citizens of Clay county Mo. (where they settled after being driven from Jackson,) that they could dwell there no longer; consequently they were compelled to seek a location elsewhere; notwithstanding the greater part of them had purchased the land upon which they lived, with their own money, with the expectation of securing to themselves and families, permanent abiding places, where they could dwell in peace: but in this they were mistaken, for in the latter part of this same year, they were obliged to move out of the county, when they went to a back prairie country, where the older citizens assured them they might dwell in safety.

Here they commenced their labors with renewed courage, firmly believing they were preparing peaceful homes, where they could spend the remainder of their days in the sweet enjoyment of that *liberty* which was so dearly bought by the blood of their venerable Fathers, but which had been so cruelly wrested from them, by the hands of their oppressors, in both Jackson and Clay counties. But here again they were sadly disappointed, for no sooner had they built comfortable dwelling places, and opened beautiful and extensive farms, which their untiring industry and perseverance soon accomplished, than their neighbors in the adjoining counties began to envy them, and look upon them with a jealous eye; so that in the year 1838, mobs again began to harrass and disturb them, by stealing their cattle and hogs, burning their houses, and shooting at their men; when they petitioned the Governor for protection, which he utterly refused. They then saw there was no other way but to stand in their own defence;

The *Times and Seasons* continued to be issued under the general direction of these brethren until December, 1840, when E. Robinson retired, leaving D. C. Smith in sole charge. In the following language from his valedictory address in the December 15 issue of 1840, these arrangements were announced:

. . . Under these circumstances, then, I take leave of the *Times and Seasons*, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

D. C. Smith continued the sole editor and proprietor until May 1, 1841, when announcement of addition to the staff was made in editorial address as follows:

NEW ARRANGEMENT—It is with much pleasure that I have to announce to the patrons of the *Times and Seasons*, that the very desirable consociation of Bro. R. B. Thompson with myself in the editorial department. A multiplicity of cares, together with some bodily affliction, has rendered some such arrangement necessary on my part, in order that our paper may continue to merit the respectable standing which it has in some measure hitherto sustained. In selecting Bro. Thompson as an associate, regard was had to his talents as a scholar, to his wisdom as a man of extensive acquaintance with business, to his candor, prudence, and skill in composing, selecting, and compiling, as also his connection with the First Presidency of the Church; he being the clerk of the church, and consequently having a better acquaintance with the subjects, doctrines, etc., which comes before them, than any other person. To those acquainted with him, commendation is unnecessary; and I have no doubt he will meet with favorable reception in coming before the patrons of our paper.

The publisher's imprint of the *Times and Seasons* for this issue is as follows:

The Times and Seasons,

IS EDITED BY

D. C. Smith, & R. B. Thompson,

And published on the first and fifteenth of every month on the corner of  
Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us 10 dollars current money, shall receive one volume gratis. Letters on business must be addressed to the Publisher POST PAID.

This arrangement continued until the death of D. C. Smith, which occurred on August 7, 1841. E. Robinson, under date of August 15, 1841, addressed the patrons of the *Times and Seasons*: "The lamented death of my much esteemed friend D. C. Smith, has again called me to take a part in the management of this paper."

Just twenty days after the death of D. C. Smith, R. B. Thompson died, leaving the entire care of the *Times and Seasons* to E. Robinson once more, as the publisher's imprint of the issue of September 1 shows.

The Times and Seasons,  
Is printed and published semimonthly, by  
E. ROBINSON,  
EDITOR AND PUBLISHER

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us 10 dollars current money, shall receive one volume gratis. Letters on business must be addressed to the publisher post paid.

E. Robinson in an address to his patrons in the January 15 issue of 1842 announces the addition of an assistant editor in the following language:

#### TO OUR FRIENDS.

I announce, with pleasure, the fact that I have secured the services of Elder Gustavus Hills, as assistant editor to the *Times and Seasons*. Having entered into the printing business, in its various branches, and upon an extensive scale—also, having successfully established the stereotyping and book-binding business, all to be conducted under my own supervision, has rendered it highly necessary that some such arrangement should be made, as it is almost impossible for one person to do justice to this paper, and attend to all the varied duties consequent to an establishment of this kind.

I feel to congratulate our patrons upon the new arrangement, as I can assure them that Br. Hills is a scholar and a gentleman, and no pains will be spared, on his part, to make this a useful and interesting sheet, such as will prove a benefit to the church. E. ROBINSON.

In the February issue for the same year, he takes his farewell in a valedictory address to the patrons of the *Times and Seasons* which had been purchased by the Quorum of Twelve. The following is an extract from same.

. . . I now take leave of the editorial department of the *Times and Seasons*, having disposed of my entire interest in the printing establishment, book-bindery, and stereotype foundry, and they are transferred into other hands. The editorial chair will be filled by our esteemed brother, President Joseph Smith, assisted by Elder John Taylor, of the Quorum of the Twelve, under whose able and talented guidance, this will become the most interesting and useful religious journal of the day.

With these considerations, I feel confident that the agents and friends of the *Times and Seasons* will exert themselves to support the press; knowing that while it is under the supervision of him whom God has chosen to lead his people in the last days, all things will go right.

With these brief remarks, and a bosom filled with kind and grateful feelings towards all my friends, I will say to the patrons of the *Times*, Farewell.

E. ROBINSON.

NAUVOO, Feb. 15, 1842.

The following editorial notice in the next issue of the paper indicates editorial responsibility on the part of Joseph Smith.

#### TO SUBSCRIBERS.

This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH.

President Joseph Smith relinquished the editorial charge with the first number of the fourth volume, November 15, 1842. The following valedictory address indicates the editorial arrangement.

#### VALEDICTORY.

I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfill the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me, renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satis-

faction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career. JOSEPH SMITH.

The publisher's imprint is as follows:

The Times and Seasons,  
is edited by  
JOHN TAYLOR  
Printed and published about the first and fif-  
teenth of every month, on the corner  
of Water and Bain Streets, Nauvoo,  
Hancock County,  
Illinois, by  
JOHN TAYLOR & WILFORD WOODRUFF.

The issue of February 1, 1844, announces John Taylor as editor and proprietor, in which capacity he issued the *Times and Seasons* until February 15, 1846, when the last number of the paper was published. It was issued monthly during first volume and after that, twice a month, sixteen page octavo, and furnishes six volumes of valuable historical matters covering the period of the church at Nauvoo.

#### MILLENNIAL STAR

The Latter Day Saints' *Millennial Star* was founded at Manchester, England, in 1840, with Parley P. Pratt as editor. The first number was issued in May. From the prospectus we select the following:

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day.—Its columns will be devoted to the spread of the fullness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfillment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering and blessings of the glorious gospel.

This paper will also contain extracts from some remarkable visions and revelations which have been given to the saints in this age, un-

folding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shown to us, even the things of many generations.

The editor's address bears date of Manchester, May, 1840, and contains the following announcement of policy:

*Friends and Fellow Travelers to Eternity*

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the *Millennial Star*—that luminary, which rightly conducted, may be a means in the hands of God, of breaking the slumber and silence of midnight darkness. . . .

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

It was issued a twenty-four page octavo monthly. The imprint was as follows:

MANCHESTER:

Printed by W. R. THOMAS, Spring Gardens.

The twelfth number of volume one, April, 1841, contains a prospectus for volume two from which we quote:

PROSPECTUS,

*For the Second Volume of the Star*

We would inform our agents and patrons that we purpose, if God will, to continue another volume of the *Star*, in monthly numbers, of 16 pages each, instead of 24; and each page to be much larger than those of the present volume, and on paper much finer and better, but without covers; and the price reduced to three pence.

W. Shackelton and Son, Printer.

The first number of volume two, May, 1841, announced the *Star* was edited and published by P. P. Pratt, 47 Oxford Street, Manchester.

In the March number for 1842 the following publisher's notice appeared.

REMOVAL

*Our agents and others will please to take notice, that on and after*

THE  
**LATTER-DAY SAINTS**  
**MILLENNIAL STAR.**

EDITED BY PARLEY P. PRATT.

No. 1. VOL. I.

MAY, 1840.

Price 6d.

## PROSPECTUS.

THE long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-day Saints (being first organized in 1830) has spread throughout many parts of America and Europe and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that man may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetic, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world

*the 15th of this month all Letters and Communications for the STAR must be addressed to our Office at 36, Chapel Street, Liverpool.*

From the April number of 1842 we select the following editorial comment:

The present number closes the second volume of the *Millennial Star*, and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the Spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burnley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the Star Office, 36 Chapel Street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the word of God, until the gleamings of our humble *Star* be lost in the blaze of millennial glory, and to enable us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

The June number bears the caption, "Edited and published by P. P. Pratt and T. Ward, 36 Chapel Street, Liverpool."

October 10, 1842, P. P. Pratt, taking leave of the *Star* office, said in the editorial column:

*Brethren and Friends.*—As I am about to take leave of the *Star*, and give it to the management of others, I feel it necessary to make a few remarks suited to the occasion.

This publication was undertaken two years and six months since, by the appointment and sanction of the Saints in this country. Since that time I have labored diligently, as far as a pressure of other duties would admit, to render it a useful and interesting periodical. I have published the principles of the Latter-day Saints, together with a choice selection of the most interesting items of news in relation to the progress of these principles among men. . . .

May the blessings of God abundantly rest upon my successor, Elder Thomas Ward, and upon his labors; and I now take leave of my readers and patrons with an earnest request that I may be remembered in their prayers, and that they will render every assistance to Brother Ward, and all who shall hereafter be appointed to edit or publish the *Star*.

Under date of November 1, 1842, Thomas Ward announces his assumption of the duties of editor in chief of the *Star*, from which we select a paragraph.

ADDRESS TO OUR READERS AND PATRONS

*Brethren and Friends.*—In taking entirely upon myself the editorship of the *Star*, I feel deeply the responsibility of my engagement, and the necessity of a constant dependence on the assistance of the Spirit of the Lord God, to enable me to be instrumental in the dissemination of the principles of eternal truth.

Thomas Ward remained in editorial charge of the *Star* until October, 1846, though assisted by Wilford Woodruff during 1845.

After the death of Joseph Smith the *Millennial Star* passed into the hands of those who favored the claims of the "Twelve" for leadership of the church, and became one of their chief organs of expression and support. After the close of the *Times and Seasons* office at Nauvoo, February, 1846, it was for years the official publishing house of this faction of the church. After January 1, 1852, it was issued weekly and continues to be published at the present time.

Following Thomas Ward: Orson Hyde, Orson Spencer, Orson Pratt, Franklin D. Richards, Samuel W. Richards, Asa Calkin, N. V. Jones, Amasa Lyman, George Q. Cannon, Daniel H. Wells, Brigham Young, jr., Albert Carrington, Horace S. Eldridge, Lester J. Herrick, Joseph F. Smith, William Budge, John Henry Smith, George Teasdale, Anthon H. Lund, Rulon S. Wells, Platte D. Lyman, Francis M. Lyman, Heber J. Grant, Charles W. Penrose, Rudger Clawson, Hyrum M. Smith, George F. Richards, George Albert Smith, and Orson F. Whitney have served as editors of the *Millennial Star*.

OTHER PUBLICATIONS OF THE EARLY CHURCH

*The Upper Missouri Advertiser*, a weekly newspaper, was published by W. W. Phelps & Company at Independence, from the office of the *Evening and Morning Star*, 1832-33.

*The Northern Times*, a weekly newspaper, was edited and published by F. G. Williams at Kirtland, Ohio, (probably later by O. Cowdery) from the office of the *Messenger and Advocate*, begun February, 1835.

*The Wasp*, a weekly newspaper, four-column folio, was published at Nauvoo, Illinois. The first issue bearing date of April 16, 1842; William Smith, editor. It bears the motto, "Truth crushed to earth will rise again." Thirty-one numbers were issued by William Smith and twenty-one numbers by John Taylor, when it was enlarged and the name changed to "*The Nauvoo Neighbor*."

*The Nauvoo Neighbor* continued from May 3, 1843, until the close of the printing office at Nauvoo, in February, 1846, John Taylor, editor.

*The Gospel Reflector*, a twenty-four page royal octavo journal, published semimonthly by B. Winchester, pastor of the Church of Jesus Christ of Latter Day Saints in Philadelphia, Pennsylvania. Motto: "When God works, who can hinder?" This ran twelve numbers, making a volume of three hundred fourteen pages. The first number bears date of January 1, 1841; the last, June 15, 1841.

*The Prophet*, a weekly five-column folio newspaper devoted to the interests of the church, was published at 7 Spruce Street, New York, every Saturday. S. Branon and Company publishers; William Smith, editor. The first number bears date of June 1, 1844. At the conclusion of the first year *The Prophet* was changed in size to a three-column eight-page quarto, published at 7 Spruce Street, but distributed from New York, Boston, and Philadelphia as *The Messenger*; S. Branon, publisher; and P. P. Pratt, editor. It was discontinued when the New York Saints, with others under the leadership of S. Branon, sailed in the ship *Brooklyn*, for California, in January, 1846.

*The Nauvoo Expositor*, published at Nauvoo, Illinois, Friday, June 7, 1844; by William and Wilson Law, Charles Ivins, Francis M. and Chauncy Higbee, and Robert D. and Charles Foster. Silvester Emons, Editor. It was a six-column folio; only one number issued. Published by a group of dissenters from the church.

*The Ensign*, published at Buffalo, Scott County, Iowa, by G. M. Hinkle, in 1844, in the interest of "The Bride, the Lamb's Wife," an organization effected by Hinkle and William E. McLellin.

#### FACTIONAL PUBLICATIONS

*The Latter Day Saints' Messenger and Advocate*, published at Pittsburgh, Pennsylvania, in the interest of the organization established by Sidney Rigdon. The first number bears date of October 15, 1844. It was a sixteen-page octavo journal, issued semimonthly on the first and fifteenth of the month. Sidney Rigdon, editor, and E. Robinson, printer. The first volume of twenty-four numbers was published at Pittsburgh, Pennsylvania, and the second up to May, 1846, when it was removed to Greencastle in Franklin County, Pennsylvania, where the second volume was finished. Only two volumes were published.

*The Voree Herald*, published in defense of the claims of James J. Strang to the leadership of the church. Published at Voree, Wisconsin Territory, beginning June, 1846. A three-column folio, issued monthly; James J. Strang, editor and publisher. At the close of the first year the name was changed to *Zion's Reveille*, and issued weekly. At the end of the second volume, in 1848, the name was again changed to *Gospel Herald*. During the summer of 1849 the publication passed into the hands of Francis Cooper, who continued the publication as late as June, 1850. The latter part of April,

1856, Cooper and Chidester published the *Daily Northern Islander*, at Saint James, on Beaver Island in Lake Michigan; devoted to Beaver Island news and the interests of Strang's faction of the church. The paper was issued weekly during the closed season and daily during open season.

*The Star in the East*, published at Boston, Massachusetts, by H. L. Southwait, and edited by George J. Adams, in the interest of James J. Strang. First issue, November, 1846.

*Prophwyd Y Jubili* (Jubilee Prophet), a monthly periodical published in the Welsh language, by Dan Jones, at Merthyr-Tydfil, Wales, beginning July, 1846, and continuing until December, 1848.

*Udgorn Seion* (Trumpet of Zion), a continuation of the former. Published at Merthyr-Tydfil, beginning January, 1849, by John Davis, and continued as late as 1854.

*The Melchisedek and Aaronic Herald*, a three-column folio, published monthly at Covington, Kentucky, by Isaac Sheen, in the interest of William Smith's claim as guardian to the legal heir to the priesthood. Began early in 1849 and continued through most of the year.

*Frontier Guardian*, a semimonthly newspaper, printed on superroyal sheet, at Council Bluffs, Iowa. Orson Hyde, editor and publisher. Devoted to the interest of the followers of the "Twelve." The first issue bears date of February 7, 1849; continued until early in 1852, when the paper passed into the hands of Jacob Dawson and Company. March 4, 1852, the paper appeared as *Frontier Guardian and Iowa Sentinel*.

*The Ensign of Liberty*, published at Kirtland, Ohio, by W. E. McLellan in defense of his organization, 1849.

*Ensign to the Nations*, published at Kirtland, Ohio, April, 1851, by M. R. Norris.

*The Olive Branch*, published monthly at Kirtland, in the interest of those who followed James C. Brewster. Edited

by Austin Cowles and published by Hazen Aldrich. Removed to Springfield, Illinois, July, 1849, and returned to Kirtland, August, 1850.

*Deseret News*, a weekly newspaper devoted to the interests of the Utah Church and general news; published at Salt Lake City, beginning June 15, 1850, with W. Richards as editor. On April 5, 1858, the *News* was removed to Fillmore City, where it was published until September 22, when it was returned to Salt Lake City. The *News* was first issued as a semiweekly October 8, 1865, and as daily in 1867. It continues to date.

*Zion's Harbinger and Baneemy's Organ*, an eight-page monthly journal published at Saint Louis, Missouri, beginning January, 1851, by Charles B. Thompson, in defense of his organizations and claims of leadership. The last number issued in Saint Louis was August, 1853, when it was removed to Preparation, Iowa, and the volume finished.

*Preparation News*, a five-column weekly newspaper, was established at Preparation, Iowa, January, 1855. Charles B. Thompson and Andrew G. Jackson, editors; David W. Butts, printer. The name was changed during the year to *Preparation News and Ephraim's Messenger*, and continued under the same management.

*The Western Nucleus and Democratic Echo*, was begun in January, 1857, at Preparation, Iowa. Published weekly by Thompson and Butts; A. G. Jackson, corresponding editor. This paper was continued as late as April, 1858.

*Étoile Du Deseret* (Star of Deseret), published in French, at Paris, France, by John Taylor, beginning May, 1851.

*Skandinavian's Stierme* (Scandinavian Star), Copenhagen, Denmark, published by Erastus Snow, beginning October, 1851.

*Zion's Pannier* (Zion's Banner), published at Hamburg in

the German language, by John Taylor, beginning December, 1851.

*The Seer*, a sixteen-page monthly journal, published at Washington, District of Columbia; Orson Pratt, editor and publisher. The first number appeared January, 1853, the last number (volume 2, number 6,) was issued in June, 1854. The remaining six numbers were announced to be published from England. The eighteen numbers published at Washington, District of Columbia, were reprinted and the second volume completed from the *Millennial Star* office. *The Seer* was devoted to the defense of polygamy as a religious doctrine.

*Le Reflecteur* (The Reflector), published at Luzerne, Switzerland, in the French language, by T. B. H. Stenhouse, beginning 1853. ”

*Zion's Watchman*, published monthly at Sydney, Australia, in the interest of the Utah Church and the doctrine of polygamy, first issue bears date of August 13, 1853. Augustus Farnham, editor.

*Journal of Discourses*, was issued serially, published semi-monthly from the *Millennial Star* office in England; the first issue bearing date of November 15, 1853. Contains sermons by Brigham Young, his counselors, the Twelve Apostles, and others of the Utah Church; reported by G. D. Watt. These were bound in volumes of 376 pages annually, and was continued until 1886.

*Saint Louis Luminary*, a weekly newspaper, published at Saint Louis, Missouri. Erastus Snow, editor and publisher. First number appeared November 22, 1854.

*The Latter Day Saints' Millennial Star and Monthly Visitor*, an eight-page octavo journal, published monthly at Madras, India, by Richard Balentyne, 1854.

*The Mormon*, a weekly newspaper published in the interests of the Utah Church, at New York; John Taylor, editor

and publisher. The first number bears date, February 17, 1855, and it was discontinued in 1857. It bears the motto: "It is better to represent ourselves than to be represented by others."

*Der Darsteller, Der Heiligen Der Letzen Tag*, a monthly journal published in Geneva, Switzerland, by Daniel Tyler, for the European mission of Utah Church, beginning May, 1855.

*The Western Standard*, a twenty-four column weekly newspaper devoted to the interests of the Utah Church, published at San Francisco, California, by George Q. Cannon, the first number bearing date of February 23, 1856, and the last September 18, 1857.

*Juvenile Instructor*, an organ of the Desert Sunday School Union, published monthly at Salt Lake City, Utah. Began in 1866.

*Der Stern*, a monthly journal published by the Utah Mission at Zurich, Switzerland, by Carl G. Moeser, editor and publisher. The first number bearing date of January 1, 1869.

*The Mormon Tribune*, a weekly newspaper issued in the interests of the Godbeite movement, Salt Lake City, Utah, from January, 1870, to April 15, 1871, when it was changed to the *Salt Lake Daily Tribune*, and continues.

*Women's Exponent*, the Exponent of the Latter Day Saint Women's Relief Society, began in the early '70s. Published monthly at Salt Lake City, Utah. Continued as *Relief Society Magazine*.

*The Historical Record*, a monthly periodical, devoted exclusively to historical, biographical, chronological, and statistical matters. Edited and published by Andrew Jenson, Assistant Historian of the Utah Church. It was begun in the Scandinavian language. The first number appeared as *Morgenstjernen*, March 16, 1882. At the close of the fourth vol-

ume the title, *Historical Journal*, was assumed, and the publication issued in English, the first number bearing date of January, 1886. The last number was issued December, 1890.

*Young Women's Journal*, an organ of the Young Ladies' Mutual Improvement Association; published monthly at Salt Lake City, Utah. Began 1897.

*Improvement Era*, an organ of the Young Men's Mutual Improvement Association; published monthly by the general board at Salt Lake City, Utah. Began 1897.

*The Return*, a monthly sixteen-page octavo journal, published at Davis City, Iowa, by E. Robinson, editor and proprietor. Devoted to the defense of the claims and beliefs of David Whitmer and his followers. First number bears date of January, 1889. The last number issued by E. Robinson was February, 1891. *The Return* was removed to Richmond, Missouri, after the death of E. Robinson and published by George W. L. Schweich for a year. The first issue bearing date of November, 1892, the last issue being for October, 1893. *The Return* was resuscitated at Davis City, Iowa, by C. A. Wickes, editor and proprietor, and numbered consecutively from the last issue by E. Robinson, bearing date of March 1, 1895. The last number issued bears date of December, 1896, but was not issued until some time in April, 1897.

*The Utah Genealogical and Historical Magazine*, published quarterly by the Genealogical Society of Utah, at Salt Lake City, Utah, beginning January, 1910.

*The Truth Teller*, a sixteen-page monthly journal, published by Adna C. Haldeman, at Bloomington, Illinois. Edited by Granville Hedrick in defense of his organization. Beginning July, 1864, one volume of twelve numbers was published. Resuscitated at Independence, Missouri, June, 1868. Granville Hedrick, editor. Only two numbers of volume two were published. The second number and last, bears date December, 1868.

*The Searchlight*, published monthly at Independence, Missouri, by the Church of Christ in Zion (Hedrickites). Published by board of publication, edited by John R. Haldeman. The first number bears date February 1, 1896. Four volumes were published; the last, a double number, bears date January, 1900.

*The Evening and Morning Star*, published by the Church of Christ (Hedrickites), monthly, at Independence, Missouri. Discontinued some time since.

*The Latter Day Precept*, published monthly at Kansas City, Missouri, in the interest of the claims of James J. Strang; beginning August, 1919; John Flanders, editor.

*The Elders' Journal*, published monthly at Atlanta, Georgia, by Ben E. Rich for the Southern States Mission of the Utah Church. Began August, 1903. Removed to Chattanooga, Tennessee, 1904. Removed to Independence, Missouri, and issued as *The Liahona, the Elders' Journal*, beginning April 6, 1907, and continued as a bimonthly in the interest of the Missions of the Utah Church throughout the United States.

#### PUBLICATIONS OF THE REORGANIZATION

*The Saints' Herald* came into existence as the result of the following action taken at the conference of the Reorganized Church held at Sandwich, Illinois, October, 1859.

"Resolved, That this church publish a monthly paper, devoted solely to the interests of the church."

Zenos H. Gurley, William Marks, sr., and William W. Blair were appointed a publishing committee.

The first number of the *Saints' Herald*, a twenty-eight page octavo, monthly journal, was published in January, 1860, from the press of L. Americus Warren, 168 Vine Street, Cincinnati, Ohio; Isaac Sheen, editor and manager. The *Herald* continued to be published from Cincinnati until



*Showing the appearance of the Herald from the first issue until the change in size in 1877.*

March, 1863. The April issue of that year was printed and distributed from Plano, Illinois.

The April General Conference of 1865 directed as follows:

Resolved, That President Joseph Smith be appointed to take charge of the publishing and editorial departments of the *Herald*. . . .

Resolved, That a vote of thanks be tendered to Brother Sheen for his unceasing efforts in the editorial department of the *Herald*.

Joseph Smith announces his policy in the *Herald* for May 1, 1865, as follows:

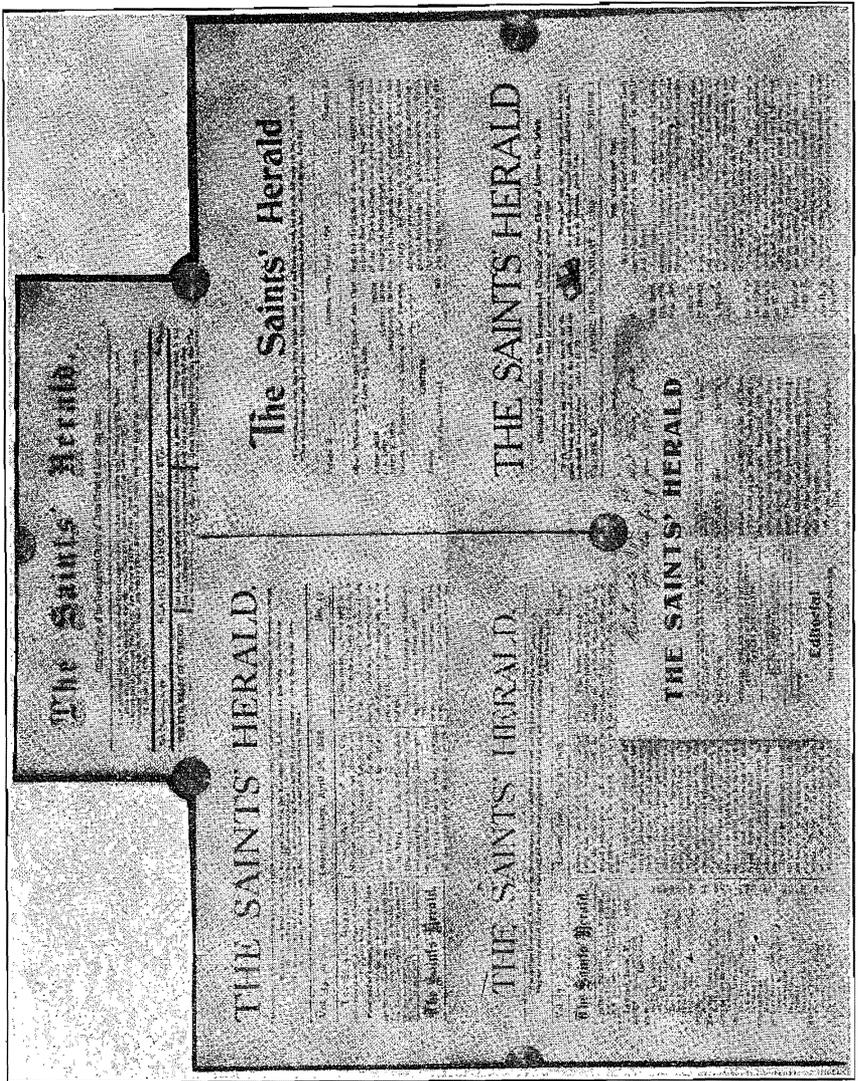
#### SALUTATORY

In taking charge of the editorial department of the *Herald*, I am acting in accordance with the expressed wish of the Saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

President Joseph Smith continued as senior editor of the *Herald* until his death, which occurred at Independence, Missouri, December 10, 1914, when editorial responsibility was assumed by Elbert A. Smith, who served as senior editor until July 11, 1915, when Frederick M. Smith and Elbert A. Smith were chosen joint editors and continue at the present time.

In December, 1863, the *Herald* was reduced to sixteen pages and in March, 1864, it was issued twice a month. January, 1869, it was doubled in size. January, 1877, the *Herald* was issued in quarto size, sixteen pages. January, 1883, it was issued weekly and continues to be so to date.

The *Herald* was published at Plano, Illinois, until October, 1881. The November 1 issue of that year was published at Lamoni, Iowa, where it was published until May, 1921. The issue for May 24, 1921, was published at Independence, Missouri, at the new publishing plant at the corner of Osage and West Lexington Streets; only about seventy-five feet from the building in which the *Evening and Morning Star* was pub-



Showing the appearance of the Herald from 1877 to the present.

lished in 1832. The publishing house has completed its cycle in eighty-nine years and returned to the same block in Zion where the first periodical was published by the church.

*The Restorer*, published monthly by the British Mission of the Reorganized Church. Began at Aberdor, Wales, 1865. Removed to Birmingham. Edited by Thomas E. Jenkins, Jason W. Briggs, and Josiah Ells. Continued until 1869.

*Zion's Hope*, a publication for the young people and children of the Reorganized Church, published weekly. Founded at Plano, Illinois, by Joseph Smith, who served as the editor from 1869 to 1887. The first number bears date of July, 1869. Mrs. Marietta Walker succeeded President Joseph Smith as editor, 1887, and continued until 1913. Miss Estella Wight served as managing editor from 1910 till 1913. In July, 1913, the *Hope* was made the little people's paper, with Ethel I. Skank and Estella Wight, editors. The *Hope* was removed to Lamoni, Iowa, in 1881, and to Independence, Missouri, 1921.

*The Messenger*, a three-column monthly paper, published at Salt Lake City, Utah, in the interests of the Reorganized Church. Jason W. Briggs, editor. From the editorial announcement in the first number, which bears date November, 1874, the following paragraph indicates its purpose and aims. The paper was discontinued February, 1877.

#### OUR MISSION.

The Messenger has tidings for the inhabitants of these valleys, even all who have ears to hear, but especially for the Latter Day Saints; and these tidings relate to the dispensation of the fullness of times; to the establishment of the church, by the command of God, on the 6th of April, A. D. 1830; of its disorganization, (or rejection), beginning with June 27, A. D. 1844; of the darkness that arose as a *mist* at that time; of its causes; of the scattering that followed; and of the returning light and reorganization, or setting in order the church by the commandment of God, beginning with April 6, A. D. 1853, and of its progress and aim.

*The Saints' Advocate*, an eight-page octavo journal, published monthly at Plano, Illinois, beginning July, 1878, W. W. Blair and Z. H. Gurley, editors. "Devoted to the promulgation and defense of the religion of Jesus Christ, as understood and taught by the Reorganized Church of Jesus Christ of Latter Day Saints."

With the fourth number, October, 1878, Z. H. Gurley retired as editor; W. W. Blair continued until number two of volume eight, August, 1885. In the September number he transfers the *Advocate* to Joseph Luff, who edited the rest of volume eight. The last issue of the *Advocate* bears date of June, 1886.

*Sandhedens Banner*, a monthly journal published in the Scandinavian tongue in the interests of the Reorganized Church, at Independence, Missouri. Founded by Peter Anderson, at Lamoni, Iowa, October, 1884; removed to Independence, 1921. Now edited by Peter Muceus.

*The Expositor*, a monthly four-column newspaper, published at Oakland, California, by a board of publishers of the Pacific Coast Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. H. P. Brown, editor. The first number bears date of January, 1885; four volumes were issued, closing with December, 1888.

*Autumn Leaves*, a monthly journal, published at Independence, Missouri; "For the youth of the Reorganized Church of Jesus Christ of Latter Day Saints." Founded by Mrs. Marietta Walker, first number bears date of January, 1888, and published at Lamoni, Iowa. Mrs. Walker continued as editor of *Autumn Leaves* until June, 1904, when Eibert A. Smith succeeded her as editor. He retired September, 1919, and E. D. Moore was chosen editor and continues at present. *Autumn Leaves* was removed to Independence, Missouri, July, 1921.

*Zion's Ensign*, a weekly newspaper, published in Independence, Missouri, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. This publication was issued first on Saturday, January 3, 1891, by Robinson and Pitt, publishers, with John A. Robinson and Frederick G. Pitt, editors. It was a four-page six-column newspaper, devoted to the interest of the Reorganized Church. With the issue of January 25, 1891, J. A. Robinson withdrew and F. G. Pitt assumed entire responsibility as editor, and Elias Etzenhouser became the manager of the business department, and the *Ensign* was enlarged to eight pages.

The issue of January 2, 1892, announces Frederick G. Pitt and E. Etzenhouser editors, and William Crick, manager. May 7, 1892, Frederick G. Pitt retired and Elias Etzenhouser continued the *Ensign* as managing editor, with William Crick, business manager. In the issues of July 23, 1892, notice is given of the dissolution of the firm of "Etzenhouser and Crick, doing newspaper, book, and job printing." The *Ensign* was continued by E. Etzenhouser, editor and publisher, until January 20, 1894, when on account of illness E. Etzenhouser disposed of the *Ensign* to William Crick, F. G. Pitt, R. May, and W. H. Williamson who continued the *Ensign* with William Crick managing editor. November 3, 1894, Pitt, May, and Williamson disposed of their interests to Joseph Luff, and the paper was continued with Joseph Luff as editor and William Crick assistant editor and manager.

William Crick retired from the management of the paper February 3, 1896, leaving Joseph Luff editor and publisher. June 13, 1896, William Crick again became manager on account of Joseph Luff's ill health, and W. H. Garrett was added as assistant editor. The issue of January 28, 1897, announces Joseph Luff and W. H. Garrett editors.

# Zion's Ensign

OUR CREED "ALL TRUTH"

VOL. 31

INDEPENDENCE, MISSOURI, JANUARY 22, 1920

NO. 4

## President Frederick M. Smith's Views on Revelation

It is of first importance to the church that communion with God be maintained at all times. The ideals of the church in this matter are clearly set forth in the following words of President Smith at the Independence Stake Conference, October 6, 1918

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he could reveal his will. But I passed this point and have been able to say, If thou, oh God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

And strange to say, at times the very last of the ones that I would have believed probable, in trying to express

his will through me to this people is the one he has chosen to use; for I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic vision extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people. And when I have thus seen the work yet to be done spread out before me, I have been at times suddenly turned from contemplation of these splendid things, and with my own natural eyes and powers have looked upon the work already done, I could not but exclaim, "How long, oh Lord, how long!"

And so, when there arise persons claiming that they have had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revelations in the past, however they may have come.

And so we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way.

On November 7, 1898, William Crick transferred the title to the entire Ensign plant to the Reorganized Church, and the paper was continued with W. H. Garrett, editor. June 24, 1909, W. H. Garrett retired as editor and Heman Hale Smith took up the work of editing the *Ensign*. He retired on September 2, 1909, and W. H. Deam conducted the paper as managing editor, with a staff of corresponding editors. May 5, 1910, H. O. Smith assumed editorial responsibility, with W. H. Deam as assistant editor. May 11, 1911, Mark H. Siegfried became editor and continued until July 11, 1912, when Charles Fry became editor.

The issue of September 7, 1916, announces Walter W. Smith and Israel A. Smith editors. Israel A. Smith subsequently retired and a staff of contributing editors assisted in the work until July 10, 1919, when Walter W. Smith retired and the editorial responsibility was assumed by R. J. Lambert, upon whom the responsibility of editing the *Ensign* still rests. The *Ensign* was changed in size with the first issue of January, 1917, when it was made a 16-page paper and folded one size smaller, making a suitable size for binding.

*Glad Tidings*, a semimonthly newspaper published at Grand Rapids, Michigan, devoted to the interest of the Reorganized Church, E. K. Evans, editor and publisher. First number issued April 15, 1891; continued until 1894; began again December 18, 1897; now published as a twelve-page monthly.

*The Gospel Quarterlies*, containing Sunday school lessons for the Sunday schools of the Reorganized Church, published by the Sunday School Department, began at Lamoni, Iowa, and removed in early summer of 1921 to Independence, Missouri. Senior Grade began September, 1892; Intermediate and Primary Grades began September, 1892; Primary Grade began separately February, 1895; First Primary Grade began July,

1894; Junior Grade began January, 1913; Beginner Grade began January, 1913.

*The Gospel Banner*, a 16 mo. quarterly published by the *Ensign* publishing house, a series of tracts in the interest of the Reorganized Church. Began 1894 and continued until 1906. Many extra numbers were issued.

*Te Orometua* (The Instructor), a monthly journal published by the Society Island Mission of the Reorganized Church in the language of natives of the Society Islands, at Papeete, Tahiti, began by Joseph F. Burton in May, 1897. Destroyed by the storm of 1906. Began again January, 1909, by Charles Lake, jr. Is issued to date.

*The Gospel Standard*, official mission paper for the Australian Mission, published monthly at Rozelle, New South Wales, by the Australian Board of Publication for the Reorganized Church. Walter J. Haworth, Editor. First issued at Wallsend, January, 1902; moved to Rozelle, 1906.

*Religio Quarterlies*, lessons for study in the Religio Classes, began October, 1902. Published by the General Society of Religio of the Reorganized Church.

*Canadian Messenger*, published monthly in the interest of the Reorganized Church, at Stratford, Ontario, beginning January, 1903. Fred Gregory and Maggie Macgregor, editors. It continued until 1908.

*The Sunday School Exponent*, issued monthly by the General Sunday School Association of the Reorganized Church, beginning with January, 1906; changed to a quarterly for officers and teachers September, 1912, and discontinued December, 1914.

*The Canadian Mirror*, published monthly in the interest of the Reorganized Church, at London, Ontario, Robert Farthing, editor, began April, 1909.

*Stepping Stones*, a paper for the older children, began at Lamoni, Iowa, July, 1913, Mrs. Marietta Walker and Estella Wight, editors; in May, 1914, Sister Walker retired and Miss Estella Wight continued the editor. *Stepping Stones* was removed to Independence with the *Herald* in 1921.

*The Arimat*, published monthly at Lincoln, Nebraska, by the Southern Nebraska District, of the Reorganized Church. H. A. Higgins and E. E. Long, editors.

## JAMES W. GILLEN

(Continued from page 191.)

BY H. O. SMITH

Brother Gillen was present at the fall conference held at Lamoni, Iowa, September 20 to 29, 1882, and took an active part in the deliberations. He reported briefly his labors in Australia, and manifested a lively interest in that distant field. His report is as follows:

Since last report I have labored to the best of my ability in the mission assigned me, but I am sorry to say that my success has not been so great as I desired. This no doubt is chiefly to be attributed to my inefficiency as a minister, and lack of ability that should be possessed by a representative of the church, and partly owing to the many obstacles that I found in the way of and opposed to the progress of the work in that country, and there is also another prominent reason for the slow progress of the work in that mission, and that is that there are but few (if any) local laborers to carry on the work there, so that the preaching of the word rests almost entirely upon the missionaries sent there by the church, and this together with the whole burden of the watchcare over the entire mission is more than any one man can do successfully; nevertheless, during my mission I baptized twenty-nine or thirty; there were two at Wallsend baptized by me, and one by Brother Haworth, also eleven by me at Nambucca, and sixteen or seventeen at Queen's Ferry, in the colony of Victoria. The people there are liberal and kind-hearted: I was furnished with ample means to sustain me while there, and abundantly with means for my return home, and I am satisfied that they are fully prepared to sustain any elders that might be sent there, and they are extremely anxious that at least two should be sent at as early day as possible; and I ask that the mission be sustained, and that at least two efficient elders be sent from this conference. May the Lord bless you in all of your deliberations."—*Herald*, vol. 29, pp. 313, 314.

Brother Gillen was sent out from this conference to labor as circumstances permitted. "Circumstances permit" usually means that one is to labor without support from the church so far as his family is concerned, and that meant an additional sacrifice for our brother and his family that many of our pioneers in the ministry had to go through. This did not

seem to dampen our brother's zeal, however, for we find him active in the work continuously, answering calls from various parts of the country, and valiantly standing in defense of the truth in sermon and in debate. Early in the month of December following the conference he was called to Lucas, Iowa, to engage in discussion with a minister of the Adventist Church by the name of Pegg. The incidents leading up to this discussion, and the results, are freely set forth in a letter from Brother S. W. Powell, and should furnish interesting reading, hence we give it here:

LUCAS, IOWA, December 15, 1882.

*Joseph Smith; Dear Brother:* Thinking that a few lines from this part of the Lord's vineyard would be of interest to some at least, and feeling in duty bound to make some mention of the efforts set forth in this place by some of the brethren from abroad, and especially of the five nights' discussion held at this place between Elder J. D. Pegg, Adventist, and Brother J. W. Gillen, on the Sabbath question. Early last fall Elder Pegg came to Lucas and commenced a series of meetings in a tent, in which he set forth the doctrine of the society he represented in such a smooth, pleasing and able manner, as to gain considerable influence, and become pretty thoroughly established in the confidence of the people, so much so that some "desire to be under the law," and are observing the old Jewish Sabbath, the seventh day of the week.

Under this influence he became very demonstrative, and stated repeatedly that he would meet anyone on these points; viz: The Sabbath question, and The unconscious state of the soul between death and the resurrection. Of course he knew that none of our local elders cared to enter into a discussion with him. A committee was appointed to make arrangements with him, and to correspond with some of the brethren in case he should agree to enter into a discussion. The first brother that visited us was M. T. Short, who preached several times, including a discourse on the Sabbath question, attended by the elder. Brother M. T. Short challenged him to a discussion, which he refused to accept, but it had the effect of quieting him, at least while Brother Short was around. But as soon as he left for conference the elder became wonderfully brave again, but found our committee very attentive, and ready to wait upon him at any moment.

The next to call was our estimable brother, R. J. Anthony, who labored in our branch for about a week, encouraging the Saints, and leaving behind him an influence for good. Brother Anthony also extended an invitation to Elder Pegg to enter into an investigation of the differences existing between us; but as before, he refused, stating that he did not

care to debate with the Latter Day Saint elders, because they were clothed with too much priestly authority but would prefer to discuss with some Christian minister, but would not discuss at all unless his congregation forced him to it. The Campbellites then challenged him on the Sabbath question, and he accepted; but the Campbellite for some cause, did not turn up so that put the elder on his high horse again. Our faithful committee was on hand as usual to wait on the gentleman, and this time he accepted. The committee at once telegraphed Brethren T. W. Smith, J. W. Gillen, C. Scott, and R. M. Elvin; Brother J. W. Gillen responding in person. But the elder had gone. Brother Gillen returned home, leaving word that he would come back when needed. When Elder Pegg returned, we notified Brother Gillen. He came; they met, and arranged to discuss the following proposition: That the seventh day of the fourth commandment of the Decalogue was and is binding on all men. Elder Pegg affirmed; J. W. Gillen denied.

The discussion commenced on the night of the fifth and closed on the ninth inst. Brother Gillen made an able defense, completely routing the champion at every point, making his position so transparent that the intelligent part of the audience could see clear through it; and on the third night he got tired of waiting for the elder, and took the lead, having no arguments to answer; while the elder came dragging up behind in a rambling sort of way, grinding over the old arguments of the nights previous, and bringing in as evidence the Catholic catechism, *Herald*, Doctrine and Covenants, scrapbook, extracts from newspapers, and their own books, notwithstanding the agreement that King James' Translation was to be the standard of evidence, and standard church histories as collateral. We believe the discussion has been productive of much good, thoroughly confirming the Saints, and gaining the approval of the intelligent portion of the community—those who are able to judge between argument and sophistry. The leading men of the place pronounced Brother Gillen's effort a masterly defense, and would like to hear from him again, and make good his promise, namely, a discourse on "The mark of the beast." The Saints feel truly grateful to Brother Gillen for the able and gentlemanly manner in which he defended the truth, and we all feel to say, Call again.

I am your brother in Christ,

S. W. POWELL.

—*Herald*, vol. 30, p. 35.

The next we hear of our brother he is at Old Church, December 31, near Lamoni, at which time he preached a sermon that was reported for the *Herald*, and it can be found in May 19 issue of that paper.

He was at conference of the Decatur District held at Lone Rock, Missouri, September 8 and 9, 1883; took part in its

deliberations and preached one sermon in the Lone Rock Schoolhouse, and one sermon in the grove in which the conference was held. (*Herald*, vol. 30, p. 615.)

We next hear of him in Illinois. He was present at a conference of the Kewanee, Illinois, District, held at Buffalo Prairie Chapel, September 15 and 16, 1883, reported to that conference, and preached the evening discourse September 16. On October 7 he is at Sandwich, where he preaches both morning and evening. Both of these discourses are reported as "good."

For the year 1884 there is but little in regard to our brother's movements. His labors seem to have been confined mostly to the Decatur, Iowa, District, as he reported to all of the conferences of that district during the year, and we find him preaching in different parts of the country covered by its boundaries, and otherwise officiating in marriages and funerals. And we also find that during this year he, with others, started a cheese factory in the town of Lamoni. In the latter part of the year, however, he went to Stewartsville, Missouri, where he engaged in a debate with Clark Braden on December 9; the debate lasted ten days. Immediately after the debate he returned to Lamoni, and resumed his work in the Decatur District.

This debate was characteristic of those held with Clark Braden. The Saints, however, thought that Brother Gillen had acquitted himself well, and was an honor to the cause. Brother J. M. Terry was then in the region, and attended the debate and has this to say about it, or Brother Gillen's work in it.

During the debate Brother J. W. Gillen demeaned himself nobly, proving himself amply adequate to the task of meeting and impeaching the cloud of witnesses Mr. Braden pretended to have, displaying in a braggadocio way what he called four hundred affidavits—but read only one. Some of these were got, perhaps, by Demming, of Ohio, who at last report was in need of money to pay his board bill, waiting for re-

turns from Braden. The notable "eight witnesses" were shown up in their true light as being the work of Hurlbut & Co., whom Braden himself denounced as a liar and a villain."—*Herald*, vol. 32, p. 19.

Brother William H. Kelley, who was present, also bore testimony that Brother Gillen's work in the debate satisfied the Saints, and he says he is sure the result will be good. Of course we, who now look back over the thirty-six, and more, years that have passed since then, can testify that our faith must have stood the test, as it has constantly grown in favor in that region, and our people are among the best of the citizens there.

Brother Gillen continued to labor in the Decatur, Iowa, District, and we find his name among those who were constantly engaged in the work of preaching and administering in the ordinances of the church. At the conference of the Decatur District, held at Lamoni, Iowa, March 1, 1885, Brother Gillen was chosen as one of the delegates to represent the district at the General Conference that spring. This conference convened in Independence, Missouri, April 6, 1885, and by reference to the minutes of this meeting we find that Brother Gillen was very active in taking part in its deliberations, preaching at least one sermon, acting on committees, and otherwise making himself useful. At this conference Brother Gillen was chosen and ordained one of the Seven Presidents of Seventy. Brother Gillen's name is not found among those who were given missions from this conference, but he evidently continued to labor as his circumstances permitted, not only in his home district, but in other localities as calls came to him, and as his other duties permitted him to do. He attended a reunion held at Wheelers Grove, Iowa, from the fifth to the thirteenth of September, and did his part of the preaching and other work belonging to meetings of the kind.

After the reunion closed he is again found at work in

his home district, and is honorably mentioned by the president of said district as one among others who "have been doing some good work in village and country schoolhouses in this region."

September 26 our brother is at Sweet Home, Missouri, and is selected to preside over a conference held at that place, at which time he preached two sermons, one of which is a funeral sermon. This was evidently prior to the missionary tour mentioned by the editors of the *Herald* in an editorial item, volume 32, page 832, where they say:

Brethren J. W. Gillen and A. J. Moore took train on the 15th (December) instant, for Sweet Home, Allendale, Northwestern Missouri, and Southwestern Iowa, to preach the word of life and salvation in all those regions as the way may be opened up before them. May heaven prosper them in their blessed work.

Whether under General Conference appointment or not our brother was diligent, and but few months passed without finding him busy somewhere. If he did not write much to the church papers himself, we find appreciative friends telling of the work that he did, and it is probable that his friends did not tell of all his activities, and thus much of his life story is obscured, and difficult to follow; in fact, cannot be followed, only in a general way.

This last reference closes the year 1885, but does not seem to have closed our brother's activities; for we find him at work early in the year following. He writes to the editors of the *Herald*, dating his letter February 18, on which the editors comment as follows:

Brother J. W. Gillen writes from Valentine, Missouri, the 18th inst., that he is preaching a series of discourses at that place, and has fair treatment and good attention to his sermons by both those out of, and those within the church. He says: "I think Missouri is redeeming herself in this respect."

This letter was written from the field during the trip through Missouri and Iowa that Brethren Gillen and Moore

took, as mentioned some time before. It seems, however, that these brethren found so much to do in Missouri that they did not extend their trip into Iowa, for in the *Herald* of February 27, 1886, the editors comment as follows on their return from this missionary trip:

Brother J. W. Gillen and John Moore returned home from a missionary tour in Missouri for a number of weeks, in which they had good audiences and good liberty. They visited Allendale for a week; thence to Platte Branch; then Union Hill Schoolhouse, near Valentine; the Freedom Schoolhouse, seven times; Sweet Home twice, and near Alanthus eight times; houses crowded. They returned feeling well.

The General Conference for the year 1886 was held at Lamoni, Iowa, and Brother Gillen was present and took an active part, and favored the conference being held the following year either at Lamoni, Iowa, or Salt Lake City, Utah. From this conference Brother Gillen was assigned, as a field laborer, Missouri and Iowa, under the direction of Brother J. R. Lambert.

In prosecution of this mission we find Brother Gillen active continually. But there is little, as usual, mention of his activities. He writes from Glenwood, Iowa, to the editors of the *Herald*, and they comment on it as follows:

Brother J. W. Gillen writes from Glenwood, Iowa, August 27; had been to Bartlett and found Brother Henry Kemp who had just baptized five, and had assisted him in preaching there and also at Shady Grove, Ross, Gaylord's Schoolhouse and Glenwood, would go on to Keystone Branch and thence on to the Wheelers Grove reunion; had been greatly blessed of God, and found abundant opportunities for preaching the word of life.—*Herald*, vol. 33, p. 561.

He was present at the Wheelers Grove reunion, as we learn from a report of a visit to that place by President Joseph Smith, and did much of the preaching; the fact was "that Brother Gillen had been the chief speaker."—*Herald*, vol. 33, p. 594.

Previously, however, it seems that Brother Gillen had been laboring in Eastern Iowa and Western Illinois; for we

find a letter from A. J. Moore, *Herald*, volume 33, page 615, in which he states that he had accompanied our brother in a trip through that part of the country. From there he evidently went to Western Iowa, and according to an editorial statement, must have returned to Eastern Iowa again, as we find in the *Herald* for October 16, 1886, not only a mention of our brother's activities and the location of his work, but the editor's evaluation of the man as a laborer in the vineyard. He says:

Elder J. W. Gillen will go at once to Eastern Iowa and Missouri to labor for the fall, winter, and spring. He may also labor some in Eastern Illinois, if desired by the authorities in charge. Brother James enters upon ministerial work abroad with a clearer, keener conviction of duty, if possible, than ever before. He evidently has on the armor of the Christian soldier until the war is over. May heaven direct and greatly favor him and all his fellow-laborers, that as wise spiritual ambassadors for Christ they may successfully persuade all to be reconciled to God. It is cheering to see how many feel the need of working with their might in the Lord's harvest field while it is yet called to-day. God speed the reapers.

According to reports from the fields where Brother Gillen labored, his work was highly appreciated by not only the editors of the *Herald*, but by his colaborers in the field. A short item in a letter written by Brother Henry Kemp, from Tabor, Iowa, November 16, 1886, bears testimony to this. Brother Kemp says:

We are still alive to the interest of the work and are striving in weakness to promote its welfare. Since our last writing we have been blessed with the able labors of J. W. Gillen, which were gratefully received by the Saints and well spoken of by non-Saints. He finished up his work among us at the Wheelers Grove camp meeting.

November 22, 1886, Brother Gillen writes from Burlington, Iowa, as follows:

"Since leaving home I preached in Lucas twice, six times at Montrose, and twice at Burlington. Elder James McKiernan, president of the district, is with me. We will remain in Burlington for a day or two longer, and then visit the Keokuk Branch. I remain in the district until after the conference, December 4 and 5, at Farmington, and then go to

Saint Louis. I cannot speak very encouragingly of the branches that I have visited, but with the opportunities they have, they have done well—much better than some which have decidedly greater advantages, for they are practically without preachers in their branches. The president of this district is a faithful man, but he is under the necessity of laboring to sustain his family, and has but little time to spare without making great sacrifice; greater, in my opinion, than he ought to make. He is an efficient laborer and ought to be assisted in some manner so that he can devote a greater part of his time to the work of the ministry. The church cannot afford to let such men lie idle for want of support.

In bonds,

J. W. GILLEN.

Brother Gillen was present at the conference spoken of in his letter, reported his labors, and preached twice, which ends the account of his labors for the year 1886, so far as the published account that year, but he must have carried out his program of going to Saint Louis, Missouri, for early in the following year we find his name in the editorial items. In the issue of the *Herald* for January 1, 1887, the editor says: "Brother J. W. Gillen is at Saint Louis, Missouri, actively engaged in the Master's work."

He is also mentioned as having been at a conference of the Saint Louis District held January 8, at West Belleville, Illinois, and took active part in its proceedings, ordaining one elder, and preaching once. (*Herald*, vol. 34, p. 110.)

He had not long been in his new field until he began to be highly spoken of by those among whom he labored, and we find a short letter from Brother Noah N. Cooke, dated February 22, in which he says: "Brother J. W. Gillen is with us in this district, and is doing much good. He is the right man in this district, and if he is permitted to continue, I believe this district will thrive." (*Ibid.*, page 171.)

It may be well to mention, in passing, that R. M. Elvin wrote a history of the Southern Nebraska District, which was published in the *Herald* for April 9, 1887, in which J. W. Gillen is given credit for performing the second baptism in that district, a Brother Andrew J. Pethoud, August 27, 1862. This

must have occurred in the first years of our brother's ministerial work, as he was associated in the Nebraska Mission with Brother Charles Derry, and Brother Derry performed the first baptism in the district.

At the Annual Conference of this year Brother Gillen was appointed to the Saint Louis District. This was in response to a petition from that district, asking that he be sent there as missionary. This conference convened on April 2, 1887, just a few days prior to the convening of the General Conference which met that year in Kirtland. Brother Gillen and W. O. Thomas were sent to Kirtland to represent the district. (*Herald*, vol. 34, p. 318.)

Just what Brother Gillen's report to this conference was we are not able to give. The minutes of the conference state that his report, with others, was read, but the senior editor lost them some way in preparing his copy for the *Herald*. We know that he attended the conference, reported his labors to it, and took an active part in its deliberations, did his part of the preaching, acted on committees during its sessions, and in other ways performed his duty as a member of the priesthood.

However, the most notable event that occurred so far as the life and career of our brother is concerned, is the fact that at this conference the Lord named him as one of four who should take upon themselves the important office of apostle. The revelation read: "Separate my servants, James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, unto the office of apostles." The conference, after due consideration and examination, indorsed the communication, and the ordination of these men was provided for. Brother Heman C. Smith was not at the conference, so his ordination did not take place at this time, but the minutes of the conference show that the other three were ordained as follows: "Brother Gomer T. Griffiths, by Brethren Joseph Smith and W. H. Kelley; James

W. Gillen, by Brethren W. W. Blair and James Caffall; and Joseph Luff, by Brethren Joseph Smith and W. H. Kelley." Thus Brother Gillen went back to those who had placed their trust in him sufficiently to ask for his return, better equipped for ministerial labor, and it seemed that God had approved their choice by thus honoring him with one of the chief offices of the church.

Brother J. R. Lambert, who was in charge of the field where our brother was appointed, placed him in charge of the Saint Louis District, hence he at once began to exercise the rights of his office and calling as an apostle. However, he must have returned home for a visit, as he is mentioned, in connection with the death of Sister E. C. Mayhew, of Lamoni, Iowa, as having preached the funeral sermon, she having died on May 9, the funeral being preached on May 10. However, we find him at the post of duty on July 2, and attending the conference of the Saint Louis District, held with the Saint Louis Branch, and acting as president of the meeting. He continues to operate in the Saint Louis District, although but little is heard from him, only as others mention his labors, or as he appears at the conferences held from time to time. The editors of the *Herald* mention him in the issue for November 12, as reporting church interests as improving, and they say: "Brother Gillen is in excellent health and high spirits." While nothing more of importance is said of the brother, yet we are persuaded that he was busy, as Brother H. H. Robinson mentions, in a letter found on page 753, volume 34, *Saints' Herald*, that he had been called to Saint Louis "to assist Brother Gillen in his field until spring," Brother Lambert, who was in charge of the field, issuing the call.

Another evidence that he was at his post of duty is found in the recording of the death and funeral of a ten-year-old daughter of Brother and Sister Cowlshaw, of Saint Louis.

Brother Gillen preached the funeral discourse. This ends the record for 1887.

Early in the year following Brother Gillen is found active in the work. He is mentioned as being present at a conference of the Saint Louis District held in Saint Louis, January 7, reported to the conference, ordained one elder, and preached once during the sessions.

At a conference held in Saint Louis March 31, our brother was selected as one of the delegates to General Conference, the conference being held this year in Independence, Missouri; so the next we hear of him he is in Independence, taking part in the conference business. His report to this conference is as follows:

I have been constantly engaged in the work, and have been greatly blessed in my administrations. I have preached in Saint Louis, Cheltenham, Moselle, and Sullivan, in the State of Missouri; also in Belleville, Birkner, Alma and Springerton, in Illinois; but my labors have been principally in Saint Louis and Cheltenham. I think that I can say truthfully, that the Saint Louis Branch is in better condition, spiritually and financially, than it has been for several years, and I think if the work done there is properly followed up, that there will be a considerable ingathering into the church before long, and more especially so if the Saints succeed in the accomplishment of their laudable undertaking, to build a house wherein they can worship God, away from the unhallowed influences of dram shops and sale stables. Brother H. H. Robinson labored faithfully and acceptably during the time he has been with me in the district. Fifteen or sixteen have been baptized in the district during the year; three by W. O. Thomas at Cheltenham, three by Brother H. H. Robinson at Chester, and nine by myself. I desire to do all that my strength and ability permit to build up the kingdom of our Lord and Savior, Jesus Christ.—*Herald*, vol. 35, p. 282.

Hitherto Brother Gillen had been laboring under the direction of another, the first years as a seventy, and the year 1887 as an apostle, but from this conference he is sent out with all the powers of an apostle, and is given the extensive field of, "Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky, and Tennessee, in charge." He entered at once into the work assigned him, and we find him

in Saint Louis as early as May 16, where he performs a marriage ceremony, uniting in marriage Mr. William T. Pearson and Sister Mary E. Lane.

On June 9, he attends a conference of the Southeastern Illinois District, where by vote of the district he is sustained as missionary in charge, and preaches Saturday evening, and Sunday morning and afternoon.

Brother Gillen did not escape the common lot of God's servants, persecution; for we find him with Brother M. R. Scott, July 25 of this year, preaching at Byrnville, Indiana, at which time they are threatened with violence by the White Caps. It seems the community took the matter up, and tried to have an indictment against those involved in the disturbance brought before the grand jury. What the result of this action was we have not been able to learn. However, we learn that some good work was done around the town just named, and quite a number subsequently came into the church under other men's administration, doubtless because of the fearless way in which Brethren Gillen and Scott sowed the seed.

In writing from Byrnville, August 29, Brother V. D. Baggerly mentions the above incident and says: "The 26th [June] I was at Byrnville; and found Brother Gillen holding the fort; notwithstanding he was warned to leave or he would get a whipping by the White Caps. We remained over Sunday and were not molested. We found Brother Gillen an able defender of the faith, and the right man in the right place."

On the 25th of August Brother Gillen was at Eden, Indiana, where he presided over a conference of the Southern Indiana District, did some preaching, and was sustained by vote of the conference as missionary in charge.

The next account we have of his official acts is found in a letter from "One Who Was Present," dated Saint Louis,

Missouri, October, giving Brother Gillen's part in the dedication of their new church at that place. The letter in part is as follows:

The opening of the new church located at 2518 Elliott Avenue, Saint Louis, took place October 7, under the most pleasant circumstances. Brother J. W. Gillen had been placed in charge by the branch, which action was ratified by the conference which convened on the 6th. The splendidly furnished room had been decorated with plants, great and small, the beautiful foliage of which, with blossoms of varied tint and rich fragrance, afforded additional splendor to the scene.

At 10.30 a. m. a large audience assembled with countenances radiant with joy and appreciation of the occasion. The services opened with the beautiful anthem, "Oh! worship the Lord in the beauty of holiness," by members of the choir, of which Brother William Ashton was in charge. The anthem was rendered most fittingly. The hymn, "Met in thy sacred name, O Lord," was then sung in a hearty manner by all. The opening prayer was offered by Brother R. Etzenhouser, and hymn 19 was sung, after which Brother Noah N. Cooke in well chosen remarks in behalf of the building committee, consisting of Brethren W. T. Kyte, and T. Dawson and himself, presented the keys of the building to Brother Gillen. Psalm 96 was then read; when Brother Gillen preached the sermon, observing that man's first place to worship was the forest, later on, the hut, the tabernacle, and the temple; still later on, a diversity of buildings representing different faiths, and that while in the city of Saint Louis there were many church buildings, and possibly enough room for all the communicants, the room occupied bespoke its necessity and the reasons for this necessity were presented in a forcible and able manner, taking within its scope the primitive apostasy and restoration of the gospel in the nineteenth century. Seldom have sixty-five minutes been used to better advantage than on this occasion. Many hearts overflowed with gladness, while the truths of the gospel were showed forth. Saints and outsiders seemed to enjoy it alike. At the close of the sermon Brother Gillen spoke in commendation of the efforts that had been made by the Saints in their struggle to build the house, adding that offerings were still in order, and would be received from anyone; small ones thankfully and larger ones in proportion. Some of the Saints in expression of their joy stated they lived a week on that day.—*Herald*, vol. 35, pp. 704, 705.

This dedication took place at a conference of the Saint Louis District held October 6 and 7, 1888. Brother Gillen must have returned home immediately after this conference, for editorial items in the *Herald* for October 20, of that year, has this to say:

Elder J. W. Gillen arrived home on Wednesday, the 10th inst., in good health and spirits. He reports progress all along the line, with especial encouraging prospects for the work in Saint Louis, Missouri, where he had lately been assisting in the dedication of the new chapel of the branch in that city.

However, he must have returned soon to his field; for, while we have no detailed account of his work for the remainder of the year, we find him in Saint Louis in the month of December, and, as reported by Brother N. N. Cooke, December 1, he "was delivering a series of lectures on Bible subjects, Tuesday and Friday evenings of each week, to good audiences," and "good was being done."

Sometimes a few words of appreciation by our fellow men help wonderfully to hearten one up, and there is no doubt but Brother Gillen appreciated the words of kindness and approval written from time to time by his brethren and sisters in the various fields where he had to work, and we quote them here, briefly, as written from the field where we now find him laboring.

In editorial items, *Herald*, January 19, 1889, Brother J. G. Cook, writing from Saint Louis, is quoted as saying:

Brother J. W. Gillen has been preaching for us lately, but I am sorry to say that he is going away this week; his sermons were good and he has done a good work here, he is a good brother, and in his departure from among us I can say that he has the well wishes of the Saints at Saint Louis.

Brother R. Etzenhouser is quoted in the same *Herald*, writing from Saint Louis, also, as saying:

Conference of the 5th and 6th a success. All business passed off peacefully, and much of the Spirit was manifested, with profitable sessions throughout. In the sacramental service many took part and were blessed. Brother Gillen's preaching of late weeks, and his work in the conference have been very profitable.

Of his labors in Saint Louis, and his intended departure from that place he writes briefly, or is quoted as saying:

Everything is moving on nicely in the city. The work is onward and the outlook flattering. I leave for Kentucky on the evening of the 10th, to be gone until some time in the month of March.—*Herald*, vol. 36, p. 50.

Just prior to writing the letter from which this extract is taken, he was present at the conference of the Saint Louis District, and was called to preside; reported to the conference, and did some of the preaching. He was also selected by the Southern Indiana conference as one of its delegates to General Conference.

Another note of appreciation is sounded by Brother James M. Scott, in a letter found in the current volume of the *Herald*, volume 36, pages 101, 102. Brother Scott says:

We were made glad while Brother J. W. Gillen was with us. He did us much good, and is an excellent man, and a good preacher. He baptized four into the Eden Branch—my two daughters; also Mr. John and Miss Nancy Goss, the long expected ones. He preached twice at New Providence and removed much prejudice. People liked him, and several said he preached more Bible than ever had been preached there before. We hope he will return to our district soon.

We next find him in attendance at the General Conference, held this year, 1889, at Saint Joseph, Missouri, in April. He represented two districts at this conference, and engaged quite actively in the business transacted. His report to the conference reads as follows:

During the conference year just closed, I have labored in South-eastern Missouri, Southern Illinois, Southern Indiana, Kentucky and Tennessee. My labors have been widespread, with a view to a better understanding of the condition of the work in, and the necessity of this extensive field, which I will now state in as brief a manner as possible.

The Saint Louis Branch is in a prosperous condition, and the outlook was never more favorable than at the present time. Yet it is indispensably necessary that an efficient elder be kept in that district for some time to come, especially as some of the branches need particular attention just now. If some capable man is not sent there, the church will suffer loss.

Southern Illinois has but one conference appointee, and his work has been hindered by his not receiving proper financial support. More help is needed in that part of the mission.

The ministerial force in Southern Indiana is not sufficient; more laborers are needed, because the work is opening up, and the demand for preaching is on the increase.

There are but three elders in the States of Kentucky and Tennessee, and neither of them have received financial aid, so they can only be regarded as local elders, traveling as their circumstances permit. These brethren ought to be sustained, for their labors are acceptable in that field; and, if possible, others also should be appointed to those States.

Arkansas needs preachers, and several, if the church can supply them. One new branch has been organized in Southern Indiana during the year, and quite a number added to the old branches. I baptized seven there.

One branch has been disorganized in the Saint Louis District by the removal of members and another is almost in the same condition from the same cause.

As I look over my work I cannot say that I am altogether satisfied, but I did what I thought at the time to be for the best. I see much to be thankful for. Many tokens of God's love for me, and I am assured of the ultimate triumph of the glorious work. I am still willing to labor wherever the church thinks best to send me.

In accordance with the instruction of the conference, I ordained I. M. Smith to the office of Seventy.

A statement made by Brother R. Etzenhouser in his report to this conference shows the esteem in which Brother Gillen was held by those who labored with him. Brother Etzenhouser says: "With Brother Gillen as missionary in charge I have been entirely satisfied. Would go with him to any clime when expedient."

It is by these statements made by those among whom he labored and with whom he labored that we are able to make an estimate of our brother's character as a worker, and a minister, and it is possible that these testimonies of his worth, and the esteem in which he was held, had something to do with his appointment from this conference; for we find on consulting the minutes that he was continued in his former field, viz, "Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky, and Tennessee, in charge."

It seems that Brother Gillen went home for a needed rest after the conference adjourned, and while home was one of the speakers at a celebration of the hundredth anniversary of the inauguration of George Washington, held in Lamoni, Iowa.

At the close of the conference Brother W. H. Kelley visited Saint Louis at the request of Brother Gillen, and we find a letter from him in the *Herald* for June 1 of this year in which he mentions Brother Gillen's work in Saint Louis. It is only a short paragraph, but it is one of the notes of appreciation of the man's work that should not be overlooked in our evaluation of the man. Brother Kelley says: "Brother James W. Gillen and coworkers bear rather enviable reputations among the Saints and friends. Good."

Brother Gillen evidently proceeded to his field early, for he was present at the conference of the Southeastern Illinois District, and was chosen to preside, June 8. Of his presence at this conference Brother G. H. Hilliard writes under date of September 4: "Brother Gillen was with us the last conference and did good work while in the district; all are well pleased with him as missionary in charge."

He was present at the conference of the Saint Louis District held in Saint Louis July 6, where he presided and did some preaching: he was present at the conference of the Southern Indiana District held September 7, and was chosen to preside: he was present and presided at the conference of the Saint Louis District, held in Saint Louis October 5 and 6. This was the first anniversary of the dedication of their new chapel, and in connection with the conference the Saints celebrated the event with appropriate services, Brother Gillen preaching a sermon to fit the occasion. Of this occasion Brother Noah Nephi Cooke writes under date of October 22 as follows:

I am happy to say that the spiritual condition of our district is improving. Our late conference and the anniversary of the opening of our chapel, were times long to be remembered. Elder J. W. Gillen preached in the morning on the duties of the Saints. The sermon was timely and good, full of instruction and good advice.

While our brother is mentioned here only in connection with special events, it is safe to conclude, from our knowledge of him, that he was at work somewhere during the intervals in the field assigned him, and that he rounded out the year 1889 in the faithful discharge of the obligations placed upon him by the church.

The record shows that early in the year 1890 Brother Gillen went south. We presume that this means that he went to the southern part of the mission of which he was in charge. His influence seemed to be felt everywhere in the field. Under date of January 14, Brother V. D. Baggerly writes from Paradise, Kentucky, which was in Brother Gillen's charge, as follows: "I have been opening up new places all this fall and winter, and can truly say the work is widening and gaining in this mission under Brother Gillen's charge." He seemed to have the happy faculty of keeping his men at work. Probably this was because he set them a good example by keeping at work himself. He is constantly mentioned, now in one part of the field and now in another, showing that he is not idle, but going about doing good wherever opportunity offers, and seems to be in the good graces of his colaborers everywhere. At the Southern Indiana conference, held with the Byrnville Branch, resolutions asking that he be returned in charge of the field, and that he represent the district at the General Conference to be held at Lamoni, Iowa. This conference was held March 1, and a conference held the same date by the Southeastern Illinois District at Springerton, Illinois, passed similar resolutions. Also a conference of the Tennessee District did likewise on March 8, except electing

him delegate to conference. This honor was conferred upon Brother John Thomas.

The issue of the *Herald* for April 5, 1890, contains a notice of the arrival of several of the brethren in Lamoni for the purpose of attending the General Conference, and among them is the name of J. W. Gillen.

The conference convened April 6, and our brother reports his labors for the year as follows:

Since my last report I have labored in the States of Missouri, Illinois, Indiana, Ohio, Kentucky, Tennessee, and Arkansas. My labor has been much more extended than I desired, but the necessities of the case seemed to demand it, and this is partly owing to the great call for labor in these States and the scarcity of laborers. It seems to me there ought to be at least ten for every one there is in my field, and especially when we take into consideration the fact that there is but one conference appointee for the entire State of Arkansas, three for the States of Kentucky and Tennessee combined, two for the south half of the State of Illinois, and a third one part of the time. In the latter there is a demand for, and there ought to be at least ten efficient ministers, and especially so if we expect to reap the benefit of the late discussion held there by our highly esteemed Brother E. L. Kelley which resulted in the complete discomfiture of the Campbellite champion, Clark Braden. There are but three to supply the demand in the south half of the State of Indiana, also nine [one] for the southeast portion of Missouri, and his labor is divided between Saint Louis and Illinois. It must be readily seen that the supply falls far below the demand. And if we take into consideration the fact that there are branches and scattered members throughout all these States, and but very, very few local laborers, the demand is emphasized and becomes imperative. I have tried so far as I have been able to respond to this demand where my labor was most needed.

I am pleased to say I find the work throughout my field in a much more prosperous condition than it was a year ago, and this mainly through the efforts of my colaborers. But there is still ample room for improvement.

The missionaries in this field, as a rule, have done well, and some of them have been greatly blessed in their labors and ministrations. They will, of course, report for themselves.

I feel it just that reasonable mention be made of the labors of E. R. Turnbow and J. H. Adair in Kentucky, and those of B. F. Daniel and J. M. Scott in Southern Indiana. These brethren have labored acceptably and to the extent their circumstances would permit. During the year I baptized seventeen persons and attended upon all other ordinances of the church, as need for them was made manifest to me.

I am still confident of the divinity of the work in which we are engaged, and that if a fair and candid hearing was given to the "message we bear" truth would speedily triumph. I am still willing to labor as the church may direct.—*Herald*, vol. 37, pp. 261, 262.

Brother Gillen took active part in the conference, serving on committees, preaching, taking charge of meetings, offering prayer, when called upon, and when the missions were appointed his field was extended, not only to include his former field, but all of those States included in the Southeastern and Southwestern Missions were added. His mission appointment read: "Southern Illinois, Southern Indiana, Eastern Missouri, and those divisions known as the Southeastern and Southwestern Missions, which embrace all the Southern States, Indian Territory included, in charge."

This seems to indicate an increasing confidence in our brother on the part of the church.

It seems that Brother Gillen did not long delay his departure to his field of labor; for in a letter written from Derby, Indiana, dated June 4, Brother I. P. Baggerly mentions that he left Lamoni, Iowa, on May 2, in company with Brother J. W. Gillen bound "for the States of Indiana and Kentucky to preach the gospel and assist in building up the kingdom of God among men."

His services were in constant demand, as calls through the *Herald* are constant from the time of his appointment becoming known. In response to these calls he says: "I leave on the 9th for Kentucky and Tennessee to attend the conference that convenes on the 12th. Then if all is well I shall go to Texas, attend the Texas Central conference which convenes on the 25th inst., and the Western Texas district conference August 22. The work in the city is in fair working condition, but the prospects for an increase in numbers are not at all flattering."

The letter from which this is an extract was written from Saint Louis, Missouri, July 9. By reference to the minutes of the conference of the Kentucky and Tennessee District we learn that he was present and presided over the meeting, and did some of the preaching, and must have left almost at once for the Texas part of his field; for we find a letter from him dated Elkhart, Texas, July 18, which reads:

*Editors Herald:* At the conference of the West Tennessee and Kentucky District there was a good representation of the Elders, good attention, an excellent spirit manifested, and one baptized. The faith of the Saints was strengthened, and all rejoiced together. I preached on Monday and Tuesday evenings, after the conference, to fair and very attentive congregations.

On Monday the 14th Brother Hilliard accompanied some of the brethren to Henderson County, Tennessee, where he will remain for a time preaching the word.

I left Kentucky on the morning of the 16th and arrived this morning at this place, sleepy, tired and covered with dust. I leave here in the morning for a fifteen mile ride in a wagon through the dust to begin our two-days' meeting at 10 a. m., at Evergreen, Houston County.

In bonds,

J. W. GILLEN.

Brother Gillen met Brother A. J. Moore at Evergreen, and they held a successful meeting, returning to Elkhart, and from thence to Elmwood, where a conference was held of the Central Texas District. From this conference he went on to Western Texas District, attended and presided over a conference held at Pipe Creek, August 22, then returned to Cooke's Point, in the Texas Central District, to hold a series of meetings. Of these meetings Brother E. W. Nunley writes from Cooke's Point, Texas, September 11, as follows:

*Editors Herald:* We commenced a meeting at Cooke's Point Branch August 29, and continued it until Wednesday. Brother J. W. Gillen did the preaching which was good; and we hope it had good effect. On the 4th instant he and I went to the Central Branch, where he preached three times and I once, with, I hope, good effect. Then I left him at Brother Hay's. He did a good deal of preaching while in Texas, considering the time and amount of traveling that had to be done to get to places to preach at. We expect good results from his labors in Texas, and pray God's blessings upon him wherever he may be.

Brother Gillen must have returned immediately to the North from this series of meetings, as we find him presiding over a conference held in Saint Louis, Missouri, October 18. And in the November 15th *Herald* he is mentioned as being at home, Lamoni, Iowa, preparing for the winter's campaign. While home Brother Gillen went to Keokuk, Iowa, and preached the funeral sermon for Sister Ellen Meacher.

(To be continued.)

## THE HIGH COUNCIL

### THE HISTORY AND MINUTES OF THE HIGH COUNCILS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

The law and general polity of the Church of Jesus Christ of Latter Day Saints provides for a general standing high council, for the whole church, and subordinate high councils for the stakes, and in case of emergency, temporary high councils abroad. The Standing High Council consists of twelve high priests, presided over by the First Presidency of the church. The high council of a stake consists of twelve high priests presided over by the presidency of the stake. In case of emergency of sufficiently great importance, a temporary high council abroad may be called, consisting of twelve high priests, presided over by one of their own number.

The high councils are the superior courts of the church. They are courts of equity in all matters coming before them. The Standing High Council of the church is the supreme court of the church, and the court of last resort in all spiritual matters, the decisions being final in all controversies on spiritual matters. The decisions of all the subordinate high councils are subject to appeal and revision by the Standing High Council. All the general officers of the church are amenable to the Standing High Council in case of transgression, except the First Presidency, who are subject to trial before a high council presided over by the Presiding Bishop of the church. The high councils act as counselors to the several bishops in an advisory manner in their several fields.

The church had been organized less than four years when the first high council was organized. Subsequently other high councils were organized wherever stakes were organized. After the rejection and disorganization of the church at Nauvoo,

Illinois, following the assassination of Joseph and Hyrum Smith, the plan provided for in the law was not operative until the church was reorganized, when the high council was again organized as provided for in the law.

The minutes and history of the organization of the high council constitute section 99 of the Doctrine and Covenants, and are amplified and contained in the journal of Joseph Smith, as published in the *Times and Seasons* as follows:

*Minutes of the organization of the High Council of the Church of Jesus Christ of Latter Day Saints, Kirtland, February 17, 1834.*

This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr., by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, senior, John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above named councilors were then asked whether they accepted their appointment, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the council, who voted in the name and for the church in appointing the above named councilors, were forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

Voted, that the high council cannot have power to act without seven of the above named councilors, or their regularly appointed successors are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent councilors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, or of any one of the above named councilors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

The president of the church, who is also president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first commencing with number one; and so in succession to number twelve.

Whenever the council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six: but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council, are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those councilors who draw even numbers, that is, two, four, six, eight, ten, and twelve, are the individuals who are to stand up in the behalf of the accused and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council, after the evidences are heard: and the councilors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the councilors, accuser, and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote. But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidence and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a rehearing; and if, after a careful rehearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may require and obtain the mind of the Lord by revelation.

The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the

parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall thence be conducted, according to the former pattern written, as though no such decision had been made.

This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

There is a distinction between the high council of traveling high priests abroad, and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

The twelve councilors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result, namely:

Oliver Cowdery,.....	No. 1	John Johnson, .....	No. 7
Joseph Coe, .....	No. 2	Orson Hyde, .....	No. 8
Samuel H. Smith,.....	No. 3	Jared Carter, .....	No. 9
Luke Johnson, .....	No. 4	Joseph Smith, sen., .....	No. 10
John S. Carter,.....	No. 5	John Smith, .....	No. 11
Sylvester Smith, .....	No. 6	Martin Harris, .....	No. 12

After prayer the conference adjourned.

OLIVER COWDERY,	} Clerks
ORSON HYDE,	

On the 18th I reviewed and corrected the minutes of the organization of the high council: and on the 19th of February the council assembled, according to adjournment from the 17th, when the revised minutes were presented and read to the council; I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind cannot discern the things of God, etc. The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the Church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present, who received the above named documents was twenty-six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty-two.

After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant presidents and blessed them, that they might have wisdom to magnify their offices, and power over all the power of adversity.

I also laid my hands upon the twelve councilors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness upon all subjects that might be laid before them. I also prayed that they might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head and said, "Joseph, I lay my hands upon thy head and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord; amen."

He also laid his hands upon the head of his son Samuel and said, "Samuel, I lay my hands upon thy head, and pronounce the blessing of thy progenitors upon thee that thou mayest remain a priest of the Most High God, and like Samuel of old, hear his voice, saying, Samuel, Samuel; amen."

John Johnson, also, laid his hands upon the head of his son Luke and said, "My father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers, that he may be strengthened in his ministry, according to his holy calling; amen."

I then gave the assistant presidents a solemn charge, to do their duty in righteousness, and in the fear of God; I also charged the twelve councilors in a similar manner all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with his Spirit. I then declared the council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the council, by a high priest:

KIRTLAND, February 19, 1834.

*To the President of the High Council of the Church of Christ:*

The following charges I prefer against Elder Curtis Hodges, sen., of this church: First, an error in spirit; secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation, which was calculated to do injury to the cause of God; and also, of contending or persisting that that was a good or proper spirit which actuated him thus to speak, all of which I consider unbecoming an elder in this church, and request a hearing before the high council.

(Signed) "EZRA THAYER."

Elder Hodges plead "not guilty" of the above charges.

Father Lyons was called on to substantiate the above charges, and his testimony was pointed against Brother Hodges. Brother Story

testified that Elder Hodges talked so loud at prayer meeting that the neighbors came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high, that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallooing so loud that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king." His testimony was pointed against Brother Hodges, and Brother T. Wait testified much the same.

Counselor O. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counselor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the president arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the Spirit of the Lord at the meetings, where he hallooed, he must have abused it, and grieved it away. All the council agreed with the decision.

Elder Hodges then arose and said, he then saw his wrong, but never saw it before, and appeared to feel thankful that he saw it. He said he had learned more during this trial than he had since he came into the church; confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper. The council forgave him, and adjourned to the evening of the 20th.

O. COWDERY, } Clerks.  
ORSON HYDE, }

—*Times and Seasons*, vol. 6, pp. 993-995; *Millennial Star*, vol. 15, pp. 13, 14, 17, 18; also portion in *Church History*, vol. 1, pp. 429-433.

Another meeting was held on February 20, 1834, at Kirtland, Ohio, to determine the question "whether disobedience to the Words of Wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having it sufficiently taught him?" The minutes are as follows:

The high council met this evening to determine concerning the elders going out to preach, etc. The president opened the council by prayer.

At a church meeting, held in Pennsylvania, Erie County, and Springfield Township, by Orson Pratt and Lyman Johnson, high priests, some of the members of that church refused to partake of the sacrament, because the elder administering it did not observe the words of wisdom to

obey them. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six councilors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding an office in the church, after having sufficiently taught him.

Councilors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the councilors had spoken, the president proceeded to give a decision:

That no official member in this church is worthy to hold an office, after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with or obey them; which decision the council confirmed by vote.

The president then asked if there were any elders present who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the Spirit required the elders to go there. It was, therefore, decided by the council, that Lyman Johnson and Milton Holmes should travel together into Canada. And also, that Zebedee Coltrin and Henry Herriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The council also decided that Elder Brigham Young should travel alone, it being his own choice; decided also that James Durfee, and Edward Marvin, should travel together eastward; also that Sidney Rigdon and John P. Green, go to Strongsville; also, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held in Saco, in the State of Maine, on the 13th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The church and council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, }  
OLIVER COWDERY. } Clerks.

*Times and Seasons*, vol. 6, pp. 1022, 1023; *Millennial Star*, vol. 15, pp. 18, 19; *Church History*, vol. 1, pp. 434, 435.

The second high council in the church was organized at the home of Lyman Wight in Clay County, Missouri, July 3, 1834. The following minutes from the *Times and Seasons* indicate the procedure.

On the third of July, the high priests of Zion assembled in Clay County, and I proceeded to organize a high council, agreeably to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer, assistant presidents. The following high priests, viz, Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, William E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed councilors and the council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued of [to] give instruction to the members of the high council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment, at the house of Elder Lyman Wight, present fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members.

After singing and prayer I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer, president, and W. W. Phelps and John Whitmer assistants; and their twelve councilors; the twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows: viz:

Simeon Carter,	1	Parley P. Pratt,	2
William E. McLellin,	3	Calvin Beebe,	4
Levi Jackman,	5	Solomon Hancock,	6
Christian Whitmer,	7	Newel Knight,	8
Orson Pratt,	9	Lyman Wight,	10
Thomas B. Marsh,	11	John Murdoch,	12

Father Whitmer came forward and blessed his three sons, David, John, and Christian Whitmer, in the name of the Lord. Also Father Knight blessed his son, Newel. Bishop Partridge stated to the council

that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the president, and his own counselors, and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps, to the council, to have their decision whether he should take his family to Kirtland, and if so, *when* he shall start; as it had been deemed necessary for him to assist in the printing establishment. It was motioned and carried that four of the councilors speak on the subject, two on each side, viz, Simeon Carter, and William E. McLellin, for the plaintiff; and Parley P. Pratt and Calvin Beebe for the church, after hearing the pleas, the president decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the president and clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Brother David Whitmer go to the East and assist in the great work, of the gathering and be his own judge as to leaving his family or taking them with him. It was also decided that John Whitmer and William E. McLellin go east, as soon as convenient.

The high priests, elders, priests, teachers, deacons, and members present, then covenanted with hands uplifted to heaven, "that you would uphold Brother David Whitmer, as president in Zion, in my absence, and John Whitmer and W. W. Phelps as assistant presidents or councilors, and myself as first president of the church, and one another by faith and prayer."

Previous to entering into this covenant, and in pursuance of the revelation to the Saints to sue for, and proclaim peace to the ends of the earth. The following appeal was written, and sanctioned by the high council, and First Presidency of the Church, at the foregoing sitting.

President Whitmer closed the council by prayer.

F. G. WILLIAMS, *Clerk.*

#### AN APPEAL

Whereas the Church of Christ, recently styled the Church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions, and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the Holy Bible, or the Book of Mormon, the Revelations and Commandments of our Sav-

ior, Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place where desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson County, Missouri, have leagued and combined against said church, and have driven the Saints from their lands, and took their arms from them and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson County,) and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson County, have not only bound themselves to keep us out of that county, but have armed themselves, *cap-a-pie*, and even with cannon, for war; and whereas our people, residing in the upper Missouri, have recently armed themselves for military duty and self defense, seeing their arms taken from them by the inhabitants of Jackson County, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson County for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God and upon which Israel will be gathered according to the prophets:—and, secondly, the propositions were unfair, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, un-American, and unconstitutional proviso, that the committee on our part, bind themselves "that no Mormon should ever settle in Jackson County"; and whereas our committee proposed to the said Jackson committee, (if

they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book work, houses, property, etc., to come out of the purchase money, but no answer returned; and whereas, to show our honest intentions and awaken the friends of virtue, humanity and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:—

Now, therefore, as citizens of the United States, and leading elders in the Church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this Nation and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the Constitution of the National and State Governments. That, although the laws have been broken, and are defied in Jackson County, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

Since the disgraceful combination of the inhabitants of Jackson County, has set the law at defiance, and put all hopes of criminal prosecution, against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world, and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations of God, for the city of Zion: in doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work began, for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred Scriptures of God, we verily believe, knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republic throughout the realms of freedom.

The holy prophets have declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains and should be exalted above the hills, and

all nations shall flow unto it. And many people should go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter-day Saints in the above, "that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The Book of Mormon, which we hold equally sacred with the Bible, says "that a New Jerusalem shall be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type."

In fact all the prophets from Moses to John the Revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly the rich and the learned, the wise and the noble; and after that cometh the day of his power; but the inhabitants of Jackson County arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children across the widespread prairie, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to show all nations, kindreds, tongues and people that our object is good, for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort, and the preservation of our persons and property and solicit their charity for the great cause of God. We are well aware that many slanderous reports, and ridiculous stories are in circulation against our religion and society, but as wise men will hear both sides and then judge; we sincerely hope and trust, that the still small voice of truth will be heard, and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the Book of Commandments, page 135, that the Lord has said to the church, and we want to live by his words: "Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land"; therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be; we claim the same at the hands of the gov-

ernors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime, and country on the globe.

By the desperate acts of the inhabitants of Jackson County, many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions and even Jackson County, "by the shedding of blood"; but if any man will take the pains to read the 153d page of the Book of Commandments, he will find it there said:

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, *as you are forbidden to shed blood*, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance":

So we declare, that ye have never meant, and now mean, to purchase the land of our inheritance like all other honest men, of the Government and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of government to help us to obtain our rights in Jackson County, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our Society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which he has given them; that every man may be accountable for his own sins in the day of judgment; and for this purpose he has established the Constitution of this land by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this Nation; not only our lands and property in Jackson County, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurption of the inhabitants of Jackson County; as

a people we hold ourselves amenable to the laws of the land, and while the Government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty, and we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom that came unimpaired from the hands of our venerable fathers to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson County, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means, which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson County, Missouri, but being considered honest in our faith, honest in our deal, and honest before God, till by due course of law, we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more fully satisfy the world, that our object is peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without force; setting an example for all true believers that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, that a majority may crush any religious sect with impunity; knowing that if we give up our rights in Jackson County, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our church now might become the fate of the Methodists next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

Another, and the great object which we mean to accomplish, is the salvation of the souls of men and to bring to pass a glorious work, like many other religious denominations, in all ages, we shall license elders

to preach the everlasting gospel to all nations according to the great commandments of our Lord and Savior Jesus Christ as recorded in Saint Matthew, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the Saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri to build a holy city, where, as may be seen, in the eighteenth chapter of Isaiah, "the present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts the mount Zion"; and how few have come forth rejoicing that the hour of redemption was nigh! and some that came have turned away, which may cause thousands to exclaim, amid the general confusion and fright of the times, *Remember Lot's Wife.*"

It would be a work of supererogation to labor to show the truth of the gathering of the children of Israel in these days; for the prophet told us long ago, "That it should no more be said, The Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from the lands whither he had driven them"; and so it must be for the honor and glory of God.

The faith and religion of the Latter Day Saints, are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God, and while every event that transpires around us, is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropists, the moralist, and the honorable men of all creeds and sects, to read our publications, to examine the Bible, the Book of Mormon, and the Commandments, and listen to the fullness of the gospel, and judge whether we are entitled to the credit of the world for honest motives and pure principles.

A cloud of bad omen seems to hang over this generation, men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth, wasting flesh without measure, and none can stay his course; in the midst of such portentous times, we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord, or persecute the Saints. In the name of Jesus Christ, we entreat the people of this Nation to pause before they reject the words of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure, hear ye him!*

While we ask peace and protection for the Saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth to purchase the righteous and holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord, may stand, in the fullness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, "Repent and live"; surrounded with a beautiful sign, supported by a cross about midway up its lofty columns, staring the world in letters of blood, "The kingdom of heaven is at hand," and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, "Eternal life is the greatest gift of God."

Although we may fail to show all men the truth of the fullness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics; but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that though the world has been made to believe, by false reports and vague stories, that the Saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "spread undivided," and "operate unspent."

For the honor of our beloved country and the continuation of its free government, we appeal for peace; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness, the king-

doms of this world become fair as the sun, and clear as the moon. Missouri, U. S., July, 1834.

(Signed)

W. W. PHELPS.  
EDWARD PARTRIDGE.  
PARLEY P. PRATT.  
THOMAS B. MARSH.  
DAVID WHITMER.  
JOHN CORRILL.  
LYMAN WIGHT.  
SIMEON CARTER.  
JOHN WHITMER.  
ISAAC MORLEY.  
NEWEL KNIGHT.  
CALVIN BEEBE.

—*Times and Seasons*, vol. 6, pp. 1109-1111, 1120-1123; *Millennial Star*, vol. 15, pp. 109, 110, 121-125; *Church History*, vol. 1, pp. 503-515; *Evening and Morning Star*, vol. 2, pp. 361-366, has the "Appeal" only.

The High Council of Zion on July 12 and July 31, 1834, convened to provide for men to instruct the Saints in their duty and to hear their report and to try Samuel Brown for teaching contrary to council. The minutes are as follows:

On the 12th the high council of Zion assembled in Clay County, and appointed Edward Partridge, Orson Pratt, Isaac Morley, and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord should direct; but, that it was not wisdom for the elders generally to hold public meetings in that region. It was decided that Amasa Lyman assist Lyman Wight in his mission, of gathering the strength of the Lord's house, as I had appointed him.

July 31st; The high council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council. President David Whitmer gave the council some good instructions; that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing, in all cases, and avoid confusion and contention, which is offensive in the sight of the Lord. He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth to preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those he endeavors to instruct; and also the rules and regulations of the church of Latter Day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them that it was not wisdom for the brethren to vote at the ap-

proaching election, and the council acquiesced in the instruction of the president.

William W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country, as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed; and Simeon Carter, John Corrill, Parley P. Pratt and Orson Pratt, were appointed by the unanimous voice of the council and congregation to fill the mission.

Elder Nathan West preferred charges against Samuel Brown, high priest, for teaching contrary to counsel, namely: encouraging the brethren in practicing gifts, (speaking in tongues,) in ordaining Sylvester Hulet, high priest, (without council) in a clandestine manner; asserting that he had obtained a witness of the Lord, which was a promise of performing the same on receiving gift of tongues, which gift he had never before received, but afterwards said that he had been in possession of that gift for the space of a year; and in seeming to undervalue the authority or righteousness of the high council by charging Elder West not to say anything that would tend to prejudice their minds that they might not judge righteously. These charges were sustained by the testimony of Leonard Rich, Charles English, Brother Bruce, Edward Partridge, Hiram Page, Roxa Slade, Caleb Baldwin, and Sylvester Hulet; and President David Whitmer gave the following decision which was sanctioned by the council.

According to testimony and the voice of the Holy Spirit which is in us, we say unto you that God in his infinite mercy doth yet grant unto you a space for repentance, therefore if you confess all the charges alleged against you to be just, and in a spirit that we can receive it, then you can stand as a private member in this church, otherwise we have no fellowship for you; and also, that the ordination of Sylvester Hulet by Samuel Brown is illegal and not acknowledged by us to be of God; therefore it is void and of none effect.

Brother Brown confessed the charges and gave up his license, but retained his membership. Council adjourned on the evening of the first of August, but previous to adjourning the council gave the following letter to the elders appointed to visit the churches in Clay County, etc.

To the Latter Day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri, the high council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:

*Dear Brother:* We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He in connection with others duly appointed also, will visit you alternately, for the purpose of instructing you, in the necessary qualifications of the Latter Day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful

and very faithful, strictly keeping the commandments and walking in holiness before the Lord continually; that those that mean to have the "destroyer pass over them, as the children of Israel and not slay them," may live according to the "word of wisdom"; that the Saints by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance to build up Zion according to the word of the Lord.

"We are sure, if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, in the Scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you, till you are sanctified and redeemed.

Dated, Clay County, August 1, 1834.

—*Times and Seasons*, vol. 6, pp. 1123, 1124; *Millennial Star*, vol. 15, pp. 125-127.

The gifts of tongues, illegally used, caused some disturbance and the High Council met to investigate the charges preferred against the Hulet Branch.

The High Council of Zion assembled in Clay County, August 6, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent and Amasa Lyman in place of W. E. McLellin, absent. The following charge was then preferred:

This may certify that whereas, the brethren and sisters comprising that part of the church known by the name of the Hulet Branch, have imbibed certain principles concerning the gifts, that are thought not to be correct by the greater part of the remainder of the church; which principles seem to have a tendency to cause a split and disunion in the church.

"I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God; do hereby pray that the high council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus. (Signed) "NATHAN WEST."

Charles English testified that the Hulet Branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak and Sally Crandall interpret. Said they would not receive the teachings of ordained members, even Brother Joseph Smith, jr., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson County, that they were

to be persecuted by their brethren in Clay County, and now it had come. Also said that the heads of the church would have to come down and receive the gifts as they did. Said that they, the branch, had come up to their privileges more than the rest of the church. They thought they were right, but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts.

Philo Dibble concurred in the foregoing testimony, also that Sister Crandall saw the hearts of King Follet, and Hiram Page, and they were not right. Hiram Page testified that Lyman Leonard said if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts. Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart that it was full of eyes, also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty; also that Sylvester Hulet spoke in tongues in meeting and Sally Crandall interpreted thus: "Verily thus saith the Lord unto your little band, ye must beware, for there are many who are seeking to pry into your privileges." Absalom Crichfield, testified that when he was in Jackson County, last spring the Hulet Branch said in tongues that they would be safe during the night from any interruption by the mob, but before morning Lyman Leonard and Josiah Sumner were whipped: "they also said they saw my heart and three young women in it." Brother Batson, and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition:

After an adjournment of three fourths of an hour the president instructed the speaker not to seek to excel, but speak according to truth and equity; and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, etc., etc. After the councilors had spoken the president said, "As for the gift of tongues, in the manner they used it in the Hulet Branch, the Devil deceived them, and they obtained not the word of the Lord, as they supposed but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the Devil saith the Lord God." The council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter, to go and labor with Brother Hulet and Sister Crandall and others of like faith, and set the truth in order before them. I have been thus particular in giving the history of this council, as the gift of tongues is so often made use of Satan to deceive the Saints. The council adjourned to the 7th when about twenty elders were sent forth to preach the gospel to the world, but not in Jackson or Clay Counties, or their vicinity.

President David Whitmer testified to the council that William Batson was not capable of filling his office of eldership, because he had not discretion and understanding sufficient to act wisely in that capacity,

whereupon, the council voted unanimously, that his office and license be taken from him: to which he consented, and gave up his license. Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the high priesthood, etc., and council adjourned to the 21st inst.—*Times and Seasons*, vol. 6, pp. 1124, 1125; *Millennial Star*, vol. 15, pp. 137, 138.

Lyman Wight had taught that “all disease in the church is of the Devil, and that medicine administered to the sick is of the Devil; for the sick in the church ought to live by faith.” This was objected to and the council assembled to hear the report from the Hulet Branch and investigate the charges against Lyman Wight.

The same day [August 21, 1834, R. L. R.] the High Council of Zion assembled at the house of Lyman Wight; and Elder Simeon Carter and Amasa Lyman made a report concerning their mission to the Hulet Branch; that they found the church willing to receive the decision of the last council, respecting the false spirits, with which they have been exercised, etc.

John Corrill entered a complaint against Lyman Wight, for teaching that “all disease in this church is of the Devil, and that medicine administered to the sick is of the Devil; for the sick in the church ought to live by faith.”

Elder Wight acknowledged that he had taught the doctrine, and rather believed it to be correct.

The president decided that it was not lawful to teach the church that all disease is of the Devil; but if there is any who has this faith, let him have it to himself; and if there are any who believe that roots and herbs, administered to the sick, and all wholesome vegetables which God has ordained for the use of man—and if any say that such things applied to the sick, in order that they may receive health, and this medicine is applied by any member of the church—if there are any among you that teach that these things are of Satan, such teaching is not of God.—*Millennial Star*, vol. 15, p. 154.

On August 28, 1834, the high council at Kirtland, Ohio, assembled to try Sylvester Smith, who persisted in putting forth his accusation against the conduct of Joseph Smith, jr. while on his journey to and from Missouri. The account is as follows:

KIRTLAND, OHIO, August 28, 1834. This day the high council assembled, according to the direction of Bishop Whitney, to try Brother Sylvester Smith, charged with a misdemeanor. The following is a copy of the complaint:

*"To Newel K. Whitney, Bishop of the Church of Latter Day Saints in Kirtland.*

"Sir, I prefer the following charges against Sylvester Smith, a high priest of said church:

"1st. He has refused to submit to the decision of a council of the high priests and elders of this church, held in this place on the 11th of this month, given in a case of difficulty between said Sylvester Smith and Joseph Smith, jr.

"2d. He continues to charge said Joseph Smith, contrary to the decision of the before-mentioned council, with improper conduct in his proceedings as president of the Church of the Latter Day Saints, during his journey the past season to the State of Missouri. As these things are exceedingly grievous to many of the Saints in Kirtland, and very prejudicial to the cause of truth in general, I therefore require that you summon the high council of this church, to investigate this case, that a final decision may be had upon the same. I say the high council, because it is a case affecting the Presidency of said church.

"KIRTLAND, OHIO, August 23, 1834."

"SIDNEY RIGDON."

KIRTLAND, OHIO, August 27, 1834.

*"Brother Sylvester Smith.*—Whereas complaint has been made to me by Counselor Sidney Rigdon, setting forth that you have been violating the laws of the Church of the Latter Day Saints, you are, therefore, hereby notified to appear before the high council of high priests, to be held in the council house, in Kirtland, on the 28th day of August, instant, at ten o'clock a. m., to answer to said charges, agreeable to the laws of church.

N. K. WHITNEY, *Bishop.*"

The President proceeded to nominate a high priest to fill the vacancy in the council, occasioned by the death of Elder John S. Carter, viz: Orson Johnson—which was carried unanimously, and he was ordained high councilor under the hands of Counselor Sidney Rigdon.

Councilor Luke Johnson, said he wished to be excused from sitting on this council, because he had been previously tempted on some matters, and that he had sinned, and wished to make a more public confession than he could make here.

After some remarks from the councilors, it was decided that Elder Johnson continue his seat in the council.

Elder John P. Green was appointed to act in the place of Sylvester Smith: also Elder Amos Durfee in the place of John Johnson, sen., who was absent; also Lyman Johnson in the place of Martin Harris.

The council was organized and complaint read. It was agreed that six councilors speak on the case. The bishop then charged the council in the name of the Lord, to act according to truth and righteousness.

Elder Reynolds Cahoon testified that the testimony given before a council, on the eleventh instant, was, that President Joseph Smith, junior, had conducted himself in a proper manner, while journeying to and from Missouri; and that the council considered that Sylvester Smith had accused President Joseph Smith wrongfully, and was entirely in the

fault. He further considered, that everything bearing or relating to this affair, was had before the council, and from this they gave their decision.

Elder John P. Green concurred in the foregoing statements, and he supposed that Brother Sylvester saw the affair in the same light on the 11th instant, in consequence of his (Sylvester's) saying at the time, that he was not previously aware of the spirit that possessed him at the time he made his charges against President Joseph Smith.

Elder A. Cutler said, that he considered the evidence given before the council, on the 11th, sufficient to prove that President Joseph had conducted himself in an honorable manner, during his late journey to and from Missouri; and that he considered that the evidence there given, was such that it could not be invalidated.

Elder Jacob Bump said, that previous to the council, on the 11th, his mind had been agitated; and it was in consequence, in part, of reports which had been put in circulation respecting President Joseph Smith's conduct, during his late journey to and from Missouri; but when he heard the case investigated before that council, his mind was satisfied that he had been misinformed, and was fully satisfied that President Joseph Smith had not acted in any respect contrary to righteousness before the Lord.

Elder Asa Lyman said, that previous to the council, his mind had been agitated also, but was satisfied at the council; and he verily believed from the evidence there given, that President Joseph Smith had not acted contrary to justice.

Elder Jacob Bump said, that his mind was excited still further, after conversing with Brother Sylvester, previous to the 11th, which served in a degree to excite his mind further.

Elder Edward Bosley said, that he understood the case on the 11th, in the same light as stated by the Brethren Cahoon and Whitney.

Elders John Rudd, Ezekiel Rider, and Samuel H. Smith, viewed the case in the same light.

Elder O. Hyde said, that he considered that Brother Sylvester was to send a confession in the *Star*, that he himself had been in the fault, and that President Smith had not committed fault, as he (Sylvester) had previously stated.

Elders A. Cutler, J. P. Green, E. Rider, J. Bump, S. H. Smith, J. Rudd, and F. G. Williams, concurred.

Elder O. Cowdery said, that after listening to all the reports and evidences, from the beginning up to the decision on the 11th instant, he considered that Brother Sylvester was to acknowledge that all the charges previously preferred in public against President Joseph Smith were ungrounded, and that he (Sylvester) was the one, and the only one, in the fault, touching all circumstances transpiring between himself and President Joseph Smith; and that the other charges indirectly preferred as grievances of others, were also without foundation.

Elder John Smith concurred in the above.

Elder C. Durfee said, that he considered that President Smith was acquitted, as being guilty of any misdemeanor before the council on the 11th.

Elder O. Hyde said, that he had accompanied President Smith to Missouri, from Mansfield in Ohio, except leaving him for a short time, to visit the governor of Missouri. He was present when Brother Sylvester reprovved President Smith concerning a certain difficulty, arising from a complaint concerning a certain dog; that he considered the President's reproofs were just at the time, as he will recollect stating the same in substance to President Smith. He said he did not consider this reproof had any tendency to lessen the esteem of the brethren for President Smith; but if it had, in consequence of a confession in general terms from President Smith about that time, he thought that sufficient to heal any hard feeling then existing against him, or that might exist; and that during his journey to the west, he could not say that he had seen anything in President Smith's conduct, contrary to the true principles of his profession as a man of God.

Elder Luke Johnson said, that he fell in company with President Joseph Smith at Mansfield, Ohio, and accompanied him most of the way to Missouri; and that during the whole course of the journey, he did not see anything in his conduct to lessen his esteem of him as a man of God. But he said he heard President Joseph Smith reprove Sylvester, concerning a certain something respecting some bread; he did not hear the whole, and thought at the time, the reproofs were rather severe, but had learned since, they were not any more severe than just.

President Joseph Smith was then called upon to make a statement concerning the transactions, as they transpired at the time these reproofs were given. He said that Brother John S. Carter came to him, to know whether Brother Sylvester had conducted right in the affair between him and Brother P. P. Pratt, when Brother Pratt called upon Brother Sylvester for some bread for supper. He learned from Brother Pratt's mouth, that Brother Sylvester had more bread than he needed at the time, and directed him to some one else, who, he (Brother Sylvester) said, had sufficient. He then went with Brethren Pratt and J. S. Carter, to Brother Sylvester's tent, where Brother Sylvester justified himself in not imparting a part of his bread to Brother Pratt. He then rebuked Brother Sylvester, for contending that he had done right in this case, because, if this was so, brethren might frequently retire to rest without food, and as long as he (Brother Sylvester) had bread, he was bound to impart to those who had none; and that, under these circumstances, Brother Sylvester had conducted himself contrary to the principles of Christ; and that his (Sylvester's) mind was darkened in consequence of this covetous spirit.

The Moderator then adjourned the council, to 9 o'clock to-morrow at this place.

Elder H. Smith closed by prayer.

August 29, nine o'clock in the morning, council being organized in due form, the testimony was continued as follows:

Elder Luke Johnson said, in relation to a circumstance that transpired on the twenty-five mile prairie (so-called) in Missouri, that by a direction from the leader of the camp, he had come up with the camp, he crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with Brother Wight's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, Brother Sylvester called to the leaders of companies (those who were yet behind,) and asked them who they were following; whether General Wight or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his company. When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the camp to move into the prairie. When the camp came to order on the prairie in the evening, Brethren Wight and Sylvester were called upon to give an account of themselves, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reproved for their conduct. Relative to an assertion heretofore made, That President Smith did at the time throw a trumpet or horn at Brother Sylvester, he did not consider at the time, that President Smith had any intention of throwing it at Brother Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and Brother Sylvester) but supposed that he had had it in his hand, and only threw it down as usual, or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad, as has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself and his brother Joseph were forward; that while the teams were crossing, Brother Joseph asked whether it was advisable to move into the prairie to camp. After consultation it was first advised to camp in the bushes near the edge of the prairie. While making preparations to encamp, they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and Brother Thayer were requested by Brother Joseph to go into the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and Brother Joseph gave an order to go forward on to the prairie. Some complained of the order, because they could not find fuel to cook their supper. They were told that it would be advisable to carry wood for that purpose. Some further re-

marks were offered on the subject of a visit from the mob; and preparations were made with the guns, etc. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among them was Luke Johnson. He then took the flag or standard—as he had previously carried it—and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and Elder Rodger Orton received an order to call on Lyman Wight to place a strong guard around the camp that night; but he refused doing anything further, because he supposed that he (Hyrum) had ordered the camp on to the prairie, without an order from the commander of the company. He was then informed by Brother Joseph, that it was by his (Joseph's) order that the camp moved on to the prairie. He was present when Brother Joseph reproved Lyman Wight and Sylvester Smith, and saw the transactions concerning the trumpet or horn; and as to Brother Joseph's intention or design to throw it at Sylvester, he had no such thought at the time, nor could he have since; that at the time when he (Joseph) had finished his remarks to Lyman Wight and Sylvester Smith, he threw the horn on the ground; that Brother Wight told him, the next day, that he had had a jealousy existing in his mind against him (Hyrum) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further said, that when he received the order for moving the camp on to the prairie, Brothers Sylvester and Lyman were near by.

Adjourned to one o'clock, p. m.

Council met according to adjournment. The clerk called the names of the councilors and parties, when business was resumed.

Elder B. Young said, that he was in company with President Joseph Smith, jr., from about twenty-seven miles off this place, till they arrived in Clay County, Missouri; that at the time the difficulty occurred on the prairie, when the camp was divided, he concurred in what Brother Hyrum had said, and that he could not relate it any more particularly than he had done. He further said that he had not seen anything in President Joseph's conduct to justify the charge previously made by Brother Sylvester, "that his heart was corrupt." So far from this, he had not seen the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct, during his journey to the west, unbecoming his profession as a man of God.

Question by Sylvester.—Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by Brother Joseph?

Answer.—I did not.

Elder Young further said in relation to a certain difficulty which took place relative to a dog, that on a certain evening after crossing the Mississippi River, Brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted him; he knew not

whether he touched him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several brethren and said, "I will descend to that spirit that is in the camp, to show you the spirit you are of, for I want to drive it from the camp. *The first man that kills that dog, (or my dog,) I will whip him.*" "He thought that about this time Brother Sylvester came up, and said. *"If that dog bites me I will kill him."* Joseph replied, "If you do, I will whip you." Sylvester said, "If you do, I shall defend myself the best way that I can." Brother Joseph then said that he "could in the name of the Lord."

The President then asked the brethren if they were not ashamed of such a spirit. Said he, "*I am.*"

He then proceeded to reprove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but be possessed of a more noble disposition. He (Joseph) then said, he had "condescended to that spirit, *in order to show the spirit which was among them.*"

Elder Young further said, that this explanation gave general satisfaction, and the most of them saw that he had only made these remarks for the purpose of instructing them, and warning them against such a spirit or disposition.

Elders Lyman Johnson and Heber C. Kimball concurred.

Elder D. Elliott said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected his mind, and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind.

He further said, that during the forenoon there were many of the brethren dissatisfied with President Smith's remarks concerning the dog, in the morning, but that after the explanation at noon was so generally given, he thought that every one in the camp might have known it.

Elder Lorenzo Booth concurred in the statement of Elder Young; though he was not present in the morning when the reproofs were given concerning the dog, that he was with President Smith from twenty-seven miles from this place to Missouri, and a part of the way home; that he did not see anything in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding; that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting.

He further said, in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed quilt which was not his property; that while at New Portage, Ohio, or their way to Missouri, one of the brethren gave him (Joseph) two bed quilts, which he (Booth) had charge of, as he was

the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay County, Missouri, he (Booth) took them to be washed, and after starting for home, he put them on board of the wagon, the baggage of which he had the charge during their journey home; that he brought the same back with him, has seen them since, and knows that the one which was said to be the property of another individual, is the one which was given President Smith, at Norton.

Counselor F. G. Williams said, while at Norton, certain articles were handed him to mark, among which were two bed quilts, which he marked with common ink; has seen certain bed quilts since his return, and has no doubt but this one in question is the one he marked.

Elder B. Young further said relative to a certain difficulty, arising out of a certain circumstance concerning some bread, that Elder John S. Carter, on their journey to Missouri, on the line between Ohio and Indiana, said to President Joseph, "Is this thing right?" "What thing?" "Concerning P. P. Pratt's asking Brother Sylvester for some bread for supper."

He then learned that Brother Pratt had asked Brother Sylvester for some bread; that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that Elder Pratt called upon that individual, and could not obtain any; that he was present when President Smith told Brother Sylvester that he had not conducted rightly in the matter, that he ought to impart when he had, in preference to directing one where he was not certain he could obtain, that by so doing some might be deprived of food at times.

He further said, that Brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply.

He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything on the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced, to be just.

Elder Lyman Sherman said that he concurred in Elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt, in consequence of Brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time, he (Joseph) told him (Sylvester) that Brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to Elder Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that Brother Sylvester told Brother Rigdon that Elder Pratt did obtain bread of the individual to whom he sent him.

Elder O. Hyde said, that he concurred in the statements of Elder Brigham Young, concerning the circumstances which transpired at the time the difficulty arose about the bread.

Elders Lyman Johnson and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current, taken from the receipts of moneys and other properties expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by Counselor Frederick G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the moneys, and attended to paying them out, etc.

The case was then submitted to the council, and the councilors severally spoke in their turns, followed by the complainant and accused, as follows: First, the councilors; Jared Carter commenced fifteen minutes before 6 o'clock, and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6 o'clock, and spoke ten minutes. Lyman Johnson commenced twenty-five minutes past 6 o'clock, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past six, and spoke two hours and twelve minutes. Joseph Coe commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accuser, Sidney Rigdon, commenced fifteen minutes before 9 o'clock, and spoke fifty minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10 o'clock, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:

"That if Brother Sylvester Smith will acknowledge the following items of complaint before this council, and publish the same in print; that he can remain yet a member of this church; otherwise he is expelled from the same, viz: First, he is to acknowledge that he has wickedly and maliciously accused our President, Joseph Smith, jr., with prophesying lies in the name of the Lord, once on the line between Ohio and Indiana, and at another time after crossing the Mississippi River, and at another time, after leaving the church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, jr., he has himself willfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, jr., has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to injure President Smith's standing in the church; that he further acknowledge, that he has abused the former councils which have sat upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantalized this present council, in seeking to excuse himself contrary to the counsel-

ing of the councilors, after acknowledging that it was organized by revelation; and further, that he has willfully and maliciously lied, by saying that Brother Joseph Smith, jr., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledge that he has wickedly and maliciously lied, by charging President Joseph Smith, jr., of being possessed of a heart as corrupt as hell."

The councilors were then called upon to give their assent to the foregoing decision; and concurred unanimously.

"I hereby certify, that the foregoing charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decision of this council, by signing my own proper name to their minutes, with my own hand.

"(Signed,)

SYLVESTER SMITH."

"The above was signed for fear of punishment." [See acknowledgment published later in *Messenger and Advocate*.]

The Council then proceeded to other business, President Joseph Smith presiding.

Council agreed that the church at Kirtland be instructed in their particular duties, etc., on Sunday next, by President Joseph Smith, jr. It was further decided, that Elder Brigham Young be appointed to take the lead in singing in our meetings.

The council then closed. Brother Reynolds Cahoon prayed.

Fifteen minutes before three o'clock, a. m., on the 30th of August, 1834.

OLIVER COWDERY, {  
ORSON HYDE, { Clerks.

—*Millennial Star*, vol. 15, pp. 170-175.

"DEAR BROTHER,—Having heard that certain reports are circulating abroad, prejudicial to the character of Brother JOSEPH SMITH, jr., and that said reports purport to have come from me, I have thought proper to give the public a plain statement of the fact concerning this matter. It is true, that some difficulties arose between Brother J. Smith, jr., and myself, in our travels the past summer to Missouri; and that on our return to this place I laid my grievances before a general council, where they were investigated in full, in an examination which lasted several days; and the result showed to the satisfaction of all present, I believe; but especially to myself, that in all things Bro. J. S., jr., had conducted worthily, and adorned his profession as a man of God, while journeying to and from Missouri. And it is no more than just that I should confess my faults by saying unto all people, so far as your valuable and instructive paper has circulation, that the things that I accused Brother Smith of were without foundation; as was most clearly proven by the evidence which was called, to my satisfaction. And in fact, I have not at any time withdrawn my confidence, and fellowship from Brother Joseph Smith, jr., but thought that he had inadvertantly erred, being but flesh and blood, like the rest of Adam's family. But I am now perfectly satisfied that the errors of which I accused him, be-

fore the council, did not exist, and were never committed by him; and my contrition has been and still continues to be deep, because I admitted thoughts into my heart which were not right concerning him, and because that I have been the means of giving rise to reports which have gone abroad, censuring the conduct, of Brother Joseph Smith, jr., which reports are without foundation. And I hope, that this disclosure of the truth, written by my own hand, and sent abroad into the world, through the medium of the *Messenger and Advocate*, will put a final end to all evil reports and censurings, which have sprung out of anything that I have said or done.

"I wish still further to state, for the better relief of my own feelings, which, you must be sensible, are deeply wounded, in consequence of what has happened, that I know for myself; because I have received testimony from the heavens, that the work of the Lord brought forth by means of the Book of Mormon, in our day, through the instrumentality of Brother Joseph Smith, jr., is eternal truth, and must stand, though the heavens and the earth pass away.

"Please give publicity to the above, and oblige a lover of righteousness and truth.

"To O. COWDERY.

"Yours in the testimony of Jesus,

"SYLVESTER SMITH.

"KIRTLAND, October 28, 1834."—*Messenger and Advocate*, vol. 1, pp. 10, 11.

This acknowledgment of Sylvester Smith, was evidently published of his own free will, and represents his attitude in this matter after mature reflection and consideration of his former action, as it bears date nearly two whole months later than the trial before the high council at Kirtland, Ohio.

(To be continued.)

## LOCAL HISTORIANS

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 240.)

### BRANCHES

At Lamoni the election of officers for the ensuing year took place the first Tuesday in January. W. A. France was chosen presiding priest; Oscar Anderson, presiding teacher; Daniel Anderson, presiding deacon; Annie E. Allen, secretary; C. I. Carpenter, recorder; D. F. Nicholson and W. W. Pitkin, members of the cemetery committee. The Sunday school elected the same superintendent and assistants. William Mason was chosen secretary; Thomas Summers, librarian; A. May White, chorister; and E. Belle Kelley, organist. The school is to meet and reassemble in the basement for the opening and the closing exercises. The Religio election resulted in the election of J. F. Garver, president; Hessel Vanderflute, vice president; Jessie Cave, secretary; Allie Thorburn, treasurer; George Button, librarian; Etta Mason, chorister; A. May White, organist; and C. I. Carpenter, correspondent. The choir selected the following officers to serve for six months: Oscar Anderson, president; J. F. Garver, vice president; Mynne Hayer, secretary; Bessie Blair, treasurer; A. May White, chorister; Laura Kelley, organist; W. V. Mason, librarian. There has been increased activity in the musical line. The organization of the Graceland Choral Society, and the purchasing of new music for the choir, have increased the interest in that feature of service. The "Choral Society," under Professor Stemmer, of the college faculty, is taking up advanced music, such as choruses from the "Messiah" and Mozart's "Twelfth Mass." They meet every Monday evening and are desirous of interesting every vocalist in the work. The Daughters of Zion, through its committee, Minnie Nicholson and Flora Scott, re-

ported in the first issue of the *Herald* for the year that the proceeds of the bazaar recently given would net \$200 and maybe more. The funds thus raised are to go towards the erection of an orphans' home. Parents' Day, under the auspices of the Sunday school, was observed February 26. The program was in charge of J. A. Gunsolley. Papers on the subjects suggested by the executives of the General Association were written by F. M. Smith, Cora Earhart, and Mrs. Marietta Walker, and read before the assembly. There was a talk by Oscar Anderson. With the extra music furnished, the program was both entertaining and profitable. The Patronesses of Graceland have continued to hold their monthly social and business meetings combined at the homes of the members. The proceeds of the efforts at these meetings net nice little sums for the benefit of the college and sustain an interest in the school. At the Oland Church a box supper was served on the evening of January 10, which at the same time furnished amusement for old and young, as well as raised funds for the payment of a new organ recently purchased. The exercises consisted of singing and recitations. The proceeds were seventy dollars.

At Pleasanton, Duncan Campbell was chosen president of the branch, associate superintendent of the Sunday school, and president of the Religio; C. E. Morey was elected presiding priest of the branch, and superintendent of the Sunday school; O. W. Parker, teacher and clerk of the branch and vice president of the Religio; T. J. Burch, deacon of the branch, Ellen Turpen, chorister of the branch; Ethel Burch, organist of the branch and Sunday school; Charles Thorp, secretary-treasurer of the Sunday school; Arthur Edwards, librarian of the Sunday school; Emma Burch, chorister of the Sunday school and the Religio; Jessie Campbell, secretary; Vena Edwards, treasurer; and Jessie Morey, organist of the Religio. Parents' Day was observed March 12, and the program suggested by

the General Association was carried out. Papers on the various subjects were prepared by John Hinkle, Sylvia Vandel, Vena Edwards, and Duncan Campbell. The music provided for the occasion gave excellent satisfaction, and the papers read were highly commended. The day was considered a success. A series of meetings was held from March 12 to March 19, Elder C. E. Willey, of Lamoni, being the preacher. Conditions did not favor a large attendance, but the meetings were profitable to those interested.

At Lucas there has been no change of officers in either the branch, the Sunday school, or the Religio. The Mite Society is virtually disorganized. It has not met for months. E. A. Stedman held meetings for a week during March. The congregations were small on account of so much sickness. The president of the branch, J. R. Evans, has been very sick, being disabled for service for over two months, but is now getting better.

The Evergreen Branch has lost one by death, Mary Belle Barrett, February 9. There was one marriage, Sister Chloe Young to Mr. Frank D. Justus, of Essex, Iowa, March 1. Columbus Scott, A. B. Young, A. C. Anderson, J. J. Johnson, H. N. Snively, C. W. Dillon, E. C. Briggs, William Anderson, Bernt Johnson, James Martin, J. S. Snively, John Harp, W. H. Kephart (a series of meetings) preached there.

At Allendale, D. C. White led a series of meetings from January 15 to 22; no results reported.

At Leon there were no meetings because the Saints were not able to get wood to warm the church, and on account of sickness. Sunday school was kept up part of the time in the house of Sister Yarrington.

The other branches were not heard from.

## SUNDAY SCHOOL AND RELIGIO CONVENTION

The joint convention of the Sunday school and Religio associations of the stake was held at Lamoni, February 16 and 17. Owing to the stoppage of railway trains on account of the severe snow storms, there were no delegates from places too far to come by team. The program prepared for the occasion was carried out so far as circumstances permitted. It is said to have been a good session. The Sunday school treasurer reported receipts of \$31.30; disbursed, \$3.10; on hand, \$28.20. The Sunday school resolved that two-day meetings be held at various places during the year. The following officers were chosen for the ensuing year: J. A. Gunsolley, superintendent; Rufus Willey, associate; Jessie Campbell, secretary; John Lovell, treasurer; Eliza Chase, librarian. One hundred and ten delegates to the General Convention were nominated. The Religio elected W. J. Mather, president; LaJune Howard, secretary; A. J. Simpson, treasurer; Flora Scott, librarian. Both societies adjourned subject to the call of the officers.

## CONFERENCE

The twelfth conference of the stake was held at Lamoni, February 16 and 17, the stake presidency presiding. John Smith, J. A. Gunsolley, F. B. Blair, R. S. Salyards, Duncan Campbell, J. R. Lambert, William Anderson, J. S. Snively, David Keown, T. F. Jones, James Allen, A. M. Chase, D. C. White, H. A. Stebbins, Moroni Traxler, W. H. Kephart, J. R. Evans, W. E. Williams, G. T. Angell, Edward McHarness, A. B. Young, J. J. Johnson, Nephi Lovell, E. E. Marshall, L. G. Holloway, A. C. Anderson, S. D. Shippy, J. P. Anderson, and F. N. Harp. A motion prevailed that all members of the Melchisedec priesthood be known in our minutes simply by the term of elder. The Index Committee was authorized to pur-

chase index from district funds when the means were in their hands. The recommendation of the Cleveland Branch for the ordination of E. J. Giles to the office of priest and D. L. Morgan to the office of elder was referred to the missionary in charge and the stake presidency. The recommendation of J. R. Evans that Jacob Cackler and Joseph Box be ordained deacons was referred to the stake presidency. Lamoni, Davis City, Lone Rock, Lucas, Pleasanton, Pawnee, Cleveland, Centerville, Leon, and Evergreen branches reported. J. S. Snively made verbal report concerning the new church building at Oland, Missouri. Nine delegates to the General Conference were named. The Sunday school and Religio associations reported. The stake bishop reported. The action of 1901 concerning stake expenses and the action of the Lone Rock conference were both rescinded. By motion the branches were requested to take monthly collections to meet stake expenses. John Smith and his counselors were sustained as the stake presidency. The stake bishopric, the high council of the stake, C. I. Carpenter recorder, D. J. Krahl, secretary, and L. A. Gould, assistant, were sustained. A collection of \$24.01 was taken for stake funds. Adjourned to Lucas, the time left to stake presidency. Graceland Choral Society was organized at Lamoni, January 30, D. J. Krahl, president; R. C. Kelley, secretary; and Ida M. Stemmer, professor of music, Graceland College, leader of the class, which will meet at the church Monday evenings.

#### DEATHS

Cyrus H. Myers, at Saints' Home, Lamoni, January 6, aged nearly 70.

A. W. Moffett, near Pleasanton, Iowa, January 10, nearly 81.

Susannah Coop, at Decatur City, January 24, 33 years, 4 months, 9 days.

Mary Belle Barrett, Evergreen, Iowa, February 8, 10 years, 9 months, 26 days.

Louise Stuart, Lamoni, March 2, 75 years, 2 months, 9 days.

Eliza Harp, New Buda, Iowa, March 15, 76 years, 2 months, 18 days.

Hattie Barr, Lamoni, Iowa, March 23, 45 years, 10 months, 28 days.

Ida B. Lovell, Lamoni, March 25, 30 years, 4 months, 2 days.

#### REPORT FOR APRIL, MAY, JUNE, 1905

##### GENERAL CONVENTION OF THE RELIGIO

The tenth annual convention of the Religio-Literary Society was held at Lamoni, April 3 and 4, J. A. Gunsolley and Ammon White in charge. One prayer service and four business sessions were held. Lamoni Stake reported 521 members.

##### GENERAL SUNDAY SCHOOL CONVENTION

The fifteenth convention of the General Sunday School Association was held at Lamoni, April 4 and 5, T. A. Hougas and J. A. Gunsolley presiding. Lamoni Stake reported 13 schools, with a total membership of 1,147, an increase of 41 over the previous year. J. A. Gunsolley superintendent, Jessie Campbell secretary.

##### GENERAL CONFERENCE

The fifty-second General Conference of the Reorganization assembled at Lamoni April 6 and closed April 19. The Presi-

dency of the church was in charge; R. S. Salyards, secretary; assisted by F. A. Russell and W. E. LaRue. The report of the credential committee indicated that Lamoni Stake was entitled to 99 votes. A membership of 2,475 was reported. In the matter of appointments, Heman C. Smith was placed in charge of Mission 6, in which Lamoni Stake is situated. J. R. Lambert, of the evangelical ministry; John Smith, of the high priests; W. H. Kephart, of the seventy; and C. E. Willey, of the elders, were appointed to labor in the stake. J. R. Evans and Duncan Campbell were placed on the list of superannuated ministers. The minister in charge requested those appointed to labor in the stake to report directly to him. The following notice by Joseph Smith, for the Presidency, dated May 25, appeared in the *Herald*: "Notice is hereby given that Brother D. C. White is laboring as a missionary in Lamoni Stake, in connection with his duties as counselor to the stake bishopric."

There also appeared the following notice, dated June 7, signed by Heman C. Smith, minister in charge, Presidency concurring: Joseph Smith for Presidency: "This will certify to whom it may concern that Brother Andres C. Anderson, of Lamoni, Iowa, is hereby appointed to do missionary work in Lamoni Stake."

#### STAKE CONFERENCE

The thirteenth conference of the stake assembled at Lucas, Iowa, June 17, at ten o'clock, and was called to order by President John Smith. The stake presidency was chosen to preside, with D. J. Krahl and Leon A. Gould secretaries. W. H. Kephart, R. M. Elvin, D. C. White, William Anderson, John Smith, F. B. Blair, G. T. Angell, J. S. Snively, Duncan Campbell, R. S. Salyards, H. A. Stebbins, T. F. Jones, J. A.

Gunsolley, D. J. Krahl, J. Watkins, J. R. Evans, C. E. Willey, W. E. Williams, Parley Batten, F. P. Hitchcock, J. B. Harp, A. C. Anderson, T. R. Williams, Nephi Lovell, and W. T. Shakespeare reported. The Pawnee Branch reported 30 members, Wirt, 35; Greenville, 47; Centerville, 54; Hiteman, 55; Lone Rock, 78; Allendale, 85; Pleasanton, 97; Cleveland, 101; Davis City, 105; Evergreen, 108; Lucas, 210; Lamoni, 1,424. Stake Bishop William Anderson, reported: On hand last report, \$34.50; received, \$1,971.03; expended, \$2,058.21. The following motion, passed September 3, at the Davis City conference, was rescinded: "Moved that the bishop's report to each conference be audited." A standing auditing committee to audit the stake bishop's annual account was appointed. Annie Allen was elected for one year, R. S. Salyards for two years, and W. J. Mather for three years, their successors to be appointed for three years. The Lone Rock Branch recommended Moses Sandage to be ordained to the office of deacon; it was referred to the stake presidency. A resolution from the Lamoni Branch favoring the securing of permanent reunion grounds that can be controlled by the Saints was read and referred to a committee consisting of Duncan Campbell, Thomas Hopkins, and William Anderson, who reported in favor of lending the moral and financial support of the stake to the project. The report was adopted. The high council of the stake presented the name of Leon A. Gould to fill one of the vacancies in the council. The selection was approved, and the brother ordained a high priest and a member of the council at the Sunday afternoon prayer meeting, by J. A. Gunsolley and D. J. Krahl. Jacob Cackler, whose ordination to the office of deacon was referred by a former conference to the stake presidency, was ordained by D. J. Krahl and J. A. Gunsolley. A resolution from the stake high council, expressing the opinion that the spiritual condition of each branch should be reported

to the conferences, was adopted. It was resolved that the direction and control of our reunions is vested in the stake authorities, and not in an intangible body called a reunion. Two questions growing out of this resolution were sprung: 1. Has the committee consisting of D. C. White, R. S. Salyards, F. B. Blair, John Smith, and C. H. Jones, appointed by the last reunion, a legal existence? 2. Is the reunion association committee, consisting of Duncan Campbell, J. A. Gunsolley, and John Smith, a legal body? The chair (J. A. Gunsolley) ruled that, so far as this conference is concerned, they have no legal existence, as it had no part in their appointment. A reunion committee was then appointed, consisting of D. C. White, F. B. Blair, R. S. Salyards, John Smith, and C. H. Jones; and the stake bishopric was made the permanent financial committee of the reunion. The choice of time and place for the next conference was referred to the stake presidency.

#### SPECIAL RELIGIO CONVENTION

The resignation of the president of the stake Religio, W. J. Mather, and the secretary, LaJune Howard, made it necessary to call a special session to fill the vacancies. A call for such a meeting to be held June 16, at 8 p. m., just prior to the convening of the stake conference, at Lucas, Iowa, was issued by D. L. Morgan, vice president; Flora L. Scott, librarian; and J. A. Simpson, treasurer. Owing to the small attendance at the hour named, the business was postponed until the following day, when by permission of the conference a session was held at 2 p. m., at which Edward J. Giles, of Cleveland, was elected president; and Allie Thorburn, of Lamoni, Iowa, was chosen secretary.

#### THE BRANCHES

At Lamoni, according to an item which appeared in the *Saints' Herald* for June 28,

There were nineteen baptized into the Lamoni Branch Sunday, June 25, Children's Day. These were mostly scholars from the Sunday school, some being children of those not belonging to the church. Confirmation of these occupied the entire evening session, the baptizing having been done by Brethren F. B. Blair and William Anderson. Two here confirmed at the waterside, seventeen at the church.

Children's Day was a notable one at Lamoni, the services and exercises of the morning session being full of interest, in charge of Superintendent Oscar Anderson. The program was a good one and was well sustained by the children. The house was full. The day was fine, one of those of which it has been written, "What is so rare as a day in June!"

At Greenville, John Lovell is president; Nephi Lovell, priest; F. N. Harp, teacher; and Willie Lovell, deacon. Prayer meetings are held at 10.30 on the first, third, and fifth Sundays of the month. Preaching at the Wood Schoolhouse every second and fourth Sunday at 10.30, and at the church every Sunday at 4 p. m. The Sunday school hour is 2.30, and the officers are: Willie Lovell, superintendent; Douglas Wood, assistant; Osa Lovell, secretary; John Jones, treasurer; F. N. Harp, chorister; Birdie Lovell, organist; George Bartlett, librarian. There is no Religio nor Mite Society. The Sunday school and preaching meetings are tolerably well attended; the attendance at the prayer meetings is very poor. D. C. White preached there one Sunday.

At Davis City there have been few changes during the past six months. Election of officers should have taken place June 9, but the evening being rough, the election was indefinitely postponed. Four persons, children of the Saints, were baptized June 2, by James McDiffit. The meetings were kept up regularly until June 4; since then there has been but one preaching service. Meetings were held by A. M. Chase from January 1 to 13, which were closed by Eli Hayer the 15th. The interest and attendance were good throughout, though the weather was very cold. Since that time James McDiffit, D. C. White, A. M. Chase, F. N. Harp, Ward Christy, E. A. Sted-

man, R. M. Elvin, H. A. Stebbins, J. R. Lambert, J. F. Garver, and F. B. Blair have preached the word there. The spiritual condition is hardly up to what might reasonably be expected.

In the Lone Rock Branch, the Wight-Popplewell debate, held at Hatfield, is thought to have resulted in good for the cause. In June, Price McPeek was elected president, C. H. Jones, priest; Clarence Bootman, teacher and chorister; Carrie McPeek, organist; Bessie Bootman, treasurer. Four have been baptized since the beginning of the year.

Clarence Bootman was elected superintendent and chorister of the Sunday school April 15; Moses Sandage, associate; Jessie Cummings, secretary; Ethel Johnson, assistant secretary; Ada Jones, treasurer; Carrie McPeek, organist; Clara Jones, assistant; Ethel Brooner, librarian. There is no Religion.

At Allendale, C. H. Jones preached morning and evening April 2, May 7, and May 21, W. J. Barnhart was received by letter on the latter day, and on June 4, Myrtle A. Robertson was granted a letter of removal. There have been two deaths: Lucinda Dehart and Minerva M. Kenney.

At Lucas, James Wilkinson is presiding priest; Thomas Hopkins, teacher; W. T. Shakespeare, organist; all other officers remain as they were. Jacob Cackler was ordained a deacon June 18. Two have died: Fergus Mayer and J. R. Evans. Brother David Watkins married Miss Sarah Ann Morgan.

At Evergreen two were baptized June 18. J. W. Rushton, A. M. Chase, J. W. Wight, Henry C. Smith, John Harp, Joseph Smith, Moroni Traxler, D. C. White, A. B. Young, Bernt Johnson, W. T. Shakespeare, J. J. Johnson, J. R. Lambert, James Johnson, C. H. Jones preached there. The Sunday school officers are: J. J. Johnson, superintendent; Sister A. B. Young,

assistant; Martha Martin, secretary; A. B. Young, treasurer. The interest is growing.

At Cleveland in the six months there has been a gain of fifteen in the membership, which is now 101. J. S. Roth held meetings for nearly three weeks and baptized seven; later John Hooper baptized four. D. C. White, W. H. Kephart, R. M. Elvin, J. R. Evans, and G. W. Thorburn have also preached there. D. L. Morgan was ordained an elder and Ed. J. Giles a priest. The branch officers are: W. E. Williams, president; E. J. Giles, priest; T. J. Williams, teacher; D. J. Williams, deacon and treasurer; D. L. Morgan, Bishop's agent. The Sunday school officers are: D. L. Morgan, superintendent; Margaret Campbell, associate and treasurer; Maggie McKenzie secretary. The Religio officers are: D. J. Williams, president, E. J. Giles, vice president; Jeanette Luke, secretary; Margaret Campbell, treasurer. The membership is forty-four and the attendance very good. The Mite Society flourishes and meets regularly. Sister Elizabeth Jervis died February 2.

At Pawnee the branch officers are: F. P. Hitchcock, president; E. E. Marshall, priest; Thomas Cole, teacher; Grace P. Simpson, clerk; Edna Harger, organist; Mary Harger, chorister. The Sunday school officers are: Ebenezer Nixon, superintendent; J. B. Bell, associate; Ona C. Smith, secretary; C. J. Smith, treasurer; Edna Harger, organist; Mary Harger, chorister. The Religio officers are: Emma Nixon, president; Ebenezer Nixon, vice president; Lucretia Hitchcock, secretary; Algo Smith, organist; Mary Harger, chorister. There is no Mite Society. Preaching at Pawnee each Sunday except the first of the month, when there is sacrament. Preaching at Hatfield once by J. S. Snively—no interest. The interest in the branch and society work is good, but the public feeling at Hatfield is believed to be not so kindly as before the debate—apparently no interest whatever in the work. At Pawnee the

interest with the church people is good—all seem to be working. Comparing the notes from Lone Rock with those from Hatfield relative to the Wight-Popplewell debate at Hatfield, it would appear that the influence of the debate was better in the surrounding country than it was in the immediate locality where it was held.

At Wirt there has been no change of branch officers, no gain of members, one removal by letter to another branch. During the latter part of the winter, A. M. Chase held a protracted meeting at the Pumptown Schoolhouse, and at two different places north of Ellston. At the same time S. K. Sorensen held meetings in Ellston. A great number attended the meetings and seemed to be very much interested, but no additions were made to the church. The regular appointments for preaching every two weeks still continue. The Saints of the branch are believed to be growing more united and earnest in the work. The Sunday school still continues with good interest by the Saints and the few friends that attend. C. Lent is superintendent at present and John Anderson is assistant. The brethren are in good health and some are thinking of attending the reunion at Lamoni.

At Centerville W. H. Kephart and D. C. White made a two weeks' effort in May, with indications that if it were kept going for some time, much good might be accomplished.

At Pleasanton, with the exception of a sermon or two by M. M. Turpen and E. F. Robertson, all the preaching has been done by Duncan Campbell, the president of the branch. There is a sacrament and social service the first Sunday of every month, on which Sunday there is preaching in the evening. The remaining Sundays there is preaching morning and evening. Children's Day was observed June 25, at which C. E. Willey assisted and also preached in the evening. The Sunday

school is kept up regularly; its hour of meeting is 9.45. The Religio holds its sessions on Tuesday evenings. There is a fair degree of interest manifest in the branch and society meetings. To the above should be added one sermon each by Bishop William Anderson and J. S. Snively. Nearly half of the branch membership have removed outside of its limits, so that the meetings are not large considering the number of names on the branch record.

At Leon there is but a fragment of a branch; there are very few resident members, and they are very weak financially. Duncan Campbell has held preaching services morning and evening the last Sunday of each month and sacrament meeting in the afternoon. Other Sundays E. McHarness holds meetings and preaches to those who attend. There have been some signs of improvement in the attendance and interest, and if this condition can be maintained the branch may be gotten on its feet again, but it will be hard work.

At Oland there is no branch organization yet, but meetings are kept up every two weeks by elders from Lamoni and Evergreen. A Sunday school has been organized, with 58 scholars. Roy Haskins is superintendent, Charles Christenson, assistant; and Ida Copp, secretary. *The Gospel Quarterlies* are used. The hour of meeting is 9.45.

At Norwood a Sunday school is kept up at the church, of which Jacob Cackler is superintendent; J. W. Lipe, assistant; John Eubank, secretary; and Catharine Cackler, treasurer. It was organized May 7 with twenty scholars.

#### MISSIONARY WORK

The following letter from D. C. White, dated Hamilton, Iowa, May 23, appeared in the *Saints' Herald*:

In April W. H. Kephart and I visited Centerville, Iowa, where there is a small branch of Saints. We remained with them two weeks or more in trying to get the gospel before the people, and the Saints to understand their duties better. Our effort was rather a special one, and it is hopeful that some good was done.

While there we met two Utah elders, one by the name of George W. Nichols. Both were young men. They were preaching on the streets and canvassing from house to house with their tracts. On careful inquiry we found that they failed to show a distinction between the Utah church and the Reorganized Church. We found people that thought there was no difference and supposed these men were some of our elders distributing Utah literature. This, you see, is enough for the prejudiced mind to say, "Yes, I told you they were all connected with the Mormons." Mr. Nichols confessed to me that he believed polygamy was of God, and only suspended until such time as the people will accept it. Are the people likely to accept polygamy unless it is taught? That is just what the Utah elders are doing in a sly way, but have not got manhood and honesty enough to stand before the people and avow their own faith. Brother W. H. Kephart and I went to the city editor and got out about five hundred circulars, showing some of the differences between the two churches. These we scattered through the city quite well, and a number of our tracts, which we think have brought the Reorganized Church clearly before the people.

On the last two evenings of our meetings I announced to speak on the Book of Mormon. This brought out a good hearing. One preacher was among them. We are now near Buxton, Iowa, holding meetings. Quite a number of Saints are scattered through this section. Buxton is a town of about six hundred, of which about two thirds are colored folks. There are some of the best coal works here in the State—veins from four to seven feet thick.

People are very busy, and crowds small through the week. We are trying to visit the house of each member and give all a chance to do their parts in tithes and offerings, and make a statement of their temporalities so they can tell whether they have "kept the law" that must redeem Zion. I find some are slow to act. So will God be slow to bless such.

C. E. Willey has been greatly hindered by ill health. He has rendered service at Decatur City, Humeston, and some other points.

Myron Thomas has been doing service at Andover on Sundays. Andres C. Anderson has been assisting in tent and other work.

Besides the work referred to in the letter of Brother White, Brother W. H. Kephart had charge of the tent work. During the month of June the tent was located at Humeston, Iowa. D. C. White, Andres C. Anderson, J. S. Snively, and C. E. Willey assisted there. The interest manifested was various. At times it was apparently good; at other times it was rather indifferent. No additions to the church resulted from the effort as far as known.

## DEATHS

Lucinda Dehart died at Allendale, Missouri, March 31; aged 81.

Elder Horace Bartlett died near Davis City, Iowa, April 8, aged 83.

Sister Lucy Foreman died at Lamoni, Iowa, April 9, aged 75.

Hans Hayer died at Lamoni, Iowa, April 17, aged 82.

John R. Evans died at Lucas, Iowa; April 21, aged 12.

Nellie A. Fleet died at Lamoni, Iowa, May 15, aged 39.

Minerva M. Kenney died at Allendale, Missouri, May 22, aged 20.

Fergus Mayer died at Lucas, Iowa, May 27, aged 65.

## TENT WORK

The following letter by W. H. Kephart was overlooked until after the foregoing was written, but as it gives a fuller idea of the labors of the brother, and the difficulties attending the work with the tent, it will be inserted. It was dated Centerville, Iowa, July 10:

I commenced my third year's missionary work in the Lamoni Stake, on the 27th of April, near the homes of Brethren Joseph Bogue and Hidey, seven miles north of Lamoni. The farmers were so busy, however, that I thought it would be to the best interest of the work to close for the present and go to the cities until fall.

Elder D. C. White and I then went to Centerville, where we were well received by the active Saints.

We went from here to Buxton, where I opened up the work two years ago, and were well received by the Saints, although they are scattered. Elder Nathan Miller was encouraging them and keeping the camp fires burning.

My heart was made very sad when I learned of the death of a good old man who gave me his name a year ago, when I baptized five there, but as his wife was not ready to go with him, he put it off to wait for her. Although he was a member of another church, he sent for Brother Miller before he died, and requested him to preach his funeral sermon, and for our people to do the singing and take full charge of the services. He died strong in the faith of the restored gospel.

At the same time I received word from Brother Hammer, of Creston, that a man there, who gave me his name for baptism when I was there one year ago, had sickened and died. He put it off to wait for his wife, saying they would both obey on my return. Alas, procrastination is the thief of time. Oh, how dangerous it is to put off for to-morrow what God requires at our hands to-day.

We returned to Lamoni, and I took charge of the stake tent, assisted by A. C. Anderson. We took it to Humeston, where we received valuable assistance from Elders D. C. White, Joseph S. Snively, and R. C. Willey. We remained there until the Friday before the Fourth.

We were much hindered in our work by the rain. The land is so level that we could not drain the water from the tent, but had to soak it up with cloths. Many times we stood in water while preaching, and the people sat in the tent when it was in this condition.

But in spite of all this, our congregation ranged from thirteen to one hundred and forty, with a good many outside of the tent. Among these was the Methodist Episcopal preacher, who warned his congregation, especially the young, not to come near the tent, or they would be disgraced forever, for there was something wrong back of the gospel we were preaching.

Elder Willey and I returned to Humeston on Friday after the Fourth, expecting to continue the work for a time. But those with whom we stopped thought we had better close the meeting for the present, although we did not think so.

Brother Willey said he never saw such an awakening among outsiders in so short a time in his life. Men and women came when we were packing the tent and expressed their regrets to have the tent taken away, and even went so far as to secure what they thought was a better location.

When I went to pay Mr. Humeston, one of the leading citizens of the town, for the use of the ground where the tent sat, he said there was no charge, that he was sorry to see the tent go, and that the ground would be at our disposal any time and so long as we wanted it.

I told him that I hoped the time would come when I might preach on the street. He said if I did so he would insure me a congregation of two

hundred. There are some who are near the water. I know that God has a people there, who, I believe, will open the way for God's servants.

We are now at Centerville, where we received a warm reception. We will commence tent service in the southeast part of town Tuesday evening, July 11.

## REPORT FOR JULY, AUGUST, SEPTEMBER, 1905

### THE PATRIARCH

Patriarch J. R. Lambert furnished the following statement:

I have done but little preaching in the stake since March 1 to October 1, 1905. Have done some labor at Lamoni, Evergreen, Davis City, Pleasanton, and Cleveland. At Pleasanton gave 14 blessings; at Cleveland, 8; at Evergreen, 12; also a few at Lamoni.

I keep learning a little more about the important work of my office; but, as usual, the Devil is at work trying to hinder and prevent.

### THE BISHOPRIC

D. C. White, counselor of the stake bishop, was occupied during the latter part of July and the first half of August in looking after the financial interests of the reunion. During the latter part of August he did some work at Ellston for the stake bishopric and the Herald Publishing House; and, at the same place, September 10 and several days after.

### MISSIONARY

D. C. White held services at Greenville June 25, and confirmed one who had been baptized by Nephi Lovell. He preached at the Davis City Branch July 9; July 16, he, in company with his wife and three daughters, attended a union basket meeting of the Lone Rock and Pawnee Branches. The last of July and the fore part of August he was occupied as chairman of the reunion committee, and in looking after the tents. He did some preaching during the reunion. Later on he visited and preached at Ellston, Davis City, Allendale, and Pleasanton, finding good demand for preaching.

C. E. Willey was sick for about two months, May 1 to

July 1. Since April 2, has labored at the Dixon, Pumptown, and Hill Schoolhouses, Pleasanton, Humeston, Centerville, eight weeks with tent, Ellston three weeks with tent. In the tent work he was associated with W. H. Kephart. He attended the stake reunion, sat on one elder's court, organized a Sunday school at the Hill Schoolhouse June 3, baptized 1, confirmed 1, administered to the sick 36 times, and was signally blessed in so doing.

A. C. Anderson began work June 8 in the tent at Humeston, with W. H. Kephart, continuing till the 27th. Going home he was retained by illness until August 25, when he went to Ellston with D. C. White, remaining till the 28th, going home and returning to Ellston September 10. They held six services. They went to Allendale September 21 to hold a series of meetings, but found the Baptists in revival work and postponed the effort. Going to Pleasanton, September 30, they held three services.

John Smith has been so fully occupied with his duties as stake president that really none of his time is available for strictly mission work.

W. H. Kephart has not thought it worth while to furnish any statement of his labor, though requested to do so.

#### THE BRANCHES

At Davis City there is very little doing. James McDiffit has charge of the Sunday school, in place of A. M. Bailey. The prayer meetings are wholly abandoned. They have been visited for preaching by D. C. White, A. C. Anderson, J. A. Gunsolley, S. D. Shippy, Moroni Traxler, and Eli Hayer.

The Hiteman Branch has been in a very weak condition for several years. At times there have been no branch meetings for weeks, but the good sisters kept up the Sunday school, and now conditions there are materially improving. They have regularly weekly prayer meetings; Sunday school, and

social meeting every Sunday. Besides the branch officers, they have had services by W. H. Kephart, D. C. White, John Smith, and F. A. Smith. There is now material for a reorganization of the branch, which it is hoped will be effected soon. The present outlook is good. The branch officers are: J. R. Evans, president; John Kephart, presiding priest; Ellen White, secretary. There is talk of organizing a Religio.

At Lucas there have been five removals and two marriages. Catharine Thomas has been chosen president of the Religio on account of the removal of Brother Wilson. The members at Norwood are doing as well as could be expected. They have a good Sunday school and Religio, and the attendance is increasing. Jacob Cackler has been ordained deacon and is a great help to the work. He has preached some and his efforts are well spoken of. It is believed there is material for a branch organization there now. The brethren of the Cleveland and Lucas Branches have done good work there; two have been baptized and more are expected. The prospects are fair.

At Pawnee regular appointments have been maintained by elders from Lamoni. A series of meetings by D. C. White was looked for. The interest in the Sunday school was good. The Religio is suffering because of the scattered condition of its members. There is good interest in the branch.

At Greenville one has been baptized, one received by letter, total 49, but only 25 live within the branch precincts. The preaching is done by John Lovell, Nephi Lovell, F. N. Harp, or some one from Lamoni. The interest, except in the prayer meetings, is good. The Sunday school is good.

At Allendale there has been one marriage and the death of one child. C. H. Jones and D. C. White have preached there. The branch is dead; not enough Saints can be got together for sacrament.

At Evergreen there has been one marriage and one death. There has been preaching by H. N. Snively, H. A. Stebbins, J. S. Snively, J. R. Lambert, E. L. Kelley, David Keown, C. W. Dillon, Columbus Scott, James E. Kelley, Elder Needham, D. L. Morgan, Moroni Traxler, J. F. Garver, A. C. Anderson, and J. J. Johnson.

The Centerville Branch is not in as flourishing condition as could be desired. W. H. Kephart and C. E. Willey were there about a month, part of August and part of September. Their tent was located at three different places: First in the east, then in the south, and last in the north part of town. The best attendance was in the north part, but rain interfered somewhat with the meetings. Though there are no apparent results, so far as personal interest is concerned, quite a number are better informed in regard to our work. The preaching was divided between Brethren Kephart and Willey. The branch meets for preaching Sundays, at 11 a. m. and 7.30 p. m.; for social meetings Sundays at 6.30 p. m., and Wednesdays at 7 p. m. The attendance and interest is not what it ought to be. The Religio is not very well attended, but still the meetings are kept up.

At Lone Rock, Moses Sandage has been ordained a teacher. The business meetings are held a week before each stake conference with small interest and attendance. Sacrament meeting is held the first Sunday of each month at 11 a. m.; other Sundays the mornings are occupied in preaching; there are no afternoon meetings. The attendance at Sunday school has been very good this summer and the children take quite an interest. Bessie Bootman has been chosen chorister in place of C. E. Bootman, resigned.

At Cleveland W. E. Williams has been appointed Bishop's agent, in place of D. L. Morgan resigned. J. R. Evans, J. R.

Lambert, and H. A. Stebbins have preached there. There is a gain of thirteen in the membership, eight by baptism, four by letter, and one by certificate of baptism. The Mite Society has papered and varnished the chapel. The new Sunday school officers are: Margaret Campbell, superintendent; E. J. Giles, associate; Elizabeth Jane McKenzie, secretary; W. J. Jenkins, treasurer.

At Leon the meetings were allowed to lapse on account of the physical disability of Duncan Campbell, in charge of the work there. Because of a misunderstanding which had arisen, Edward McHarness, the resident priest, became discouraged and did not try to do much.

The Pleasanton Branch was visited by J. R. Lambert, July 18 to 23, who conferred fourteen patriarchal blessings. He also preached there Sunday, July 2. John Smith, president of the stake, occupied the pulpit morning and evening, July 30. J. F. Garver did the preaching August 20, E. A. Stedman August 27. The Sunday school was kept up regularly, but the Religio lagged on account of the physical condition of its president.

At Wirt the preaching has been kept up in the usual way by preachers from Lamoni. A three-week tent meeting was held there in charge of W. H. Kephart and C. E. Willey.

Lamoni was the place of the stake reunion held August 4 to 13, a mile south of town, on a tract of land belonging to Anna Dancer, the use of which was freely donated. Considerable labor was required to get the grounds into proper shape for the purpose. This was furnished by Lamoni and other near-by branches. The contributions of the branch on College Day, the first Sunday in September, towards the running expenses of Graceland College, amounted to \$245.37, nearly double the next largest offering.

## THE STAKE REUNION

The reunion was held August 4 to 13, a mile south of Lamoni. It was a success throughout; the attendance was large and the results gratifying. The Saints and friends of the stake were brought together in social and spiritual association, to the benefit of the people and of the work. The attendance and general interest were beyond the expectations of the committee, and as a result there is a general desire on the part of the people of the stake for the annual reunion as a permanent feature of our work. Preaching, prayer and social services, and Sunday school and Religio work made up the program of the meeting, in all of which good results were manifest. Over one hundred tents—some reports said one hundred and ten—were put up.

## DEATHS

Elizabeth J. Scott, at Lamoni, June 18, aged 52.

George Ambrose Harger, at Pawnee, Missouri, June 4, aged 52.

Mary Alice Sweeley, at Lamoni, August 25, aged 21.

Sylvester Rew, at Lamoni, July 6, aged 68

Sophonra Shippy, at Lamoni, August 31, aged 83.

Mary A. Lewis, at Lamoni, September 11, aged 90.

Elizabeth Bowman, at Lamoni, September 21, aged 75.

(To be continued.)

## POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 253.)

February 7, 1895, Peter Anderson wrote the *Herald* of his labors since his return from Denmark the previous fall. He says:

During the month of December, I labored some in Hazel Dell, also in the vicinity of Oakland, Iowa, Brother George Needham assisting me in the latter place. After the holidays I went east again and spoke ten times in the church at Wheeler, thence to Oakland, where I held forth for several evenings in Brother Snider's house. Brother Needham also spoke once. We then occupied the Christian church for three nights. Several at Oakland seemed interested in the preaching, and we would have continued had the church not been occupied. We then obtained the use of the Christian church at Carson and spoke three times there, but this time illness cut short their labors.

On the last Saturday in February, 1895, the Pottawattamie district conference convened at Underwood, Iowa, with the North Star Branch, President John P. Carlile and associate, Joshua Carlile, presiding. Thomas Scott, secretary, assisted by Thomas W. Williams. Council Bluffs reported 258 members, including one apostle, 1 high priest, 3 seventies, 7 elders, 3 priests, 2 teachers, 2 deacons; gain by baptism 10, by certificate 1, by letter 4, total gain 15; loss by removal 7; net gain 8. Calvin A. Beebe, president; J. Charles Jensen, clerk. Crescent Branch reported 137 members, including 1 high priest, 4 elders, 2 priests, 4 teachers, 2 deacons; loss by removal 1, by death 1. Christian Carstensen, president; John C. Lapworth, clerk. North Star Branch: 102 members, including 1 high priest, 5 elders, 2 priests, 2 teachers, no deacons. Joshua Carlile, president and clerk. Wheelers Grove reported 92 members, including 4 elders, 3 priests, 2 teachers, 1 deacon; gain by certificate of baptism 1, loss by expulsion 1. Samuel C. Smith, president; Samuel Wood, clerk. Fontanelle: 27 members, including 1 elder, 1 priest, gain by letter 2. Senterlow Butler, president; Harriet G. Baker, clerk. Boomer

branch reported 17 members, including 1 elder, 1 priest, 1 teacher; no change. Delorma Parish, president; Richard H. Gettings, clerk. Hazel Dell: 64 members, including 1 seventy, 2 elders, 2 priests, 3 teachers; loss by removal 1. Peter Anderson, president and clerk.

Ministry reporting: Elders, Robert McKenzie, Charles Derry, Joshua Carlile, Thomas W. Williams, Senterlow Butler, Delorma Parish, James J. Christiansen, Samuel C. Smith, Lyman Campbell, Sylvester V. Pratt. Priests, John Lentz, Thomas Scott, Samuel Underwood, George Needham, Charles C. Larsen. Teachers, Isaac Carlile, jr., Adolph Madison. Deacon, Charles Lapworth.

The committee appointed to inquire into the advisability of organizing a branch in the vicinity of Neola reported unfavorably. Delegates were appointed to the General Conference and instructed to favor the publication of a smaller hymn book. The committee on rules of representation presented a majority report signed by J. Charles Jensen and Arthur B. Mair; also a minority report signed by Charles Derry.

A motion prevailed adopting the majority report, and the district secretary was authorized to have the rules published in the *Saints' Herald*. The conference took for consideration the ordination of Peter Anderson to the office of elder, which had been previously recommended by the Hazel Dell Branch, and ordered and provided for the ordination. Conference adjourned to meet in Hazel Dell the last Saturday in May, 1895.

On February 23, 1895, the Pottawattamie District Sunday School Association met in the Saints' church in Underwood, Superintendent Arthur E. Dempsey in the chair; Sylvester V. Pratt, secretary. The Excelsior Sunday School (in Hazel Dell Township, reported for six months: Number of

officers 7, teachers 4, classes 7. Total attendance 875, average attendance 28, enrollment 48. They use 16 intermediate quarterlies, 10 seniors, 25 *Zion's Hopes*. James J. Christiansen, superintendent; Mary Mackeson, secretary. Council Bluffs, for six months ending December 31, 1894: Number of sessions 25; enrollment 81, total attendance 1,841, average 65 and sixteen twenty-fifths. Number of classes 7, Bibles 1, Compendiums 6. Number of officers 6. *Hopes* taken 25. Books in library 82. Hour of meeting 12. Arthur E. Dempsey, superintendent; George C. Christiansen, secretary. Crescent, six months ending February 17, 1895; number of sessions 26, total enrollment 84, total attendance 1,040, average 40. Classes 7: Bible 2, intermediate 2, primary 2, Book of Mormon 1. Number of officers 12. Books in library 31. Hour of meeting 3 p. m. A supplementary report was also given for the period ending December 30, 1894, when the school adjourned for three months. Delorma Parish, superintendent; Clara Parish, clerk. Underwood school reported for twelve months ending February 17, 1895: Number of lessons 41, total enrollment 62, total attendance 1,585, average attendance 37. Number of classes: senior 1, Doctrine and Covenants 1, intermediate 2, primary 1. Number of officers 5. *Hopes* taken 24. Books in library 35. Hour of meeting 12 m. Isaac Carlile, superintendent; Bertha Carlile, secretary. Election of officers resulted in Arthur E. Dempsey, superintendent; Isaac Carlile, assistant; Ada Scott, secretary and treasurer. Arthur E. Dempsey, Sylvester V. Pratt, and Thomas W. Williams were appointed program committee.

On April 3, 1895, Thomas W. Williams succeeded Brother Dempsey as the superintendent of the Council Bluffs Sunday school. Sometime in the spring of 1895 a Sunday school of about twenty-five members was organized at Fontanelle, Iowa, with Senterlow Butler superintendent.

In a letter to the *Herald* March 17, 1895, Thomas W. Williams says the congregations are getting too large for the house. It is necessary to place two rows of chairs in the aisle, and then the seating capacity is insufficient. He and Brother John S. Strain both write of the work in Council Bluffs as encouraging.

The General Conference of 1895 placed Iowa in charge of Alexander H. Smith and Joseph R. Lambert. Charles Derry was appointed to the Pottawattamie District; also Hans N. Hansen, Thomas W. Williams, Senterlow Butler. In their pastoral the missionaries in charge appointed Hans N. Hansen their assistant in Pottawattamie District. The Pottawattamie District Sunday School Association reported to the General Convention of 1895 having one Sunday school in 1894; five in 1895; membership in 1894, 90; in 1895, 328; a gain for the year of 238.

President William W. Blair attended the district conference at Hazel Dell, Iowa, May 25 and 26, 1895, and held service at Crescent City on the 28th and 29th. He wrote to the *Herald* as follows:

My reception thus far has been most cordial and encouraging by all the people in the church and out. This is notably true of the children of old-time Saints not yet in the church.

During June Elder Thomas W. Williams conducted a series of tent meetings in Council Bluffs, resulting in four baptisms. Calls and assistance were had from Elders Frederick A. Smith, Charles Derry, Hans N. Hansen, and George H. Hilliard. Their meetings were continued during the summer with varying success, the attendance falling off during the extreme heat. Visiting and local brethren gave willing aid from time to time.

May 25 and 26, 1895, the Pottawattamie conference met with the Hazel Dell Branch, Senterlow Butler presiding, as-

sisted by Hans N. Hansen; Thomas Scott, secretary, Arthur B. Mair, assisting. Council Bluffs reported 262 members, gain by baptism 1, by certificate of baptism 2, by letter 3, on evidence of membership 1, total 7; loss by error 1, by death 2. Thomas W. Williams, president; J. Charles Jensen, secretary. Wheelers Grove: no report. Fontanelle: 27 members, no change. Senterlow Butler, president; Hattie Baker, clerk. Hazel Dell: 63 members, loss by removal 1. Peter Anderson, president; John A. Hansen, clerk. Crescent: 135 members, no change. Christian Carstensen, president; John C. Lapworth, clerk. North Star: 95 members, loss by removal 6, by death 1. Joshua Carlile, president and clerk. Boomer: 18 members, gain by letter 1. Delorma Parish, president; Richard H. Gettings, clerk.

The following ministry reported: Elders William W. Blair, Senterlow Butler, Thomas W. Williams, Joshua Carlile, John S. Strain, Delorma Parish, James J. Christiansen, Hans N. Hansen, Christian Carstensen, John P. Carlile, Peter Anderson, Charles Derry, Calvin A. Beebe, Daniel K. Dodson, Hans Hansen, Lyman Campbell. Priests John Lentz, John Leytham, Samuel Underwood, Charles C. Larsen, Thomas Scott, Arthur B. Mair. Teachers Isaac Carlile, jr., Adolph Madison, Deacon Hemming Hansen.

The following resolutions were adopted:

Whereas, certain portions of the rules of representation now adopted by the district seem to be objectionable to some, as they do not give the same liberty to the priesthood as other districts do, and as provided for in the Book of Rules of Order, Section 180, namely, that priests, teachers, and deacons may be made members of the district conference.

Resolved that section 1 of the articles of the rules of representation be amended by inserting after the word "elder" in the last paragraph, the words "priests, teachers, and deacons," making such paragraph to read "all high priests, elders, priests, teachers, and deacons, who are members of branches in the district are ex officio members and are entitled to voice and vote in the district conference when present."

Resolved that hereafter the yeas and nays shall not be called unless demanded by at least three members of the conference, and that be as an addition to the rules of representation.

On motion, these rules were laid upon the table until next conference, at which time the first was adopted and the second one lost.

The preaching during the conference was by Elders William W. Blair, Charles Derry, and Senterlow Butler. Adjourned to meet at Crescent in August, 1895.

At this time there were five Sunday schools in the district. The Crescent school reported 19 sessions for five months ending May 19, total enrollment 56. Number of classes 7: senior 2, primary 2, intermediate 2, Book of Mormon 1. Books in library 31. Hour of meeting 9.30 a. m. John C. Lapworth, superintendent; Dora Carstensen, secretary. Excelsior school reported number of sessions 11, enrollment 47. Number of classes 5: senior 1, intermediate 2, primary 1, Bible 1. Books in library 45. Hour of meeting 11 a. m. James J. Christiansen, superintendent; Mary Mackeson, secretary. Council Bluffs school reported number of sessions 13, enrollment 81. Number of classes 8: Bible 1, senior 1, intermediate 5, primary 1. Books in library 83. Hour of meeting 12 m. Thomas W. Williams, superintendent; George Christiansen, secretary. Boomer reported number of sessions 6, enrollment 42. Number of classes 5: Bible 1, senior 2, intermediate 1, primary 1. Delorma Parish, superintendent; Clara Parish, secretary. Underwood reported number of sessions 18. Number of classes 5: senior 1, intermediate 2, primary 1, Doctrine and Covenants 1. Books in library 33. Hour of meeting 12 m. Isaac Carlile, jr., superintendent; Bertha Carlile, secretary. Arthur E. Dempsey, district superintendent; Ada Scott, district secretary.

(To be continued.)

## NOTES AND QUERIES

How many revelations in the Doctrine and Covenants were given through the Urim and Thummin?

Section 15 of the Doctrine and Covenants, given at Fayette, Seneca County, New York, June, 1829, was the last revelation which Joseph Smith says was received through the Urim and Thummin. Section 1 in the Doctrine and Covenants was given at Hiram, Ohio, November 1, 1831, long after the Urim and Thummin was given up. It is perhaps safe to say that fourteen revelations were given through the Urim and Thummin viz: Sections 2 to 15 inclusive.—*Times and Seasons*, vol. 3, pp. 897, 915.

What is the right date of section 3, informing Joseph Smith of the alteration of the manuscript of the fore part of the Book of Mormon?

Joseph Smith in his History of the Church says that he received the revelation concerning certain manuscripts on the first part of the Book of Mormon in July, 1828, section 2 in the Doctrine and Covenants. He then states that after he had obtained this revelation, the plates and the Urim and Thummin were taken from him, but were returned again in a few days, when he inquired and received the revelation "informing him of the alteration of the manuscript of the fore part of the Book of Mormon." This revelation was printed in the Book of Commandments with the date of May, 1829, and in the Kirtland Edition of the Doctrine and Covenants as May, 1829; also in the History of the Church in the *Times and Seasons*, but this does not harmonize with the text of the history. Joseph Smith says, "I did not go immediately to translating, but went to laboring with my hands" . . . in the month of February, 1829, my father came to visit at which time I

received the following revelation for him." Then follows the revelation, bearing date of February, 1829, section 4 in the Doctrine and Covenants.

The date for this revelation, section 3, should doubtless be July or August, 1828.

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I am ashamed to see what a shallow village tale our so-called History. How many times we must say Rome, and Paris, and Constantinople! What does Rome know of rat and lizard? What are Olympiads and Consulates to these neighboring systems of being? Nay, what food or experience or succor have they for the Esquimau seal hunter, for the Kanàka in his canoe, for the fisherman, the stevedore, the porter?

Broader and deeper we must write our annals, from an ethical reformation, from an influx of the ever new, ever sanative conscience—if we would truly express our central and wide-related nature, instead of this old chronology of selfishness and pride to which we have too long lent our eyes. Already that day exists for us, shines in on us at unawares, but the path of science and of letters is not the way into nature. The idiot, the Indian, the child and unschooled farmer's boy stand nearer to the light by which nature is to be read, than the dissector or the antiquary.—Emerson.

"It is a very wholesome and regenerating change, which a man undergoes when he comes to himself. It is not only after periods of recklessness or infatuation, when he has played the spendthrift or the fool, that man comes to himself. He comes to himself after experiences of which he alone may be aware; when he has left off being wholly preoccupied with his own powers and interests, and with every petty plan that centers in himself; when he has cleared his eye to see the world as it is, and his own true place and function in it."—Woodrow Wilson.



BISHOP EDWARD PARTRIDGE

*Born August 27, 1793*

*Died May 27, 1840*

Edward Partridge was the first Bishop of the Church of Jesus Christ of Latter Day Saints. He arrived in Independence, Missouri, in July, 1831, and passed through all the hardships of the "Mormon War"; was broken in health and came to an early grave. He was tarred and feathered on the public square in Independence July 20, 1833; was held a prisoner at Richmond, Missouri, after the fall of Far West, and barely escaped with his life to Illinois during the winter of 1838-39, and died the following year from the exposure.

# Journal of History

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## WALTER B. STEVENS ON THE MORMON WAR AND AFTER

During the year there was issued from the Press of the S. J. Clarke Publishing Company, of Saint Louis and Chicago, a four volume illustrated history of Missouri. This Centennial History of Missouri is from the pen of the Honorable Walter B. Stevens, Missouri's most eminent historian, secretary of the Jefferson Memorial, Saint Louis, Missouri, and president of the Missouri Historical Society.

In chapter 33, (beginning on page 95 of volume two,) under the title of "The Mormon War and after," Mr. Stevens deals very directly with the causes that led to the expulsion of the Saints from Missouri, and some of the transactions involved in the expulsion. With his permission we reproduce here some of the most interesting paragraphs from this chapter of Missouri History.

He introduces his chapter with two selections as follows:

"The people of Missouri  
Like a whirlwind in its fury,  
And without judge and jury,  
Drove the Saints and spilled their blood.

—*By a Mormon Poet.*"

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning at 8 o'clock; and if you execute those men I will hold you personally responsible before an earthly tribunal, so help me God!"—*A. W. Doniphan's reply to the order of his commanding officer to shoot the Mormon leaders in the public square at Far West.*"

Mr. Stevens's comment is as follows:

The unpardonable sin of the Mormons in Jackson County was opposition to slavery. On the 18th of July, 1833, a call was circulated for a mass meeting at Independence. It was signed by one hundred citizens of the county. It began:

"We, the undersigned citizens of Jackson County, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious people that have settled and are still settling in our county, styling themselves Mormons, and intending as we do to rid our society peaceably if we can, forcibly if we must, and believing as we do that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us and seem to be increasing by the said religious sect, deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose—a purpose, which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self-preservation."

"FANATICS OR KNAVES"

Then followed a general criticism of the religion of the Mormons with reflections on the characters of the members of the despised sect:

"It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on of hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old.

"We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear that with very few exceptions, they were of the very dregs of that society from which they came; lazy, idle and vicious. This, we conceive, is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we believe that if some of the leaders amongst them had paid the forfeit due to crime, in-

stead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors."

"TAMPERING WITH OUR SLAVES"

Then followed the specific ground of offense which, in the judgment of the one hundred citizens, justified the extraordinary action of appeal to force:

"More than a year since it was ascertained that they had been tampering with our slaves and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how specious are appearances! In a late number of the *Star* published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and remove and settle among us. This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks and instigate them to bloodshed."

"ULTERIOR MOVEMENTS"

The address concluded with further criticism of the religion of the Mormons, reiterated the charge that "degraded and free negroes" were to be brought in, and pledged the signers of the address "to use such means as may be sufficient to remove" the Saints:

"They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretense derogatory of God and religion, and to the utter subversion of human reason.

"They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes that are now invited to settle among us.

"Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation deplorable! We therefore, agree, that, after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse

to leave us, we agree to use such means as may be sufficient to remove them, and to that end we pledge to each other our bodily powers, our lives, fortunes and sacred honors.

"We will meet at the courthouse at the town of Independence, on Saturday next, 20th inst., to consult ulterior movements."

"TARRED AND FEATHERED LIBERALLY"

On the 20th of July four hundred of the non-Mormons—Gentiles they were called by the Saints—met in Independence. The meeting adopted a "solemn declaration in regard to the singular sect of pretended Christians." This declaration ordered that the *Star* be suspended; that no more Mormons settle in the county; that those then resident give a pledge to remove within a reasonable time.

"It requires no gift of prophecy," the declaration continued, "to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition." The declaration concluded with this significant and somewhat sarcastic mention of the possible penalty for disregard of it: "That those who fail to comply with these requisitions be referred to those of their brethren who have the gift of divination and unknown tongues to inform them of the lot that awaits them."

Following action on the address, the Gentiles appointed a committee to wait on the Mormon leaders and took a recess of two hours to hear the report. Joseph Smith was in Ohio. Bishop Partridge and other leaders asked for delay to hear from the founder of the church. This was refused. The committee went back and reported. The meeting adopted a resolution that the Mormon printing office must be destroyed. This was done, the press, type, and paper being scattered far and wide. Some of the material was carried down to the river and thrown in. "Ulterior movements" did not stop with vengeance on the inanimate print shop. The Gentiles took Bishop Partridge and Charles Allen to the public square, stripped them naked, tarred and feathered them, "liberally" the account says, and turned them loose. "One paddle of tar was thrust into Partridge's mouth and he was nearly suffocated." It is further stated that "Lieutenant Governor Boggs was in the vicinity, had full knowledge of the lawless proceedings and refused to interfere." Boggs was governor five years later and issued the instructions to the militia that the Mormons must be exterminated or removed from Missouri.

THE EVENING AND THE MORNING STAR

In April, 1832, a press and printing material were received in Independence. A prospectus announced the coming publication of *The Evening and the Morning Star*. The press was set up with religious ceremonies. In July [June] the first number appeared. It was well printed. The contents were in the main devoted to the upbuilding of

the church, but some space was given to general news of the world. *The Evening and the Morning Star* continued to appear monthly until July, 1833. Up to that time nothing about slavery had been printed.

The article headed "Free People of Color," which prompted the action of the Gentiles, appeared in the July issue of *The Evening and the Morning Star*. It was a carefully worded statement, not especially encouraging immigration of free negroes to Missouri, but showing the course which must be pursued if such people came. To this end, the statement quoted the statutes of Missouri. These laws had been enacted to put into effect the requirement of Congress as a condition of the admission of Missouri into the Union. After Congress had passed the enabling act and after Missouri had set up and put in operation a complete state government, Congress had demanded as precedent to admission "a solemn act" whereby Missouri was bound to admit any citizen of another State. Missouri, in its first constitution, had provided a prohibition against the coming of free negroes. Congress had taken the ground that Missouri must not be admitted if the new State barred citizens of any other State. The article in the Mormon paper which provoked the action of the Gentiles is given in its entirety:

#### "FREE PEOPLE OF COLOR

"To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri:

"Section 4. Be it further enacted, That hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, he shall cause such person to be brought before him. And if upon examination, it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and such person shall not produce a certificate attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State; and in case such negro or mulatto shall not depart from this State within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made, may cause such person to be brought before him, and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be holden in such county. And the said court shall cause such person to be brought before them, and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to

depart the State; and if he or she shall not so depart, the same proceedings shall be had and punishment inflicted as often as may be necessary, until such person shall depart the State.

“Section 5. Be it further enacted, That if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act (he or she) shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right, and without affidavit; and it shall be the duty of the attorney general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offense, to commence and prosecute an action as aforesaid.”

“Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

“While on the subject of law it may not be amiss to quote some of the constitution of Missouri. It shows the liberality of opinion of the great men of the West, and will vie with that of any other State. It is good; it is just, and it is the citizens’ right.

“4. That all men have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

“That no person on account of his religious opinions can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship: and that no religious corporation can ever be established in this State.”

On another page of this issue of *The Evening and the Morning Star* appears a paragraph touching upon the same subject. It was embodied in an address of “The Elders stationed in Zion to the Churches Abroad, in Love, Greeting.” Zion was the name given to Western Missouri, especially Jackson County.

“Our brethren will find an extract of the law of this State, relative to free people of color, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves we have nothing to say. In connection with the wonderful events of this age, much is doing toward abolishing slavery, and colonizing the blacks in Africa.”

## REFUGE FOUND IN CLAY COUNTY

In these publications the non-Mormon settlers found their provocation for immediate action. There was no further publication of *The Evening and the Morning Star*. The office was destroyed; part of the printing material was thrown into the Missouri River; the Mormon leaders were stripped, tarred and feathered. And when the agreement to leave Jackson County was broken the expulsion followed. Describing the exodus, as he gathered the information from old settlers, Holcombe, the historian, said:

"Affrighted and almost terror-stricken, the Mormons crossed the river and sought safety in Clay County. November 7, the crossing began. There was great discomfort and misery among the fugitives; the weather was cold and rainy; and the plundered, half-clad women and children suffered severely. But the people of Clay County received the newcomers kindly. They allowed them to remain, rented them houses, furnished them provisions, and gave numbers employment. For this the Clay County people were long intensely hated by their Jackson County neighbors. Some of the Mormons fled to Cass County (then Van Buren), but were again driven and compelled to flee."

When Cass and Jackson Counties, in the Civil War, were depopulated by Ewing's Order Number 11, the Mormons declared it a divine judgment on those counties for the persecution of the Saints thirty years before.

Much was made by the Gentiles of the threats, or alleged threats, by some of the Mormons that possession of the land was to come about by force and bloodshed. The leaders of the Mormons disclaimed any such purpose. In July, 1833, the elders put out a warning against such policy. In their instructions to the churches outside of Missouri they printed the following:

"But to suppose that we can come up here and take possession of this land by the shedding of blood would be setting at naught the law of the glorious gospel and also the word of our great Redeemer. And to suppose that we can take possession of this county without making regular purchases of the same according to the laws of our Nation, would be reproaching this great Republic in which the most of us were born, and under whose auspices we all have protection."

This declaration was published in the same month that the Gentiles met in mass meeting and put forth their statement of objections to the Mormons and their demand that they leave Jackson County.

## THE STATE GOVERNMENT ACTS

There was a strong disposition manifested at Jefferson City to secure for the Mormons payment by the Jackson County people on account of damage inflicted in the loss of property. The attorney general wrote to the lawyers employed that in case the Mormons desired to be reinstated in Jackson County there was no doubt the governor would send them military aid. He even suggested the Mormons might organize

a force and receive arms from the State for their defense. Some scattered settlements of Mormons remained in Jackson County after the first general exodus but before the end of the year they were driven out.

Encouraged by the position of the State administration the lawyers for the Mormons started suits in Jackson County. Mormon witnesses were summoned. They were met at the ferry by the Liberty Blues under command of Captain Atchison and escorted to Independence. Attorney General Ira W. Willis was there to investigate in behalf of the governor and to conduct prosecutions. After consultation it was decided that nothing could be done in the way of criminal prosecutions. The Mormon witnesses were intimidated. Public sentiment in Jackson County was overwhelmingly against them. The judge discharged the proceedings. Captain Atchison and the Blues escorting the witnesses marched away to the Missouri River, the fifers and drummers playing Yankee Doodle.

#### DONIPHAN'S PLAN OF SEGREGATION

Segregation was proposed as a remedy for the Mormon troubles in Missouri. In 1836 Alexander W. Doniphan, who had been attorney for these people in some of their troubles, introduced a bill in the legislature by which Caldwell County was to be organized. It was understood that the Mormons would be permitted to move in and organize the new county. The bill passed. The Mormons left the other counties and took possession of Caldwell. They were to have their own county government and a representative in the legislature. They were not to settle in any other county except by permission of two thirds of the residents of the township in which they desired to locate. This seemed to be a compromise that satisfied both sides. Many non-Mormons who had already settled in Caldwell sold to the Mormons. Far West was laid out for the capital. In the center was the site of the temple to be erected. There were four great thoroughfares 132 feet wide. The other streets were 82½ feet wide. Excavation was begun for the foundations of the temple. Court was established. The Mormons organized a well-drilled and well-armed body of militia under the laws of the State and the officers obtained commissions from the governor. The officers of the Mormon regiment were given queer titles by the faithful. Colonel Hinkle was known as "The Thunderbolt." Colonel Wright [Wight] was referred to as "The Intrepid."

General Doniphan not only drew the bill which created Caldwell and Daviess Counties but he chose the names. The father of the general was a member of a famous company of Kentucky scouts and Indian fighters commanded by Captain Caldwell. The father said so much about the bravery of the captain that it made a strong impression on the son. It occurred to the general when he was drafting the bill that there was a good opportunity for Missouri to honor the old Indian fighter. Kentucky had a Caldwell County named in honor of the same

Captain Caldwell. Daviess was named for Colonel Joseph H. Daviess who fell at the battle of Tippecanoe and who was a personal friend of the elder Doniphan.

But when it seemed as if peace had been obtained, there arose friction in new places. All of the Mormons did not leave the other counties. Several families went to De Witt in Carroll County and settled there to obtain a Missouri River landing for Far West. Carroll County people held meetings and served notice to leave. A force of 150 armed Mormons under Colonel Hinkle marched to DeWitt to protect those who had been threatened. Several hundred citizens assembled, organized a regiment and got ready to attack. Two prominent men of Howard County, James Earrickson and William F. Dunnica, came forward with a compromise. The DeWitt Mormons received back what they had paid for land, loaded their household goods into wagons and marched away to Far West.

The settlements were called "stakes." Occasionally there was a dispute between a Mormon and a non-Mormon but there were no general troubles. Some cases were taken into court. It was claimed that the judgments were influenced by the officers of the courts, some of whom were Mormons and others non-Mormons. Bitterness increased."

#### THE WAR RENEWED

After three years absence in Ohio, Joseph Smith came back to Missouri and tried to stop the troubles in and out of the church. He adopted a conciliatory policy but was too late. Election day at Gallatin in August, 1838, Mormons tried to vote. The Gentiles opposed them. There was fighting in which two Gentiles were killed. Half a dozen participants were wounded. A body of two hundred marched from Far West in Daviess County to investigate the trouble. They put the justice, Adam Black, under oath not to molest the Mormons. Other disturbances followed in rapid succession. Major General Atchison at the head of a thousand men of the third division of militia went to Daviess County. He found the citizens and Mormons assembled, armed and ready for a fight. He dispersed both sides and reported to the governor that no further depredations were probable but almost immediately there were uprisings in Carroll and Caldwell Counties, the citizens being determined to drive the Mormons out of the State. Some prisoners were taken and held as hostages. The legislature appointed a committee to investigate the Mormon troubles. General Atchison and General Doniphan and General H. G. Parks went from place to place as reports reached them. They obtained the release of hostages and quieted both sides, but only temporarily. The Mormons sold out in Carroll County and left. Atchison reported on the continued troubles saying, "Nothing in my opinion but the strongest measures within the power of the executive will put down this spirit of mobocracy." A month before this, Atchison had written from Liberty to the governor: "I have no doubt your excellency has been deceived by the exaggerated

statements of designing or half crazy men. I have found there is no cause for alarm on account of the Mormons; they are not to be feared; they are very much alarmed."

Urgent petitions were sent from Livingston and Daviess Counties to Jefferson City demanding the removal of the Mormons from the State.

#### THE MARCH ON FAR WEST

Doniphan's brigade composed of Clay, Clinton, and Platte Purchase militia was ordered out by Atchison and started for Far West. Lucas, whose division was south of the Missouri River, called out Graham's brigade in Lafayette and Jackson Counties. The two bodies of troops met at the Log Creek crossing between Richmond and Far West. They numbered 1,800 men. Atchison left the army and went home. One report was that he refused to be a party to the governor's policy because he considered it inhuman. Lucas took command. On the 30th of October the army moved on to Goose Creek, a mile south of Far West, and found the Mormons well protected by breastworks. The sun was about an hour high. Parks' and Wilson's brigades had joined the army en route. Other detachments were arriving. It was decided to postpone the fighting until morning. Among the troops was Gilliam's company from the Platte Purchase, painted and dressed as Indians. They called themselves "the Delaware Amarujsans"; they whooped and danced and acted the part Gilliam was dressed as a Delaware chief. Among other commands were Odell's Tigers and the Jackson County Rangers. On the morning of the 31st, General Lucas had a force of 2,500 or 3,000 militia. Colonel Hinkle, the Mormon commander, a Kentuckian and a man of acknowledged bravery, worthy of his title, "The Thunderbolt," sent a message asking for a conference. Lucas agreed and at two o'clock in the afternoon, accompanied by Generals Doniphan, Wilson, and Graham, went to a hill where Hinkle had raised a white flag. The Mormon leader asked if a compromise was possible. He was outnumbered five to one. A battle would mean wholesale slaughter of his men. Lucas read the governor's orders.

#### TERMS OF THE "TREATY"

These orders of Governor Boggs are referred to in official records and correspondence as the 'treaty' made with the Mormons. They read:

"1. The Mormons to give up Joseph Smith and the leaders of the church to be tried and punished.

"2. To make an appropriation of the property of all who had taken up arms to the payment of their debts, and to make indemnity for the damages they had done or occasioned (which latter claim was held to mean that the Mormons should pay all the expenses of the war against them).

"3. To give up their arms of every description to be receipted for.

"4. All those not held for trial or legal process to leave the State

and be protected out by the military; but to be permitted where they were, under protection, until further orders were received from the commander in chief."

#### THE EXECUTION AVERTED

Hinkle accepted the terms but asked time until morning to make the formal answer. Lucas agreed to this but demanded that Joseph Smith and other leaders should be surrendered as hostages. Hinkle went back to Far West and induced Smith and the leaders to go to the Gentile camp, telling them that General Lucas wanted to confer with them. Lucas disposed his troops and was ready to attack when the Mormon leaders carrying a white flag came out to meet him. He made them prisoners and marched his troops back to camp to Goose Creek. That night a council of the principal officers was held and it was the sentiment of the majority that the prisoners should be shot the next morning. About midnight Lucas sent Doniphan this order:

*"Brigadier-General Doniphan.—Sir: You will take Joseph Smith and the other prisoners to the public square of Far West and shoot them at 9 o'clock to-morrow morning.*

*"SAMUEL D. LUCAS,*

*"Major-General Commanding."*

Doniphan immediately sent the reply:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning at 8 o'clock; and if you execute those men I will hold you personally responsible before an earthly tribunal, so help me God."

There was no execution although for several hours the prisoners believed they were passing their last night alive and devoted the time to prayer.

In 1874, thirty-six years later, General Doniphan was in Salt Lake City and was received with demonstrations of gratitude by the Mormons for his act of humanity at Far West.

#### THE MORMON SURRENDER

Smith and his associates proposed to General Lucas that they would accept the governor's terms and would send word to their followers to surrender their arms. This plan was carried out. On the morning of November 1 the army proceeded to Far West and formed as if to attack. Hinkle raised the white flag, marched out the Mormon regiment and formed a hollow square. He rode to General Lucas, saluted and delivered his sword and pistols. Returning to the regiment he said, with tears rolling down his cheeks, "Boys, it's all over; it had to be done." The arms were surrendered, about 630 guns. The men were held as prisoners. "In order to gratify the army," as he afterwards reported, General Lucas marched around and through the town.

Official records of Missouri show that it was due largely to Doniphan and Clark that the Mormon war ended without more bloodshed and suffering than it caused. General Lucas, who issued the order for the shooting of the leaders at Far West, was one of the secretaries of the organi-

zation formed at Independence to expel the Mormons from Jackson County. As to the number who would have been shot but for Doniphan's pointblank refusal to carry out the order there is no definite information. One report seems to show that the number of Mormons who had been taken into custody at that time was no fewer than eighty. Governor Boggs was in Independence at the time of the expulsion from Jackson County. He was at that time editor of the non-Mormon paper. He succeeded Dunklin as governor. Doniphan told Holcombe that the instructions of Governor Boggs on which Lucas based the "treaty" and the order for the shooting of the prisoners were in a letter received the 30th of October. "The letter was very denunciatory of the Mormons and declared among other things, that they must all be driven from the State or exterminated."

#### GENERAL JOHN B. CLARK'S ADVICE

On the 4th of November Major General John B. Clark, who commanded the first militia district, arrived under orders from Governor Boggs to take charge of the situation. He had 2,000 men. For several days he held the Mormon people prisoners in Far West. Then he massed them in the public square and announced that the orders of the governor were that they should be exterminated unless they left the State.

"The orders to me were that you should be exterminated, or not allowed to continue in the State; and had your leaders not been given up, and the treaty complied with before this, you and your families would have been destroyed, and your houses in ashes. There is discretionary power vested in my hands which I shall try to exercise for a season. I do not say that you shall go now; but you must not think of staying here another season, or of putting in crops, for the moment you do the citizens will be upon you. I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and, oh! that I could invoke the spirit of the unknown God to rest upon you, and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound. I would advise you to scatter abroad, and never again organize with bishops, presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come down upon you. You have always been the aggressors, you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events, you bring upon yourselves irretrievable ruin."

#### HOLCOMBE'S HISTORICAL WORK

Missouri history owes a debt to Return I. Holcombe. A native of Ohio, the boy of five years was brought to Scotland County, Missouri, by his parents in 1851. When the Civil War came, young Holcombe enlisted as a drummer boy in the Union Army. According to an autobiographical note, Holcombe, after the war, "published Democratic newspapers in Iowa for ten years, taking no part in politics except to skir-

mish with the enemy in barrooms and on dry goods boxes." He returned to Missouri in 1880, and for ten years delved in local history. The results were embalmed in scores of newspaper articles and in several voluminous county histories of thirty-odd years ago, now out of print and hard to find, save in the collections of historical societies.

In 1885, while engaged on the county histories of Caldwell and Livingston Counties, Major Holcombe made an exhaustive investigation of the circumstances attending the expulsion of the Mormons from Missouri. In a private letter, written from Chillicothe, he said he had prepared "A complete account of the Mormon war—the longest, toughest job I ever struck." He described himself as a "Democrat of the Old Bourbon states right strict construction type." He also spoke of having served three and one half years in the Union Army. Major Holcombe took up his residence in Minnesota about 1890 and was engaged in historical work there until his death a few years ago.

Commenting on the so-called "treaty" with the Mormons, Holcombe said:

"What authority General Lucas had to make such a 'treaty' and to impose such conditions is not clear. It would seem that he regarded the Mormons as composing a foreign nation, or, at least, as forming an army with belligerent rights, and with proper treaty contracting powers. The truth was they were and had not ceased to be citizens of Missouri, amenable to and under the jurisdiction of the laws. If they had committed any crime they ought to have been punished, just the same as other criminals. There was no authority for taking their arms from them, except that they were proved to be militia in a state of insubordination. There was no sort of authority for requiring them to pay the expenses of the war. There was no sort of authority for requiring them to leave the State. It was monstrously illegal and unjust to punish them for offenses for which they had not been tried and convicted. It would be a reasonable conclusion that in making his so-called 'treaty' General Lucas was guilty of illegal extortion, unwarranted assumption of power, usurpation of authority, and flagrant violation of the rights of man."

#### EXILED FROM MISSOURI

The exodus was begun in December. It continued all winter. Many families walked from Far West to Illinois. Those who could exchanged their farms for wagons and teams. One Mormon traded his home for a blind mare and a clock. Good land in Kidder Township was sold for fifty cents an acre. In Daviess County some who did not start promptly had their houses burned and were turned out in deep snow. The number who moved was said to be 12,000. Farms and other property which could not be moved were sold for what they would bring. In long wagon trains the Mormons moved through the northern part of Missouri, crossed the Mississippi and settled at Nauvoo.

With very little trouble General Clark disbanded the Mormon army,

taking away the arms. Joseph Smith and the other leaders were held as prisoners. General Lucas took them to Independence. Thence they were sent to Richmond. Indictments for treason, murder, robbery, receiving stolen goods, resisting legal process and various other offenses were found. Not a conviction was had. One after another the prisoners "escaped." When the Mormons reorganized in Illinois they turned on Hinkle and charged him with having betrayed them at Far West. Cut off from the church, the once "Thunderbolt" moved to Iowa and died there. In the final official report the casualties of the Mormon war were stated: "The whole number of Mormons killed through the whole difficulty, as far as I can ascertain, are about forty, and several wounded. There has been one citizen killed and several wounded."

#### THE MORMON PROHIBITIONISTS

The Mormons in the thirties and forties were not only abolitionist but they were among the pioneer prohibitionists. The council at Far West, composed of the first presidency, the high council, and the bishop's court, including all of the highest officials of the church in Missouri, adopted the following resolution:

"That we use our influence to put a stop to the selling of liquors in the city of Far West, or in our midst, that our midst may not be filled with drunkenness."

To this temperance resolution was added: "And that we use our influence to bring down the cost of provisions."

After being driven from Missouri, the Mormons went even farther in temperance reform. They astounded popular sentiment in Illinois by securing from the Illinois legislature an act of incorporation for a hotel at Nauvoo which contained this provision:

"Section 9. It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage, or introduced into common use in said house."

Probably, the first temperance ordinance passed by a city council in Illinois was that adopted at Nauvoo February 15, 1841. This ordinance forbade the giving as well as the selling of liquor in small quantity.

"That all persons and establishments whatever, in this city, are prohibited from vending whisky in a less quantity than a gallon, or other spirituous liquors in less than a quart, to any person whatever, excepting on the recommendation of a physician duly accredited in writing by the 'chancellor and regents of the University of the City of Nauvoo'; and any person guilty of any act contrary to the prohibition contained in this ordinance shall, on conviction thereof before the mayor or municipal court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said mayor or court; and any person who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid."

When this ordinance was under discussion by the city council of Nauvoo, Joseph Smith, the founder of the church, "spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes."

The Mormons who remained in Ohio had at even earlier date, put in operation temperance regulations, adopting at Kirtland a resolution "that we discountenance the use of ardent spirits, in any way, to sell, or to be brought into this place for sale or use."

The Mormon church in those early days, went far in imposing regulations of life on the Saints. The "covenants and commandments" set forth these rules for what the church conceived to be proper habits for the faithful:

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him.

"Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for all bruises, and all sick cattle, to be used with judgment and skill.

"Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field and the fowls of heaven, and all wild animals that run or creep on the earth."

#### PIONEER ABOLITIONISTS IN ILLINOIS

After they had re-established themselves at Nauvoo the Mormons became outspoken in their position as abolitionists. In a public address, the founder of the church, Joseph Smith, declared:

"In the United States, the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentleman that should be honored at home and abroad, on the land and on the sea. Wherefore, were I the President of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the government upon their shoulders with an eye single to the glory of the people, and when that people petitioned to abolish slavery in the slave States, I would use all honorable means to have their prayers granted, and give liberty to the captive; by giving the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed!"

The Mormon leader further outlined his plan for compensation of the slaveholders. He said:

"Petition also, ye goodly inhabitants of the slave States, your legislature to abolish slavery by the year 1850, or now, and save the abolition-

ist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire them to labor like other human beings; for 'an hour of virtuous liberty on earth, is worth a whole eternity of bondage.'"

These utterances were delivered at Nauvoo on the 15th of May, 1844. In the following month, on the 27th of June, Joseph Smith and his brother Hyrum were shot to death by a mob at Carthage, the county seat of the county in which Nauvoo is situated.

#### BRIGHAM YOUNG'S USURPATION

The United States Circuit Court for the Western District of Missouri decided that the Reorganized Church of Jesus Christ of Latter Day Saints was the original church founded by Joseph Smith, the Martyr. Judge John F. Philips rendered this decision in 1913 [1894]. He said. "There can be no question that Brigham Young's assumed presidency was a bold and bald usurpation."

Judge Philips found that Brigham Young, "a man of intellectual power, shrewd and aggressive, if not audacious," introduced polygamy after leading his followers from Nauvoo to Utah. "Its first appearance as a dogma of the church," the judge said, "was in the Utah church in 1852." The Mormons who did not follow Young continued to reaffirm after his departure, in their Book of Doctrine and Covenants, "We believe that one man should have but one wife, and one woman one husband." This declaration, the court pointed out was in the edition of 1856, and was continued in the Reorganized Church.

"The Utah church further departed from the principles and doctrines of the original church by changing in their teaching the first statement in the Articles of Faith, which was, 'We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,' and in lieu thereof taught the doctrine of 'Adam-God worship,' which as announced in the *Journal of Discourses* of Brigham Young is as follows:

"'When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken—He is our Father and God, and the only God with whom we have to do.'

"It has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the President, and of the Twelve, and established the doctrine to 'Obey Counsel,' and has changed the order of 'Seventy, or Evangelists.'"

Judge Philips further pointed out that Brigham Young, before his usurpation was only president of the "twelve" a traveling council.

"The book clearly taught that the succession should descend lineally

and go to the firstborn. Joseph Smith so taught and, before his taking off, publicly proclaimed his son Joseph, the present head of the complainant church, his successor, and he was so anointed."

The year that Brigham Young announced polygamy at Salt Lake City the Saints who had refused to follow him and who had looked to Joseph Smith, the son of the founder, as their head, reorganized at Beloit, Wisconsin. One of the early utterances of the Reorganized Church was: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

John F. Philips could speak from personal acquaintance as well as legal knowledge on these Mormon issues. He was a child when the Mormon war occurred, but he studied law in the office of John B. Clark to whom Governor Boggs intrusted his policy of extermination or expulsion from Missouri. Living in Jackson County in later years, after the Civil War, Judge Philips had witnessed the return of the Latter Day Saints to Missouri. He understood the distinction to be drawn between these Missouri Mormons who had kept the faith and forms of the founder, and those who had gone to Utah to be misled by Brigham Young into polygamy and other false doctrines, invented to further the ambitions of the would-be "American Mahomet." Judge Philips' decision is to be read in the light of his personal acquaintance with the Latter Day Saints and thereby historical significance is added to its legal weight.

#### LATTER DAY SENTIMENT

Public sentiment has undergone revolution. Nowhere is this more marked than in Jackson County, scene of the first persecutions eighty-seven years ago. When Joseph Smith, son of the Martyr, died at Independence, December 10, 1914, the *Kansas City Journal* said:

"But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping has been committed the destinies of one of the great denominations of the world.

"Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectional acceptation of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

"He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. . . .

"Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy

of emulation—such is the revelation which Joseph Smith leaves to the world as the real interpretation of an ecclesiastical message translated into terms of human character.”

#### THE LATTER DAY SAINTS IN 1920

“The blood of the martyrs was the seed of the church.” Missouri’s centennial finds the Latter Day Saints firmly established in Jackson County.

The return to Zion began in 1867, within two years after the issue of slavery had been buried forever by the Civil War. In 1920 there are in and about Independence 5,000 of the followers of Joseph Smith, with Frederick M. Smith, grandson of the founder, in the presidency. The great stone church fronting on the “Temple Lot,” has capacity for 3,000 worshipers. In the spacious grounds is a lofty wireless tower for communication with the publishing house, the college, the home for the aged, and other institutions of the church at Lamoni in Iowa, for many years headquarters after the breakup at Nauvoo. A moving picture outfit with accommodations for 5,000 people is part of the equipment at Independence. The offices of the church fill to overflowing one of the notable old mansions of Jackson County. There, in fireproof vaults, are the title deeds to more than twelve hundred churches owned by the Saints. There are the records showing membership of more than 100,000. From these offices are being carried on missionary activities in many parts of the world. Tithing is still a cardinal principle, as in the beginning—one tenth to the Lord. And that inculcation of religious doctrine has wrought its influence in making the Saints average high in material thrift. A directory of Jackson County business and professional activities shows the presence of the Latter Day Saints in large numbers.

## THE HIGH COUNCIL

### THE HISTORY AND MINUTES OF THE HIGH COUNCILS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

(Continued from page 353.)

Missions were appointed and other business transacted by the High Council in Zion as follows:

*Extracts from the minutes of the High Council of Zion, assembled in Clay County, September 10, 1834.*

The following were chosen to fill the place of absent members: Zebedee Coltrin for P. P. Pratt, Hazen Aldrich for Solomon Hancock, Elias Higbee for Newel Knight, Isaac Higbee for William E. McLellin, Peter Dustin for Orson Pratt.

Elisha H. Groves was ordained to the high priesthood.

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August; also a petition, written by W. W. Phelps, to the governor of the State of Missouri, was read and accepted.

Calvin Beebe and Levi Jackman were nominated as first elders to go forth to Kirtland, preaching by the way; and if approved by the Revelator, should be accounted worthy, and numbered as such.

Decided by the president, and sanctioned by the council, that the first elders go forth as soon as they can get ready, and preach by the way to Kirtland. [See Doctrine and Covenants 102:10.]

Voted, that those elders that came up in the camp, apply for a dismissal from Lyman Wight, and a recommend to Bishop Partridge, to go forth to preach the gospel. [Lyman Wight was the ranking officer of Zion's camp.—*Millennial Star*, vol. 15, p. 71.]

THOMAS B. MARSH, *Secretary pro tem.*

—*Millennial Star*, vol. 15, p. 183.

The most important work of the High Council of Kirtland on September 24, 1834, was to appoint a committee to arrange items of doctrine which later became the Doctrine and Covenants. The whole account is as follows:

MINUTES OF THE HIGH COUNCIL, KIRTLAND, SEPTEMBER 24, 1834.

Joseph Smith, jr., presiding, assisted by Sidney Rigdon, and Frederick G. Williams, Counselors.

Jared Carter and Martin Harris were absent.

After prayer, the president made some remarks; when the case of Sylvester Smith was called up, to inquire whether, under existing circumstances, he can fill the office of high councilor.

It was decided that four councilors speak on the case, viz: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde.

The councilors severally spoke in their course, followed by Brother Sylvester; after which the assistant presidents spoke; when the president gave a decision, that Brother Sylvester stand no longer a high councilor; but that he retain the office of high priest, and continue to lift up his voice in the name of Jesus, in preaching the gospel—to which the council assented, and Brother Sylvester gave his assent with thankfulness.

The president nominated Hyrum Smith, to fill the office vacated by Sylvester, which was seconded by the clerk. The councilors voted for the nomination, as also the conference present.

The president led in prayer, and then he ordained Hyrum to the office of high councilor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, sr., blessed his son Hyrum in the name of the Lord, confirming the same blessing.

Elders John P. Green and Brigham Young were then appointed to fill the vacancies occasioned by absence of councilors Jared Carter and Martin Harris.

The council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which church was organized, and commenced its rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the church, up to this date, or shall be until such arrangements are made.

Councilor Samuel H. Smith nominated President Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, to compose said committee, which was seconded by councilor Hyrum Smith. The councilors then gave their vote in the affirmative, which was also agreed to by the whole conference.

The council then decided that said committee, after arranging and publishing said Book of Covenants, have the avails of the same.

The council then decided that a notice be published to the churches and conferences abroad, that high priests be ordained hereafter, in the High Council at Kirtland, and receive license, signed by the clerk of the council.

The council decided that Bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances.

Closed by prayer.

OLIVER COWDERY,  
ORSON HYDE, *Clerks.*

—*Millennial Star*, vol. 15, p. 183.

The notice referred to above was published in *Messenger and Advocate*, volume 1, page 13, as follows:

*Extract from the minutes of the High Council of the Church of the Latter Day Saints, held in Kirtland, September 24, 1834.*

*Resolved*, That a notice be published to the conferences and churches abroad, signed by the clerks of the Council, that it is hereby decided, for the general good of the church, as a body, that no individual ordained hereafter, to the High Priesthood, will be acknowledged in that office except they are ordained in this Council: and that those desiring that office, obtain proper recommends from their respective churches.

O. COWDERY,

O. HYDE,

*Clerks of Council.*

On November 10, 1834, the following letter was sent to George James, Brownhelm, Ohio, by order of the high council.

KIRTLAND, November 10, 1834.

*Dear Brother:* There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a proper notice be taken of the same. We do not write the above with the view to accuse, ourselves; but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting stations in the Church of the Saints. We have truly written the above with feelings of deep interest for your welfare and standing in the church; and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained.

With feelings of respect we subscribe ourselves, your brethren in the new covenant,

JOSEPH SMITH, JR.

SIDNEY RIGDON.

OLIVER COWDERY, *Clerk of the High Council.*

—*Millennial Star*, vol. 15, p. 184.

The High Council met on November 28, 1834, to advise concerning the following business for the church in Lewis, New York.

#### MINUTES OF A COUNCIL

Kirtland, November 28. A council convened this evening to transact business according to the regulations of the church; Joseph Smith, jr., S. Rigdon and F. G. Williams, presiding. Eight councilors present.

John Johnson and Hyrum Smith were appointed to speak.

A letter from the church in Lewis, Essex County, New York, was presented by Brethren John H. Tippits and Joseph H. Tippits, and read by the clerk. Said letter contained an account of money and other property sent by the church to Lewis, in the care of said brethren, to carry to Missouri, to purchase land. These elders wished the advice of the council, whether they had better pursue their journey or not.

The two councilors spoke on the case, followed by President Williams, Councilor O. Hyde, and the clerk; after which President Rigdon gave a decision—that our brethren be advised to tarry in this place during the winter; in which the council concurred.

The two brethren then arose respectively and said they were perfectly satisfied with the decision of the council.

The amount donated by the church in Lewis, is, according to their letter, in cash, \$473.29. The amount in *Star* property is \$375.11. Aggregate, \$848.40.

The council then decided, that President Joseph Smith, jr., take such amount of said money as those brethren can part with for the present, by giving sufficient security, to be paid with interest by the 15th April, 1835.

It was ascertained by the council, that Sister Caroline Tippits held \$149.75 of the money mentioned in said letter; she was accordingly called into the council, and expressed a willingness to loan the same.

One note of \$280 was drawn in favor of John H. Tippits; and another of \$150 in favor of Caroline Tippits, due, each, April 15, 1835.

JOSEPH SMITH, JR.

OLIVER COWDERY.

F. G. WILLIAMS.

OLIVER COWDERY, *Clerk.*

The following letter was presented by John H. Tippits, and formed the subject of the preceding council, written to President Joseph Smith, jr., and the High Council in Kirtland, by Alvah L. Tippits, to be sent greeting:

President Smith will recollect the time I left Kirtland last winter, in order to come for to dispose of the property I had in possession, which I have been striving to do from that time till about the first of September last; but I have felt very uneasy while the commandment has gone forth for the eastern churches to flee into the west.

The first, or about the first of September, I, with two of my brethren, took the revelation concerning the redemption of Zion, and read it, and then we agreed to ask God to enable us to obey the same. As we live in the Eastern States, our minds lit over these important lines: "Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you. Observe the commandments which I have given concerning these things, which

saith or teacheth to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time; be not in haste and observe to have all things prepared before you; and let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries, when they are built up, if they will hearken unto the counsel, they may buy lands and gather together upon them; and in this way they may establish Zion." [Doctrine and Covenants, 98: 9, 10.]

And after further consideration and much prayer, we carried the case before the church in this place, which met the approbation of the same.

Accordingly, we strove to become of one heart and one mind, and appointed a day for fasting and prayer; and asked the Lord to enable us to collect all our moneys; and appointed a day for the church to come together for council.

Accordingly we came together, and after conversation, chose a moderator, and clerk to keep the records of the church; counseled together concerning property owned by the church, and commenced to make sale and collect pay according to the voice of the church, in order to collect all moneys owned by the church, and send by the hands of wise men, who were appointed by the voice of the church; one elder and one priest, according to the will of God.

ALVAH L. TIPPITS.

COUNTY OF ESSEX, NEW YORK, October 20, 1834.

A branch of the church of the Latter Day Saints, agreeable to the requirements of heaven, have strove to unite their hearts and views, in order to be found spotless before the blazing throne of the Great Jehovah, when he comes to make up his jewels; and for this end do send property by the hands of wise men, appointed by the voice of the church—agreeable to the revelation concerning the redemption of Zion—for the purpose of purchasing land in Jackson County, or counties round about, for the inheritance of the church. Agreeable to this, we give our names with the affixed sums, annexed:

	Cash	Property
Joseph H. Tippits .....	\$ 98.67	\$120.37
Alvah Tippits .....	34.63	80.00
John H. Tippits .....	171.05	51.93
Henry Adams .....	11.13	8.75
Zebulon Adams .....	1.75	
Caroline Tippits .....	151.06	107.00
David Bragg .....	5.00	1.05
Gustavus A. Perry .....		6.00
Aggregate, \$848.40; \$100 to be left in Kirtland in boots and shoes.		

The wise men appointed are John H. Tippits and Joseph H. Tippits. —*Millennial Star*, vol. 15, pp. 202, 203.

At a grand council of a part of the officers of the church, Joseph Smith makes the following statements concerning the Quorum of Twelve and the High Council:

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council, but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church.

No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing high council will ever be established only in Zion or one of its stakes. When the Twelve pass a decision, it is in the name of the church, therefore it is valid."—*Millennial Star*, vol. 15, p. 261; Church History, vol. 1, pp. 560, 561.

A temporary high council, however, can be organized abroad when necessity demands it. The high priests abroad have power to determine when such a council is necessary. (Doctrine and Covenants, 99: 11, 12, 13.)

Again on June 6, 1835, Joseph Smith, jr., writes:

The Presidency, Bishop, and High Council of Zion, having removed to Kirtland, or gone forth in the vineyard, I caused it to be published in the June number of the *Messenger and Advocate* [vol. 1, p. 137], that, according to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion or in her immediate region, have no authority or right to meddle with her spiritual affairs, or to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The High Council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council are set over her temporal matters; so that the elders' acts are null and void."—*Millennial Star*, vol. 15, p. 284; Church History, vol. 1, p. 566.

August 4, 1835, the High Council met "to take into consideration certain items contained in letters from abroad."

Kirtland, August 4, 1835, a High Council of the Church of Christ of Latter Day Saints assembled in conference, consisting of Presidents Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whit-

mer, John Whitmer, and William W. Phelps, and others, to take into consideration certain items contained in letters from abroad—one from Warren A. Cowdery, presiding elder of the Freedom Conference, and one from Elder William E. McLellin. The first reads as follows:

“FREEDOM, July 29, 1835.

“*Dear Brother:* Elder Jared Carter called on this church last Thursday, on his way east, soliciting donations and subscriptions for finishing the house in your place. Although the subject of such a mission, in connection with his name, had been mentioned in the *Messenger and Advocate* [vol. 1, pp. 107, 108], still, as no other method had been taken to impress the subjects on our minds, it has measurably passed out, or ceased to make any impression—therefore, we were in some degree taken on surprise. The Twelve, the Bishop, nor any others clothed with authority have ever mentioned this subject to us, except incidentally, to the recollection of any of the church. It surely was never made a subject of public instruction—as Brother Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid embarrassment, or the deadness, or the covetousness of the church, he could get none of the Spirit of the Lord to assist. I am free to say that I attributed more to latter cause than the former, yet notwithstanding, we made out in donations and subscriptions that I trust will be realized \$341.37½. May the Lord bless and prosper him, and all His faithful servants; and may they find favor in the sight of God and man, is the prayer of your unworthy brother,

“WARREN A. COWDERY.

“TO OLIVER COWDERY.”

From this short letter we discover that the elders failed in the outset, to fill their great and important mission, as they know the Lord has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed until this takes place. Knowing that the committee were to journey for the express purpose of soliciting donations, they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as he otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2d section, 2d part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other referred to is an extract from Elder William E. McLellin's letter to his wife, as follows:

“You say that it will not be in your power to go to school this summer. I am glad that it is not, since Elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections.”

This the council considered to be a libel on the face of it. Elder McLellin says, “we do not wish to cast any reflections,” when the highest insult and reflections are cast, by it, upon the church, the Presidency, and

those who are held in much higher estimation in the sight of God, and this church, than themselves.

The vote of the council was—We hereby inform Elders McLellin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face.

We further inform the Twelve, that, as far as we can learn from the churches through which we have traveled, you have set yourselves up as an independent council, subject to the authority of the church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven upon your heads. The other ten are directed to proceed on and finish the conferences, and the two may act their own judgment whether to proceed or return.

President Joseph Smith, jr., read to the council a letter from Elder William Smith, which was approved, and filled our hearts with joy.

A letter was presented from Elder Thomas B. Marsh. The council referred him to the commandment, which requires none to leave or bring their families without revelation or decision of the High Council.

We discover an error in Elder Marsh's letter—he says, "to the able preaching of William E. McLellin and Parley P. Pratt." We conclude, that if it had been the preaching of the Lord, as it should have been, he would have had the honor, and not these men. To close, we add, that unless this epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask, being agreed as touching this thing. We wish you to understand, that your duty requires you to seek first the kingdom of heaven, and its righteousness, that is, attend to the first things first, and then all things will be added, and that complaint about your families will be less frequent. Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord, and in the power of his might; for great things await you and great blessings are in store for you. Let the power of the two be upon the Seventy, until the two make full satisfaction; for the Seventy shall be blessed, and are blessed. That man that presumes to speak evil of the dignities which God has set in his church, to his family, or to anybody else, shall be cursed in his generation. Remember the 109th psalm. His bishopric shall be taken from him unless he speedily repents. Be it known that God is God, and when he speaks, let all the congregation say, Amen. We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in future. Amen.

OLIVER COWDERY, *Clerk.*

—*Millennial Star*, vol. 15, pp. 297, 298.

From the above it would appear that a copy of the minutes was to be sent to the Quorum of Twelve as a communication.

On the 10th they met to hear a complaint against Reynolds Cahoon.

The High Council of Kirtland assembled, August 10, to hear complaint of President Joseph Smith, jr., against Elder Reynolds Cahoon, in that he had failed to do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Cahoon confessed the correctness of the decision, and promised to make public confession before the church.

O. COWDERY, *Clerk*.

—*Millennial Star*, vol. 15, p. 299.

On August 17, 1835, a General Assembly was called to consider the work of the committee appointed by the High Council to arrange the items of doctrine.

#### GENERAL ASSEMBLY

*At a General Assembly of the Church of the LATTER DAY SAINTS, according to previous notice, held on the 17th of August, 1835, to take in consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834, as follows:*

The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his Church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

Elder Samuel H. Smith, for the assembly, moved that presiding elders, Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams compose said committee. The nomination was seconded by Elder Hyrum Smith, whereupon it received the unanimous vote of the Assembly.

(Signed)

OLIVER COWDERY,

ORSON HYDE, *Clerks*.

Wherefore O. Cowdery and S. Rigdon, Presidents of the First Presidency, appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, clerks, and proceeded to organize the whole assembly, as follows: They organized the High Council of the Church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the High Council of the Church in Missouri. Bishop Newel K. Whitney proceeded and organized his counselors of the church in Kirtland, and acting Bishop John

Corrill, organized the counselors of the church in Missouri; and also presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting president, organized the traveling elders; and also Ira Ames, acting president, organized the priests; and also Erastus Babbit, acting president, organized the teachers; and also William Burgess, acting president, organized the deacons; and they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, as assistant presidents of the day, to assist in preserving order, &c., in the whole assembly. Elder Levi W. Hancock being appointed chorister, a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung: after transacting some business for the church the audience adjourned for one hour.

AFTERNOON.—After a hymn was sung, President Cowdery arose and introduced the "Book of Doctrine and Covenants of the Church of the Latter Day Saints," in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer, also arose, and testified that it was true. Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the High Council of the Church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby. Elder Leonard Rich

bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting Bishop, John Corry, bore record of the truth of the book, and with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting President, John Gould, gave testimony in favor of the book, and with the traveling elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting president of the priests, gave his testimony in favor of the book, and with the priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting president of the teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

William Burgess, acting president of the deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant president, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote accepted of the labors of the committee.

President W. W. Phelps then read the following article on marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote, namely:

“According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

“Marriage should be celebrated with prayer and thanksgiving and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit: and if there be no legal objections, he shall say, calling each by their names: ‘You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is,

keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: 'May God add his blessings and keep you to fulfill your covenants from hence forth and forever. Amen.'

"The clerk of every church should keep a record of all marriages, solemnized in his branch.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife: and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin."

President O. Cowdery then read the following article on "Government and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

"That our belief, with regard to earthly governments and laws in general, may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a republic,) or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms of public or private devotion; that the civil magistrate

should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station: rulers and magistrates as such being placed for the protection of the innocent and the punishment of the guilty: and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules or spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or prescribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense: that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed: and for the public peace and tranquillity, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy, either life or limb, neither to inflict any physical punishment upon them—they can only excommunicate them from their society and withdraw from their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the

right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men: such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

OLIVER COWDERY,  
SIDNEY RIGDON,  
*Presidents.*

THOMAS BURDICK,  
WARREN PARRISH,  
SYLVESTER SMITH,  
*Clerks."*

—*Messenger and Advocate*, vol. 1, pp. 161-164; Doctrine and Covenants 108 A.; *Millennial Star*, vol. 15, pp. 299-301; Church History, vol. 1, pp. 572-577.

Fellowship was withdrawn from Phineas H. Young on August 17, 1835, according to the following notice appearing in *Messenger and Advocate*, volume 1, page 176.

The high council in Kirtland have withdrawn their fellowship from Elder Phineas H. Young, until he returns to this place and makes ample satisfaction for a public offense. By order of the council.

KIRTLAND, August 17, 1835.

WARREN PARRISH, *Clerk.*

Another notice concerning the same is given in *Messenger and Advocate*, volume 1, page 186, as follows:

Elder P. H. Young who had been disfellowshipped by the High Council for alleged improper conduct, personally appeared before said council and the charge not being sustained, he was honorably acquitted, and restored to his former standing and fellowship.

WARREN PARRISH, *Clerk.*

Almon W. Babbit was tried before the High Council on August 19, 1835. The account is as follows:

On the 19th, a charge was preferred before a council of the Presidency, against Elder Almon W. Babbit, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation, and that we have no articles of faith except the Bible.

Elder J. B. Smith testified that Elder Babbit had assumed the prerogative of dictation to him in his preaching; also for not keeping the Word of Wisdom.

Elder Babbit said he had taken the liberty to break the Word of Wisdom, from the example of President Joseph Smith, jr., and others, but acknowledged that it was wrong; that he had taught the Book of Mormon and Commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate to Elder J. B. Smith, but only to advise with him.

The council reprov'd Elder Babbit, and instructed him to observe the Word of Wisdom, and commandments in all things; also that it is not advisable for any elder to take his wife with him on a mission to preach.

WARREN PARRISH, *Clerk*.

—*Millennial Star*, vol. 15, pp. 301, 302.

Missions were appointed and other work done by the high council as follows:

On the 24th, the High Council at Kirtland ordained Jonathan Stevens an elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, elders, to situate their families and go forth and preach the gospel; also that Joseph H. Tippits and J. W. Tippits, go to Missouri this fall to purchase land for the church in Essex, New York, according to previous appointment by the voice of said church."—*Millennial Star*, vol. 15, p. 302.

In a meeting of a High Council of the Presidency of Kirtland, September 14, 1835, it was decided—that, as the laborer is worthy of his hire, whenever President Joseph Smith, sr., is called upon to pronounce patriarchal blessings upon the church, he be paid for his services at the rate of ten dollars per week, and his expenses found. It was further decided—that President Frederick G. Williams be appointed and hereafter serve as scribe, to attend blessing meetings, and that he receive for his services, at the same ratio, having his expenses borne also. It was further decided—that President Oliver Cowdery be appointed, and that he act hereafter as recorder for the church. It was further decided—that Sister Emma Smith proceed to make a selection of sacred hymns, according to the revelation; [Doctrine and Covenants, section 24;] and that President W. W. Phelps be appointed to revise and arrange them for printing.—*Millennial Star*, vol. 15, p. 308; Church History, vol. 1, p. 585.

On September 16, 1835, the trial of Joseph Smith, jr., versus Henry Green, was held as follows:

Minutes of a High Council held in Kirtland, September 16, 1835, Sidney Rigdon, Oliver Cowdery, and F. G. Williams, presiding:

A complaint was preferred by President Joseph Smith, jr., against Brother Henry Green, for accusing President Joseph Smith, jr., "of rebuking Brother Aldridge wrongfully, and under the influence of an evil spirit."

Brother Green being absent, President Rigdon arose and said, that it was the decision of the Presidency, that the council proceed to examine the charge preferred, because Brother Green had been regularly summoned by himself.

The council appointed one to speak on each side; after which the following testimony was heard:

Elder Sylvester Smith testified that Brother Green, on Monday morning last, said that Brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after Elder Smith had explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should talk as Joseph did, must have the Devil in him.

Elder Lorin Babbit said he was present when the above conversation took place, and heard considerable part of it, and fully concurred in the statement of Elder Smith; and he heard Brother Green say, previous to the above talk, that although they accused Brother Aldridge of having an evil spirit, yet, if the truth was known, the Devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I should call him a scoundrel or a knave.

President Cowdery stated to the council, that Brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that Brother Aldridge was under the influence of an evil spirit, and had been for a long time.

Counselor Orson Johnson also said that he knew this thing was so, by what he had seen and learned, and that he had heard from credible authority, that the old man had been in the habit, for a long time, of neglecting prayer and family worship.

Counselor Smith said, that President Smith was in the line of his duty when he reproved Brother Aldridge for his evil; and, consequently, Brother Green must have been wrong in opposing him, and saying he acted like a scoundrel, and that the Devil was in him.

Counselor Jackman said that Brother Green could not be justified in

opposing the servant of the Lord, while in the actual discharge of his duty, and that it was evident that Satan hath sought to make divisions in the church, and hath taken the advantage of the occasion of presenting the book, to do this.

The book referred to was purchased for recording "The Patriarchal Blessings."

President F. G. Williams said, that the wickedness of Brother Green in condemning President Smith is evident from the testimony; and that Brother Aldridge also did act foolishly, and by the influence of a wrong spirit, in questioning the integrity of the head of the church, in the purchase of the book, and that President Smith was and is justifiable in doing as he has done in the matter, and should not be censured, as has been done in this matter by Brother Green.

President O. Cowdery then arose, and showed, by a few plain remarks, how Satan had sought, from the beginning, to destroy the Book of Mormon; and in order to do this, had been actually leveling his shafts against the servants of God, who were called to bring it forth and bear testimony of it to the world; and now hath sought occasion against the servants in tempting brethren to say they had equivocated in the price of the Record Book, which was presented last Sabbath; and that Brother Aldridge, and perhaps others, fell under this evil influence, and Brother Green justifies them in this thing, and condemns President Smith, and is not, and ought not, to be justified in so doing.

President Cowdery went on to show that the book was purchased as cheap as it could be, and was actually worth what was given for it, namely, twelve dollars.

Elder Cahoon requested leave to interrupt President Cowdery a moment, to inform the council that, a moment before, Brother Green passed the house, and when the speaker told him the council was considering his case, and requested him to come in, he said he should go about his own business, so went on his way, regardless of the council.

President Cowdery resumed, showing that the design of Brother Aldridge, or at least of the spirit that was in him, was to destroy the character of the heads of the church, and showed that we intended to speculate out of the brethren, and extort from them more than the cost of the book; and now, instead of regarding our feelings, he disregards us altogether, and shows that he has no faith in the High Council. Soon after, Brother Green came in, and said that he had been detained longer than he intended, having been to Chagrin on business, and had to deliver the horse and harness to the owner before he could attend to the council.

President Rigdon then arose and decided that Brother Green should not have been hindered from being here, by any other business; and if so, he should have notified the council, and requested an adjournment.

President Cowdery then observed, that he thought the case sufficiently brought before the council, and would say no more. And President Rigdon proceeded to give his decision—that Brother Green should, if he were aggrieved with President Smith, have gone and told him of his difficulty,

and not have said anything about it to his neighbor. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had the Spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and actually did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in Brother Aldridge, and says he is justifiable in what he has done, and therefore it is evident that an evil spirit is reigning in the breast of Brother Green. And it is also as evident, that President Joseph Smith, jr., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but also his duty as president, and first high priest in the church of Christ, appointed of God to lead the same into all righteousness.

The decision, then, of the Presidency of the High Council, is, in short, that Brother Green be, and is now, excluded from this church, and shall be a member no more, until he comes in by the ordinance of baptism, as appointed by the gospel, to be done in the church.

This was agreed to by all the councilors except Coe, who queried whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the church.

He therefore thought that it was the privilege of Brother Green to have a reorganization of the council, and a rehearing. This was about to be granted, and the council to be adjourned till to-morrow, but Councilor Coe requested some explanation from the president, and was instructed as follows:

“When a heinous crime is committed, and indignity offered to the High Council, then it is the privilege of the presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided.”

Councilor Coe then withdrew his objection to the decision of the presidency, which was acknowledged by the whole house, and council adjourned.

SYLVESTER SMITH, *Clerk.*

—*Millennial Star*, vol. 15, pp. 308-310.

Some of the brethren found fault with Jared Carter's teaching and he was accordingly brought before the High Council.

*Minutes of a High Council held in Kirtland, September 19, 1835. President Joseph Smith, jr., O. Cowdery, D. Whitmer, F. G. Williams, S. Rigdon, and W. W. Phelps, present.*

#### COUNCILORS

John Smith,  
Orson Johnson,  
Newell Knight,  
John Whitmer,  
Samuel H. Smith,  
John Johnson,

Joseph Smith, sr.,  
Joseph Coe,  
Hyrum Smith,  
Levi Jackman,  
Noah Packard,  
Roger Orton.

The object of the council was stated by President Joseph Smith, jr., as follows: "Some weeks since, Elder Jared Carter preached on the Sabbath in the church, and some of the brethren found fault with his teachings; and this council is called upon to decide this matter, and to see who was in fault."

Six were appointed to speak.

Elder Carter proceeded to speak largely, and explain his designs in teaching as he did, saying he believed that God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the Spirit that he was right, and the presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying his hand upon him in judgment, in delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole church, and God would curse them if they did not hold up the committee, [Doctrine and Covenants 91: 4], for he was made an example in this thing."

President Rigdon arose and said that he attended the meeting in which Elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and Elder Samuel Smith had occupied some half an hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their station was appointed them of God, and not of men, therefore God will curse any man or woman in the church who shall speak evil of the committee. That he told Elder Carter at the time, in private, that he did wrong; and in company with other of the presidents, advised him after he should fill a certain mission to the East, that he should make a confession to the church, in order to satisfy many of the brethren, who were aggrieved with him.

President Phelps then arose, and said that President Rigdon had truly related the matter, as far as he had gone; but one thing more—Elder Carter commanded the brethren to pray for the committee and demanded it in the name of the Lord, with an authoritative voice and gesticulation, which are not according to the meekness of the Spirit of Jesus.

President O. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk which he and the other two presidents had given and had with Elder Carter, they did have the spirit of meekness, and only desired to do him good, and had no personal feelings, and did not express any, but to the contrary.

President John Whitmer concurred in the statements of the above, and said that he did not believe that God had made an example of Elder Carter, for he was not before the church as such; and God had not re-

vealed it to the Saints; and again, that Elder Carter should command the Saints to pray for the committee, for in so doing, if they did not fellowship him, they must pray for his removal, and so all his designs would be frustrated.

Several others were called upon, and all testified that these things, which have been expressed above, were true, and as they understood them; and one thing further, Elder Carter did say, that even the faults of the committee might be charged back upon the brethren, if they neglected to pray for them.

After hearing the testimony, the six councilors spoke, and the sum of their conviction upon the matter was as follows, viz:

“Councilor John Smith said he thought that Elder Carter did not express the feelings of his heart, so as to be understood, and perhaps his heart was not so hard as his words.

Father Joseph Smith, sr., said that Elder Carter was exalted, and did not receive the admonitions of the presidents, and in consequence lost the true spirit, and so has erred since the time of his discourse, and needs admonishing.

Councilor Orson Johnson agreed with the above.

Councilor Joseph Coe said that Elder Carter had a small degree of the Spirit in his discourse, and a greater degree in his remarks afterwards, but was awkward in expressing his views, not having much of the Spirit, and that the feelings of his heart were not as expressed by his words.

An appeal was made to the court whether this councilor was correct in appealing to the feelings of men’s hearts, and not to the words and actions, as they appeared.

The court decided that the council must be confined to facts, words, and actions; and not go into feelings and designs which were not expressed.

The other councilors concurred in the above.

Councilor Hyrum Smith said that Elder Carter had been blessed of God, and by the prayer of faith the sick had been healed under his administration, yet he doth not always have the gift of God and wisdom to direct; so in the case before the court. Pride had engendered in his heart a desire to excel, and the spirit of meekness was withdrawn, and he left to err, as has been shown by the testimony, because he is not yet perfect. But he erred in understanding, and his words were wrong; yet the spirit of his heart, or the integrity of the same, might be good in the main.

Elder Carter then arose and said, that he was willing to acknowledge his faults, and that he lacked wisdom. He went on to explain how he had erred, and why—being seized with the cholera while at the East, he called upon God for deliverance, and finally received the Spirit of God, which healed him, and he then thought it was the same spirit which he had when preaching in Kirtland.

When he was through, President O. Cowdery arose and said, that Presidents Rigdon and Phelps had requested him to speak, and they would

say nothing as it was getting late, and the case was already plain before the court. He showed that a man might be highly excited, and yet neither have the Spirit of God nor of Satan; but it came by his own spirit or judgment; therefore some things may be of God, others of man, and others from the Adversary; and Elder Carter had in his sermon some of the Spirit of God, but in his last remarks he had it not, but his own spirit of self-justification and pride, commanding in the name of Jesus, and not by the Spirit of Jesus or of meekness, and was very wrong in this thing, also in exalting the committee above the brethren, as if they might not be touched by the brethren; and again, when Elder Carter was healed, it came in answer to his earnest prayer before God; but his impressions about being made an example to the church were not an answer to prayer, and might be wrong.

President F. G. Williams gave his decision, that Brother Carter did err with his lips in speaking, and also erred in understanding the presidents who labored with him for it, and misinterpreted their admonitions, which led him into what followed, and finally has brought him before this council.

President David Whitmer said, that according to the testimony it is plain that Elder Carter has lacked in humility, and also in confidence in his brethren, and erred as expressed by President Williams.

President Joseph Smith then arose and said, that the decision of his mind was, that Brother Jared Carter erred in judgment in not understanding what the brethren desired of him, when they labored with him; and he erred in spirit when he taught in the church the things testified of here; and that the hand of the destroyer was laid upon him because he had a rebellious spirit from the beginning; and the word of the Lord has been spoken by my mouth, that it should come upon him, and this council should see it, and now that he has been seized by the destroyer comes in fulfillment of his (the Lord's) word; and God requires him to bear testimony of it before the church, and warn them to be careful, and not do as he has done. But instead of doing this, he said he would prove the Book of Mormon, and one thing or another, not being sufficiently humble to deliver just the message that was required, and so he stumbled and could not get the Spirit, and the brethren were not edified, and he did not do the thing that God required, but erred in choosing words to communicate his thoughts; such as commanding the prayers of the church instead of soliciting them, and also of making himself an example for the church, when it was only the things that he suffered which were to be as a check upon transgression.

His rebelling against the advice and counsel of the presidents was the cause of his falling into the hands of the destroyer again, as he had done before, when he rebelled against the counsel that was given him by the authorities of the church; and that in all this, Elder Carter has not designed to do wickedly, but he erred in judgment, and deserves reproof; and the decision is—that he shall acknowledge his errors on the morrow, before the congregation, and say, Brethren, I am fully convinced that I

have erred in spirit, in my remarks before you, when I spoke here a few Sabbaths since; and now I ask your forgiveness. And if he do this in full faith, and is truly humble before God, then God will bless him abundantly as he hath not been wont to do.

Elder Carter arose, and justified the decision of the court, and promised to comply.

SYLVESTER SMITH, *Clerk.*

—*Millennial Star*, vol. 15, pp. 340-342.

The subject of the redemption of Zion was discussed as follows:

The high council met at my house on the 24th, to take into consideration the redemption of Zion. And it was the voice of the Spirit of the Lord that we petition the governor, that is, those who have been driven out, should petition to be set back on their own lands next spring, and that we go next season, to live or die on our own lands, which we have purchased in Jackson County, Missouri. We truly had a good time, and covenanted to struggle for this thing, until death shall dissolve the union; and if one falls, that the remainder be not discouraged, but pursue this object until it is accomplished; which may God grant unto us in the name of Jesus Christ our Lord."—*Millennial Star*, vol. 15, p. 342; *Church History*, vol. 1, p. 586.

Gladden Bishop was tried "for advancing heretical doctrines."

The high council met [September 27, 1835,] for the trial of Gladden Bishop, on a charge preferred by the Twelve, "for advancing heretical doctrines, which were derogatory to the character of the church."

Elder William Smith testified, that when Elder Bishop was conversing with a brother concerning the two witnesses mentioned by the prophets, he said he might be one of them, and he might be one himself; that he intended to prophesy, the night that an advertisement was put up by an enemy, saying that the Mormon prophet and others were to be sold by auction in public, that he would not be surprised if the man who put up the advertisement should die at the time of sale.

Elder Young corroborated the foregoing, and said that Bishop was very erroneous in his tenets of faith.

Elder Boynton concurred.

Elder Marsh said that Bishop frequently told of women falling in love with him, and observed frequently when passing people, that they felt his spirit; also that he was so indolent his presence was oppressive.

Elder L. Johnson testified, that, on a former trial before the Twelve for error in doctrine, such as, that he might be one of the two witnesses, and that he ought not to travel and preach, on account of the women so often falling in love with him, he was not humble when reproved, but justified himself, and preferred a charge against the council, for harsh treatment.

Elder William Smith said, that Bishop, after taking a stand against the council, finally said it was all right, they had dealt with him in righteousness.

Elder Marsh and Young corroborated the above, that he yielded after being overcome, also that he was capable of magnifying his office if he would.

Elder Kimball concurred in the above, also, that Bishop said, after he saw his case was hopeless, that the council had turned him wrong side out.

Elder John P. Green concurred in full, and, in addition to the above, that he was so indolent that he would not help himself to a drink of water.

After the pleas of the councilors, and the case was submitted for decision, Brother Bishop arose and made a humble confession for his transgression, and asked forgiveness of the high council, and all the church; that he intended to learn wisdom from the revelations that God had given, and submitted himself to the decision of the court, being perfectly satisfied with the whole course of the trial.

After much instruction, the President decided that the counsel of the Twelve on this case was in righteousness, also that his confession be published in the *Messenger and Advocate* [vol. 1, p. 186], and he be received in full fellowship, and receive his ordination and license as before; which the council concurred in, and Brother Bishop was ordained by the court an elder.

W. PARRISH, Clerk.

—*Millennial Star*, vol. 15, p. 343.

Joseph Smith made the following comment on the trial:

An attempt was made in the foregoing council, to criminate the Twelve before the high council for cutting off Gladden Bishop at their Bradford conference, [*Millennial Star*, vol. 15, pp. 298, 299], but the attempt totally failed. I decided that the High Council had nothing to do with the Twelve or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the general council of the authorities of the whole church, according to the revelations.—*Millennial Star*, vol. 15, p. 343.

In the afternoon, a charge of adultery was preferred against Lorenzo L. Lewis, on general report circulating among the brethren to which he pleaded not guilty, and the charge was changed to "an illicit intercourse with a female." Lewis confessed that he had disgraced the girl, himself, and the church, but [was] not guilty of the charge. After hearing the testimony of witnesses, Marsh, McLellin, Patten, and William Smith, and the pleadings, Elder Lewis confessed that he had done wickedly, and had made all the reparation he could, in his confession in the early part of this litigation, and required his name to be taken off from the church records, or dispose of him according to the mind of the Spirit, and submitted to the decision of the court. The court decided that Lorenzo L. Lewis be cut off from the church, being satisfied that the charge preferred is substantiated by evidence, and the Spirit of the Lord; but if he repent and humble himself, to the satisfaction of the church, he should be re-

ceived into it again and receive his license. And the council adjourned till morning.—*Millennial Star*, vol. 15, pp. 343, 344.

The high council met on the 29th, and heard a charge against Elder Allen Avery, on an appeal case from an elder's court in Zion, who took away his license for rebelling against their decision. Brother Avery frankly and readily complied with the requisitions of the council, and the president decided that he be restored to fellowship, and receive his license.

In these cases I acted on the part of the defense for the accused, to plead for mercy. The Lord blessed my soul, and the council was greatly blessed also, and much good will result from our labors."—*Millennial Star*, vol. 15, p. 344.

October 3d [1835] I attended the high council, to investigate charges preferred by Reynolds Cahoon against Elder John Gould "for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against the teachings of the Presidency." Also against Dean Gould for speaking unadvisedly against Elder Rigdon and other elders.

In the case of John Gould, the accuser and defendant agreed the matter should be talked over, by which all difference of feeling was allayed. Gould confessed, and was acquitted.

Dean Gould acknowledged that he spoke unadvisedly against President Rigdon, and was forgiven."—*Millennial Star*, vol. 15, p. 369.

Joseph Smith writes of his work on October 29, 1835, as follows:

I was called to appear before the high council, which was then sitting, to give my testimony in an action brought by Brother William Smith, against Brother David Elliott, for whipping his daughter unreasonably. My testimony was in Brother Elliot's favor, from conversation with the parents and the girl, at their house in Chagrin. I was satisfied that the girl was in the fault, and that the neighbors were trying to create a difficulty.

After supper I went to the high council, in company with my wife, and some others that belonged to my household. I was solicited to take a seat with the Presidency, and preside on a trial of Sister Elliott. I did so. My mother was called as testimony, and began to relate circumstances that had been brought before the church and settled. I objected against such testimony. The complainant, Brother William Smith, arose, and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do. I told him he was out of place, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house, but my father requested

me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.

The decision of the council in the case of Brother Elliott, was, "that the complaint was not without foundation, yet, the charge has not been fully sustained, but he has acted injudiciously, and brought a disgrace upon himself, his daughter, and upon this church, because he ought to have trained his child in a way that she should not have required the rod at the age of fifteen years." Brother Elliott made his confession and was forgiven. Sister Elliott confessed her wrong and promised to do so no more, consequently the council forgave her. And they were both restored to fellowship."—*Millennial Star*, vol. 15, p. 372; a portion of the above in *Church History*, vol. 1, pp. 592, 593.

Monday, 28th [December, 1835]. Having previously preferred a charge against Almon W. Babbit, for traducing my character, he was this morning called before the high council, and I attended with my witnesses, and substantiated my charge against him; and he in part acknowledged his fault, but not satisfactorily to the council; and after parleying with him a long time, and granting him every indulgence that righteousness required, the council adjourned without obtaining a full confession from him.

Tuesday, 29th. The following charges were preferred:

*To the Honorable Presidency of the Church of Christ of Latter Day Saints, against Elder William Smith.*

1st. Unchristianlike conduct in speaking disrespectfully of President Joseph Smith, jr., and the revelations and commandments given through him.

2d. For attempting to inflict personal violence on President Joseph Smith, jr.—*Millennial Star*, vol. 15, p. 549; *Church History*, vol. 1, p. 626.

The following notice appears in the *Messenger and Advocate* for December, 1835 (vol. 2, p. 240) :

Notice.—The high council of the church of Latter Day Saints, in Missouri, have withdrawn their fellowship from Elder J. D. Fosdick, for unchristianlike conduct, till he makes satisfaction.

By order of the council,

ELIJAH FORDHAM, *Clerk.*

Joseph Smith's account of the trial of William Smith is as follows :

Saturday morning, 2d [January, 1836]. According to previous arrangement, I went to the council at 9 o'clock. This council was called to sit in judgment on a complaint preferred against Brother William Smith, by Orson Johnson, on the 29th of December.

The council organized, and proceeded to business, but before entering on the trial, Brother William arose, and humbly confessed the charges

preferred against him, and asked the forgiveness of the council and the whole congregation.

A vote was then called to know whether his confession was satisfactory, and whether the brethren would extend the hand of fellowship again. With cheerfulness the whole congregation raised their hands to receive him.

Elder Almon W. Babbit also confessed the charges which I preferred against him in a previous council; and was received into fellowship.

Council voted that Vinson Knight and Thomas Grover should be ordained elders. And some other business was transacted in union and fellowship, and the best of feeling seemed to prevail among the brethren, and our hearts were made glad on the occasion, and there was joy in heaven, and my soul doth magnify the Lord, for his goodness and mercy endure forever.

Elijah Fordham, Hiram Dayton, Samuel James, and John Herrot were also appointed by council to be ordained elders under my hands.—*Millennial Star*, vol. 15, pp. 551, 552.

The account of the filling of vacancies in the High Council of Zion is as follows:

A high council assembled at Kirtland for the purpose of filling the vacancies of the high council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen high priests and elders, present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four councilors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen apostles, or special witnesses; and Elisha H. Groves was appointed to take the place of P. P. Pratt in the High Council of Zion: Jesse Hitchcock in the place of William E. McLellin; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh; and Peter Whitmer, junior, for Christian Whitmer, deceased; who were ordered, at the time, to their office as councilors.—*Millennial Star*, vol. 15, p. 565; *Church History*, vol. 2, p. 5.

At a meeting of the general officers of the church the following vacancies, including those of the high council, were filled:

Wednesday, 13th. At ten o'clock I met in council with the Presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the Twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the elders. Some of the councilors, both of Zion and Kirtland, were absent.

The council came to order, sung Adam-ondi-ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the church, in general

terms, laying before them the business of the day, which was to supply some deficiencies in the bishop's council in this place, also in the high council.

After some query upon the most proper manner of proceeding, Elder Vinson Knight was nominated by the bishop, and seconded by the presidency. The vote was then called from the presidency, and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the Council of the Seventy, and carried; from the bishop of Zion and his council, and carried. And Elder Knight was received by the universal voice and consent of all the authority of the church, as a councilor in the bishop's council in Kirtland, to fill the place of Elder Hyrum Smith, who had been ordained to the presidency of the High Council of Kirtland.

Elder Knight was then ordained, under the hands of Bishop Newel K. Whitney, to the office of high priest, and bishop's counselor.

Council adjourned for one hour, by singing "Come let us rejoice," etc.

And assembled again at one o'clock, p. m.

John P. Green was nominated and seconded by the presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the church, to supply the place of President O. Cowdery, who had been elected to the presidency of the High Council of Kirtland. [O. Cowdery, ordained assistant president, December 5, 1834.—*Millennial Star*, vol. 15, p. 204.]

Elder Thomas Grover was elected in like manner, a councilor in the high council, to fill the vacancy occasioned by Luke Johnson's having been ordained one of the Twelve Apostles.

Elder Noah Packard was elected to supply the place of Sylvester Smith, who had been ordained to the presidency of the seventy, a member of the High Council of Kirtland. [Sylvester Smith was dropped September 24, 1834, and Hyrum Smith was ordained in his stead.]

Elder John E. Page was nominated, but being absent, his name was dropped.

Elder Joseph Kingsbury was unanimously chosen a high councilor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles. [This must mean Orson Hyde, as Orson Pratt was not a member of the High Council of Kirtland.]

Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, senior.

The newly elected councilors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, junior, to the high priesthood, and councilors in this stake of Zion. Many great and glorious blessings were pronounced upon the heads of these councilors, by President Rigdon, who was spokesman on the occasion.

The council next proceeded to supply the deficiencies in the Zion High Council, occasioned by the absence of Councilors John Murdock and Solomon Hancock. And Elders Alva Beaman and Isaac McWithy were

appointed to serve as Councilors in the High Council of Zion, for the time being.

Elder Nathaniel Milliken and Thomas Carrico were appointed by unanimous vote to officiate as doorkeepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.

By the unanimous voice of the whole assembly, motioned, seconded, and carried unanimously, that no whispering shall be allowed in our councils or assemblies, nor anyone allowed (except he is called upon, or asks permission) to speak aloud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn.

Elder Milliken objected to officiate in the House of the Lord as doorkeeper, on account of his health; and was released by the voice of the assembly.

The minutes of the council were then read, and council adjourned until Friday, 15th instant, at nine a. m., at the west schoolroom, in the upper part of the Temple.

President S. Rigdon requested to have some of the Presidency lay their hands upon him, and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen.

Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, Amen.

President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

—*Millennial Star*, vol. 15, pp. 581, 582; the substance of the above is given in *Church History*, vol. 2, pp. 6, 7.

## JAMES W. GILLEN

(Continued from page 322.)

BY H. O. SMITH

The esteem with which our brother was regarded is shown in a short extract from a letter written by Brother George H. Hilliard, December 25, 1890, and found in the *Herald* for January, 1891. The extract is short, but it shows a good spirit. Brother Hilliard, speaking of his colaborers, Brethren Etzenhouser and Gillen, says: "Brother Etzenhouser gives us a flying visit occasionally, in Illinois, and has endeared himself very much to some of the Saints by his untiring labors; and it is a feast when Brother Gillen drops in a few days."

Brother Gillen seems to have been constantly on the move from one part of his large mission to another, as we find him mentioned in the minutes of the Southern Indiana district conference, and then in the Mobile, Alabama, district conference convening soon after, where he presided and made "stirring remarks at the close of the business session," and did part of the preaching. This latter conference was held March 7, and he must have left for the North soon after; for we find him mentioned among the prominent ministers present at the General Conference which was held that year in Kirtland, Ohio. To this conference he reported as follows:

My entire time has been devoted to ministerial labor in the field assigned me at the last conference. In the early part of the year I labored in Missouri, Illinois, Kentucky, and Texas; and the latter part in Missouri, Illinois, Alabama, and Mississippi. The necessities of the work seemed to demand my attention in all of these States, permitting me to remain but a short time in any one place. At the close of the conference I divided my field, putting G. H. Hilliard in charge of Southern Illinois, Kentucky, and Tennessee; A. J. Moore in charge of Texas; M. M. Turpen in charge of what has been known as the Southeastern Mission. These brethren have done all they could in their respective fields with the few laborers assigned them.

Brother Etzenhouser has labored in Illinois and the Saint Louis Dis-

strict to the extent of his ability. It was deemed advisable by those in charge to permit John Thomas to return home with his wife in the month of August, thus lessening the ministerial force in Kentucky and Tennessee. Texas also suffered loss by the resignation of J. A. Currie, jr., soon after his return from conference. Hearing of this I thought it to be my duty to make personal effort to know the cause, and if possible to remove it. In this I succeeded so that he went to work in August, but I learn from Brother Moore that in a short time he quit the field again. Of the reason for this last act I am not fully advised. No doubt Brother A. J. Moore will inform you upon this matter in his report, as well as the condition of the work in his field and its necessities.

I understand from the report of the elders laboring in Indiana that the work is progressing there, and that a goodly number has been added to the church during the year. The prospect for the work in Southern Illinois, Kentucky, and Tennessee is more encouraging than it has been in former years. This is largely attributable to the earnest labor and wise counsel of Brother G. H. Hilliard.

The Southeastern Mission has been neglected by the church for some years past, and the effect has been painfully apparent; but I am pleased to state that through the earnest, persistent labor of Brother M. M. Turpen the outlook is much more encouraging now than it has been for some time past; and I am satisfied that if the church can sustain more laborers in that field many will be gathered into the fold, and ere long it will not only be self-sustaining, but will also aid in sending the gospel to others.

Arkansas and the Indian Territory are sorely in need of laborers, and Texas needs help. The cry comes from every part of my field, "Send us more laborers."

I have labored according to the ability God has given me, where I thought I was most needed. I have baptized two in Illinois, two in Missouri, and four in Alabama—eight in all. While the work in my field is not in as good condition as I could desire, I think upon the whole there has been a decided advance, and I feel encouraged to go on in the glorious work and labor wherever the Lord may direct.—Conference Minutes, pp. 15, 16.

This furnishes a very comprehensive recital of the work done during the year 1890, and illustrates the activities engaged in by the subject of our sketch, and shows that he could not have been idle to any extent or he could not have covered the ground that he did.

From this conference Brother Gillen was given the same mission as the year previous, and must have proceeded at once to the work assigned him, as we find by the minutes of the conference of the Southeastern Illinois District that he was

present and presided. This conference was held June 13, 1891, and our brother must have passed on to Saint Louis at once; for we find him presiding over the Saint Louis district conference held in Saint Louis the 27th of the same month, and from there he proceeded to Kentucky, and was present and called to preside over a conference held at the Brush Creek Schoolhouse in Graves County, Kentucky, July 18 and 19, and Brother L. F. Daniel, writing from Wirt, Indiana, August 10, says, "Brother J. W. Gillen is longed for in these parts; we will welcome him any time." No chance to rust out if one would respond to all the calls.

In the *Herald* for October 3, 1891, the editorial items contain the following:

Brethren J. W. Gillen and Charles H. Jones, who have been laboring in the South and Southwest, have returned to their homes on a furlough. Brother Gillen reports twenty-two baptized in Alabama during the summer. Brother Jones has been laboring in the Saint Louis District for the greater part of his time, and reports favorably of the prospects in that district. Both brethren look well and are in excellent spirits.

While home for this furlough Brother Gillen responded to an invitation to attend what was then known as the "world's reunion," it being a general reunion of the Saints in the western part of the country, taking the place of what was once known as the "semiannual conference." This meeting was held at Logan, Iowa, this year, and was quite a notable gathering. Brother Gillen was called upon by President Joseph Smith to make a talk at one of the opening sessions, and it may be well to give that talk here as indicative of the high ideals held by our brother. Doubtless but a synopsis is given here, but it will serve our purpose. Brother Gillen said:

I have been highly interested with the subject presented this afternoon, as it has brought forcibly to my mind the nature of the work we have to do. Jesus said it was his meat and his drink to do the will of God, and we profess to be colaborers with him in that work, and if we work successfully we must have the same object in view and work by the same means; for these means cannot be changed. He worked with the poor and for the poor, and his work was done in love; for it was a work

of love. While we are called upon to fight, our warfare must be one of love; our object to save.

It should be understood by all people that we fight only to do them good, for if our object is for the mastery we will measurably fail. If we cannot see that something good for the work will be accomplished by our work of opposition, we had better refrain from that work. We may make sacrifices, but if it is not done in love, though it might be possible to gain a victory, yet individually we measurably fail; for we must take hold of the work because we love the truth. We must be willing to see good in others and give them credit for all the good they do, and I apprehend that if we do this we shall come in conflict with others less frequently. When we see errors in others we have a right to reason with them and point out those errors, yet the people should understand that our work is a labor of love and our object to raise them to a higher plane; but we know that man unassisted by God cannot accomplish this work. If we can teach the people to live right I am not so much concerned about their dying.

If I can learn to do just what God wants me to do, so that I can forget self and be concerned only about the will of God, I shall feel satisfied. It is customary for elders to think about what subject will be best to present, which may be all right; yet if we go into the stand with full confidence in God and are desirous of doing his will our success will be much greater. I often think that Jesus received great power because he was found praying often to God, and because he was always willing to say, "Thy will be done"; and if we are to receive that same power it must be received in the same way and upon the same conditions: for Jesus said the first and second commandments were that we should love God with all our heart, and with all our soul, and with all our mind, and to love our neighbor as ourselves. We must not forget this. It is right to gain all the information we can by reading good books, but we can never accomplish the work committed to our care unless we receive power to become colaborers with him. We are engaged in the work of Christ and our help must come from God.

I have been engaged in this work ever since I was a boy, and I know there are many things to meet and overcome; that we have to bear the blame for all the mistakes which [other organizations of Latter Day Saints? Ed.] made. We must prove to the people by our acts as well as by our preaching what the true lines of demarcation between them and us are; and this is best done by our daily walk and conversation. We have done something in this direction, therefore our brother tells us there are signs of victory before us.

I find that the elders of the Reorganized Church can get a hearing and make converts where the Utah elders were mobbed. I have had the pleasure of baptizing twenty-six in that region of late. If this church is ever lifted out of the darkness, it must be by the righteousness of the members as well as the elders.—*Herald*, vol. 38, pp. 664, 665.

The reunion closed on the 11th of October, and on the 18th Brother Gillen was in Lamoni, and preached twice, the morning sermon being the funeral service of Sister Marce Sorenson, and the 11th of the following month he took his departure for his field, so we learn by an editorial item appearing in the *Herald* for November 21, reading: "Brother James W. Gillen left for his field and the Cherokee Nation, the 11th. Brother James goes into his field in good spirits."

This year's work, so far as the published accounts give it, ended in eastern Kansas, and Indian Territory, but early in the year 1892 we find Brother Gillen at Saint Louis presiding over a conference of the Saint Louis District, which convened January 2. Brother Gillen presided over the Southeastern Illinois conference held at Springerton, February 13, 1892. March 2 he writes, as given in the editorial items, *Herald*, March 12, as follows:

I go to Bellville to remain over the coming Sunday. . . . Last Sunday I preached in the afternoon in the Christian church at Sandoval, Illinois; and at night occupied the pulpit of the Congregational church by invitation of the pastor. My health has been fairly good the greater part of the winter; though I have been much opposed and overtaxed, yet the Lord has stood by and greatly blessed me in my labors.

Soon after writing this letter Brother Gillen must have returned home, as we find the announcement of his arrival in Lamoni on the 16th of March, in *Herald* for the 26th. But before returning home, he had made a trip into Indiana, for we find he presided over the conference of the Southern Indiana District, held March 9 at Tom's Hill, Indiana.

We next find Brother Gillen actively engaged in General Conference work. The conference this year was held in Independence, Missouri, where he represented two districts, viz: Southeastern Illinois and Saint Louis. Just what date the Twelve met to consider the work in their hands is not stated, but that they met early is evident from the report made by them upon the first day of conference, stating that they had

held seventeen sessions. To this conference our brother reports:

During the conference year I have preached 180 times, baptized 31, solemnized one marriage, administered to the sick a great many times, and blessed a number of children. I have preached in Missouri, Illinois, Kentucky, Tennessee, Alabama, Iowa, Kansas; at Echo, in the Cherokee Nation, and at Standley, in the Choctaw Nation, Indian Territory; also in Washington, Union, Eden, and Byrnaville branches in Indiana. There has been a greater number added to the church this conference year than in any former one since I have presided over the mission; and while the work is not in as prosperous condition as I could wish, the outlook is encouraging. We are becoming better understood by the outside world, and the Saints are awakening to the demands of the work, and to the nature of the duties and responsibilities resting upon them as members of the "one body." As a rule the ministerial force in this mission have done all they could, with but few exceptions; but the field is too large for the number laboring therein. May the Lord open the way that many more may be sent in to occupy.—Conference Minutes, p. 23, 1892.

From this conference Brother Gillen was sent on his second foreign mission. In company with Brother Gomer T. Griffiths he was sent to the "European Mission." And, as at all other times, he promptly prepared for the sacrifice demanded of him. In *Herald* for June 4 we find the following in the editorial items:

Elder J. W. Gillen started for Saint Louis, Missouri, the 27th ult., en route for Philadelphia, New York, and Manchester, England. He will tarry a few days in Saint Louis and assist in the dedication service of the Saints' new chapel on Elliott Avenue, in that city on the 5th inst. It is probable he may labor some in Philadelphia and in Brooklyn before crossing to Europe. The earnest prayers of the Saints will ascend to the Father for his preservation and success.

On this dedication the editors of the *Herald*, in the issue for July 2, have this to say:

The sermon was delivered by Brother James W. Gillen, who has been in missionary charge of the district and city of Saint Louis for some years, and under whose fostering care and personal encouragement the Saints have been aided and cheered in their efforts to build. At their request, as a parting tribute of respect and token of mutual respect and esteem in the gospel, Brother Gillen delivered the sermon, in which he briefly outlined the history of the work, the apostasy, and the restoration. It was an excellent effort and was well received and appreciated.

All along the way we find notes of appreciation of the work done by our brother, and words of generous praise come from the pen of different ones who write of his work. Under date of January 29, 1892, Brother W. S. Taylor writes from Kansas, "The wise counsels and labors of Elders James Caffall and J. W. Gillen have resulted in great good here." Brother Caffall writes from Webb City, Missouri, under date of February 23, "The labors of Brother J. W. Gillen while on his southern tour, also those of Brother T. W. Smith of a later date, were salutary, and were appreciated." Under date of June 14, Brother I. P. Baggerly writes from Xenia, Illinois, "I stopped in Saint Louis a short time; preached twice while there; was kindly entertained by the Saints, and was glad to note permanent advancement being made in this great city. I felt that the present good prospect of the work there was due to the labors of Brother J. W. Gillen, who has enshrined himself in the affections of all the Saints in the city." Splendid tributes, and evidently from the heart.

Brother Joseph Squires writes from Brooklyn, New York, June 22, that Brethren Gillen, Griffiths, J. Wahlstrom and wife, J. R. Evans, M. Sorenson, D. F. Richards, and Sister Page, had been entertained by the Brooklyn Saints just prior to their sailing for England and other foreign parts, and Brother Gillen writes on board the boat, *Etruria*, June 24, giving the date of sailing. He says:

On the 18th inst. at 11.30 a. m., Brethren Gomer Griffiths, Marce Sorenson, J. R. Evans, D. F. Richards, J. Wahlstrom and wife, Sister Page, Sister Wilkinson, and your humble servant, set sail for Europe, in good health and spirits: with full trust and confidence in God that he would give them a prosperous voyage across the great deep, and up to the present we have been made to realize that his protecting care has been over us. We expect to reach Queenstown to-night, about twelve or one o'clock, and Liverpool sometime to-morrow afternoon, probably about four or five o'clock—all are cheerful and fully determined to do all in their power to build up the work in the various fields to which they are appointed. We need your prayers and cooperation, and trust we shall prove ourselves worthy of your utmost confidence.—*Herald*, vol. 39, p. 457.

The manner in which the English Saints received the brethren can be learned from the following extract from a letter written under date of August 30, 1892, from Birmingham, by Brother C. H. Caton, who gives a brief review of the work done in the mission, and an account of the first conference held by the brethren after they arrived. After telling of the establishment of the mission and giving the names of different ones who had been prominent in carrying on the work, he says:

Well, old things are passed away and some things are become new, to us and so we have had the pleasure of grasping by the hand the general conference appointees to take charge here—Brethren J. W. Gillen and Gomer T. Griffiths. The conference did well by us, for in these brethren we find men worthy of our steel, and from an English standpoint that means a great deal. The day of their arrival in Birmingham, June 27, will be a “red letter day” to me for the remainder of my life. It was three o’clock in the afternoon of that day that the brethren arrived in the station and at that same moment the spirit of my dear wife winged its flight to the land of the blessed. Two hours later brought me face to face with Brethren J. W. Gillen and G. T. Griffiths, and through “blinding tears” I could see they were God-fearing men. The Sunday following we had the pleasure of hearing Brother Gillen “read himself in,” as the Church of England parsons would call it, and read himself in he did, right into our hearts, by the straightforward manner in which he showed how the interests of the Saints were wrapped up in the common weal of the church, and the personal duty and responsibility of each before God. Brother Griffiths prayed himself in, and by a calm and peaceful influence proved to all present that our Father is his Father, our God his God, and we one family whose like and interests should bind us together.—*Herald*, vol. 39, p. 652.

Brother George S. Greenwood, writing from Stafford, England, October 27, 1892, has this to say of our brother: “I do not know what Brother Gillen thought about us here as a small branch of the church, but we think much of him, and esteem him very highly for his work’s sake. He is a giant in knowledge pertaining to this latter-day work.”

These quotations show how he was received, and the impression he made upon the English Saints, and it is very similar to his reputation in America, as we have shown. The esti-

mate Brother Gillen places upon the English brethren is very clearly shown in one of his rare letters published in the *Herald* for January 14, 1893. We quote the letter entire:

MANCHESTER, ENGLAND, December 12, 1892.

*Editors Herald:* Since my advent into this land I have sought, to the utmost of my ability, to build up the work in which we are engaged—a work that has for its object the unification and the salvation of the race in Christ Jesus; a work that has God for its author, the Christ as its chief minister, and the Holy Spirit as witness-bearer, Comforter and guide; a work that the apostles and prophets of all ages have been engaged in, and for which they gladly suffered the loss of all things; a work that, if its demands are complied with, will bring man very near to God, and this means purity of life from pure motives, a “cleansing of ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,” “without which no man shall see the Lord.” And although this may seem a high and difficult standard, yet it can be reached, for God does not require impossibilities at the hands of man. If we will honestly, earnestly, faithfully, and prayerfully endeavor to reach the standard, God will supplement those efforts and supply what may be wanting, for “He is a present help in every time of need”; and Jesus says, “Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit.” This purging, purifying process may not be very pleasant at the time, for to my mind it means sorrow, suffering, and anguish of spirit growing out of, or the result of chastisement (correction). “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness [right-doing], unto them that are exercised thereby.

And of the Master it is said: “Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect [through suffering, I suppose]; he became the Author of eternal salvation to all them that obey him. For in that he himself suffered being tempted, he is able to succor them that are tempted.” Therefore he says to his disciples: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you”; and, “whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it. All things are possible to him that believeth.”

“I can do all things through Christ which strengtheneth me,” is the language of one who had labored abundantly and suffered much in the work of the Lord. So, although the standard may be high, there is no reason why anyone should become discouraged, for the Master said, “Lo I am with you alway, even unto the end of the world.”

This work of the Lord is moving steadily onward in this land and I

think the foundation is laid for a glorious work in the future. A majority of the ministry are alive in the work and are doing all they possibly can under the circumstances, and I am pleased to say that there are quite a number of young men coming to the front whose influence will be felt for good in the near future, and, indeed, is being already felt, to a considerable extent in certain directions. They fully understand what is meant by the admonition, "Be ye clean that bear the vessels of the Lord." They "avoid the use of tobacco, and are not addicted to strong drink in any form," neither do they use tea or coffee, and "flesh of the beasts and the fowl of the air" are used by them "sparingly" and only "in times of winter, or of cold or famine." They are seeking to bring themselves into perfect harmony with the law of God as fast as they understand it, and they seem to be ready, and, indeed, anxious to receive instruction and act upon it just as soon as they can see that the instructions are in harmony with the law. Their talents are of no mean order. And some of them are ready to enter the field as missionaries if the General Conference sees fit to appoint. To my mind, all the ministry that the church is able to put in the field, in this country, can be found here. All that need be sent here are missionaries in charge.

My labors here have been confined so far to the Manchester and Birmingham Districts. I have visited and labored for some time in all the organized branches that compose these districts, and the Lord has stood by me and blessed me, and, at times, in a marked degree, for which I feel truly thankful. I have received a cordial welcome at the hands of all, and my teachings have been kindly received by ministers and members with perhaps one exception. Many of my material wants have been anticipated by the brethren and sisters, and I can say that I have received naught but kindness at the hands of all, for which I am truly grateful and earnestly pray the Lord to reward them abundantly.

Brother Griffiths is still in London. We are to meet in Cardiff on the fifth of January, then hold conference at Aberdare, South Wales, January 7 and 8, and at Llanelly on the 14th and 15th.

Times are very hard here owing to the strikes, and general stagnation of business. It is possible that there may be a slight falling off in the subscription to church publications for this cause, but I hope not. They are highly appreciated, and the friends will take them if they can possibly afford to do so.

May the Lord greatly prosper the work in this and all other lands is my devout prayer.

My permanent address is 17 Dawson Street, Manchester, in care of Joseph Dewsnup. J. W. GILLEN.

Brother Gillen does not mention any of the young men by name to whom he refers in this letter as being good prospects for future work, but the writer is informed by Brother John Rushton that he was called through him to the office of priest,

and it was doubtless presented to him at the time of the call the future career of this young brother, only seventeen at the time, and this is what he has reference to when he says "whose influence will be felt for good in the near future." Coming events casting their shadows before. At any rate Brother Gillen has a warm place in the memory of Brother Rushton.

At the conference held at Lamoni, Iowa, from April 6 to 17, 1893, Brother Gillen made the usual report of his labors for the past year, and while to some extent it repeats items of his work and travel already given, we give it here, as an outline of the work for the year 1892. Brother Gillen was not present, but writes:

I have preached 164 times, baptized 13, blessed several children, administered to the sick many times. I left home on May 27 for my appointed field of labor; stopped at Saint Louis eight days, and assisted in the dedication of the chapel erected there, then went to Brooklyn, preached, I think, four times. On June 18 we left New York on the steamship *Etruria*, our company consisting of Brethren G. T. Griffiths, J. R. Evans, Marce Sorenson, D. F. Richards, John Wahlstrom and wife, and Sister Page. After a pleasant voyage we landed in Liverpool on the 25th, and on the 26th Elder Griffiths and myself ordained Brethren Sorenson and Richards to the office of elder.

On the 27th we separated, each for his appointed field; Brother Griffiths and I going to Birmingham. On the evening of the same day we met Brother Thomas Taylor, the former president of the English Mission, for the first time. He received us in the kindest manner possible. On the same evening we met Brother C. H. Caton, secretary of the English Mission and president of the Birmingham District, who gave us a friendly greeting, though passing through a severe trial, caused by the loss of his wife, who died about the time we arrived in Birmingham. I preached my first discourse in England on July 3, in the Saints' meeting room, Birmingham. On the 27th Brother Taylor and I went to Manchester, and there I met Elder Dewsnup, president of the Manchester District, who received me in the kindest possible manner. The same day I became acquainted with Elder H. Greenwood, vice president of district, also James Baty, secretary of the district and president of the Manchester Branch, all of whom gave me a cordial greeting.

Since coming here I have visited and preached in each of the branches in England and Wales, except the London Branch. In England the work is moving onward, not rapidly, but I think steadily and surely. In some branches the local ministry are laboring to their utmost to spread the work; some of them walking a distance of eight or nine miles to preach

on Sunday, and the Lord is blessing them in their labor. Some of the branches, I am sorry to say, are in a low condition, but we will do what we can, in connection with the district authorities, to help them out of their present condition.

The work in Wales will require time, patience, and money to place it where it once was. I trust the Danish and Swedish Mission will be cared for by the church, as it should be. The brethren there will report to you and set forth the necessities of that mission. The Lord has blessed me in my ministry in this land, and I am still at the service of God and his church.—Conference Minutes of 1893, p. 10.

It seems from an editorial item in the *Herald* for August 12 of this year that Brother Gillen had become ill in England, but the nature of the illness is not stated. It is possible that this illness hastened his departure from that land; for we learn from the *Herald* of September 9 that he arrived in Brooklyn, New York, on the evening of August 26, and in the issue of September 16, it is stated that he arrived home on September 9. From this we see that he was absent a little over one year on this missionary trip. He left home May 27, 1892, and returned September 9, 1893.

At the General Conference of 1893 Brother Gillen was sustained with Brother Griffiths in charge of the European Mission, but it seems that he did not stay out the year for some reason. However there is ample evidence that he did not remain idle after coming to America. It seems that he went directly to the Middle West, for we find him mentioned frequently in letters from Colorado. Among the statements or letters in which he is mentioned is found one from Brother E. L. Kelley, written from Denver, May 31, 1894, and published in *Herald*, vol. 41, p. 374. We present a short extract:

The Saints are hopeful in the gospel work and Brother Frank J. Chatburn is on hand and fully sustains his reputation as a gospel minister. So far all seem pleased with the appointment. A good word comes also from all whom I have met of the efforts of Brother J. W. Gillen during the fall and winter. His congregations steadily increased and he was liked as a plain preacher. He not only preached but visited Saints and outsiders and made his work a success.

Brother Gillen was present and participated in the work of the General Conference of 1894, held at Lamoni, Iowa, but for some reason his name is not found among the appointees from that conference. There is ample evidence, however, that he was not idle, but labored locally in the vicinity of his home, as we find him frequently mentioned engaging in church activities in the Decatur, Iowa, District. Honorable mention is made of him in a letter from Brother William Anderson, dated Lamoni, Iowa, January 28, 1895, and found in the *Herald* for February 6 of that year. Brother Anderson says: "We have had no more willing and cheerful laborer than Brother J. W. Gillen this last year, always willing, and he made himself ready when we needed help for district work."

Brother J. R. Lambert mentions Brother Gillen in a letter written a few days later and found in the issue of the *Herald* following that in which Brother Anderson's letter is found. Brother Lambert says: "At Leon I was ably and willingly assisted by Brother J. W. Gillen, who preached for the people four times, three of which discourses were delivered while I was in the country. His effort on Sunday morning was a good one."

This shows that the man was not idle, and that his boast that he loved the work was not an idle one, but he manifested his love through his work.

Brother Gillen attended and took part in the General Conference of 1895, which convened at Independence, Missouri, April 6, 1895, and whatever disability had hitherto stood between him and an appointment to the field was removed, and he received an assignment to "Colorado, Eastern Wyoming, Western Nebraska, and New Mexico," in charge. Soon after receiving this appointment he was away to do his Master's will, as we learn from editorial items found in the issue of the *Herald* for May 15, 1895. Brother Gillen occupied the

pulpit in the Lamoni church at the morning service April 28, and the statement is that he left the week that the paper was issued for his field in Colorado, or with his destination as Denver.

But little is said in the church publications of our brother's activities during the remainder of the year. We know he labored in his field, and by letter from Brother E. F. Shupe written from Denver, July 8, he is reported as baptizing seven in that city. He returned home in November, but left soon after for his field again, according to an editorial item found in the first issue of the *Herald* for 1896, which item says: "Brother J. W. Gillen returned some time ago to his field, Colorado, New Mexico, etc.," and Brother James Kemp mentions that he had had the assistance of Brother Gillen in a meeting at Wray, Colorado, some time in December, 1895, or January, 1896, the date is not given, but Brother Kemp writes under date of February 7, 1896.

Sometime in March, Brother Gillen returned home, preparatory to attending the General Conference which convened this year in Kirtland, Ohio. At this conference he was active in all of its deliberations, also the work of his quorum, and was again assigned to the same field, and departed for his field May 14, accompanied by Alexander H. Smith.

The material available from which to form any estimate of the work performed by our brother in this field is very meager. We know that he had always been very active in prosecuting missions assigned him, and hence we conclude that he was as active in this as in others. He left for his field early in May, and we hear of him, incidentally, in various parts of the mission, and he returns home in November, preaches for the Lamoni Saints the evening of the 8th, and departs for his field the first week in December, as shown in the editorial items for those dates.

Early in the following year we find mention of Brother Gillen busy with his work. He presided over a conference held in Denver February 27, and did some of the preaching. On the 8th of March Brother J. B. Roush writes from Denver, stating that Brother Gillen had done some baptizing there the day before, and in the editorial items in *Herald* for March 17, it is stated that he had arrived in Lamoni on the 13th in readiness for the soon convening conference, and to engage with his brethren of the Twelve in their preconference work.

The conference this year met in Lamoni, Iowa, and Brother Gillen took an active part in the work done, at one time being called to preside over a session. His mission was continued, he being given charge of the same territory as for the two years previous, and left almost immediately for his field, the editorial items for May 5 giving the time of his departure as the "past week."

By reference to a letter from D. M. Rudd, dated Belmont, Nebraska, July 3, we find that Brother Gillen was present at a reunion held near Gordon, Nebraska, June 23. Gordon is in the northern part of Nebraska, and a location of the place on the map will give one an idea of the extent of the territory over which our brother presided, and the amount of travel necessary for him to do to keep in touch with the various parts of the field. In August he was in Denver, Colorado, and was present at a conference held on the 28th and 29th of the month, and nothing more is learned of him until February of the year following, when he reports to a conference of the Eastern Colorado District, held at Denver on the 19th. The *Herald* for March 23, 1898, mentions him among the arrivals in Lamoni, and the following issue speaks of the Quorum of Twelve beginning its sessions, and mentions Brother Gillen's name as being one who was present.

The Quorum of Twelve began their sessions in Lamoni,

but the conference was held this year in Independence, Missouri. Brother Gillen took his usual interest in the proceedings of this conference, as his name is mentioned several times in the minutes of the meeting, and was continued in his former charge when the mission appointments were read.

Just when he left for his field, or what his movements were after reaching it, we have been unable to trace. He issued his regular pastoral letter to the forces and Saints in the field over which he presided, and jointly with Brother J. R. Lambert issued a pastoral, making some changes in the personnel of the forces in their respective fields. He was present at a conference of the Eastern Colorado District, held at Conifer, Colorado, August 20, and assisted to preside over the sessions and did some of the preaching. Brother J. B. Roush mentions him in a letter found in *Herald*, vol. 45, p. 637, as follows: "By letter from Brother J. W. Gillen I learn he was to baptize five or more at Antonito, Colorado, the 24th inst.; so the work moves slowly but surely."

By this we learn that he was not rusting out, but following his characteristic attitude of self-repression; none knew of his activities but those most intimately connected with him.

The first mention we have of Brother Gillen for the year following is in the minutes of the conference of the Eastern Colorado District, held at Denver February 18 and 19, where he again assists in presiding, and on the 26th of the same month Brother E. F. Shupe writes that "Brother Gillen has left for home." The marriage of his daughter, Alice, took place March 29, and we presume he was present upon that occasion.

There was no conference held in 1899, but the missions given at the conference of 1898 were for two years, hence Brother Gillen was still in charge of the field he had been assigned at that time, but the public prints are silent as to his

movements during the remainder of the year, so far as we have been able to find. We can only presume that he was at work somewhere, and it would be safe to presume this from what we have learned about his propensity to keep busy. We have been unable to get any data leading to a knowledge of his last movements. All we know is that the balance of the year up to November was spent in the mission field somewhere. On November 13, 1899, he sent his resignation to the Presidency and Twelve. It reads as follows:

*The First Presidency and Quorum of Twelve, Dear Brethren:* After carefully and prayerfully considering the matter, I have come to the conclusion that it will be for the best interest of the church and myself to withdraw from the Quorum of Twelve; so I hereby tender my resignation, and ask to be released. My reasons for this course can be briefly stated: For some time past my physical powers have been giving way and at times my mental powers seem to have been affected to a degree that I fear a complete collapse at any time. I need absolute rest, and dare not attempt to engage in the work of the coming conference. There are others that are better adapted to that position than I am, and I feel that I may be standing in the way of abler and better men. I love the work and desire to see it prosper, and for this reason I desire to see the best men that the church can afford, stand in the quorum. I therefore ask to be released therefrom, believing that the church and the work can be better served by some other man.

May God continue to superintend and direct the work of the quorum, not only in the coming session, but in all their work, until the Master comes, is the earnest desire and prayer of your brother,

KANSAS CITY, MISSOURI, November 13, 1899.

J. W. GILLEN.

Whether his weaknesses were fancied or real the world will never know, as, so far as we know, he was never seen again, but disappeared from mortal ken. We know that it was his nature to underestimate his powers, or, if not to underestimate, to at least not capitalize them, and this propensity may have caused him to lose something of the good that he might still have done. We think it is Shakespeare who says: "Our doubts are traitors, and make us lose the good we oft might have, by fearing to attempt."

This may have been the trouble with our brother at this

time. It is certain, however, that the letter of resignation does not show that the writer was weak. He may have had, as he said, times of weakness, but when he wrote the letter of resignation was not one of them. His desire for self-repression was strong to the end of his career, and is only emphasized in this letter. It may be that this propensity being strong all of his life dominated at last, and became his ruling passion, and his driving force that had held his hands to the plow for all of these years was weakened. We do not know, and we can never know until the great day that will reveal the secrets of our human lives shall come, and then, perhaps, our brother will stand out as a mighty factor in the shaping of human destinies. It is certain that no one can read the history of his life, as gleaned from the little we have of narrative of his activities, without coming to the conclusion that his work was great, and that the church, perhaps, to-day, is reaping the benefit of his labors to a larger degree than many of us realize. We undertook this work with trepidation, but our interest increased as we proceeded, and we felt much as Ernest Renan felt in his contemplation of the character of the Master and his work. You will find this quotation in his preface to the *Life of Jesus*, page 61:

I have traversed in all directions the country of the gospels; I have visited Jerusalem, Hebron, and Samaria; scarcely any important locality of the history of Jesus has escaped me. All this history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity, which astonished me. The striking agreement of the texts with the places, the marvelous harmony of the gospel ideal with the country which served it as a frame work, were like a revelation to me. I had before my eyes a fifth gospel, torn, but still legible, and henceforward, through the recitals of Matthew and Mark, in place of an abstract being, whose existence might have been doubted, I saw living and moving an admirable human figure.

This last sentence expresses our feelings exactly. Our admiration for the man increased as we proceeded in the examination of his career, and we hope that others may share our

feeling. Individual immortality, or the immortality that consists of the uniting of body and soul to live forever, is a selfish immortality, but the immortality that comes to one because he lives in the hearts and lives of his fellow men; because the world is better for his having lived in it, is the ideal immortality, and for this every true man strives, and this is the immortality that belongs to men who labor as our brother labored.

Mark Antony is made to say over the body of Cæsar, "The evil men do lives after them, the good is oft interred with their bones." Let us reverse this saying in the case of our brother, and all others who strive to serve their Lord as he strove to serve him. Let us do as one of the brethren said to the writer not long ago when talking of the life of Brother Gillen: "He had weaknesses, we knew that, but his admirable qualities were so much more pronounced, that we could forget the weaknesses, and overlook them for his work's sake."

Humanity will always be weak and frail, and as each of us is human, we should look with charity upon others, and

#### JUDGE NOT

Oh! man judge not thy brother! though there come  
 Dark rumors wafted on each wind that blows;  
 Though to defend his very friends be dumb,  
 Add not thy weight of influence to his foes;  
 The whisperer of a slander must be wrong,  
 The subject may be—'tis not thine to scan;  
 And surely none who owes account to God,  
 Should take it harshly of his fellow man.

Judge not thy brother! though the case be clear,  
 Though thine own eyes have seen, thine own ears heard,  
 Though of the facts thy reason is convinced,  
 Yet speak not lightly one condemning word;  
 Till thou canst dive into the heart's deep cells,  
 Track the dark paths by each lone spirit trod,  
 And trace each blending motive to its source,  
 Judge not thy brother, leave him to his God.

E'en though he be the basest of the base,  
 Or she, thy sister, lowest of the vile,  
 Cast out as evil, loathed and spurned aside,  
 Can thy heart frame no pitying plea the while?  
 Thou knowest not the varying forms of ill,  
 Grief, want, temptation, may have shaped their lot,  
 Pause then—and till thou canst weigh these aright,  
 Pity thy fellows, help, but judge them not.

It may be, too, that on their dread account,  
 In the just judgment of an eye Divine,  
 Full many pleas of palliation lie,  
 That makes their darkest errors light to thine.  
 Our souls are framed diversely—there are some  
 Whom God hath posted in the battle's van;  
 Most fierce their bosom foes, most marked their falls;  
 Thou art at ease—judge not thy fellow man.

Is it a Christian that hath done the wrong?  
 And wilt thou censure whom his God forgives?  
 Oh! man, bethink thee, that above yon sky  
 Pleading for such as he thy Savior lives,  
 Covering the sins of which he bore the pain!  
 It is the hateful work of Hell's dark king,  
 The accuser of the Saints, to scan their steps,  
 And count their falls—which art thou following?

If thou art Christ's thou knowest the bitter strife  
 Of the new nature with the carnal will;  
 Oft hast thou fallen, oft disgraced thy Lord,  
 Yet he restores thee and upholds thee still.  
 Thyself a pensioner at Mercy's gate,  
 Standing in strength vouchsafed thee from above;  
 Surely no word should ever pass thy lips,  
 Of other's failings, save in pitying love.

Pray then, and strive, that all these idle thoughts,  
 This worse than idle talk, of other's deeds,  
 May cease, absorbed in a still growing sense  
 Of thine own errors—thine own soul's deep deeds;  
 To learn these, and to win from grace their cure,  
 Is work enough for this life's narrowing span;  
 Walk with thy God, humbled, because forgiven;  
 And oh! judge not thine erring fellow man.

—Service for the King.

## LOCAL HISTORIANS

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 376.)

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1905

THE PATRIARCH

Patriarch J. R. Lambert wrote under date of January 1, 1906, thus:

Have nothing of special interest to report unless it is that by arrangement with the presidency of the stake I have been delivering fifteen-minute sermons, or talks, at the opening of our nightly prayer meetings. I think this is working well, but, of course, some object. From October 1, 1905, to January 1, 1906, have attended meetings, 57; sermons (mostly short ones), 14; administrations, 8; marriages, 1; blessings given, 10. Health has been quite poor.

### MISSIONARY WORK

D. C. White wrote from Lacona, Iowa, October 20:

October 1, I was at Pleasanton, Iowa, and found the Saints alive in the work and good interest. From there we went to Union County, Iowa, and held services in the Oak Hill chapel, which is in charge of the Methodist people. Brother A. M. Chase did some work at this place last winter, and he is not forgotten either. We stopped most of the time at Brother H. S. Anderson's, but stopped also with Mr. and Mrs. Joseph Shields. I think a meeting of two or three weeks at this place would do good and some might obey. One of our failures in not getting people to accept this work is that our series of meetings are too short. We usually stop just when people begin to be interested, and let some other church come along and baptize them. From Oak Hill we went to south of Talmage three miles. Here we found Sisters J. D. Cooper and J. W. Pyle. I was glad to find these Saints and that they were making an effort to get the gospel preached to their neighbors. They secured schoolhouse No. 9 for me, and I preached two sermons for them. (It rained so hard one evening that we had no meeting.) People seemed to be interested and anxious for more preaching. We were asked to occupy at another schoolhouse, but had to decline on account of other arrangements. We expect to return here later and do some work. May the Lord bless those two sisters that their light may continue to shine.

We have met with many disappointments on account of so much rain and mud, which have spoiled our meetings at a number of places. We are traveling by team. On Monday, October 16, we started for Lucas,

Iowa, a trip of forty miles or more. It was a hard day on us, cold and windy, and rained some, but we made our trip safely and were so nicely provided for by Brother and Sister Malcor. We preached at Lucas on Tuesday and Wednesday evenings, the 17th and 18th, and on the 19th we came here to hold services at what is called the Norwood Church; am now stopping at Brother and Sister Cackler's. May the Lord bless them. They are known by their fruits how much they love the work and that it should go to others, paying me their tithes. I am glad to say there are a number of openings now waiting for the preaching of the word. Harvest is great, but the laborers are few. May the Saints provide the means that the elders may be sent to gather the true.

On this trip Brother White was accompanied by Brother A. C. Anderson.

Elder White wrote again from Hiteman, Iowa, December 2:

The Hiteman Saints are rejoicing, seeing the reward of their labors has come, the branch being complete in its organization as follows: Ed Rowley, presiding elder; John M. Kephart, priest; Chas. White, teacher; Frank White, deacon; and in addition Religio and Sunday school all in good working order. They will soon have a good lighting plant, and everything looks flattering for the gospel work at this point. I came here Wednesday, November 29, and met with the Saints at their prayer meeting. Thursday, the 30th, preached the funeral sermon of Mrs. Daisy L. Narver, in the Congregational church. Text, Job 14: 7: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof shall not cease." She leaves a husband and two children; she made no profession of faith. A good crowd was out at the services, Brother Ed Rowley assisting. The body was interred at Albia. Last Sunday I preached at Lucas, Monday and Tuesday evenings at Cleveland—collecting some tithes and offerings and finding a good desire manifested among all the Saints. I am staying here with Brother and Sister Lawrence White, and through the day visiting with the Saints. I shall remain over Sunday and then go to Lone Rock to begin meetings December 10. Quite a number of Saints are moving into Hiteman. There is plenty of good work here in the coal mines and good pay.

W. H. Kephart, writing of a trip to Allendale, Missouri, says:

Here I found a few faithful Saints ready to do all in their power to get the gospel before their neighbors. We had a good hearing—the Saints say the best in some time. While there I had the pleasure of baptizing Sister Minnie Birk. From there I went to Lott's Grove, six miles north of Allendale. This is a new opening and I had the best regular congregation I ever met any place. For two weeks the house was not

large enough to hold the crowd comfortably—sitting and standing room all occupied. We had good singing by the congregation. After I delivered my lecture, "Mormonism exposed, its devilish doctrines laid bare," I had more homes offered me than I could visit at that time. I preached 29 times in 30 days. One of the greatest surprises was when I showed them that Joseph F. Smith of Utah was not Joseph Smith of Lamoni, Iowa. I had to close for the present, as the Baptists had a regular appointment in the house.

E. A. Stedman wrote:

I held a series of meetings at Norwood, Lucas County, Iowa, beginning December 8 and closing the 17th. Those residing there said it was the best attendance ever had in the church there. Think some good was done, and some will come in after awhile. While things are not as bright as I would like to see them, yet I feel somewhat encouraged, and hope a brighter day is near.

John Smith, president of the stake, has labored and directed the work in quite a number of places, among others at Leon, Lamoni, Oland, Ellston, Hiteman, and Evergreen, and maintained the large oversight and correspondence pertaining to his office.

Many other brethren did helpful work, preaching at various points in the stake: Heman C. Smith, R. S. Salyards, H. A. Stebbins, J. S. Snively, David Keown, W. A. France, A. M. Chase, J. F. Garver, J. R. Evans, George Thorburn, Moroni Traxler, Hessel Vanderflute, D. L. Morgan, Bishop William Anderson, and several of the missionary force have spoken while being temporarily within the bounds of the stake.

#### CONFERENCE

The fourteenth conference of the stake was held at Lamoni, November 11 and 12. Heman C. Smith, minister in charge of the mission, was associated with the stake presidency in presiding. The clerk of the stake, D. J. Krahl, with his assistant, L. A. Gould, were the secretaries. The following branches reported: Pawnee 30, Wirt 36, Leon 40, Centerville 54, Lone Rock 77, Pleasanton 96, Evergreen 109, Cleveland 114, Lamoni 1,453.

The ministry reporting were: J. R. Lambert, John Smith, F. B. Blair, J. A. Gunsolley, R. S. Salyards, H. A. Stebbins, Duncan Campbell, W. E. Williams, G. T. Angell, W. H. Kephart, James McDiffitt, D. L. Morgan, Price McPeek, T. A. John, Parley Batten, D. C. White, J. R. Evans, Edward McHarness, W. T. Shakespeare, J. J. Johnson, A. B. Young, James Wilkinson, Jacob Cackler, William Anderson, J. S. Snively, L. A. Gould, T. F. Jones, Moroni Traxler, C. E. Willey, A. C. Anderson, H. N. Snively. The presidency of the stake was authorized to provide for the ordination of Edward Rowley to the office of elder, Charles White to the office of teacher, and Frank White to the office of deacon, as recommended by the Hiteman Branch. The resolution of June, 1903, conference, providing for the approval of ordinations by the stake council, was amended by substituting the word *impracticable* for the word *impossible*. F. M. Weld was chosen a member of the standing auditing committee to complete the unexpired term of W. J. Mather, removed from the stake. Two recommendations from the reunion committee were adopted: 1. "Resolved that it is the opinion of the present reunion committee that it is authorized to act in providing for another reunion, subject to approval by the stake conference." 2. "Resolved further, that we recommend to said conference that the action of the past conference concerning reunions be rescinded, and that hereafter the reunion be authorized to appoint a reunion committee, which committee shall have full power to transact any business connected with reunions." The reunion committee reported receipts of \$298.36, and expenditures of \$247.80. The following resolution concerning the use of tobacco was adopted by the conference: "Resolved that no one be considered eligible to ordination, or to act as an officer in this stake, who is addicted to the use of tobacco."

## THE BRANCHES

At Lamoni many of the branch members took an active part in a movement to secure a better observance of law and order in the town. A special effort would be made to stop the surreptitious sale of intoxicants.

The Religio, as in former seasons, provided a course of lectures for the citizens, the first number of which was given by the Dixie Jubilee Singers, at the Saints' chapel. A native Filipino also lectured for them. The Sunday school gave a program, said to be of unusual excellence, at Christmas, presenting the Christ history in song, picture, and story, through the various phases of his early life. The stereopticon was used successfully in illustration. The Thanksgiving offering of the Sunday school was forty dollars and fifty cents.

At Evergreen the branch officers of the past year are continued for 1906. The Sunday school officers for the first six months of 1906 are to be: J. J. Johnson, superintendent; W. E. Shakespeare, associate; Martha Martin, secretary; Robert Garland, treasurer. The interest is excellent. The Religio officers for 1906 are: Libbie Young, president; W. E. Shakespeare, vice president; Roy Young, secretary; Sister Robert Garland, treasurer. H. A. Stebbins, John Shippy, A. H. Smith, J. A. Gunsolley, H. N. Snively, R. S. Salyards, J. S. Snively, William Anderson, John Smith, S. K. Sorensen, D. D. Young, A. B. Young, Bernt Johnson, Brother Jamison, J. J. Johnson, James Martin, and Samuel Shakespeare have preached for them.

From Lucas, quite a number of the brethren have moved away on account of the poor condition in the mines there. Six of them have taken letters of removal. The following new officers have been chosen: Parley Batten, presiding teacher; John Thomas, presiding deacon; James Talbot, recording secretary;

J. J. Watkins, treasurer; J. T. Evans, financial secretary and chorister; Gwendolen Hopkins, organist. Other officers remain as before.

At Davis City there have been no changes in either branch or Sunday school officers. Myron Thomas spoke there once, H. A. Stebbins twice, and Heman C. Smith once.

The Hiteman Branch has been practically reorganized, and it has now a complete working corps of officers. Edward Rowley has been ordained to the office of elder and chosen to preside. John Kephart is priest, Charles White teacher, and Frank White deacon. The Sunday school and Religio are reported in good working order. Future prospects are good.

At Pleasanton the conditions are slowly but steadily improving. A young man has recently been baptized from whom good help is expected in the future.

The Leon Branch has chosen Duncan Campbell for president; Edward McHarness, priest; Ruth E. Archey, secretary. The presiding elder has regular appointments there the last Sunday each month. John Smith, president of the stake, and Nephi Lovell have also preached there. Some improvement.

#### DEATHS

Matthew Taylor died at Centerville, Iowa, October 20, aged 47.

Catharine A. Pyle died at Lamoni, December 15, aged 83.

Sarah S. Sawley died at Lamoni, December 18, aged 75.

#### REPORT FOR JANUARY, FEBRUARY, MARCH, 1906

##### HIGH COUNCIL

On March 8 the council approved the nomination of David Keown to fill the vacancy in the council. The nomination was confirmed by the stake conference March 10, and he was or-

dained high priest and high councilor at the evening session of that date.

#### RELIGIO AND SUNDAY SCHOOL CONVENTION

An outlined program was carried out.

The Sunday school association elected the following officers: J. F. Garver, superintendent; Rufus Willey, associate; Nellie M. Anderson, secretary; John Lovell, treasurer; Eliza Chase, librarian. One hundred and twenty delegates to the General Convention were chosen. By resolution the General Convention was asked to express itself upon the propriety of awarding banners in connection with the giving of Christmas offering.

The stake Religio elected D. L. Morgan, president; H. H. Gold, vice president; Allie Thorburn, secretary; J. A. Simpson, treasurer; Flora Scott, librarian. Sixty-one delegates to the General Convention were chosen.

#### CONFERENCE

The fifteenth conference of the stake met at Lamoni, March 10, the stake presidency with Heman C. Smith, minister in charge, presiding. D. J. Krahl and L. A. Gould were the secretaries. Thirty-four ministers reported. Twelve branches reported. The stake bishop reported receipts \$5,904.86; expenditure \$5,364.22; balance on hand, cash, merchandise, notes, personal property, \$2,304.63.

The recommendations of the following brethren were approved, and they were ordained to the offices named: David Keown, high priest and high councilor of the stake; J. F. Garver and S. M. Reiste, elder; Oscar Anderson and H. H. Gold, priest; Edward Weedmark, R. C. Willey, J. A. Lane, Charles Brackenbury, and A. N. Evans, teacher; Alma McHarness, W. R. Dexter, L. S. Wight, deacon. One hundred delegates to General Conference were chosen. The General Conference of

1907 was asked to meet in Lamoni. Adjourned to Hiteman; time to be set by stake presidency.

#### THE BRANCHES

Lamoni Branch chose the following officers at the January meeting: W. A. France, priest; Oscar Anderson, teacher; Charles Brackenbury, deacon. At the February and March business meetings a number of names were recommended to various offices, and they were approved and ordained as stated in the account of the conference. A crowded union prayer meeting was held in the basement of the church, February 7, at which there was an unusual degree of unity, solemnity, and spirituality. Arrangements have been made to provide three new exits for the church, and the building of cement walks about its grounds.

The Sunday school is furnishing four scholarships at Graceland College. The Christmas offering was \$271.35. Oscar Anderson was chosen superintendent, with D. L. Morgan, J. F. Garver, Anna Salyards, and Callie B. Stebbins as assistants; James Thomas, secretary; Annie Allen, treasurer; Earl Bandy, librarian; May Skinner and Ida Stemmer, choristers; Lena Prall and Belle Kelley, organists. Lena Prall resigned in February and Mary Hill was chosen to fill the vacancy.

The Religio provided a scholarship in Graceland and contributed thirty dollars to the translation fund. The present membership is 294, average attendance 119, officers 7, classes 14, amount in treasury \$39.10. The officers elected for the year are: J. F. Garver, president; H. H. Gold, vice president; Jessie Cave, secretary; Allie Thorburn, treasurer; William Dexter, librarian; A. May Skinner, chorister; Mynn Hayer, organist; Nellie Anderson, correspondent.

The officers of the Mite Society are: Elizabeth Blair, president; Elizabeth Tyrrell, vice president; Letha Tilton, secretary; Anna Reiste, treasurer.

The Cleveland Branch is undergoing a hard trial on account of the shutting down of the mines, causing many of the Saints to move away. Two have been added by baptism.

Lone Rock is improving. Two have been baptized who will make good members. The preachers have been C. H. Jones, E. E. Marshall, D. C. White, and L. G. Holloway. There is a fair interest shown in the Sunday school; no change of officers. The Religio is not doing anything at present. The branch holds prayer and sacrament meeting on the first and third Sundays of each month; preaching on second and fourth, also on Sunday evenings. There is a fair attendance at all sessions.

The Centerville Branch elected G. T. Angell president and teacher; D. Archibald, priest; A. W. Boden, deacon; D. Taylor, clerk. Brethren Angell, Archibald, and Boden do most of the regular preaching. A. M. Chase and J. R. Evans have both preached several times and their efforts appear to have been well received. Preaching is had at 11 and 7.30 and social meetings at 6.30 on Sundays; prayer meeting at 7.30 on Wednesdays. Attendance small.

The Sunday school has chosen D. Taylor, superintendent; Russell Archibald, assistant; and Richard Evans, secretary. The Religio has made no change in its officers. Some of the sisters meet and sew, and are a great help, considering the small number of them.

At Lucas there have been no official changes. There have been one death, one removal, and two marriages. D. C. White held a series of meetings, January 7 to 14.

Greenville Branch has John Lovell for president; Nephi Lovell, priest; Alma Lovell, clerk; Douglas Wood, treasurer. One has been baptized, and one received by letter; total membership 47. The branch is not in as good working order as de-

sirable. The Sunday school officers are: Mary Lovell, superintendent; John Lovell, assistant; Alma Lovell, secretary; Douglas Wood, treasurer.

At Evergreen D. C. White began a series of meetings February 4, and they were continued by A. M. Chase; a week in all. One marriage. C. W. Dillon, T. J. Bell, J. S. Snively, D. C. White, A. M. Chase, David Keown, A. B. Young, and J. J. Johnson have preached there.

The Pleasanton Saints chose Duncan Campbell for president; C. E. Morey, priest and treasurer; O. W. Parker, teacher and clerk; T. J. Burch, deacon and trustee; Ellen Turpen, chorister; Malinda Leeper, organist. The Sunday school elected O. W. Parker, superintendent; C. E. Morey, assistant; Ethel Burch, secretary, treasurer, and organist; S. E. Burch, chorister; Charles Thorpe, librarian; Vena Edwards, Jessie Campbell, and Bessie Parker, Christmas committee. Hour of meeting 10 a. m. till April 1, then 9.45 till November 1, after that 10 a. m. the rest of 1906.

The Religio elected O. W. Parker, president; Malinda Leeper, vice president; Vena Edwards, secretary; Jessie Campbell, treasurer; Lee Campbell, librarian; Lucinda Leeper, chorister; Ethel Burch, organist.

The Leon Branch has Duncan Campbell for president; Edward McHarness, priest; Ruth E. Archey, secretary. The last Sunday of every month there are two preaching services, and a sacrament and social meeting when the branch president is present. Other Sundays there is one preaching service. The Sunday school is maintained with some interest. There is some improvement.

The Hiteman Branch has made material improvement during the past few months. There has been quite an accession to the membership on account of Saints moving in from other

places, and many of them are earnest, energetic workers who have brought new life and courage to the work there.

The Wirt Branch is under the care of the president of the stake; the preaching is done by him and other brethren from Lamoni.

#### THE PATRIARCH

From March 1, 1905, to March 1, 1906, he attended 318 meetings, doing what he could for the advancement of the cause. Preached 58 times, confirmed 2, ordained 1, solemnized 1 marriage, blessed 2 children, administered 59 times, gave 138 patriarchal blessings. Last summer he was able to do more work than usual, but less in the winter. He has been blessed of God in his work and rejoices in the knowledge of the work, but sees little or no prospect as to present or speedy triumph of the church.

#### DEATHS

Theodore C. Merritt died at Davis City, Iowa, February 5, aged 59.

Sarah Minerva Whorlow died at Allendale, Missouri, February 21, aged 26.

Elder William Alden died at Pleasanton, Iowa, March 13, aged 83.

#### REPORT FOR APRIL, MAY, JUNE, 1906

The General Conference placed Apostle Heman C. Smith in charge of the mission which includes Lamoni Stake, for the ensuing year. W. H. Kephart, of the seventy; John Smith and D. C. White, of the high priests, were given missions in the stake. Patriarch J. R. Lambert, High Priests A. S. Cochran and H. A. Stebbins were placed upon the superannuated list. The invitation to hold the General Conference of 1907 in Lamoni was accepted.

## STAKE CONFERENCE

The sixteenth stake conference met with the Hiteman Branch June 2, John Smith presiding; L. A. Gould, secretary. Twenty-two ministers and twelve branches reported. The index committee reported the completion of its work and was discharged. Bishop William Anderson reported receipts of \$1,576.12, expenditures \$1,565.56. Preaching by Duncan Campbell, E. B. Morgan, D. C. White, William Anderson, J. R. Lambert, John Smith. There was an instructive talk to the Saints Saturday afternoon by the stake president, and a sacrament and social meeting Sunday afternoon.

## ADDRESS BY THE STAKE BISHOPRIC

Under date of May 12, the bishopric of the stake issued an address to the membership, which will be found in the columns of the *Saints' Herald*.

Albert Whorlow wrote from Allendale, Missouri, June 26, giving some account of the status of the work there and of the labors of W. H. Kephart in the vicinity, at Lott's Grove and Adams Schoolhouse.

## SUNDAY SCHOOL ORGANIZATION

A Sunday school was organized at Andover, Missouri, Sunday, May 12, by J. F. Garver and Rufus Willey, stake Sunday school officers. Arthur Heide was chosen superintendent; Mrs. John Stanley, assistant; Nancy Bergman, secretary; Mrs. Early, chorister.

## BRANCHES

The Evergreen Branch has had preaching by D. D. Young, H. N. Snively, H. A. Stebbins, D. C. White, J. F. Garver, John Smith, A. B. Young, Oscar Anderson, W. T. Shakespeare, and J. J. Johnson. The following are the new Sunday school offi-

cers: W. T. Shakespeare, superintendent; Henry Kaestner, assistant; Roy Dillon, secretary; James Martin, jr., treasurer.

The Lamoni Branch has chosen Charles Brackenbury presiding teacher, in place of Oscar Anderson resigned, and Wilbur Paul presiding deacon in place of Charles Brackenbury resigned. Presiding priest, W. A. France, nominated as his assistants, Oscar Anderson and H. H. Gold, and the nominations were confirmed.

Davis City has had preaching by S. D. Shippy, John Smith, J. F. Garver, H. A. Stebbins, J. R. Wight, and J. R. Lambert.

Wirt had preaching by John Smith, A. S. Cochran, and C. E. Willey.

Lone Rock had preaching by R. S. Salyards and local brethren.

Greenville had preaching by J. F. Garver and others.

Oland has had regular preaching by visiting brethren.

At Leon, Edward McHarness, Nephi Lovell, and Duncan Campbell have preached.

At Pleasanton, D. C. White, M. M. Turpen, A. S. Cochran, and Duncan Campbell have spoken.

#### DEATHS

Jabin Alden, of Pleasanton, Iowa, died April 2, aged 53.

Frances Willis died at Lamoni, April 12, aged 55.

John Keown died at Pleasanton, Iowa, May 11, aged 86 years, 10 months.

Raymond G. Savage died at Lamoni, May 12, aged 36 years, 9 months.

James R. Bradley died at Lamoni, May 17, aged 101 years, 2 months.

William Perry, sr., died at Lamoni, June 12, aged 68.

Harriet D. Birchell died at Cleveland, Iowa, June 12, aged

60 years. She was an earnest worker, lived a noble life, and died strong in the faith.

#### REPORT FOR JULY, AUGUST, SEPTEMBER, 1906

John Smith, president of the stake, with the concurrence of the minister in charge, organized the Graceland Branch, three or four miles from Norwood, Iowa, July 8, with twenty-one members, thirteen of whom were formerly members of the Lucas Branch, from which they removed their membership in order to assist in the formation of the Graceland Branch. Some years ago a comfortable and commodious house of worship had been erected by the Saints and friends, in which preaching services were held under the direction of J. R. Evans, of Lucas, who had oversight of the work in that region. A prosperous Sunday school and Religio were also maintained. The following letter of D. C. White, dated July 12, from Cleveland, Iowa, with other items of interest, furnishes some of the particulars concerning the work of organization. The letter, however, does not mention the election of J. R. Evans as presiding elder. Brother White says:

A few items may be of interest to your readers. On May 19 and 20 I visited the Saints at Lucas, Iowa, holding services over Sunday, going from there to Norwood church, where I preached nine sermons and baptized two, Misses Viva Kean and Eva Cackler. June 2 and 3 I attended the stake conference at Hiteman, which was a pleasant gathering and an all good conference.

June 10 being Children's Day at the Evergreen church I was requested to assist in the services. Eight were baptized, Brother A. B. Young leading six into the water and I the other two. At the confirmation of those baptized, the Lord blessed the Saints, and many hearts were made happy to see the fruit of their labors being gathered into the fold of Christ. At night I preached to a full house, the Lord blessing us.

June 14 the gospel tent was hoisted at Eagleville, Missouri, fourteen miles southwest of Lamoni, about nineteen sermons being preached, Elders J. W. Wight, E. B. Morgan, and W. H. Kephart assisting in the preaching of the word. Good attention was given through all the services. This being where Elder Popplewell lives, who has met our elders in public debate so often, we thought there might be some opposition—but such was not the case. He attended one or more of the services, and

his wife and daughter a number. They kindly extended an invitation to me to call on them. The success of these meetings was largely due to the assistance of May Skinner, Bertha Bailey, and Frances White, who furnished most of the singing, Sister Bradfield acting as organist. The preachers and singers were kindly provided for at the homes of Brethren and Sisters Hitchcock and Bradfield.

July 7, in company with Elder John Smith, we took the train for Lucas, Iowa, where we were met by Jacob Cackler, and in company with J. R. Evans were taken to the home of Brother Cackler, eleven miles in the country, arriving there some time after ten o'clock at night, tired, and needing rest. Saturday, the 8th, at three o'clock, a number of the Saints and friends met at a little pool of water in the Crooks pasture, and I baptized Steve Bennett and his wife and Miss Edith Cackler.

Previous arrangements had been made by Brother Smith to organize the Saints into a branch, so at eight in the evening a large crowd of Saints and neighbors met at the church house, and after three were confirmed, Jacob C. Cackler was ordained to the office of priest, and Arch L. Kean to the office of teacher, Viva Kean chosen recorder, and Edith Cackler secretary. Heretofore the church has been called "Norwood church," but Norwood being about three and one half miles away, it was thought best to change the name; so the branch was given the name of Graceland. Everything passed off pleasantly; and another branch is added to Lamoni Stake. Sunday, the 9th, a number of the Lucas Saints came out to the forenoon and afternoon services. All seemed to enjoy themselves, Sister C. Cackler telling me she had about forty to spread their dinners at her house. May the Lord bless Graceland, that in works her members may honor the name.

To-morrow, the 13th, I go to Centerville, Iowa, to remain over Sunday. On the 22d of July I expected to be at Pleasanton, Iowa, to hold services; and July 28 and 29 at the Ellston Branch. My health is not good. I have been suffering with rheumatism and nervousness, and I feel unless a change shall come to give me additional strength, my missionary work will end by another year, if not before.

The Lamoni Stake reunion will soon be here, August 17 to 27. Being chairman of committee, can say all are invited to come and have a good, spiritual time. Do not miss this opportunity, but all come.

#### JULY 4

In his Fourth of July speech at Lamoni, Judge H. M. Towner, of the Third Judicial District, gave the following good words to Lamoni:

He stated that he was pleased to meet the people, and though not many of them had been before him in his judicial capacity, he felt that he was acquainted with them, and assured them that of all the people of the district none had a better record than the community at Lamoni.

...

The Declaration was read by Brother D. F. Lambert, of Lamoni, the editor of the *Patriot*, and assistant historian of the church. It was the finest rendition of that momentous historical document we ever had the pleasure to listen to. While listening to it, we could not help contrasting the condition of England and the statesmanship that prevailed under King George III, and the present condition of the British Empire.—*Herald* Editorial.

#### THE REUNION

The third reunion of the Lamoni Stake was held on the Dancer place, about a mile south of the village of Lamoni. It was advertised to begin on Friday, August 17, but owing to rains and other causes of delay, only a small formal gathering was held by a few of the campers on the evening of that day. The meeting for organization took place at nine o'clock Saturday morning, the 18th, in which D. C. White, chairman of the reunion committee, presided, and J. A. Gunsolley was secretary. Heman C. Smith, minister in charge of the mission; John Smith, president of the stake; and D. C. White, chairman of the reunion committee, were chosen presidents of the reunion; J. A. Gunsolley and R. S. Salyards were made secretaries. Provision was made for music, ushers, and police. The order of meetings was announced as follows: 9 a. m. prayer meeting; 10.45 a. m. preaching; 8 p. m. preaching; 2.30 p. m. the auxiliary societies, Sunday school, Religio, and such others as might be agreed upon, were to occupy.

The preachers during the assembly were Alexander Hale Smith, Wardell Christy, J. R. Lambert, Heman C. Smith, F. A. Smith, W. H. Kephart, D. A. Anderson, J. E. Peters, R. M. Elvin, Duncan Campbell, Elbert A. Smith, William Anderson, J. F. Garver, J. S. Snively, E. B. Morgan, C. H. Jones, and F. C. Warnky. Sunday school and Religio work were in charge of J. F. Garver and J. A. Gunsolley; the latter served as instructor and was also in charge of the music. Several other brethren assisted in conducting the prayer services and in the opening of the preaching meetings. Among them might be men-

tioned A. S. Cochran, H. A. Stebbins, Jamison, Nephi Lovell, Price McPeck, D. D. Young, C. W. Dillon, Albert Whorlow, Shakespeare, D. J. Krahl, and others.

The sessions of the Lamoni Sunday school were held at the usual hour, Sunday mornings, in the preaching tent. A business session was held Saturday afternoon at which Samuel Shakespeare, John Smith, D. C. White, R. S. Salyards, and J. A. Gunsolley were chosen a committee of arrangements for a meeting at the same place next year. The dining tent was in charge of J. F. Garver. Several united with the church by baptism. There were about sixty-five tents on the ground as compared with a hundred and ten last year, but a great many Lamonians who tented last year went to and from their homes this year. The weather was exceedingly warm a good share of the time, which detracted somewhat from the comfort of the campers. For several days rains seemed to be hovering near and, doubtless, this had some effect upon the attendance, but on the whole a goodly number of Saints and others received the benefit of the services.

#### REMOVAL OF THE PRESIDENT AND BISHOP OF THE CHURCH

On Wednesday, August 8, President Joseph Smith moved his family from Lamoni to Independence. On the same day, his son, F. M. Smith, first counselor in the Presidency, moved his household goods thitherward also. Bishop E. L. Kelley had made a similar change in September, 1905. These removals are naturally bringing to the fore the consideration of the question of the removal of the seat of the First Presidency and the headquarters of the church.

A series of meetings was announced to begin at the Boyer Schoolhouse on the evening of Thursday, August 30, with W. H. Kephart, D. C. White, and others engaged to do the preaching, singers from Lamoni to assist.

## THE BRANCHES

The Lucas Branch, on June 11, chose Parley Batten for president, James Wilkinson for priest, W. E. Evans for teacher, John Thomas for deacon, J. W. Talbot for secretary; J. T. Evans, financial secretary; J. J. Watkins, treasurer; J. T. Evans, chorister. W. E. Evans resigned as teacher August 13, and Thomas A. Johns was appointed in his stead.

July 1 Thomas Hopkins was elected superintendent of the Sunday school, J. W. Talbot, associate; Mary Evans, secretary; Gwendolen Hopkins, treasurer; Florence H. Talbot, librarian; Thomas Hopkins, chorister.

Two have been baptized in the branch, one received by letter, and there have been eighteen removals, thirteen of them to help form the new Graceland Branch, near Norwood. John Smith preached twice for them and H. A. Stebbins five times.

Graceland Branch has elected A. L. Keen superintendent of the Sunday school in place of J. C. Cackler, who was chosen treasurer in place of H. O. Keen, resigned; and Grace Keen was elected chorister in place of Catherine A. Cackler. There have been no changes in the officers of the Religio. H. A. Stebbins labored there September 5 to 10. The branch enjoys the manifestations of the gifts in the prayer meetings and is in a prosperous condition.

The Centerville Branch, Sunday school, and Religio hold their regular meetings, but the attendance is not what it ought to be. Four of their number have removed to Independence, Missouri. There has been preaching by D. C. White, E. B. Morgan, J. R. Evans, and J. R. Lambert, the latter giving eleven blessings during his visit.

The Davis City Branch has held eleven preaching services and four prayer and testimony meetings, all fairly well attended. The attendance at the Sunday school has averaged

twenty-five. The chief drawback in the branch is lack of interest.

The Lamoni Branch, in June, chose J. F. Garver recorder in place of C. I. Carpenter, resigned. The committee on repairs have begun the laying of cement walks about the church, and building outdoor stairways. The recommendation of President John Smith that Roy Haskins be ordained a priest was adopted. All church services were suspended during the reunion. J. F. Garver resigned as assistant superintendent of the Sunday school on account of having been chosen superintendent of the stake association, and Flora Scott was put in his place. James Thomas resigned as secretary and Annie Allen succeeded him. Grace Savage was put in the place of Annie Allen as treasurer. Eliza Chase was made librarian in place of Earl Bandy. H. H. Gold resigned as vice president of the Religio and W. J. Mather was chosen in his place. Lydia Thomas was chosen to fill the vacancy in the office of chorister, caused by the resignation of May Skinner. A standing critic has been appointed, also an editor for a newspaper. One scholarship in Graceland College has been paid for. The attendance at the meetings of the society is increasing on account of the students coming back to college. The Mite Society has received for work done from January 1 to July 1, \$81.61, and paid out for repairs on building \$51.85. A great amount of charity work has been done, but no record has been kept except of the money paid out. July 11, Sister Elizabeth Blair, who had faithfully served the society as president for more than a half score years, declined reelection, and Sister Atkinson was elected to the place; Sister Weedmark, vice president; Mrs. B. M. Russell, secretary; and Sister Hopkins, treasurer. The Society of Patronesses of Graceland College since May 1 have collected \$121.03. Part of this has been raised by giving socials, and the remainder has come from the regular dues paid into

the society. An effort is being made to complete the cement sidewalks from the college building to the foot of the hill leading thereto. The scholarship this year again has been awarded to Miss Nettie Judson that she may be able to further continue her studies at Graceland.

The Greenville Branch and Sunday school meetings are conducted as heretofore. Lamoni furnishes the speaker for the preaching services except on the first Sunday of the month, when John Lovell or Nephi Lovell does the preaching. The branch has lost one by death, Francis N. Harp. Willie Lovell and Osa Lovell are in Kansas.

The Pawnee Branch has had preaching by J. S. Snively, C. H. Jones, Moroni Traxler, F. M. Weld, R. S. Salyards, and E. E. Marshall. There have been two baptisms, Elvin Nixon and Alfred Hitchcock, C. H. Jones administering the ordinance. E. Nixon is superintendent of the Sunday school; Jason Bell, associate; Ona Smith, secretary; Lula Bell, treasurer; Olga Smith, organist; Emma Nixon, chorister. The Religio has been discontinued.

The Lone Rock Branch officers are: Price McPeek, president; C. H. Jones, presiding priest; Clarence Bootman, presiding teacher; Bessie Bootman, treasurer and chorister; Carrie McPeek, organist. Clarence Bootman is Sunday school superintendent; Moses Sandage, treasurer; Carrie McPeek, organist; Clara Jones, assistant; Bessie Bootman, chorister; Ethel Brooner, librarian. There is no Religio. The branch has enjoyed the ministrations of J. R. Lambert and R. S. Salyards, besides the local force.

At Allendale Albert Whorlow is president and priest of the branch; William Birk is teacher; E. W. Whorlow, clerk and treasurer. Albert Whorlow is superintendent of the Sunday school; Sister Mull, assistant; E. W. Whorlow, secretary and treasurer; Pearl Farrell, organist; A. Hammer, librarian.

Three have been baptized, Sherman Dehart, Nellie Barnhart, and Lucinda Coughenower, W. H. Kephart officiating in the ordinance. There is a slight improvement in the condition of the branch, and the Sunday school has started up again. It had been discontinued for lack of interest.

The Pleasanton Branch continues to move steadily along. The meetings are well sustained considering the numbers available. The Sunday school and the Religio keep up the regular sessions with a fair interest on the part of the majority. Assistance in preaching has been received from D. C. White, A. S. Cochran, H. A. Stebbins, and M. M. Turpen.

The Leon Branch continues to struggle along against heavy odds. The Saints living in town are so few in number and so hampered by indigence that the sustaining of the cause is up-hill work. The few there are love the gospel, and to the extent of their ability stand by its interests. W. H. Kephart, Nephi Lovell, John Smith, Asa Cochran, Moroni Traxler, and the branch officials have assisted in keeping up the preaching and other meetings. Two of the sisters there have been married.

At Oland regular preaching is kept up at the stated appointments, brethren from Lamoni, Evergreen, and elsewhere serving them in the pulpit; among them Moroni Traxler, J. F. Garver, and John Smith. J. S. Snively in charge. The Sunday school is doing a good work among the young people and developing the talents of those interested in it.

At Andover appointments are kept up by various brethren, C. J. Peat and J. F. Garver among the number.

At Hatfield, where Brother and Sister Simpson reside and do business, there has been preaching by R. S. Salyards, who also fills appointments at Lone Rock and Pawnee. Various ones of the local ministry have been active on Sundays, presenting the word in different places as opportunity offers.

## DEATHS

Francis N. Harp, of the Greenville Branch, died at Davis City, Iowa, September 7, aged 37.

Elizabeth Frances Parker, of the Pleasanton Branch, died at Chicago, Illinois, September 15, aged 50.

Anna Christiana Wight, daughter of Lyman Wight, widow of Elder Spencer Smith, mother of Apostle Heman C. Smith, and President of Seventy Hyrum O. Smith, died at Lamoni, Iowa, September 24, aged 80 years, 11 months, and 24 days. She was strong physically, mentally, and spiritually.

(To be continued.)

## POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 382.)

April 3, 1895, Elder Thomas W. Williams succeeded Elder Calvin A. Beebe as president of the Council Bluffs Branch. August 24, 1895, a Sunday school was organized at Carson, Iowa, by Elder Marion F. Elswick, who was the first superintendent. The school first consisted of a few who met in the houses of the Saints until they succeeded in erecting a building in Carson; since then the school has been increasing in attendance and interest with a promising future.

August 31, 1895, the Pottawattamie conference met at Crescent, Iowa, with President Senterlow Butler in the chair, and Thomas W. Williams temporary secretary. Council Bluffs reported 245 members, gain by baptism 4, by certificate of baptism 1, by letter 3; loss by removal 24, by death 1, net loss 17. Thomas W. Williams, president; J. Charles Jensen, clerk. Crescent reported 139 members, gain by letter 4. Christian Carstensen, president; John C. Lapworth, clerk. Hazel Dell: 63 members, no change. Peter Anderson, president; John A. Hansen, clerk. North Star: 97 members, gain by baptism 2; Joshua Carlile, president and clerk. Fontanelle: 29 members, gain by baptism 2. Senterlow Butler, president; Hattie G. Baker, clerk. Boomer, no change. Delorma Parish, president; Richard H. Gettings, clerk.

Elders reporting were Hans N. Hansen, John P. Carlile, Thomas W. Williams baptized 3, Joshua Carlile, Senterlow Butler, Michael W. Christian, Delorma Parish. Priests Charles C. Larsen, John Leytham, Arthur B. Mair, John Lentz, Samuel Underwood, Thomas Scott. Teacher Adolph Madison. Deacons Hemming Hansen, Charles W. Lapworth.

A resolution was adopted directing the branch officers to locate absent members and have them unite with the branch most convenient to their places of residence, as required by the

church rules. This, however, was repealed by the conference of September 2, 1899. The resolution of the previous conference making priests, teachers, and deacons ex officio members of the conference was taken up, and, being put to a vote, was adopted. John P. Carlile was elected president, and Thomas Scott, secretary. Conference adjourned to meet at Wheelers Grove November 30, 1895.

The Southwestern Iowa Saints arranged to hold a reunion at Council Bluffs on grounds of the Council Bluffs Driving Park Association, located in the west part of the city, but the officials refused to fulfill their promise, so the grounds at Lake Manawa were tendered free by Colonel F. C. Reed. This is nearly four miles south from the business center and reached by the street car line. The meeting was held from September 12 to 22. Temporary organization was effected on Thursday to Saturday. Hans N. Hansen president, S. V. Roberts secretary, Thomas A. Hougas chorister. The permanent organization was Presidents Alexander H. Smith and Thomas W. Williams; secretary, Arthur B. Mair; chorister, Thomas A. Hougas. Sunday Brother Alexander H. Smith was called home by illness of his wife, so Elder Joseph R. Lambert replaced him as one of the presiding officers. There were over one hundred tents in the camp, and in addition one large tent was partitioned so as to accommodate several families. The speakers were Elders Joseph Luff, Rudolph Etzenhouser, Alexander H. Smith, Joseph R. Lambert, Mark H. Forscutt, Edmund L. Kelley, Thomas W. Williams, Senterlow Butler, Henry Kemp, Hans N. Hansen, three sermons each; Joseph Smith, W. T. Bozarth, H. J. Hudson, C. E. Blodgett, James F. Mintun, John H. Thomas, one sermon each. There were eighteen baptisms. The camp was peaceable and quiet, the attention good.

November 8, 1895, John B. Lentz wrote to the *Herald*

from Crescent, Iowa: "I just closed a series of meetings last night held at Crescent Branch. Baptized one yesterday, making ten in all since our reunion at Council Bluffs."

The district conference met November 30, 1895, with the Wheelers Grove Branch; John P. Carlile presiding, Thomas Scott and Christian Carstensen clerks. The Fontanelle Branch reported 29 members. Senterlow Butler, president; and Hattie G. Baker, clerk. Boomer Branch reported 23 members, gain by baptism 4, by certificate of baptism 1. Delorma Parish, president; Richard H. Gettings, clerk. North Star: 93 members, loss by removal 1. Joshua Carlile, president and clerk. Hazel Dell: 63 members. Peter Anderson, president; John A. Hansen, clerk. Wheelers Grove: 91 members, gain by baptism 1. Samuel C. Smith, president; Samuel Wood, clerk.

Ministry reporting: Elders Charles Derry, Joshua Carlile, Hans N. Hansen baptized 1, John P. Carlile, Senterlow Butler, Delorma Parish, Christian Carstensen, Samuel C. Smith baptized 1, Daniel Hougas, Arminius J. Fields. Priests John Lentz baptized 10, George W. Needham, Thomas Scott, Charles C. Larsen.

Brethren Hans N. Hansen and Marion F. Elswick and Sister Clara Briggs were appointed to investigate the advisability of building a church in Carson, Iowa, with power to act. Preaching was by Brethren John B. Lentz, Daniel Hougas, and Joshua Carlile. The next conference to meet at Council Bluffs the last Saturday in February, 1896.

December 18, 1895, Elder Hans N. Hansen wrote to the *Herald* from Fontanelle, saying that he had just closed a series of meetings here, being assisted by Brother Senterlow Butler who has been laboring in this part of the district for some time.

The attendance has not been large but the attention of those who did come to hear has been very good. A few not of the faith showed their ap-

preciation by being prompt at each service. . . . The Saints here are striving amidst prejudice and various obstacles to keep up regular meetings and Sunday school, having procured the use of the Seventh Day Adventist church for Sundays at a reasonable remuneration. Brother Butler has labored faithfully here and in the surrounding country for over two years, resulting in a few additions to the church and a better understanding of our doctrine by those who cared to know. His efforts have been materially aided by his noble companion, and together they have gained the respect of the people. I believe that by continued effort by the missionary force the work here can be established more fully. Brother Thomas W. Williams, who made a flying visit here last spring is remembered by some and they would like to hear him again.

The work throughout the district is in a fair condition yet not moving with as much speed as we would like to see. At the present rate it will take a long time to bring the gospel to all nations and people, but thank God for the testimony that the work is his. With that assurance we can afford to leave it all in his care, knowing all will be well provided if we be found occupying as he has intrusted to us.

Thomas W. Williams, writing on the 27th says everything was moving nicely at Council Bluffs. He had been holding meetings in the Berean Baptist church in the west part of the city and had started a mission Sunday school with sixty in attendance on the second Sunday and prospects good.

January 6, 1896, he wrote:

The new year opens with bright prospects so far as the Council Bluffs Branch is concerned, a gradual growth in spirituality and earnestness is apparent. . . . Two men were baptized here on New Year's Day. I go soon to hold a series of meetings at Macedonia, Iowa. Of the meetings there he writes later that he had good interest. Brother James M. Kelley had secured the opera house for the meetings, and the house was filled every evening.

On February 15 he wrote: "Am having crowded houses at Crescent, and will continue there another week."

February 29, 1896, the Pottawattamie conference met at Council Bluffs, John P. Carlile and William W. Blair in charge. Thomas Scott and Sylvester V. Pratt, secretaries. Council Bluffs reported 250 members, including 1 apostle, 1 high priest, 2 seventies, 7 elders, 5 priests, 2 teachers, 2 deacons; gain by baptism 10, loss by removal 4, by death 1. Thomas W. Williams, president; J. Charles Jensen, clerk. This re-

port was for three months ending November 24, 1895. For the three months ending February 23, 1896, the report gave a gain by baptism 1, by letter 2, loss by removal 8, by expulsion 5; net loss 10; present total 240. Wheelers Grove: 91 members, including 4 elders, 3 priests, 2 teachers. Samuel C. Smith, president; Samuel Wood, clerk. Hazel Dell: 62 members, including 1 seventy, 3 elders, 2 priests, 1 deacon; loss by removal 1. Peter Anderson, president; John A. Hansen, clerk. Crescent: 151 members, including 1 high priest, 4 elders, 2 priests, 4 teachers, 2 deacons; gain by baptism 10; by certificate of baptism 2. Christian Carstensen, president; John C. Lapworth, clerk. For three months ending November 24, 1895. For the three months ending February 23, 1896, gain by vote 3, loss by removal 1, present number 153. Boomer: 24 members, including 1 elder, 1 priest, 1 teacher; gain by baptism 1. Delorma Parish, president; Richard H. Gettings, clerk. North Star: 93 members, including 1 high priest, 5 elders, 2 priests, 2 teachers; gain by letter 1, by vote 2; loss by removal 4. Joshua Carlile, president and clerk.

Elders reporting were Sylvester V. Pratt, Robert McKenzie, Peter Anderson, Hans N. Hansen, John P. Carlile, Delorma Parish, Daniel K. Dodson, Joshua Carlile baptized 2, John S. Strain, Thomas W. Williams baptized 24 in the year, John Bassett, Senterlow Butler. Priests George W. Needham, Thomas Scott, John Evans, Arthur B. Mair, Lars P. Jensen, Samuel J. Roberts, Samuel Underwood. Teachers William Duell, Frederick Hansen, Isaac Carlile, jr. Deacon Thomas Altrop.

It was resolved that the revised Book of Rules be adopted to govern in the conferences of the Pottawattamie District, also the General Conference was requested to return Thomas W. Williams and Hans N. Hansen to this district. Delegates were appointed to the General Conference and instructed

to vote for annual conference. The branches were requested to take collections to defray expenses of the delegates. The district president was requested to arrange with the missionary in charge for two-day meetings throughout the district. John P. Carlile was elected district president, and J. Charles Jensen, secretary. John P. Carlile sustained as the Bishop's agent. The delegates to the General Conference were: William W. Blair and Thomas W. Williams. Joseph A. Yochem was ordained a priest by Hans N. Hansen and William W. Blair, and license issued to him.

The committee on a church building at Carson reported favorably and asked the assistance of the conference. Samuel Wood was added to the committee. The report and action of committee were indorsed by the conference and moral and material aid promised. The conference adjourned to meet with the North Star Branch at Underwood, Iowa, May 30, 1896.

March 25, 1896, John C. Strain succeeded Thomas W. Williams to the office of branch president at Council Bluffs, and J. Charles Jensen declining reelection he was succeeded in the office of secretary by Brother James D. Stuart.

The General Conference of 1896 left the Pottawattamie District as part of the mission in charge of Alexander H. Smith and appointed Hans N. Hansen to the district until September, when he was to go into the Rocky Mountain Mission. Thomas W. Williams and Senterlow Butler were appointed to the district for the year. Early in May, 1895, Thomas W. Williams succeeded Arthur E. Dempsey as superintendent of the Council Bluffs Sunday school, which office he held until February, 1896, when the school elected Alexander C. Riley.

May 30, 1896, the conference met at Underwood, Iowa, John P. Carlile presiding, and James D. Stuart, clerk, in the

absence of the secretary. On the arrival of the secretary he retained Brother Stuart to assist him. All branches reported, also the following of the ministry: Elders John P. Carlile, Hans N. Hansen, Thomas W. Williams, Sylvester V. Pratt, Joshua Carlile, Senterlow Butler, John S. Strain, Hans Petersen, Delorma Parish, Hans Hansen. Priests Samuel Underwood, Frederick Hansen, Isaac Carlile, Charles C. Larsen, Thomas Scott, John Leytham, George W. Needham, Joseph C. Yochem.

The committee appointed to build church at Carson reported cost of building outside of lot and labor donated \$534.96. Subscribed \$510.50; paid up \$371.25; unpaid \$139.25; required to finish and seat \$125. The conference asked branch presidents to take collections for the completion of this church. Licenses as priests were issued to Paul M. Hanson and Christian Carstensen, who were ordained May 27, 1896, at Crescent, Iowa, by Thomas W. Williams, Hans N. Hansen, and Cornelius G. McIntosh.

February 28, 1896, the district Sunday school association met in convention at Council Bluffs; Arthur E. Dempsey, superintendent; Julia E. Hansen, secretary pro tem. Six schools reported including one union school known as the Walnut Grove Union Sunday School: Number of officers 5, teachers 4, scholars 18. Excelsior Sunday school reported an enrollment of 53. Number of classes 4, officers 9. James J. Christiansen, superintendent; Anton G. Andersen, secretary. Boomer school enrollment 62. Number of classes 4, number of officers 5. Delorma Parish, superintendent; Susie Vickery, secretary. Crescent enrollment 81. Number of classes 6, number of officers 10. James A. Pratt, superintendent; John C. Lapworth, secretary. Underwood enrollment 63. Number of classes 5, number of officers 6. Isaac Carlile, jr., superintendent; Jennie Scott, secretary. Council Bluffs en-

rollment 90. Number of classes 6, number of officers 7. Alexander C. Riley, superintendent; George C. Christiansen, secretary.

District officers elected for the year were Julia E. Hansen, superintendent; Grace Beebe, assistant; Ada E. Scott, secretary and treasurer. It was resolved to ask the general association to designate the superintendent and assistant superintendent of the local schools as ex officio members of the district conventions.

March 19 Thomas W. Williams wrote the *Herald* that he had delivered eighteen discourses at Fontanelle in fourteen days. Attendance large and prospect for debate with a Methodist Episcopal minister, also a Disciple. There are but few Saints there and they labor at a disadvantage. Brother Senterlow Butler is in charge. He reported having but little work in Council Bluffs this year save on Sundays; had been out of the city most of the time.

March 24 Hans N. Hansen wrote the *Herald*:

The work of the Lord in Pottawattamie District is moving onward nicely, and the faithful Saints are rejoicing as from time to time renewed evidence comes to them of the divinity of the work. Brother Thomas W. Williams has labored very successfully at Fontanelle recently, and an ingathering is expected in the near future. The writer and others of the ministry have done considerable preaching in Carson, occupying the Christain church which for a time seemed to be cheerfully opened to us, but all at once, unexpectedly, its doors were closed, though we had declared our willingness to pay rent, and I was not even permitted to fill the appointment that had been made. Friends to our work proposed that the Saints should build a house of their own, offering to contribute to that end. There being no organization of the church in Carson, the district conference took the matter in hand and appointed a committee to act in the matter. Mr. Frank Shinn, an attorney at law, kindly donated a lot to build upon. He said he had lived among the Latter Day Saints for thirty years and had found them honorable people, good citizens, and worthy of encouragement.

Brother Senterlow Butler is at work in the east end and feels much encouraged since Brother Williams's efforts at Fontanelle. Brother Charles Derry has been among us several times during the winter and his labors have been much appreciated by the Saints. Some of our local

brethren are doing well in the ministry. Among them I will mention Brethren John P. Carlile and Joshua Carlile, who always seem to be ready to do what they can.

Thomas W. Williams wrote on May 8, from Council Bluffs:

The work is still progressing here. . . . The missionary force in this district will be less than ever this year owing to the appointment of Brother Hans N. Hansen to Utah. . . . Have just received a letter from Fontanelle containing six propositions for discussion which seem fair. The Methodist and Christian minister each affirms the genuineness of their respective churches and creeds and two affirm the claims of this church. They together affirm that the canon of scripture is closed. I affirm that the Book of Mormon is of divine origin and Joseph Smith a prophet of God. The discussion will commence about June 1.

Later, Brother Williams writes:

A letter from Clark Braden received on Saturday gives information that he has been selected to meet me at Fontanelle. The discussion commences on June 3. I expect the Methodist man will now modestly (?) withdraw. Should he do so the debate will last seventeen evenings. If not, then twenty. I am disappointed that Mr. Braden has been selected; not that I fear for the truth, but that we are under the necessity of meeting such a *Christian*.

In the *Herald* for June 3 the editor says that a discussion between Brother Thomas W. Williams and Reverend Clark Braden is to begin June 3, at Fontanelle, Adair County, Iowa. The Reverend Clark Braden, true to his instincts, did not choose to meet Brother Williams "on the square," but proceeded to Fontanelle and gave some lectures in an "Expose of Mormonism" before the debate was to begin. In a card dated Council Bluffs, May 27, Brother Williams said:

Clark Braden wrote me that he could not possibly be in Fontanelle before June 3, and now a card from Brother Butler reads, "Braden will expose Mormonism here Saturday night, May 30." Well, unless unforeseen intervention occurs, "when the general roll is called, I'll be there" to hear his expose.

In a letter to the *Herald* dated from Fontanelle, Iowa, June 14, Elder Hans N. Hansen says that the debate on the third proposition in which Brother Williams affirmed the di-

vinity of the Book of Mormon closed last night, five sessions having been devoted to this question. It was a complete victory. The Lord stood by his servant and enabled him to present the truth in plainness and in power. Braden's negation consisted of ridicule, misrepresentation and the most bitter sarcasm, making many bold assertions that he did not attempt to prove. He quoted largely from the Book of Mormon, finding fault with its grammatical construction, reading into the book in different places what is not to be found, but his trickery was fully exposed by Brother Williams. He says that though the weather was disagreeable the attendance was good, there being from three hundred to a thousand present. The Reverend Hall, Methodist Episcopal pastor, was to have followed Braden, affirming the Methodist Episcopal Church identical with the Bible, but after witnessing the defeat of Braden he declined to debate the question with Brother Williams, his church members opposing it. Braden was to have \$50 per week for his service in the opposition, but met with some difficulty in collecting, while on the other hand a purse of \$35 for Brother Williams was made up among the people outside of the faith. On the whole the impression made on the community by Brother Williams was good, which cannot be said of Braden's effort and conduct. Brother Hans N. Hansen served as moderator for Brother Williams and had to take a share of the slang and abuse. Braden had five moderators, and they had four different chairmen.

Brother Soren K. Sorensen later conducted a series of tent meetings in Carson and in Macedonia.

(To be continued.)

## NECROLOGY

BY H. O. SMITH

**PATRIARCH CHARLES DERRY** was born in the County of Stafford, England, July 25, 1826. His father died before he was born, and hence he never knew a father's care and guidance. He was the second and youngest son of Charles and Amelia Littley Derry.

At the age of three weeks his mother felt moved upon to dedicate him to the service of the Lord, as did Hannah of old with the boy prophet, Samuel; this his mother told him after he had accepted the latter-day message, and took the glad tidings to her.

At the age of seventeen he joined the Freewill Baptist Church, and soon after took advantage of the privilege of attending a theological class conducted by one Reverend Samuel Jackson, where he became familiar with the Bible. At the age of nineteen he heard the Latter Day Saint elders, and this knowledge enabled him to at once recognize that they were teaching that Holy Book, but became incensed with them when they declared that the Baptists did not have authority to baptize, and would not go to hear them again for some time.

He had been apprenticed to a blacksmith, and learned that trade, and when his apprenticeship was ended he went to live with his mother, who had married again. Here he had the opportunity to hear a discussion between a Latter Day Saint elder and a Methodist, and became convinced that the former had the truth, and, to use his own words, "After prayerful and diligent investigation," was baptized on the third day of October, 1847, and received the witness of the Spirit approving the step he had taken.

About three months after his baptism he was called and ordained an elder, and began preaching the gospel, and among

the first efforts made was one to carry the gospel to his mother, who gladly accepted the truth, and he had the privilege of baptizing and confirming her, also his older brother, George.

He had been traveling and preaching about one year when he married Miss Ann Stokes, who had been a member of the church for a number of years, and was a devoted follower of the Christ. She married our brother with a full understanding of the sacrifices that would be demanded of her as a wife of one who traveled without purse or scrip. Two children were born to this union: Alice, who remained his faithful companion until death; and George Nephi, both surviving him.

It will be perceived from the date of his baptism that he joined the church after the death of Joseph Smith the Prophet, and in 1854 he migrated to this country, and wended his way to the valleys of the mountains. On this trip he lost his wife by death, under very distressing circumstances, a narrative of which would take up too much space. However, he began to have his eyes opened to the evils that were practiced in the name of the Lord by the people of the West.

He continued his journey west, however, but, to use his own words again, "When I reached my destination I was like a lone sheep on the mountains, with my two little lambs bleating at my side." Under these circumstances he sought the Lord to point out to him one who would become a mother to his children, and was very marvelously directed to the one who afterwards became his wife, and who proved indeed a worthy companion and helpmate.

Our brother soon became convinced that there had been a departure from the pure principles of the gospel, and, as soon as he could get away, turned his back upon that which he had

fondly hoped would prove a Zion indeed, and his disappointment almost made shipwreck of his faith. On coming back from Utah he settled in the eastern part of Nebraska, and soon began to hear rumors of a reorganization of the scattered forces of the church, and in February, 1861, walked seventy-five miles through snow eighteen inches deep on the level, to interview Brethren W. W. Blair and E. C. Briggs, who were looking after the lost sheep. This resulted in his baptism into the Reorganization on the third day of March of that year, and he was ordained at once to the office of elder, and began his missionary work in this country; but in October, 1862, was sent, in company with Jason W. Briggs, on a mission to his native country and left for his field of labor, December 6, 1862, where he remained until 1864, reaching home that year in September.

Briefly stated, our brother was ordained an elder in 1861, a seventy in 1862, an apostle in 1865, serving in this latter office until 1870, when, believing that others could serve the church more effectually in that position, he resigned, and his resignation was accepted, and he was ordained to the office of high priest, and soon after was elected to the presidency of that quorum, where he served for years, only resigning from that place when he thought others could serve the cause better. He served as an high priest until June 8, 1902, when he was ordained to the office of evangelist, which office he held at his death.

He died July 16, 1921, at his home in Woodbine, Iowa, in his ninety-fifth year, loved and honored by all, and faithful till death.

He was my father in the gospel, as he baptized me when I was thirteen years of age, fifty-three years ago.

BY RICHARD S. SALYARDS

PATRIARCH JOHN W. WIGHT. By the departure of this worthy brother and minister, the church has lost an able defender, a wise counselor, and one of the "old guard passeth."

John Whrymerian Wight, son of Lyman and Margaret Ballantyne Wight, was born August 8, 1856, at Mountain Valley, Texas; was baptized October 8, 1864, at Gallands Grove, Iowa, by President Joseph Smith; ordained an elder March 7, 1880, by J. C. Crabb; ordained to the office of seventy, at Independence, Missouri, April 12, 1888, by Alexander H. Smith.

At the General Conference of 1888 he was appointed a missionary to Australia, where he served with distinction until 1894, when he returned to America. He was ordained an apostle in the Quorum of Twelve, April 12, 1897, at Lamoni, Iowa, by William H. Kelley and others. He was reappointed to Australia, including New Zealand, in 1902, and spent the years 1902 and 1903 in Australia in joint charge with C. A. Butterworth, of that field. As an apostle he had charge of various important missions in the United States, in all of which he rendered capable and acceptable service.

He was ordained a patriarch April 20, 1913, by Frederick M. Smith and Frederick A. Smith, in which office he served in various fields. He rendered efficient service as a member of the Board of Trustees of Graceland College; also as a member of the committee on revision of *Gospel Quarterlies* and Church History, etc.

On January 26, 1889, he married Elizabeth Stewart at Queensferry, Victoria, Australia, who died on July 15, 1916, at Independence, Missouri. A daughter, Juanita, and an infant daughter, Muriel May, preceded him in death. He died May 14, 1921, as he desired—while engaged in active service, in preaching the word at Council Bluffs, Iowa. Four sons,

Leslie L., Cyril E., Rupert, and Keith, survive, and inherit the honored name among the Saints.

He was a preacher of the gospel, which he presented clearly and strongly to his hearers; a man of strength and integrity of character, open, frank, honest, and guileless by nature. He leaves a splendid record of character and service. The church profited in every field in which he labored. He has passed into the beyond unto a sure reward among "the called and chosen and faithful."

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BY WALTER W. SMITH

**BISHOP EDWIN A. BLAKESLEE.** The passing of Bishop Edwin A. Blakeslee on the evening of April 21, 1921, at Saint Joseph, Michigan, removes from active service in the church militant a useful and honored member and minister, a wise counselor and general officer. Bishop Blakeslee is the third generation of his family who have rendered church-wide service in defense of the "restored gospel." His father, George A. Blakeslee, united with the church in 1859, was ordained a high priest in April, 1866, and presiding bishop in April, 1882. His grandfather, James Blakeslee, united with the church in 1833, was ordained a seventy in 1840, and one of the Seven Presidents of Seventy in April, 1860, and a member of the Quorum of Twelve Apostles in October, 1860.

Edwin A. Blakeslee, son of George A. Blakeslee and Lydia Alcott, was born at Galien, Michigan, July 18, 1865; was baptized June 27, 1875; by W. W. Blair. Ordained an elder at Kirtland, Ohio, April 14, 1891, by Alexander H. Smith, Mark H. Forscutt, and Edmund L. Kelley, and counselor to Edmund L. Kelley, presiding bishop, at the same time, serving in the Presiding Bishopric until the release of Bishop Kelley in April, 1916. He was ordained a high priest and bishop at

Lamoni, Iowa, April 19, 1913, in accordance with direction contained in paragraph 5 of section 130 in the Doctrine and Covenants.

He was elected the first general superintendent of the Sunday School Association at the time of its organization at Kirtland, Ohio, April 4, 1891. He was continually active in Sunday school work, holding many positions of trust as officer and committeeman. He was president of the Galien, Michigan, Branch of the church for many years, which position he held at the time of his death. He served as chairman of the Board of Publication, member of Sanitarium Board, Children's Home Board, Library Commission, and as a Graceland College trustee.

Bishop Blakeslee was educated in the public schools of Berrien County, Michigan, State Normal School at Ypsilanti, and State University at Ann Arbor. He served two terms in the Michigan State Senate, subsequently was a member of the Michigan State Board of Pardons, President of the Chamber of Commerce of his home city (Saint Joseph, Michigan), and Chairman of the Board of Public Works at the time of his death.

He married, May 18, 1898, Miss Adeline Graves, of Benton Harbor, Michigan. To them were born four children. He is survived by his wife and daughters, Eleanor and Adeline, and son, Edwin, jr.

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“There can be no philosophy of history until we realize the unity of the human race, and that history must be studied as a whole.”—Goldwin Smith.

“History does not consist in dead facts, but is itself a living fact; it is the self-knowledge of the present with regard to its evolution from the past.”—Herbert B. Adams.

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