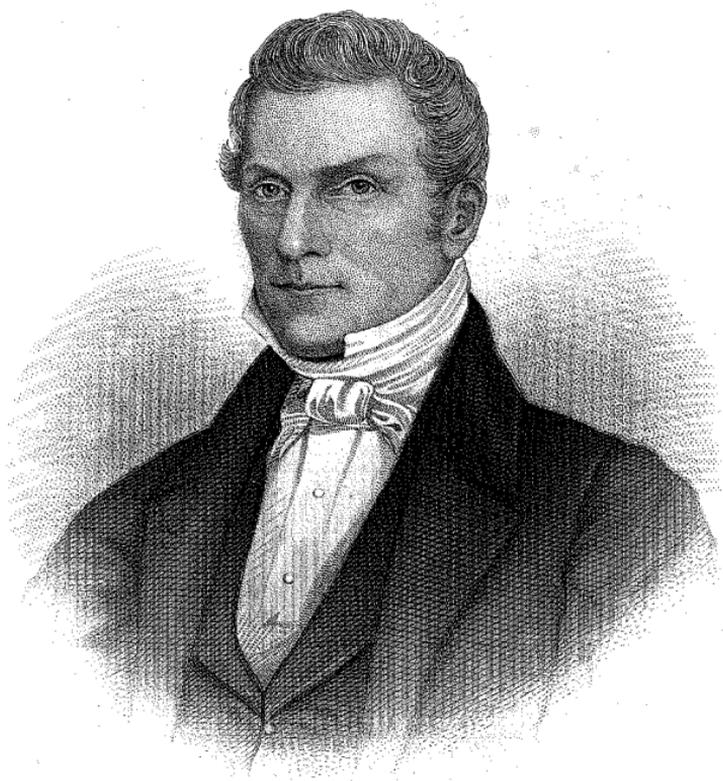




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*From a Portrait in the possession of his Family*

LIFE OF  
JOSEPH  
THE  
PROPHET.

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*By EDWARD W. TULLIDGE.*



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## P R E F A C E .

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IN presenting this work to the reading public, it has been the aim of the publishers to place within the reach of those who cared to know, a more correct standard from which to determine the character and work of Joseph Smith, the founder, under divine direction, of the Church of Jesus Christ of Latter Day Saints. It is with the consciousness that the work is not so complete nor perfect as desirable, owing to the imperfect facilities for obtaining dates and facts that were at the disposal of the publishers, that it is offered; but the determination to place in the hands of friends of the Church, something from friendly authentic sources, has hastened its preparation and publication.

The author, Edward W. Tullidge, in the preface to the edition published by him, states:

“In the subjoined ‘Life of Joseph the Prophet,’ I have not attempted to give an exhaustive record of his acts and sayings. Rather have I attempted to present those matters only of wide and general

significance—those gems of thought and deed that best exhibit the prophet-nature of the man.

Whenever I have had occasion to incorporate any portion of his many and voluminous revelations, the endeavor has been to set them in their proper historical connections and surroundings, as only in such a presentation are some of them clear to the general reader.

In its compilation I have been placed under obligations to many friends in Utah and elsewhere, to whom I hereby express my thanks.

Its production has been both a work of duty and affection. Its kind acceptance by the Saints, and fair consideration by the world at large will be my ample reward."

The condensed history of the Reorganization, and the Autobiography of Joseph Smith, the present President of the Church, together with the fact set forth in the following extract from the decision of the Court of Common Pleas of Lake county, Ohio, in regard to the right of succession, will make it acceptable to the reader.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled to all its rights and property."

"The Life of Joseph, the Prophet," from chapter

one to chapter forty-seven inclusive, was purchased from the Author, and was revised by him for the Publishers. The additional chapters, with the exception of the Autobiography of Joseph Smith, were written and compiled by the Author, after the purchase.

The publishers ask that a patient reading be accorded the work, that the lack long felt may be at least partially supplied.



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## CHAPTER I.

THE FAMILY, AND EARLY DAYS, OF THE PROPHET—  
RELIGIOUS REVIVAL IN THE REGION OF PALMYRA—JOSEPH, IN DOUBT, ENQUIRES OF THE LORD—THE ANSWER—“THIS IS MY BELOVED SON”—HE TELLS HIS VISION, AND IS PERSECUTED FOR HAVING HEARD THE WORD OF THE LORD.

“I was born,” says the Prophet Joseph, “in the year of our Lord 1805, on the 23d of December, in the town of Sharon, Windsor Co., Vt.

“My father, Joseph Smith, Sen., left the State of Vermont and moved to Palmyra, Ontario Co. (now Wayne Co.), N. Y., when I was in my tenth year. About four years afterward he moved, with his family, into Manchester, in the same county.

“Some time in the second year after our removal to Manchester, there was in that place an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed, the whole district seemed affected by it, and great numbers united themselves to the different religious parties, which created no small stir and division among the people; some crying ‘Lo, here!’ and some ‘Lo, there!’ \* \* \* A scene of bad feeling ensued; priest against priest; convert against

convert; so that all of the good feeling entertained, one for another, was entirely lost in a strife of words and a contest of opinions.

“I was at this time in my fifteenth year. My father’s family was proselyted to the Presbyterian faith, four members of it joining that church; namely, my mother, my brothers Hyrum and Samuel H., and my sister Sophronia.

“During this time of great excitement my mind was called up to serious reflection and great uneasiness; but although my feelings were deep, and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit. But in time my mind became somewhat partial to the Methodist sect, and I felt some desire to unite with them; but so great was the confusion and strife among the different denominations that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion in the matter. \* \* \* \*

“While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, ‘If any of you lack wisdom let him ask of God, that giveth unto all men liberally, and upbraideth not, and it shall be given him.’ Never did any passage of Scripture come with more power to the heart of man than did this to mine. It seemed to enter with great force into every feeling of my heart. \* \* \* I at length came to the determination to ‘ask of God,’ concluding that if he gave to them who lacked wisdom, and

would not upbraid, I might venture. Accordingly I retired to the woods to make the attempt.

“It was on the morning of a beautiful clear day, early in the Spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

“After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed for a time as if I was doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized me; and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world—just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which gradually descended until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake to me, calling me by name, and said, pointing to the other, ‘This is my beloved son; hear him!’

“My object in going to enquire of the Lord was to know which of all these sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—for at that time it had never entered into my heart that all were wrong—and which I should join. I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, ‘They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join any of them. \* \* \* When I came to myself again, I found myself lying on my back, looking up into heaven.

“Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of preju-

dice against me among professors of religion, and was the cause of great persecution, which continued to increase ; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a hot persecution ; and this was common among all the sects—all united to persecute me.”

What that Methodist preacher then said to Joseph, churches still say: “It is all of the devil.” “There are no visions or revelations in these days ; all such things ceased with the Apostles ; there never will be any more of such.” And this in the very face of revelation sweeping over the bosom of the age like a mighty ocean ! Notwithstanding that since 1820, perhaps twenty-five million souls, outside of churches, and the majority of them from the intellectual classes, have accepted a dispensation of revelation in some form, churches stand do-day where they stood then. All christendom, still remaining without a present revelation of Jesus, yet this Jesus the supreme revelator of his Father’s kingdom!

## CHAPTER II.

THE HEAVENS REST—JOSEPH LEFT TO MATURE—HIS YOUTHFUL EXPERIENCE—ERROR AND REPENTANCE—HE AGAIN SEEKS FOR A MANIFESTATION FROM GOD—THE ANGEL MORONI VISITS HIM—THE WONDROUS INTERVIEW—HIS MISSION FORESHADOWED—SHOWN IN VISION WHERE THE SACRED BOOK IS HID.

The great work of opening the dispensation thus accomplished by the august administration of the Father and Son, the heavens rested for a season. There was divine wisdom in this. Joseph was too young at that time to be sent forth with the wondrous proclamation to all nations, kindreds and tongues, that God had called him to be the prophet of a new civilization; too young, at fourteen, to seek out from the multitude strong apostolic men, saying unto them, "Leave your nets and follow me."

"My mind had now become satisfied," says Joseph, "so far as the sectarian world was concerned, that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. I continued to pur-

sue my common avocations in life until the 21st of Sept. 1823, all the time suffering persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision."

Philosophically reviewing this period of Joseph's life, the divine wisdom is easily discerned. His mind had received an extraordinary spiritual birth, and it was now necessary that his character should mature to prepare him for his great work. Perchance had the administration of angels been constant, and daily with him, from the age of fourteen, it would have unbalanced his mind, and stunted the physical majesty with which nature so liberally endowed him.

Thus may be seen a scientific reason underscoring the divine purpose. The method is at once profound and simple. The grand overture of the "Dispensation of the Fullness of Times" was given; presently will be seen the second divine movement. It is the revelation of the "New and Everlasting Covenant" which Jesus and his Father came to make with Earth.

Meantime Joseph fell into some improprieties of youth; which fact Anti-Mormon writers have dwelt upon with great relish. But let us hear his own confession:

"During the time which intervened between the vision and the year 1823 (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have treated me kindly, and, if they supposed me to be deluded, ought to have endeavored

in a proper and affectionate manner to have reclaimed me), I was left to all kinds of temptations, and mingled with all kinds of society. I frequently fell into many foolish errors, and displayed the weakness of youth and the corruption of human nature, which, I am sorry to say, led me into divers temptations to gratify appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections."

An ingenuous and touching confession; quite gratuitous; a recompense to his own conscience,—not an answer or apology before an earthly tribunal; for he swept away all human judgments that conflicted with his sense of right, and knelt only at the judgment seat of the Great Jehovah.

Singularly, yet naturally enough, this very experience of being left, for a time, in his youth, without the visible hand of his divine guide, was the providential way that led him to his extraordinary mission; for just here occurred his second grand vision. He says:

"On the evening of the above-mentioned 21st of Sept., after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter

than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprung. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate,

constituted what is called the *Urim* and *Thummim*) deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. \* \*

He told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the *Urim* and *Thummim*, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

“After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

“I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to be lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first

visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

“By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father’s family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.”

## CHAPTER III.

REALISTIC CHARACTER OF THE VISITATION—INCIDENTS FROM OLIVER COWDERY'S NARRATIVE OF THE EVENT—THE ANGEL'S VISIT TO JOSEPH, IN THE FIELD—HE TELLS HIS FATHER OF THE VISION, AND IS CHARGED BY HIM TO OBEY THE ANGEL.

All night had the angel been with Joseph. 'Till the dawn of morn had he tarried. Thrice had he descended and thrice ascended, with all the circumstances of reality in his appearing.

Nor let it be thought that the physical is the only real, and that the spiritual and immortal are unreal. A wrong classification this of the ideas of the two moods of existence, as well as an inadequate and improper wording. The spiritual and immortal are the very adamant of being. Indeed, the demonstration of immortality is in the fact that it is the real, and not the unreal, of existence. It is the physical that, through dissolution, passes away, and in that passing away Nature is confounded, for a moment, in the midnight of death,—the midnight of existence, in fact, for the moment thereafter is the dawn of the everlasting. There cannot be anything more certain than the fact that the intellec-

tual world has either to give up all affirmation of the spiritual, or else treat it as the very essence of reality.

Now it is this realistic character of Joseph Smith's visions and experiences that makes him to be such a valuable problem for the age. He is of more value to the scientist than to the mere visionary disciple; and he may yet become a very solid subject of study for the skeptical intellect.

It is not now as in 1823; not now as in the lifetime of this extraordinary man. To-day a new-found spiritual sense is awaking in all society, insomuch that those who possess it most, if also endowed with intellectual acumen, fear greatly that the world is becoming spiritually insane.

Positively refreshing and restful, to intellect, is it to find a prophet so sound, so strong, so large in mind and robust in physique as Joseph Smith. There is no more insanity in him than in the giant oak of the forest. He dwelt in the very glare and illumination of a spiritual existence, and yet was the founder, organizer, and leader of a Latter-day Israel. It is this which makes him so rare a study. Not better was Moses,—he who, in the solidity of his physical and mental strength, turned aside to investigate the burning bush, and then conversed with Jehovah, in an extraordinary business-like way, about the deliverance of Israel. Not more real was Jacob's angel, with whom he wrestled all night, than were the angels of our times to Joseph.

And mark how circumstantial was the business of the angel with Joseph. Oliver Cowdery, who was his scribe in translating the Book of Mormon, tells

us that the angel, on the above-mentioned occasion, gave a general history of the Ancients of the American Continent. In fact his narrative was a sketch of the Book of Mormon, with oracular interspersions and personal charges to Joseph; so that during the interviews of that night he was made well acquainted with the Lord's business, in its opening views and purposes.

An incident, worthy of note, in the interesting narrative, is that of the angel showing Joseph in vision the place where the plates were deposited. It illustrates the seeric scope, and one phase of the seeric gift.

But perhaps the greatest marvel of that night's experience was the angel's deliberate ascensions and repeated returns to rehearse his subject, giving, by the intervals of Joseph's personal self-possession, an absolute sense of the reality of the whole. There is such a realistic character about this that it is made to be one of the chief features of that remarkable night. It is, moreover, quite ancient in its method and style. Those familiar with Homer will remember how exact were the messengers from the skies in rehearsing their messages from the Gods. Joseph, however, simply records the returns and repetitions of the angel as an incident that astonished him, and is seemingly not at all conscious of the antique forms of the visit. The personage was decidedly an ancient.

And the angel gathered the mantle of his glory around him. The description which Joseph gives of this phenomenon is as beautifully suggestive for the idealist as exact for the scientist: "I saw the

light in the room begin to gather immediately around the person of him who had been speaking to me," etc.

Then crew the cock as the angel ascended the third time, and the morning dawned. Truly a poetic fitness this to the dawn of the great spiritual day of Messiah's coming.

And as the narrative continues the realistic increases. Says Joseph:

"I shortly after arose from my bed, and, as usual, went to the necessary labors of the day, but, on attempting to labor as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started, with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related all that he had related unto me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received. I obeyed. I returned to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and bade me go and do as commanded by the messenger."

## CHAPTER IV.

THE PROPHET'S FIRST VISIT TO THE HILL CUMORAH  
—HE ATTEMPTS TO TAKE THE RECORDS, BUT IS  
PREVENTED BY THE ANGEL—MORONI APPEARS  
TO HIM—GREAT VISION OF THE POWERS OF DARK-  
NESS AND OF LIGHT—THE ANGEL'S CHARGE AND  
INSTRUCTION—DESCRIPTION OF MOUNT CUMORAH.

The first visit of the youthful prophet to the hill Cumorah, where the angels of the Western Hemisphere guarded the records of their ancient nations, was a circumstance that well might awe the imagination of the reader. To Joseph, with his quickened spiritual sense, it was an actual visit to the solemn domain of the mighty dead, who, whether visible or invisible, he knew would meet him there.

Having been charged by his father to obey the heavenly messenger, Joseph left the field and wended his way to the hill Cumorah, where the angel awaited him. During his walk of from two to three miles,—the distance from his father's house to this spot around which such a volume of ancient history clusters,—it seemed, to use Joseph's own words, as though two invisible powers were striving to obtain the controlling influence over him.

The hour of temptation had come!

The one power sought to allure his mind with worldly ambitions and prospect of gain, through possession of the golden plates upon which was written the history of the ancient races of America; for very naturally he thought that the world would be astonished at the coming to light of so great a treasure, and by his instrumentality. The other power strove to bring his youthful mind to the integrity and comprehension of the mission opening before him, and to a realization that the sacred book could only be obtained for the glory of God and the special purposes of which the angel had spoken.

Thus contended the invisible powers, and such the conflicting state of Joseph's mind as he wended his way to the sacred hill.

Arriving at the spot where the records had been buried, ages before, by Moroni, he recognized it at the instant, "owing," he says, "to the distinctness of the vision which I had concerning it."

"On the west side of this hill Cumorah," he continues, "not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I fixed under the edge of the stone, with a little exertion I raised it up. I looked in, and there indeed did I behold the plates, the *Urim* and *Thummim*, and the breastplate, as stated by the messenger. The box in which they

lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways, and on these stones lay the plates and the other things with them."

The famous letters of Oliver Cowdery, on the rise of the church, give the most graphic and circumstantial account of Joseph's first visit to the hill Cumorah. From the point above given Mr. Cowdery says :

"On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted, for an instant, and then made another attempt, but was more sensibly shocked than before. He made a third attempt, with increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. \* \* \* \* At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind, and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened, and the glory of the Lord shone roundabout and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spoke he beheld the Prince of Dark-

ness, surrounded by his innumerable train of associates. As this passed before him the heavenly messenger said, 'All this is shown, the good and the evil, the holy and the impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. \* \* \* You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land. \* \* \* They cannot be interpreted by the learning of this generation; consequently they would be considered of no worth, except as precious metal. Therefore, remember, they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work. \* \* \* If you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a command to come and take them.'"

Mount Cumorah, the scene of the above occurrence, is thus described by Mr. Cowdery:

"As you pass on the mail-road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y.,

before arriving at the little village of Manchester, say from three to four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large, perhaps, as any in that country. The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

“At about one mile westward rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here between these hills, the entire power and national strength of both the Jaredites and Nephites perished.

“This hill, by the Jaredites was called Ramah; by the Nephites, Cumorah. Around it pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army was in the west; and in this same valley and near by, from day to day, did that mighty race spill their blood, in wrath contending,

as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying. Here may be seen where once sunk to naught the pride and strength of two mighty nations.

“The hill Cumorah, at the time of my visit presented a varied appearance. The north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you pass to the south you soon come to scattered timber, the surface having been cleared by art or by wind; and at a short distance farther to the left, you are surrounded by the common forest of the country. It is necessary to observe that even the part cleared was only occupied by pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman with any degree of ease or profit. It was the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when I visited the place in 1830, there were several trees standing: enough to cause a shade in Summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was found. \* \* \* How far below the surface these records were placed by Moroni I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below,

as the earth would naturally wear more or less in that time; but being placed toward the top of the hill, the ground would not remove as much as at two-thirds perhaps. \* \* \* The manner in which the plates were deposited: first a hole of sufficient depth was dug; at the bottom of this was laid a stone of sufficient size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of the stone, were placed erect four others; their bottom edges resting in the cement at the outer edges of the first stone. The four last named when placed erect, formed a box; the corners, or where the edges came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side, stones were smooth. This box was sufficiently large to admit a breastplate such as was used by the ancients. From the bottom of the box, or from the breastplate, arose three small pillars of the cement, and upon these three pillars were placed the records. This box was covered with another stone, the bottom surface being flat and the upper crowning: \* \* \* \* Whatever may be the feelings of men on the reflection of past acts, which have been performed on certain portions or spots of the earth, I know not: neither does it add to nor diminish from the reality of my subject. When Moses heard the voice of God, at the foot of Mount Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy.

The same may be observed when Joshua beheld the Captain of the Lord's Host, by Jericho; and I confess that my mind was filled with many reflections; and though I did not then loose my shoes, yet with gratitude to God did I offer up the sacrifice of my heart."

## CHAPTER V.

THE MOTHER'S REMINISCENCES OF HER PROPHET SON  
—HER GRAPHIC DESCRIPTION OF THE HOME-  
CIRCLE—JOSEPH TELLING THE STORY OF THE  
ANCIENTS OF AMERICA—DEATH OF HIS BROTHER  
ALVIN—CONTINUATION OF JOSEPH'S SKETCH.

Mother Lucy Smith's reminiscences of her prophet son in those early days have at once a familiar charm and an exquisite touch of the earnest simplicity and faith in which the Smith family received the angelic visitation. Of the occurrences immediately succeeding Joseph's first visit to the hill Cumorah, she says :

“The ensuing evening, when the family were all together, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the record, as well as what passed between him and the angel while he was at the place where the plates were deposited. Sitting up late that evening, in order to converse upon these things, together with over-exertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, ‘Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's work at an early hour before sunset; then, if mother

will get our suppers ready early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you.'

"Accordingly, by sunset the next day we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested to him; but before proceeding, he charged us not to mention out of the family that which he was about to say to us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when we should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world.

"After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

"From this time Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening, for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle,—father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less

inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

“We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation.” \* \* \*

She also tells a touching story of the death of Alvin, which is appropriately incorporated here, in that it contains Alvin's dying charge to Joseph:

“On the 15th of Nov., 1824, Alvin was taken very sick with bilious colic. His father went immediately for a physician who, when he arrived, administered a dose of calomel, which lodged in the stomach, and baffled the skill of four other physicians, who were subsequently called. After some exertion on their part to carry the calomel off, Alvin told them that it was still lodged in the same place, and that it must take his life. On coming to this conclusion he called for all of the children and gave them his parting exhortation. \* \* When he came to Joseph, he said, ‘I am now going to die. \* \* I want you to do everything in your power to obtain the record. Be faithful in receiving instruction, and in keeping every commandment that is given you. \* \* And always be kind to father and mother.’”

Alvin shortly after died. “A vast concourse of people,” continues his mother, “attended his obsequies, who seemed very anxious to show their sympathy for us in our bereavement.”

The following, also told by his mother, shows

how strictly Joseph obeyed the injunction to join neither of the sects, and how his mind was illumined concerning the Scriptures:

“Shortly after the death of Alvin, a man commenced laboring in the neighborhood, to effect a union of the different churches, in order that all might be agreed, and thus worship God with one heart and one mind.

“This seemed about right to me, and I felt much inclined to join in with them; in fact, the most of the family appeared quite disposed to unite with their numbers; but Joseph, from the first, utterly refused even to attend their meetings, saying, ‘Mother, I do not wish to prevent your going to meeting, or any of the rest of the family, or your joining any church you please; but, do not ask me to join them. I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all of the time.’”

With these reminiscences may properly be incorporated Joseph’s own brief sketch of his life from this point up to the obtaining of the plates in 1827; after which opens the regular historic period of the Latter-day Work.

“Accordingly as I had been commanded,” says Joseph, “I went at the end of each year, [to the hill Cumorah] and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.”

At these conferences between Joseph and the angel was outlined the grand design of the immortals concerning the Latter-day Kingdom of God; and there has been so much correspondence between the after facts and those original designs that even the skeptical investigator must be struck thereby. Show to us an intricate and wonderful piece of mechanism, and we scarcely need the inventor's testimony that he and his genius—he and the angel of his invention—have had many a night-vigil at their work. So do fifty-seven years of connected facts sufficiently testify that Joseph and Moroni have made a very circumstantial record in modern times.

Not in all the spiritual history of the race is there anything more dramatically striking than these yearly visits of Joseph to Moroni. Picture these two on Mount Cumorah; remember it was the hour of earth's spiritual midnight, and only one angel on the watch. Then compare that awful but auspicious moment with the present,—when hosts of angels of some class or other are up and doing in every land. And how strikingly parallel to that watch which the wise men and angels kept in the East, on the night when the star of Messiah appeared, was that watch which was kept by Joseph and the angel, when first shot athwart the midnight of the age the star of the latter-days.

## CHAPTER VI.

JOSEPH RECEIVES THE PLATES—THE ANGEL GIVES HIM STRICT CHARGE CONCERNING THEM—DEVICES OF HIS ENEMIES THWARTED—THE PLATES FINALLY RETURNED TO MORONI—REMOVAL INTO PENNSYLVANIA—MARTIN HARRIS—HIS EPISODE WITH PROF. ANTHON—HE BETRAYS HIS TRUST.

The four years of probation were ended. During this period Joseph had been Moroni's pupil. The sustained intercourse with the angel had made him a prophet.

"At length," says Joseph, "the time arrived for obtaining the plates and the *Urim* and *Thummin*. On the 22d of Sept. 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge,—that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I should use my endeavors to preserve them until he (the messenger) should call for them, they should be protected.

"I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had

done what was required at my hand he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were made to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangement, the messenger called for them. I delivered them up to him, and he has them in his charge until this day.

“The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father’s family, and about me. If I were to relate a thousandth part of them it would fill volumes. The persecution became so intolerable that I was under the necessity of leaving Manchester and going with my wife to Susquehanna Co., in the State of Pennsylvania.

“While preparing to start (being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions.

“Mr. Harris was a resident of Palmyra township, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival

there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the *Urim* and *Thummin* I translated some of them; which I did between the time I arrived at the house of my wife's father in the month of December and the February following.

“Some time in this month of February the before-mentioned Mr. Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return :

“‘I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct,—more so than any he had before seen translated from the Egyptian. I then showed him those which were not translated, and he said that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked how the young man found out there were gold plates in the place where he found them. I answered, that an angel of God had re-

vealed it unto him. He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it in pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Prof. Anthon had said respecting both the characters and the translation.'

"Mr. Harris, having returned from this tour, left me and went home to Palmyra, arranged his affairs and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates."

Mr. Harris, being anxious to show the writings to his friends at home, after he had made considerable progress with the work, asked permission to take them with him on a contemplated visit to his family. This was refused; but after much importuning he was granted the coveted favor, under strict condition, however, that he should show the writing to only five certain persons of his own family.

"Notwithstanding, however," says Joseph, "the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day."

The work of translation being thus interrupted through Martin Harris' perfidy, Joseph turned his attention for the time being to the sustenance of his family, receiving, however, from time to time, revelations from the Lord concerning the book, and also giving to him explicit counsel and guidance.

## CHAPTER VII.

OLIVER COWDERY—HIS INTRODUCTION TO THE FAMILY—A REVELATION TO HIM AND JOSEPH—HIS HISTORIC IMPORTANCE—A REVELATION AFFIRMING THAT JOHN THE BELOVED NEVER TASTED DEATH—JOHN THE BAPTIST APPEARS TO JOSEPH AND OLIVER AND CONFERS ON THEM THE AARONIC PRIESTHOOD.

At about this time there came to the help of the work the personage who above all others sustained the most peculiar relation to the Prophet at the opening of the dispensation. It was Oliver Cowdery, the man who became the scribe and chief witness of the Book of Mormon, and who with Joseph received the priesthood under the hands of John the Baptist.

“On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school where my father resided, and my father being one of those who sent to school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

“Two days after the arrival of Mr. Cowdery, I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord through the *Urim* and *Thummim*, and obtained the following revelation :

1. A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore give heed unto my words.

2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God : yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me you shall receive ; if you will knock it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion, seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you ; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation : keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and

cometh from above : and if thou wilt inquire, thou shalt know mysteries which are great and marvelous : therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth ; yea, convince them of the error of their ways. Make not thy gift known to any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God ; for there is no gift greater than the gift of salvation.

6. Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind ; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth ; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart : I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

8. Therefore be diligent, stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient ; be sober ; be temperate ; have patience, faith, hope and charity.

9. Behold, thou art Oliver, and I have spoken unto thee because of thy desires ; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

12. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

14. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

15. Verily, verily, I say unto you, as I said unto

my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.

16. Therefore, fear not, little flock, do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you, go your ways and sin no more, perform with soberness the work which I have commanded you; look unto me in every thought; doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

The historic importance of this revelation is worthy of note, for it is substantially Joseph's first manifesto, as a prophet, that a "great and marvelous work" is "about to come forth unto the children of men." Personally addressed to Oliver Cowdery, yet did the subject matter concern the whole world. The rise of the Latter-day Church is now clearly announced, and the promise established in the ministry of Joseph and Oliver, who were afterwards classed by revelation as the first and second elders of the church. There is also an historic value in the emphasis of this association, as it corrects that wide-spread, but radically false, statement that it was Joseph and Sidney Rigdon who devised what some have pleased to term "the scheme of Mormonism." This statement is found in all our popular encyclopedias, and yet there is a well-defined Mormon

history, personally known to thousands, dating back years before Sidney Rigdon and Joseph ever met. The circumstantial narrative of Oliver Cowdery's first intercourse with Joseph is, therefore, very necessary to the integrity of history. It is thus told by the mother of the Prophet:

“In April, [1829] Samuel and Mr. Cowdery set out for Pennsylvania. The weather, for some time previous, had been very wet and disagreeable—raining, freezing, and thawing alternately, which had rendered the roads almost impassable, particularly in the middle of the day. Notwithstanding, Mr. Cowdery was not to be detained, either by wind or weather, and they persevered until they arrived at Joseph's.

“Joseph had been so hurried with his secular affairs, that he could not proceed with his spiritual concerns as fast as was necessary for the speedy completion of the work. There was also another disadvantage under which he labored: his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel, and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.

Here is a connecting passage from Joseph himself, which will complete the account of the introduction of Oliver Cowdery to the Prophet and his family:

“After we had received this revelation [as previously quoted], he (Oliver Cowdery) stated to me that after he had gone to my father’s to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself.”

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There was a prophet-like boldness about Joseph that at least must astonish the intellectual skeptic, even as it charms the reverent disciple. And at no period of his life was this more striking than between his fourteenth and twenty-fourth year, when he was almost entirely unlettered, with no teacher but the angel, or, to put the most skeptical construction, with no other inspirer than his own daring genius. Till Oliver Cowdery came he had no adequate communion of thought with mortal, and even then Oliver was but the scribe and Joseph as the founder of a dispensation,—being already familiar with the knowledge of the eternities, or at least holding in his hands a key to unlock the mysteries of the heavens. A case illustrative of this occurred at the very opening of the intercourse between Joseph and his scribe. He says:

“During the month of April I continued to translate, and he to write, with little cessation, during

which time we received several revelations. A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament (John, xxi-v, 22), whether he died or continued, we mutually agreed to settle it by the *Urim* and *Thummim*, and the following is the word which we received:

1. And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues, and people.

2. And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? for he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel: he shall minister for those who shall be heirs of salvation who dwell on the earth: and I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

3. Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

This is the revelation that originated the view of

the church that John the Revelator never tasted death. It was also afterwards discovered by Joseph and Oliver, in their work of translating the Book of Mormon, that there were three Nephites who received the same extraordinary promise that they should tarry until the second coming of the Lord, performing a peculiar ministry among the nations, moving at their will, unknown except to a few chosen ones to whom they might reveal themselves. We shall meet these "three Nephites" hereafter.

As the history of Joseph's ministry and work opens to the view he will be seen to rise from the mere translator of a sacred book to his character as Prophet of a new dispensation, and founder of the Church of Jesus Christ of Latter-day Saints. Already the Ancients of the East as well as the West—Apostles and Prophets of dispensations—are fast coming with their keys of power and authority into his ministry. The Book of Mormon is but the initial. This Prophet is raising a mighty structure, with the keystones of all the ages, and it is very important, for a comprehension of his character and mission, that this view of him should be taken from the beginning. Immediately is to follow a grand illustration of this, for John the Baptist appears, to confer the keys of his ministry, bringing also a promise of the coming of Peter, James, and John the Revelator, with the keys of the priesthood of Melchisedeck. The Prophet narrates:

"We still continued the work of translation when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and enquire of the Lord respecting baptism for the remission of sins,

as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized; I baptized him first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood; afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first

elder and he the second. It was on the 15th day of May, 1829, that we were baptized, and ordained under the hand of the messenger.

“Immediately on our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.”

## CHAPTER VIII.

DIGEST OF THE BOOK OF MORMON—HISTORY OF ANCIENT AMERICA—ORIGIN OF THE AMERICAN INDIANS—EXTINCTION OF A GREAT PEOPLE—HOW THEIR RECORDS WERE KEPT, ETC.

For the information of the general reader it will be proper to here introduce a rapid sketch or digest of the Book of Mormon, which may be called the Bible of Ancient America. It is representatively the sacred book of the Nephites; and at the outset it may be told that the Nephites were the people who built many of those wonderful cities of Ancient America and gave birth to its civilization,—the relics of which, since the publication of the Book of Mormon, have been constantly coming to light. The Nephites, however, were not the most ancient people of this Continent, of whom the Book reveals a history, but they are the people more nearly related to the present dispensation and future destiny of this “land of promise.”

The Patriarch of the Nephites was an ancient, from Jerusalem, Nephi by name,—the son of Lehi. It is he who opens the Book of Mormon.

“It came to pass,” writes Nephi, introducing his history, “in the commencement of the first year of

the reign of Zedekiah, king of Judah," that there "came many prophets, prophesying unto the people that they must repent, or the great city of Jerusalem must be destroyed."

Among these prophets was Lehi, the father of Nephi; and Lehi prayed unto the Lord in behalf of his people. And as he prayed "there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly."

After Lehi returned to his house at Jerusalem "he cast himself upon his bed, being overcome with the spirit," when he was shown the destruction of Jerusalem, and "many marvelous things," and a book was revealed in his vision which "manifested plainly of the coming of Messiah, and also the redemption of the world."

Then Lehi "went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard." But the Jews sought his life; and then "the Lord commanded him in a dream to take his family and depart into the wilderness."

This he did, accompanied by his family, consisting of Sariah his wife, and their sons Laman, Lemuel, Sam and Nephi.

After traveling three days into the wilderness Lehi pitched his tent in a valley beside a river of water which "emptied into the Red Sea, and the valley was in the borders near the mouth thereof." Here Lehi "built an altar and made an offering unto the Lord."

But Laman and Lemuel, the elder sons, began to murmur against their father. At this point Nephi brings himself into the narrative thus :

“And it came to pass that I, Nephi, being exceeding young (nevertheless being large in stature), and having great desire to know of the mysteries of God, wherefore I did cry unto the Lord ; and behold he did visit me and did soften my heart that I did believe all the words which had been spoken by my father.” And the Lord spake unto him, saying, “Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.”

Thus Nephi became the Lord's anointed, and thenceforth, though young, he had a divine ministry to his family.

Nephi, having converted his brother Sam and by his divine enthusiasm having overcome the rebellion of his elder brothers against their father, he and his brothers, previous to the continuation of their migration, returned to Jerusalem to obtain their family records, “which were engraved on plates of brass.”

These records rightfully belonged to Lehi, but were now in possession of his kinsman Laban, who was a warrior and an influential man in Jerusalem.

When Nephi and his brothers drew near to the city they cast lots to determine who should go to Laban to demand of him the family records. The lot fell upon Laman, who in the sequel was driven from the presence of Laban, and he fled out of the city to his brethren.

But young Nephi was invincible in his courage and faith.

The patriarch Lehi, in his flight from Jerusalem had left all his wealth. So Nephi now persuaded his brethren, and, he says, "We went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things. And after that we had gathered these things together we went up again unto the house of Laban."

For the family records they offered all this wealth, but, says Nephi, "When Laban saw our property, and that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property." But in the issue Nephi overcame Laban, and obtained the records through Zoram, Laban's servant, who, being promised his freedom, made an oath to Nephi and accompanied the family in their migration.

The obtaining of these plates was of the utmost importance to the Israelitish colonists now leaving their native Jerusalem in quest of another "land of promise," for on them were engraved the five books of Moses and the history of the Jews from the beginning down to the commencement of the reign of Zedekiah, King of Judah; and also the prophecies of the Jewish prophets to that date.

Thus was Lehi furnished with the basis of a civilization to be founded in the land whither the Lord was leading them.

But there was another want more important to be supplied than the obtaining of the records,—indeed an imperative necessity in the colonization of a new world. Lehi's sons were without wives. So, being commanded by the Lord, he sent Nephi

and his brothers again to Jerusalem to "bring down Ishmael and his family into the wilderness."

Now Ishmael, Lehi's friend, had several sons and five daughters. So the two families became united in the grand purpose of colonizing the new world which the prophet Lehi saw in faith.

Then the voice of the Lord again spake unto Lehi by night and commanded him that on the morrow he should continue his journey; so these Israelitish colonists plunged deeper into the wilderness towards the great sea which they were to cross to reach the promised land.

For eight years they sojourned in the wilderness, but at length came to a land which they called Bountiful because of its fruit and wild honey and the general abundance of the country. "And all these," says Nephi, "were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted is many waters."

By the sea shore they pitched their tents. Nephi, by divine right and force of character, is leader of his brethren. Upon his head, during the sojourn in the wilderness the murmurings fell. His brothers and their wives, and the sons of Ishmael and their wives, often reproached him as an ambitious visionary who had led them into the wilderness, far away from civilization, that he might make himself a "king and ruler" over them. It is evident that they were all conscious of his force and genius. The narrative thus continues:

"And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many

days, the voice of the Lord came unto me, saying, 'Arise and get thee into the mountain.' And I arose and went up into the mountain, and cried unto the Lord.

"And the Lord spake unto me, saying, 'Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters.

"And I said, Lord, whither shall I go, that I may find ore to molten, that I may make tools to construct the ship, after the manner which thou hast shewn me? And it came to pass that the Lord told me whither I should go to find ore to make tools."

During the construction of the ship there were repeated rebellions against Nephi; but his superior will and cunning workmanship charmed some of them to his assistance, while at times also the Spirit of the Lord so kindled his lion-like nature that his rebellious brethren trembled before him. But Nephi preferred to display to them the character of the lamb, and to be to them the younger brother.

At length the ship was constructed. Then the voice of the Lord came unto the patriarch Lehi, saying, "Arise and go down into the ship."

Many years had now elapsed since these colonists left Jerusalem; but there had been wisdom in the protracted sojourn, for the colony had greatly increased. Lehi had become the father of two more sons,—Jacob and Joseph,—so that from him ultimately sprang six tribes. Then there were the sons of Ishmael, and of Zoram, the servant of Laban (through whom Nephi, as has been shown, obtained

the sacred plates), who had married the eldest daughter of Ishmael. And very probably there were manservants and maidservants, Lehi and Ishmael both having been wealthy elders in Jerusalem. And many children had been born to the families in the wilderness and in the land of Bountiful, some of whom were now stripling sons and nearly marriageable daughters. Thus the colony had ripened.

“And it came to pass,” says Nephi, “that on the morrow, after that we had prepared all things, much fruit and meat from the wilderness, and honey in abundance, and provisions, according to that which the Lord had commanded us, we did go down into the ship with all our loading and our seeds, and whatsoever things we had brought with us, every one according to his age; wherefore we did all go down into the ship with our wives and our children.” Thus in a strict patriarchal order.

By miraculous guidance these emigrants of Israel were led across the great waters, under Nephi, who wrote as follows of the close of the voyage and their landing:

“After we had sailed for the space of many days, we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the Promised Land.

“And it came to pass that we did begin to till the earth, and we began to plant seeds; yea we did put all our seeds into the earth which we had brought from the land of Jerusalem.”

Their first crops were abundant; and, continues Nephi, “we did find upon the Land of Promise, as

we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold and of silver and copper."

Already had they met signs of a former civilization, besides nature in her primitive wildness; and, as their records of a later period relate, they found the relics of a very ancient people, with a national history commencing before Abraham was born—an empire of the West as old as that of Egypt, whose mighty cities flourished ere the foundations of Jerusalem were laid.

After these Hebrew colonists had become fairly settled in America (for, in plain words, they had been led to America), Nephi attempted to establish in the land a regular Israelitish commonwealth, with the law of Moses as the basis. He also sought to keep alive among his brethren the remembrance of the writings of the Jewish prophets, and to inspire them with the words of glorious Isaiah, whose genius most charmed him. And thus it will be seen that Nephi possessed at once the true empire-founding character and the soul of prophecy.

The patriarch Lehi was now about to gather up his feet and sleep with his fathers. But he was quite as anxious as his empire-founding son that his tribes should grow into a mighty nation upon the plan of the Hebrew Commonwealth. True, the Lord had made a covenant with Lehi that he would give unto him this vast Land of Promise, compared

with which Palestine was as a mere garden plot for extent, yet he sought to establish the covenant, made to Abraham, Isaac and Jacob, as the anchor of his new world.

So Lehi, before his death, gathered together his sons and daughters, and the sons and daughters of Ishmael, and Zoram and his household, and the generation of the families which had been born since they left Jerusalem; and he expounded to them the Scriptures, and rehearsed all the history of their Hebrew sires. Then he, blessed them in the order of their families. And "after Lehi had spoken unto all his household, according to the feelings of his heart, and the spirit of the Lord which was in him, he waxed old. And it came to pass that he died and was buried."

Scarcely were the days of mourning ended ere the strife against Nephi was renewed; and being convinced that the hatred was becoming hereditary, he resolved to separate from the fast increasing tribes of Laman, Lemuel, and the sons of Ishmael. Accordingly he says, "I, Nephi, did take my family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all they which would go with me.  
\* \* \* And after that we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore we did call it Nephi. And all they which were with me did take it upon them to call themselves the people of Nephi. And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all

things, according to the law of Moses. And the Lord was with us, and we did prosper exceedingly.”

From the commencement of the Nephite era this great prophet and empire-founder of Ancient America was successful in establishing civilization. No longer did his people lead the life of nomads. Says he, “I did teach my people that they should build buildings, and that they should work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple, and I did construct it after the manner of the temple of Solomon, save it was not built of so many precious things; \* \* \* but the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. \* \* \*

“And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people. And we lived after the manner of happiness. And thirty years had passed away from the time we left Jerusalem.”

Thus commenced the history of the Nephites, as a nation.

At the expiration of forty years Nephi wrote that already had war begun between the Nephites and the Lamanites. At fifty-five years from the time Lehi left Jerusalem the records were committed to Jacob, who wrote :

“Now Nephi began to be old, and he saw that he must soon die; therefore he anointed a man to be a king and ruler over his people. \* \* \* And it came to pass that Nephi died.”

And Enos succeeded his father, Jacob, in the priestly and prophetic office; and Jarom succeeded his father, Enos, while the kingly office was confirmed in the sons of Nephi. Jarom, continuing the record, wrote:

“And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the Sabbath day holy unto the Lord, and they profaned not; neither did they blaspheme. And the laws of the land were exceeding strict.”

Of the Lamanites, he says, they were more numerous than the Nephites; “and they loved murder and would drink the blood of beasts. And they came many times against the Nephites to battle. But our kings and our leaders were mighty men in the faith of the Lord; wherefore we withstood the Lamanites, and swept them away out of our lands, and began to fortify our cities. \* \* \* And the prophets, and the priests, and the teachers did labor diligently, exhorting, with all long-suffering, the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was.”

From father to son the priesthood was handed down, and with it the sacred records engraven on plates, to which each possessor from time to time added something of the history of his people.

The prophet Amaleki, who lived about four hundred years after the flight of Lehi from Jerusalem, relates that the land of Nephi having fallen, under the invasions of the warlike Lamanites, King

Mosiah led those of his people who would follow him out of the land of their fathers, being thus commanded of the Lord. It was nothing less than the exodus of the Nephites to preserve themselves from bondage. Amaleki wrote:

“And they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness, until they came down into the land which is called Zarahemla. And they discovered a people called the people of Zarahemla.”

These also had descended from an Israelitish colony who left Jerusalem soon after the patriarch Lehi, and who seem to have followed nearly in his tracks. They had been led by the same power, and had thus escaped the Babylonian captivity. They had become very numerous in America, but their language was corrupted, for the fathers brought no records with them from Jerusalem. King Zarahemla, however, knew the origin of his people by tradition, and he rejoiced exceedingly at having the language of his race restored, and his kingdom taught the religion of their Hebrew sires, by the elders of the Nephites. This done the two kingdoms became united under King Mosiah.

After Mosiah, King Benjamin reigned in his stead. And “behold,” says the record, “King Benjamin was a holy man, and he did reign over his people in righteousness.”

Now Benjamin was more of a prophet and a preacher than a king. And he sent a proclamation to all his people that they might gather themselves

together and come up to the temple to hear the word of the Lord from his lips; for the spirit of revelation was in him, even as it had been in his great progenitor Nephi.

And multitudes came up, in families. "And they pitched their tents round about the temple, that thereby they might remain in their tents, and hear the words which King Benjamin should speak unto them; for the multitude being so great King Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them."

Then King Benjamin rehearsed the religion of their Hebrew fathers, according to Moses and the Prophets; but the coming of Christ and salvation in him formed the great subject of his sermons. For from Nephi down to Benjamin the revelation of the coming Saviour was chief in the teachings of the Nephite Prophets.

And "when King Benjamin had made an end of speaking the words which had been delivered unto him by the Angel of the Lord, he cast his eyes round about on the multitude, and behold, they had fallen to the earth, for the fear of the Lord had come upon them."

Having converted the whole people of Zarahemla to faith in the coming Christ, King Benjamin established a church in his name. Says the record:

"And now King Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God, to keep his com-

mandments. And it came to pass that there was not one soul, except it were little children, but what had entered into the covenant, and had taken upon them the name of Christ.”

To more fully accomplish his ministry King Benjamin appointed his son Mosiah to reign in his stead; and this was in the four hundred and seventy-sixth year from the time Lehi left Jerusalem.

And in the days of Mosiah rose the great High Priest Alma, who became the head of the church. He baptized the people, ordained a regular priesthood, and established churches throughout the land in the name of the coming Christ.

At the death of the great High Priest Alma, his son Alma succeeded him.

“And Mosiah died also, in the thirty and third year of his reign, being sixty and three years old, making in the whole five hundred and nine years from the time Lehi left Jerusalem. And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma who was the founder of their church.”

From this time to the destruction of the Nephites a theocracy prevailed, commencing with “Alma the First, chief judge over the people of Nephi, and High Priest over the church.”

But for several generations prior to the coming of Christ, the church which the great High Priest Alma founded fell into darkness and transgression. Then arose prophets to warn the people and to point to the near approach of the Son of Man with his mission as the Saviour of the whole world, and the

sign of his coming was given in such solemn splendor of a manifest God that all the people knew its import. During the ministry of his life in Jerusalem, however, the Nephites, like the virgins of the parable, slumbered and slept and their lamps went out. Then came the crucifixion and the resurrection, after which Jesus appeared to the people of this continent, chose apostles, set up his church, and tarried personally with them for quite a season in his immortalized state, appearing at times to the multitude.

But the circumstantial account of the personal administration of Jesus Christ to the Nephites, after his resurrection, must be reserved for a more conspicuous view, further on. We will also, for the present, pass over the three or four centuries of the history of the Nephites succeeding the first coming of Messiah, and will close this digest with a sketch of the history of Mormon and Moroni, the latter having revealed the record to Joseph, and opened a dispensation to the Continent of which he is an Archangel.

Moroni was the last of that sacred line through which the records had been handed down for a thousand years. They had all been kings and descendants of kings or prophets and high priests, who had been entrusted with the sacred books and the *Urim* and *Thummim*. Moroni was the son of Mormon.

This Mormon was a great prophet and general, who succeeded for a generation in warding off the destruction of his nation. He tells us in his book, which he called the book of Mormon, that he was

a descendant of Nephi. When he was eleven years old he was carried by his father Mormon to the land of Zarahemla. In that same year the wars began again between the Nephites and the Lamanites.

In these sacred books of the prophets of ancient America may be read how, by the ministry of Jesus Christ after his resurrection, and the subsequent ministry of his apostles whom he chose among the Nephites, the whole land had been converted to righteousness, and for two centuries thereafter both the Nephites and the Lamanites formed something like one christian brotherhood. But at the close of the second century the church began to apostatize, and the civilization of the Nephites rapidly declined until they were, as a nation, ripe for destruction.

In the three hundred and twenty-fifth year of the Christian era the ministry of Mormon commenced, and of this period he writes:

“Wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the working of miracles and of healing did cease, because of the iniquity of the people. And there were no gifts from the Lord, and the Holy Ghost did not come upon any because of wickedness and unbelief.”

When very young, the prophet Mormon having shown already the genius of a commander, and being of the sacred race of their kings, was chosen leader of all the armies of the Nephites. For a time he was victorious, and his people manifested something of a return to the spirit of faith and righteousness; but they soon relapsed into deeper unbelief and wickedness.

Then the wars between the Lamanites and Nephites waxed fiercer than before; and thus, for fifty years, until righteous Mormon grew old and was as one broken-hearted, because of the transgressions and fast destruction of his people. Of this period he writes:

“And it came to pass that I, Mormon, did utterly refuse from this time forth, to be a commander and leader of this people, because of their wickedness and abomination. Behold I had led them notwithstanding their wickedness. I had led them many times to battle, and had loved them according to the love of God that was in me, with all my heart; and my soul had been poured out to God, all the day long, for them; nevertheless, it was without faith, because of the hardness of their hearts. And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins.”

From this time the history of the Nephites is that of a nation rushing to extinction. Being a people whose mission from the beginning had been one of peace and civilization—to make this vast continent indeed a land of promise—they were no match for the warlike Lamanites. Only in their own mission had they been potent, for it was their prophets, their righteous judges, and the spiritual power and excellence of their Christian brotherhood that had so often and so long awed and softened the hearts of their enemies. When this peculiar nation put off its armor of righteousness it wrote its own doom, and gave its cities to the spoiler.

But before the final destruction of his people,

Mormon repented of his oath, and resolved to make one last effort to save them. The final struggle is best related by himself:

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites (for the Lamanites would destroy them), therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni. And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them. And it came to pass that they came to battle against us, and every soul was filled with terror, because of the greatness of their numbers. And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the axe, and with all manner of weapons of war. And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life. And when they had gone through and hewn down all my people save it were twenty and four of us (among whom was my son Moroni), and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of

my people who were hewn down, being led in the front by me; and we also beheld the ten thousand of my people who were led by my son Moroni. And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst; and Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Joneam had fallen with his ten thousand; and Camenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had dissented over unto the Lamanites, had fallen, and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them, to moulder upon the land, and to crumble and to return to their mother earth. And my soul was rent with anguish, because of the slain of my people.

It is Moroni who closes the book after the death of his father, and it was he who hid up the records in the hill Cumorah. He thus finishes:

“Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ. And I seal up these records, after I have spoken a few words by way of exhortation unto you.”

Moroni gave his exhortation, and then closed the Bible of his Continent thus:

“And now I bid unto all, Farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.”

## CHAPTER IX.

RISE OF THE CHURCH—RE-ESTABLISHMENT OF THE ANCIENT METHODS—THE THREE WITNESSES—JOSEPH THE ARCHITECT OF THE LATTER-DAY DISPENSATION—ORGANIZATION OF THE CHURCH—THE FIRST MIRACLE—JOSEPH ARRESTED AND TRIED FOR CASTING OUT A DEVIL—CONTINUATION OF HIS NARRATIVE.

From the administration of John the Baptist dates the rise of the Church, though it did not receive organic form until the following year.

There were now two baptized disciples of the great Latter-day Work—Joseph and Oliver. This is a fine illustration of the strictness of gospel methods as interpreted by the Prophet, and strikingly brings up the example of Jesus coming to John for baptism in Jordan.

“Suffer it to be so now, for thus it becomes us to fulfill all righteousness.”

It will also be observed that though John the Baptist connected the links from the ancients, and restored to earth the keys of a priesthood belonging to the lineage of his fathers, Joseph and Oliver baptized each other members of the Church, and ordained each other to the Aaronic ministry. Thus

was the everlasting order of the priesthood re-established; and the example was of supreme importance to the Church, settling forever the law that all must enter into the Kingdom of God through the waters of baptism, under the hands of one having authority.

Quickly now arose the Church, and from disciple to disciple the proclamation spread that "a great and marvelous work was about to come forth among the children of men."

"Our minds being now enlightened," says Joseph, "we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. \* \* After a few days, however, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and

fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations sufficient to convince him of the truth of our assertions to him, and on the 15th day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit."

Not many days afterwards his brother Hyrum Smith came, when, at his earnest request, Joseph enquired of the Lord, through the *Urim* and *Thummim*, and received for him a revelation. It was to him also the proclamation of the coming forth of "a great and marvelous work." "Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with all his might and reap while the day lasts."

"About the same time," says Joseph, "came an old gentleman to visit us, of whose name I wish to make honorable mention—Mr. Joseph Knight, sen., of Colesville, Broome Co., N. Y., who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessaries of life; and I would just mention here, as in duty bound, that he several times brought us supplies (a distance of at least thirty miles), which enabled us to continue the work, which otherwise we must have relinquished for a season."

He also enquired of the Lord, and received

answer similar to that given to Hyrum, previously. The familiar narrative of Joseph continues:

“Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca Co., N. Y., and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

“Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

“In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so.”

These all received nearly the same proclamation, concerning the rise of the Latter-day Church; and it may be here noticed that these revelations and those received during the next two or three years, for the enquiring disciples as they came, have given the subject matter to the Book of Doctrine and Covenants. In those days the revelations were historical links of the Church, but given here would be but as a collection of documents, all of which may be found embodied in the book above mentioned.

In Seneca Co., Joseph and his few disciples found the people in general friendly, and disposed to enquire into the truth of the strange tidings which began to be noised abroad, and many opened their houses for the preaching of the new gospel. In the same month (June, 1829,) Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were baptized in Seneca Lake, the two former by Joseph, and the latter by Oliver Cowdery. From this time forth many became believers and were baptized.

In the course of translation it was found that "three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates." Joseph thereupon enquired of the Lord, by the usual method, and obtained a revelation indicating Oliver Cowdery, David Whitmer, and Martin Harris, as the "three special witnesses" of the Book of Mormon. The fulfillment of the promise shall be told by the Prophet himself, as shall all other matters strictly forming the Testament of the Latter Days. He says:

"Not many days after the above commandment

was given, we four, viz.: Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on, and praying fervently to God in rotation, but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and, behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves, one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps his commandments.' When

immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view,—at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up, he shouted hosannah, blessing God, and otherwise rejoiced exceedingly."

The three witnesses now drew up their testimony "to all nations, kindreds, tongues and people;" and soon afterward "eight witnesses" were added, who also drew up their testimony. Their names were Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hyrum Page, Joseph Smith, sen., Hyrum Smith, and Samuel H. Smith. Their testimonies may be found introducing the Book of Mormon.

Meantime the Prophet and his scribe continued

the work of translation, and disciples flocked to their standard.

“We now became anxious,” says Joseph, “to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz.: that provided we continued faithful, we should also have the Melchisidec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer’s house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Saviour’s promise—‘Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;’ for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take

wine, bless it and drink it with them, afterward proceeding to ordain each other according to commandment, then call out such men as the spirit should dictate and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."

Immediately upon this was given a revelation, thus headed: "*Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ, according to the fullness of the Gospel. Given in Fayette, N. Y., June, 1829.*" [See Doc. and Cov.]

It has often been remarked that the Twelve Apostles were not called until years after the organization of the Church, namely, in 1835, just before the completion of the Kirtland Temple. But it will be seen that the revelation "making known the calling of Twelve Apostles in these last days" was given in 1829, before the organization of the Church. How significant is this passage:

"And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them, you shall show these things unto them."

The calling of the Twelve was no after-thought. Joseph is seen to be the perfect master and architect of the dispensation before the foundation of

the Church was laid. He was but waiting the coming of his Twelve; and he did not attempt to call his Apostles until he had around him men of potent character and missionary zeal. Then he laid the foundation of the quorums of the Church—the Twelve, the High Priests, and the Seventies. Indeed it is one of the religious marvels of the ages to find how soon the Prophet had around him the men fitted for the great work before them, who have been chief in founding the Church at home and abroad, and in fulfilling the revelation given in 1829.

It was wise in Joseph thus to wait for the coming of men worthy to be his compeers. There is, in his life, no better example of his wondrous genius as a church-founder. He was truly and completely the Prophet of the Kingdom. His Twelve Apostles were but his master-builders, working out his inspired plan.

The translation of the Book of Mormon being nearly finished, Joseph and his scribe went to Palmyra and secured the copyright, and agreed with Mr. Egbert Grandin to print five thousand copies for the sum of three thousand dollars.

The Book of Mormon was now in press, but the Prophet waited not for its publication before laying the foundation of the Latter-day Church. Possessed fully with the spirit of the revelations which had been given through him, proclaiming that a great and marvelous work was about to come forth and that the field was ripe for the harvest, he made known to the brethren that he had received a commandment to organize the Church. Accordingly

they met (six in number) at the house of Mr. Peter Whitmer, in Fayette, Seneca Co., N. Y., on Tuesday, the 6th day of April, 1830. The event is best told by Joseph. He says:

“Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an elder of said church. We then took bread, blessed it and broke it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment:

I. Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith,

which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

2. Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

3. For, behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart. Wherefore, it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name, and the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

“We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, ‘The Church of Jesus Christ,’ organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament.”

The six members who composed the church at its organization were Hyrum Smith, Samuel H. Smith, David Whitmer, Peter Whitmer, jun., Oliver Cowdery, and the Prophet.

“Several persons,” says Joseph, “who had attended the above meeting and become convinced of the truth, came forward shortly after, and were received into the church; among the rest my own father and mother were baptized to my great joy and consolation, and, about the same time, Martin Harris and O. P. Rockwell.”

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Organized with but six members, yet in its rise and progress the Latter-day Church has no parallel in all history. It soon became what it was styled by its disciples,—“the marvelous work and a wonder” foretold by Isaiah who, as the Saints believe, was shown in vision the unfolding of the very dispensation of which Joseph is the Prophet.

The disciples were now a church. The name given by revelation was, "The Church of Jesus Christ of Latter-day Saints," but outsiders from the first persisted in calling the disciples "Mormons."

Acting as the Aaron of the mission, Oliver Cowdery preached the first public discourse, Sunday, April 11th, 1830, at the house of Mr. Whitmer, Fayette. On the same day a number of disciples were baptized.

During this month the Prophet paid a visit to Mr. Joseph Knight, of Colesville, Broome Co., N. Y., at whose residence he held several meetings. It was here that the first miracle of the Church occurred. The story is so characteristic and striking that, for due effect, it must be told by the Prophet himself. He says :

"Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation ; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mudhole, would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied, that provided he had got into a mudhole through carelessness, he would

rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse, both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel

spoke out and said that he saw the devil leave him and vanish from his sight.

“The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—‘I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.’

“All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his holy spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the Church.”

There is another case, connected with the above, of the outpouring of the Holy Ghost upon the dis-

ciples, that must also be related. The Prophet says:

“During the last week in May, the above mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

“On the 1st of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

“Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places. Among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room, when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding

that the time would come when he would be admitted into his presence, to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted, 'Hosannahs to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

"Such things as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth."

This led to the first arrest of the Prophet, for preaching, baptizing, and "casting out the devil" from the person of Newel Knight.

A meeting and a baptismal service having been appointed at Colesville on the following Sabbath, a mob, instigated by sectarian priests, gathered and destroyed the dam erected across the stream for the administration of the ordinance, and prevented the

service. "However," says Joseph, "early on Monday morning, we were on the alert, and, before our enemies were aware, we had repaired the dam and proceeded to baptize some thirteen persons, under the hands of Oliver Cowdery. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired they amounted to about fifty men. They surrounded the house of Mr. Knight (to which we had retired), raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wise to leave and go to the house of Newel Knight.

"We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. The constable informed me soon after I had been arrested, that the plan of those who got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappoint-

ment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit. However, we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me and defend me as far as in his power.

“On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. \* \* \* The trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my supposed crimes. Among the many witnesses called up against me, was Mr. Josiah Stoyal, who was examined to the following effect:

“‘Did not the prisoner, Joseph Smith, have a horse of you?’

“‘Yes.’

“‘Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?’

“‘No; he told me no such story.’

“Well; how had he the horse of you?”

“He bought him of me as another man would do.”

“Have you had your pay?”

“That is not your business.”

“The question being again put, the witness replied, ‘I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and if he wishes, I am ready to let him have another horse on the same terms.’”

“Mr. Jonathan Thompson was next called up and examined:

“Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?”

“Yes.”

“Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?”

“No; he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.”

“Circumstances which were alleged to have taken place in Broome Co. were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome Co., and which warrant they served upon me at the very moment in which I had been acquitted by this court.

“The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with

me, that although I had been kept all the day in court, without anything to eat since the morning, yet he hurried me off to Broome Co., a distance of about fifteen miles; before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spat upon me, pointed their fingers at me, saying, 'Prophecy, prophecy!' And thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance; but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the magistrate's court, of Colesville, Broome Co., and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not

admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this frivolous and vexatious manner did they proceed for some time, when finally Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the persecution, but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not 'denying the power thereof.'

"So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:

"Did the prisoner, Joseph Smith, jun., cast the devil out of you?"

"No, sir."

"Why, have not you had the devil cast out of you?"

"Yes, sir."

"And had not Joe Smith some hand in its being done?"

"Yes, sir."

"And did not he cast him out of you?"

"No, sir. It was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ."

"And are you sure that it was the devil?"

"Yes, sir."

"Did you see him, after he was cast out of you?"

“‘Yes, sir; I saw him.’

“‘Pray, what did he look like?’ (Here one of my lawyers informed the witness that he need not answer the question). The witness replied, ‘I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, namely: Do you, Mr. Seymour, understand the things of the spirit?’

“‘No,’ answered Mr. Seymour, ‘I do not pretend to such big things.’

“‘Well, then,’ replied Knight, ‘it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it.’ The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

“Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

“My counsel, who, by the way, were a couple of honest, well informed farmers, and not lawyers by profession, followed in my behalf. They held forth in true colors the nature of the prosecution, the malignity of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the

prosecution, and having shown their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them.

“The majority of the assembled multitude had now begun to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behavior towards me; and so far was he changed that he informed me that the mob were determined that if the court acquitted me they would have me, and rail-ride me and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

“The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way home in safety.

“After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for

the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshments. Our enemies pursued us, and it was oftentimes as much as we could do to elude them. However, we managed to get home after having traveled all night, except a short time during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately."

The above circumstantial narrative is of historic value, to show the commencement of the persecutions against the saints, and upon what ridiculous pretenses the Prophet was arrested. It was but the beginning of the end; for, before his martyrdom, he was arrested nearly fifty times.

But the tribulations of the infant church were made tolerable by the revelations and manifestations of the power of God. It was at this time that the great vision of Moses was revealed to the Prophet, which shall be presented to the reader hereafter, with other revelations and visions illustrating the glorious views and themes of Joseph, and the epic sweep of his dispensation.

The history of those early days of the church is simply the story of its rise, of the persecutions, and the pentecosts among the disciples, which compensated them for taking up their cross; but the details are too voluminous, and must necessarily in great part be passed over.

It was also about this time that spiritual mani-

festations from the opposing power began, establishing the experience among the saints that there were still, as in the past ages, the two spiritual powers in warfare. The method of communication was through the "Seer Stone," and many were beguiled thereby, among them some of the witnesses of the Book of Mormon. The narrative of Joseph continues:

"Mr. Whitmer having heard of the persecutions which had been gotten up against us at Harmony, Pa., had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order of the church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery) were believing much in the things set forth by this stone, we thought best to inquire of the Lord, concerning so important a matter, and before conference convened, we received the following:

1. Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandment which I have given.

2. But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter, to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.

3. And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

4. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother, Hiram Page,

between him and thee alone, and tell him that those things which he hath written from that stone, are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order, and by common consent in the church, by the prayer of faith.

5. And thou shalt assist to settle all these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

“At length our conference assembled; the subject of the stone was discussed, and after considerable investigation, brother Page, as well as the whole church, who were present, renounced the said stone and all things connected therewith, much to our mutual satisfaction and happiness.

“We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope and charity abounded in our midst.”

Thus was it settled that Joseph alone was the Moses of the Church; even Oliver Cowdery dared not presume to be more than his Aaron.

## CHAPTER X.

AN HISTORICAL DIGRESSION—PARLEY P. PRATT, SIDNEY RIGDON AND ORSON PRATT—BRIEF SKETCH OF THE PRATTS—THEIR EARLY AND IMPORTANT SERVICES TO THE CHURCH—PARLEY'S NARRATIVE—HIS DESCRIPTION OF JOSEPH—RESUMPTION OF JOSEPH'S NARRATIVE—THE ST. PAUL OF MORMONDOM.

For a rounded comprehension of the rise of the latter-day work, we must here diverge from the direct historic track of the Church, under Joseph, to trace a kindred and preparatory religious movement in Ohio, connected with the history and ministry of Parley P. Pratt and Sidney Rigdon, prior to their greater career as Mormon Apostles.

Parley P. Pratt, who was the first of these religious chieftains to embrace Mormonism, was a man born to an apostolic mission. He was endowed with the nature and gifts of a prophet. This of itself explains much of his early career, and suggests the providential fitness of the man to the greater apostleship of his after life.

As much of the integrity of Mormonism rests with the Pratts (Parley and Orson), it may be well to make brief mention of their origin, to show how

naturally they fell into their places as two of the chief apostles of the latter days. Not always, it must be confessed, do we find the sons of the prophets among the prophets, but when they are thus found there seems in the circumstance a certain predestined fitness of the instrument to the divine purpose.

The brothers Parley and Orson Pratt are descendants of Lieut. William and Elizabeth Pratt, who, with a brother John Pratt, were among the "Pilgrim Fathers." They came from Essex Co., England, about the year 1633, and were found among the first settlers of Hartford, Conn., in the year 1639. (They are supposed to have accompanied the Rev. Thomas Hooker and his congregation from Newtown,—now Cambridge,—Mass., through a dense wilderness, inhabited only by savages and wild beasts, and became the founders of the colony of Hartford, Conn., in June, 1636, and thence to Saybrook about the year 1645).

The Mormon career of the brothers Parley and Orson answers well to this record of their Pilgrim ancestors. At the age of nineteen Parley migrated from the State of New York to Ohio. Taking leave of his friends at the old homestead, he started westward in October, 1826. He paid out most of his money in Rochester, N. Y., for a small pocket Bible, and continued his journey as far as Buffalo, N. Y., where he engaged to work his passage to Detroit. He traveled until he came to a small settlement about thirty miles west of Cleveland. There he cleared a farm from forest land, and the following year returned for a season to the old home in New

York; thence returning to his farm in Ohio, with a young wife, with whom he purposed to there establish a permanent home.

Eighteen months were passed by the pious young couple in their wilderness settlement, when the Rev. Sidney Rigdon, a religious reformer of those times, came into the neighborhood. His preaching so attracted young Parley that he united with him as a sort of apostolic compeer. Under Mr. Rigdon the new disciples organized a society.

“At the commencement of 1830,” says Parley, “I felt drawn out in an extraordinary manner to search the prophets, and to pray for an understanding of the same. My prayers were soon answered, even beyond my expectations; the prophecies of the holy prophets were opened to my view; I began to understand the things which were coming on the earth—the restoration of Israel, the coming of the Messiah, and the glory that should follow. I was so astonished at the darkness of myself and mankind on these subjects that I could exclaim with the prophet, surely, ‘Darkness covers the earth, and gross darkness the people.’”

Impelled by the spirit, he soon resolved on a ministerial mission, on which he started, with his wife, in August, 1830, forsaking their home for the gospel's sake. Here is the sequel, in his own words:

“Arriving at Rochester, I informed my wife that, notwithstanding our passage being paid through the whole distance, I must leave the boat, and her to pursue her passage to our friends, while I would stop awhile in this region. Why, I did not know; but so it was plainly manifested by the spirit to me.

\* \* \* I took leave of her and the boat early in the morning, just at the dawn of day, and walked ten miles into the country, where I stopped to breakfast with a Mr. Wells. I proposed to preach in the evening. Mr. Wells readily accompanied me through the neighborhood to circulate the appointment. We visited an old Baptist deacon by the name of Hamlin. After hearing of our appointment, he began to tell of a very strange book in his possession, which had just been published. \* \* \* He promised me the perusal of it. Next morning I called at his house, where, for the first time, my eyes beheld the Book of Mormon. \* \* \* As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true. \* \* \* I soon determined to see the young man who had been the instrument of its discovery and translation. I accordingly visited the village of Palmyra, and enquired for the residence of Mr. Joseph Smith. I found it some two or three miles from the village."

Approaching the house he overtook a gentleman, who turned out to be Hyrum Smith, and was informed by him that Joseph was then in Pennsylvania. Hyrum, however, welcomed him into the house, and they spent the night together, conversing upon the book and kindred topics. In the morning he was presented with a copy of the Book of Mormon, and then hastened on to fill an appointment for the evening, thirty miles away.

After a short ministerial tour Parley returned to Hyrum Smith's residence, and demanded baptism at his hands. He continues :

“I tarried with him one night, and the next day we walked some twenty-five miles to the residence of Mr. Whitmer, in Seneca Co. Here we arrived in the evening, and found a most welcome reception. \* \* \* The next day I was baptized by Oliver Cowdery, in Seneca Lake. A meeting was held the same evening, and after singing and prayer Elder Cowdery and others proceeded to lay their hands upon my head in the name of Jesus, for the gift of the Holy Ghost. After which I was ordained to the office of an elder in the Church, which included authority to preach, baptize, administer the sacrament, administer the Holy Spirit, by the laying on of hands in the name of Jesus Christ, and to take the lead of meetings of worship.”

He now commenced his ministry in earnest, as a Mormon elder, and soon thereafter baptized his brother Orson. Again visiting the birthplace of Mormonism, he says:

“On our arrival, we found that brother Joseph Smith had returned to his father’s residence in Manchester, near Palmyra, and here I had the pleasure of seeing him for the first time.”

Here may properly be given Parley’s description of Joseph, which, as it seems to have been written to portray him at that time, will be read with interest:

“President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild,

affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

“He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears.”

This brings up the connection with Joseph's own narrative in the preceding chapter, as it is seen that just after the first conference of the church, therein noted, a revelation is given to Parley P. Pratt and Ziba Peterson, sending them westward on a mission

to the "Lamanites." [The Indians]. Here is the historic link as supplied by Parley:

"It was now October, 1830. A revelation had been given through the mouth of this Prophet, seer, and translator, in which elders Oliver Cowdery, Peter Whitmer, Ziba Peterson and myself were appointed to go into the wilderness, through the western States, and to the Indian Territory. Making arrangements for my wife in the family of the Whitmer's, we took leave of our friends and the church late in October, and started on foot.

"After traveling for some days we called on an Indian nation at or near Buffalo, and spent part of the day with them, instructing them in the knowledge of the record of their forefathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey, for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist society. He received us cordially and entertained us with hospitality.

"We soon presented him with a Book of Mormon, and related to him the history of the same. He was much interested, and promised a thorough perusal of the book. We tarried in this region for some time, and devoted our time to the ministry and visiting from house to house.

"At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God, and that they had not been

legally baptized and ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

“The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon, and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, insomuch that we had no time for rest or retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance, while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.

“In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls, and this number soon increased to one thousand. The disciples were filled with joy and gladness, while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great, and persecution heavy.

“We proceeded to ordain Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge and many others to the ministry; and, leaving them to take care of the churches and to minister the gospel, we took leave of the saints and continued our journey.”

The Prophet himself has sketched the history of Sidney Rigdon up to this point, which establishes the character of his mission as that of a John the

Baptist to the Latter-day Work. The following is a digest of the same :

Sidney S. Rigdon was born in St. Clair township, Alleghany Co., Pa., on the 19th of Feb. 1793. In his twenty-fifth year he connected himself with a society, which in that country was called Regular Baptists. In March, 1819, he received a license to preach in that society, and in the following May he left Pennsylvania and went to Trumbull Co., Ohio, where he was subsequently married. In 1821 he was called to the pastoral charge of the First Baptist church of Pittsburg, which invitation he accepted early in the following year, and soon became an effective and popular minister. After laboring in that capacity for two and a half years, he withdrew from the society, because of a settled conviction that the doctrines maintained by it were not altogether in accordance with the Scriptures. From the same society shortly afterward separated Alexander Campbell, who subsequently became distinguished as the founder of the "Campbellites," or "Disciples;" but it is proper to here state that Mr. Rigdon was his earnest coadjutor in the inception of that work, and, quite as much as Mr. Campbell, was its founder. Having now retired from the ministry, Mr. Rigdon engaged as a day laborer in a tannery, which employment he followed for two years, after which he removed to Bainbridge, Geauga Co., Ohio, where the people solicited him to preach. He complied with their request, and from that time forward devoted himself to the ministry, confining himself, however, to no creed, but holding up the Bible as the rule of faith, and advo-

cating the doctrines of repentance and baptism for the remission of sins. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of country, and frequently the congregations which he addressed were so large that it was impossible to make himself heard by all. His fame as an orator and deep reasoner in the Scriptures spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few. Soon numbers felt the importance of obeying that form of doctrine which had been delivered to them. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about, to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country. It is proper to note that in the meantime he had become a resident of the town of Mentor, some thirty miles distant from Bainbridge, in the same county. In the Fall of 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer called at that town, on their way to Missouri, testifying to the truth of the Book of Mormon, and that the Lord had raised up a prophet, and restored the priesthood. The first house at which they called was elder Rigdon's. He was at first quite incredulous about the Book of Mormon, which until then he had never heard of nor seen, but expressed a willingness to read and investigate.

After considering the Book for two weeks, praying to the Lord for direction, he was fully convinced of the truth of the work by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my father which is in heaven."

The above brief history has an extraordinary relation to the rise and progress of the Church of Latter-day Saints. The Church which Joseph, under God, founded absorbed the churches which Sidney founded, and Kirtland soon became the Zion where the Prophet lifted his standard for the gathering of the Saints.

Immediately after his baptism, Sidney Rigdon, accompanied by Edward Partridge, paid a visit to the Prophet, "to enquire of the Lord." The following is the "word" received, and is itself a page of quite suggestive history :

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before

Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fullness of my gospel which I have sent forth unto this generation.

Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the para-

ble of the fig-tree, for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold, it shall be given unto him to prophesy: and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad, your redemption draweth nigh. Fear not, little flock, the kingdom is yours until I come. Behold I come quickly. Even so. Amen.

And just previously another had come, whose

subsequent evangelical career has entitled him to a volume in the "Acts of the Modern Apostles."

Joseph says :

"In the forepart of November [1830], Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, Sept. 19th (his birthday), about six weeks previously, in Canaan, N. Y., came to enquire of the Lord what his duty was, and received the following answer :

My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed; and more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily, I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken. Therefore prophesy, and it shall be given by the power of the Holy Ghost; and if you are faithful, behold, I am with

you until I come: and verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

Not more important was the coming of Sidney Rigdon than that of Parley and Orson Pratt. Undoubtedly the splendor of Sidney's career gave to the Mormon Church a substantial dignity, but Parley and Orson Pratt became in some respects the two most potent apostles of the dispensation. Their converts, since that time, have been thousands. In fact it is not too much to say that, by their preaching and writings, directly and indirectly, tens of thousands have been brought into the faith. Parley's "Voice of Warning" was almost as a New Testament to the Church. His inspired views and nervous epigrammatic style fascinated all who read his book. His Hebraic pen made the ancient prophets live again in the divine action of our own times; while his learned brother Orson has been as the veritable St. Paul of the Latter Days.

But Joseph was still the prophet of the dispensation. It was he who gave the epic subject,—so vast that his ablest apostles were well nigh lost in its mighty sweep; it was he who furnished the marvelous themes upon which they wrought, each his finest work; it was he who inspired the whole with a prophet's genius.

## CHAPTER XI.

THE "LOST BOOKS" OF SCRIPTURE—JOSEPH AS A TRANSLATOR—CONFERENCE AT FAYETTE—IMPORTANT REVELATION THEN GIVEN—KIRTLAND THE FIRST "STAKE" OF ZION—ORGANIZATION OF THE MORMON BISHOPRIC—REVELATIONS AND ILLUMINATIONS—GREAT VISION OF JOSEPH AND SIDNEY—GRAND SWEEP OF THE MORMON THEOLOGY.

"It may be well to observe here," says Joseph, in his journal, "that the Lord greatly encouraged and strengthened the faith of his little flock, by giving some more extended information upon the Scriptures, a translation of which had already commenced.

"Much conjecture and conversation frequently occurred among the saints, concerning the books mentioned and referred to in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was that they were lost books; but it seems the apostolic churches had some of those writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from

Colesville to Canandaigua, N. Y., numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch”.

Then came the grand revelation of the “Book of Enoch,” which in the sacred literature of the Church has been classed with the “Book of Covenants” and the vision of Moses on the Mount. These books are familiar to the saints, but for the benefit of the general reader a digest of them will be given hereafter.

The view of Joseph most pertinent at this period of his work is that of a re-translator of the Hebrew Bible and New Testament, giving “keys” and new renderings to both, by the spirit of revelation, and supplying “lost books” when necessary to the unfolding of the mysteries of God to his saints. Thus did he make them familiar with much of the history of the ancients—Adam, Enoch, Noah, Abraham and Moses; likewise the history of the early peoples of the American Continent, with their patriarchs and prophets.

“The year opened,” says the record, “with a prospect great and glorious for the welfare of the kingdom; for on the 2d of Jan., 1831, a conference was held in the town of Fayette, N. Y., at which was received the following revelation:

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the

world was made, and all things came by me; I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and woe, woe, woe, is their doom.

But behold, verily, verily, I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

\* \* \* \* \*

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

\* \* \* \* \*

Much more was communicated in this revelation, but the historical point is that the Church was now directed to remove to Kirtland, Ohio, which became

a grand "stake" of Zion, where the first temple of the Lord was reared by the saints in this dispensation.

"In the latter part of January," continues the Prophet, "in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the 1st of Feb., and were kindly received and welcomed into the house of brother N. K. Whitney. My wife and I lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them."

It now became necessary to effect the temporal organization of the saints. The "gathering" of a Latter-day Israel had commenced. The saints were fast becoming a people.

The great organizing genius of Joseph was called into action, and the Bishopric which has since grown into such magnitude—controlling both the social and ecclesiastical organizations of the people—sprang, as in a moment, into vigorous life. Its organization commenced with a revelation, as seen from the following passages:

\* \* \* \* And again, I have called my servant Edward Partridge, and give a commandment, that

ne should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.

Just here Joseph also supplements a brief biographical sketch of the first bishop:

“Edward Partridge was born in Pittsfield, Berkshire Co., Mass., on the 27th of August, 1793; being of Scotch ancestry. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness, in the character of the God that was preached up by the sects. He however heard a universal restorationer preach upon the love of God. This sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief until 1828, when himself and wife were baptized into the Campbellite Church, by elder Sidney Rigdon. He continued a member of this church until P. P. Pratt, O. Cowdery, P. Whitmer and Z. Peterson came with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river.”

It is unnecessary to follow the details of the history of the Bishopric, but from this time forward it must be understood as superintending the gatherings of the saints, and their temporal organizations

in the various States,—Ohio, Missouri, Illinois, and lastly in Utah. But follow we more especially the evangelical work of the elders. Says the revelation of the Lord to the elders of the Church at Kirtland:

\* \* \* \* \* Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with a voice of a trump, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God. \* \* \* \*

Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the

which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son. \* \* \* \* \*

Not the mere letter of the Scriptures were these elders sent forth to preach, but the living word of God; not with enticing words of man's wisdom, but in the power and demonstration of the Holy Ghost was the proclamation to be given to the world.

The example is well in keeping with that of Christ, in the days of his flesh, sending out the fishermen apostles; and the solemn charge, "If ye receive not the Spirit, ye shall not teach," is a grand law to all evangelists. Himself an inspired man, Joseph was abundantly able to test his ministry by the gift of inspiration.

The gospel of the latter-days was now fairly spreading in America, but not yet had it gone into Canada and over the mighty waters into foreign lands. The stupendous prophecy of the angel Moroni to Joseph that his name should be had for good and evil among all nations, was not yet in clear prospect of fulfillment. This consummation was to be in the ministry of the Twelve Apostles,

who were already promised, but who were not chosen until several years later.

Manifestations very similar to those of modern Spiritualism continuing to trouble the churches in and about Kirtland, the Prophet received several revelations concerning the "false spirits" which had gone abroad in the world, in which was given "tests of the spirits" and the proper manner of rebuking evil spirits prescribed.

The saints from the State of New York—the birthplace of the Church—now began to come in, and bishop Partridge, by revelation, was directed how to settle the people and organize their temporal affairs.

Joseph and a number of the leading elders were also directed to remove to Missouri (where, according to prophecy, the Zion of the Latter-days will in the Lord's due time be established), while Kirtland remained as a chief stake of Zion, for the gathering of the saints at that period.

The elders began to go to the western country, two by two, according to the commandment, and while the Prophet was preparing for the journey, W. W. Phelps and family arrived and enquired of the Lord concerning his will. He received a revelation directing him to be baptized, and appointing his ordination to assist Oliver Cowdery. Thus it was that elder Phelps became a principal man in publishing the first periodicals of the Church.

"On the 19th of June," says Joseph, "in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, and A. S. Gilbert and his wife, I started from Kirtland for Missouri,

agreeably to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boat and stage to Cincinnati; thence by steamer, *via* Louisville, to St. Louis. From St. Louis, myself and brothers Harris, Phelps, Partridge and Coe went on foot by land to Independence, Jackson Co., Missouri, where we arrived about the middle of July, and the residue of the company came by water a few days after. The meeting of our brethren, who had long waited our arrival, was a glorious one."

Here, however, as Joseph informs us, his mind was filled with painful reflections on account of the "degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time." But his anxious thoughts were soon relieved by a revelation declaring that Independence was the centre place of the land of promise, directing where the temple should be located, what lands should be purchased for the saints and how distributed or apportioned to them; also making certain directions as to their temporal well-being, etc., etc., and directing the final gathering of the body of the Church.

The first Sabbath after their arrival in Jackson Co., elder Phelps preached to an audience beyond the [then] boundary of the United States. This audience was indeed a motley gathering, being made up of Indians, Negroes, and specimen frontiersmen, from many nations.

About this time another revelation was given,

directing the Bishopric. From it we excerpt the following passages, touching the settling of the saints, the laying out of Zion, the dedication of the temple spot, and the publishing of the gospel to the ends of the earth:

\* \* \* \* And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant, Sidney Rigdon, a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; and an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God. Let all these things be done in order; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple

unto the Lord. And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith, jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

\* \* \* \* \*

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. \* \* \* \* \* And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world. \* \* \*

The laying of the foundation of Zion, and the dedication of the land, with a descriptive view of the country, is thus told by Joseph:

“On the 2d of August, I assisted the Colesville branch of the Church to lay the first log, for a house, as a foundation for Zion in Kaw township, 12 miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. Unlike the timbered States in the East, except upon the water-courses which were verdantly dotted with trees, the beautiful rolling prairies lay spread around like a sea of meadows, decorated with a growth of

flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceeding description.

“On the 3d of August the spot for the temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe. The scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis. The spirit of the Lord was there. On the 7th I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the church in this land.”

Joseph, Oliver and Sidney were next commanded of the Lord to make a journey to Cincinnati, Ohio, to lift up their warning voices in that city. But their destination was afterward changed to Kirtland, as the record shows. Joseph says:

“On the 9th, in company with ten elders, I left Independence landing, for Kirtland. We started down the river in sixteen canoes, and went the first day as far as Fort Osage. Nothing very important occurred until the third day, when many of the dangers so common upon the western waters began to manifest themselves, and after we had encamped upon the river-bank at M’Ilwain’s Bend, brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters. Others heard the noise, but saw not the vision.

“On the 13th I met several of the elders on their

way to Zion, after which we continued our journey by land to St. Louis. I arrived safe and well at Kirtland on the 27th. Many things transpired upon this journey to strengthen our faith."

On the 12th of Sept. following, Joseph removed with his family to Hiram, in Portage Co., Ohio, about 30 miles from Kirtland. Here, being domiciled with John Johnson, he prepared to re-commence the translation of the Bible.

On the first Sunday of October following, Orson Hyde was baptized, and became a member of the Church. This gentleman, subsequently so widely and favorably known in the Church, was thus spoken of, by Joseph, at that time:

"He was left in his infancy an orphan, with none to look upon him with a father's eye and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold and slumbering in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature. And now he had come into the new and everlasting covenant, to be renewed grace for grace, and put himself under the Fatherly care of Him whose yoke is easy and whose burden is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life."

Elder Orson Hyde became one of the chief apostles of the last days.

Thus it may be noticed that about this period the

men were gathering around Joseph who were destined to "bear off the kingdom in all the world."

In the fore part of October Joseph received this short but forceful revelation:

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen.

Soon after this, Joseph, with elder Rigdon as scribe, resumed the translation of the Scriptures; and on the 11th of October a conference was held at brother Johnson's, at which, says Joseph, "the

elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant."

At this conference it was decided that Oliver Cowdery should carry the "commandments and revelations" to Independence, Mo., for printing, and that the Prophet was to prepare them for publication. But "all this time," he says, "there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering."

Accordingly, on the 3d of Nov. 1831, a lengthy and explicit revelation was given. We extract as follows:

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you: the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the Elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the bridegroom: behold and lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth let him not look back, lest sudden destruction shall come upon him.

The above was the part for present application by the elders, while the remainder was a lengthy prophetic chapter on the literal gathering of Israel, the "ten tribes," and the coming of Messiah, which shall have review elsewhere among the themes of the Latter-day Prophet.

And soon after this was given to Joseph and Sidney their grand vision concerning the "different glories," in which they conversed with the Saviour and were commanded to bear testimony of his resurrection to this generation.

A testimony most vital in the unfolding of a new Christian civilization!

The vision itself is also a very link of the divine history, and the subject-matter gives a view of Mormon theology so vast and sublime that it should here be presented to the reader as an illustration of its universal spirit and themes:

Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour: great is his wisdom, marvelous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end, great shall be their reward and eternal shall be their glory; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I shew them, even the things of many generations; and their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jun., and Sidney Rigdon, being

in the spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten

sons and daughters unto God. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due

time of the Lord, after the sufferings of his wrath ; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness ; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him ; wherefore, he saves all except them : they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment ; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof : nevertheless I, the Lord, shew it by vision unto many, but straightway shut it up again ; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice, saying, Write the vision ; for lo ! this is the end of the vision of the sufferings of the ungodly !

And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just ; they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried

in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first born. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—these shall dwell in the presence of God and his Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new

covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down

to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the celestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial, which surpasses all understanding, and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne for ever and ever; before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born, and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the celestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ, and some of John, and some of Moses, and some of Elias, and some of

Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea-shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the

Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion for ever and ever. Amen.

And this is Mormonism! A grand universal scheme of salvation! A stupendous structure of divine purposes and divine beneficence!

Consider how narrow were the theological views of the Christian world forty-seven years ago. How rarely spoke the divines of that day of a gospel of universal salvation and glory for the race in the worlds to come. How generally did they preach of an almost universal damnation for the sons and daughters of Adam!

Fifty years ago hell, not heaven, was the view which sectarian divinity chose to present; and damnation, not salvation, its all-potent theme. Salvation was little else than the escape of the few from perdition, and heaven was little else than the refuge of frightened sinners.

Thus considered, Joseph's views commend themselves to the universalian intellect of to-day as being, not only far above, but beyond, his times; and the

divine economy, and the final destiny of the race, are presented by him more Godlike in cast than ever before by priest or prophet.

It will be observed also that this vision is supremely unique,—unlike any comprehensive presentation of the modern intellect, yet worthy of admiration for the boldness and grandeur of the genius that inspired its type of gospel theme. The vision, in fact, is purely Mormon, with not a thought or form borrowed from modern times.

## CHAPTER XII.

THE CHURCH IN MISSOURI—THEME OF THE GATHERING—INAUGURATION OF THE PERSECUTIONS—A MARVELOUS EPISODE—TERRIBLE WORDS TO ZION—THE PLACE OF PROMISE—JUDGMENT AT THE HOUSE OF THE LORD—INTRODUCTION OF BRIGHAM YOUNG AND OTHERS—CURRENT EVENTS.

The historic importance of the Church was now turning towards Missouri. Ohio was the first gathering place of the saints, and Kirtland the spot where the first temple was to be reared to Jehovah's name; but Missouri was the State where Zion with its grand temple of the dispensation loomed up in the vision of the future.

Already, as we have seen, had some of the saints migrated into Missouri. Zion's cords were lengthening and her stakes multiplying.

At this juncture a letter was received by the Prophet, from certain of the brethren, reporting their safe arrival at Independence, Missouri, with their printing press, and accompanying the letter was the prospectus of a monthly paper, called the *Evening and Morning Star*,—W. W. Phelps, editor. It being the first periodical published by the Church, the opening passage of this prospectus (which was

very much like an apostolic proclamation to all the world) will have a special historic interest. It reads:

“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 the restoration of the house of Israel. We rejoice much because God has 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 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 he had planted on the earth, chose but one people, to whom he gave his laws, his revelations, and his commandments, and this was Jacob his chosen and Israel his elect. All know, too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries and scattered among all nations, but promised that he would gather them and bring them again unto their own lands; then the land should yield its increase, and at that time he would take away the stony 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 it shall no more be said, 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. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall 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 it shall come to pass in that day, the Lord shall set 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 Elam, and from Shinar, 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."

This will illustrate the view that the gathering of the saints was assuming that grand Israelitish swell which has since characterized all the migrations of the Mormon people. It was the gathering together of Israel in the last days,—not the mere migration of adventurous Americans; and the glorious themes of the Prophets of ancient Israel inspired the movement.

But the sunlit sky of prosperity was about to be overcast with the dark clouds of persecution. The reign of mobocracy was near. Its opening was quite dramatic, also, while Joseph and Sidney were prom-

inent in the first act of what, before the close, became a series of terrible tragedies. Of this first scene Joseph says :

“ Before going to Hiram, to live with father Johnson, my wife had taken two children (twins), of John Murdock, to bring up. She received them when only nine days old, and they were now nearly eleven months. I would remark that nothing of importance had occurred since I came there, except that I had held meetings on the Sabbath and evenings, and baptized a number.

“ On the 25th of March (the twins having been sick of the measles for some time), in the evening, I told my wife to retire to bed with one of the children, and I would watch with the sickest one. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awakened by her screaming ‘murder!’ when I found myself going out of the door, in the hands of about a dozen men, some of whose hands were in my hair, and some having hold of my shirt, drawers, and limbs. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the doorsteps. But I was immediately confined again, and remained quiet, under their threat to kill me if I did not keep still.

“ They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

“After they had carried me about thirty rods farther they stopped, and while some held me, the others withdrew a little distance and held a council. As I heard an occasional remark, I gleaned the fact that they were discussing the propriety of killing me. They returned after awhile, and with many oaths tore off my shirt and drawers, and one of them attempted to force a paddle of tar into my mouth, but I turned my head and avoided it. They then tried to force a vial into my mouth, and broke it in my teeth. Then one of them fell on me and scratched my naked body with his nails, like a mad cat, muttering, ‘G—— d—— ye, that’s the way the Holy Ghost falls on folks.’

“They then left me, and after freeing my mouth from the tar so I could breathe more freely, I made my way back to the house, when a blanket was thrown to me, and I went in.

“Father Johnson, in attempting to rescue elder Rigdon, was severely injured; and elder Rigdon, who had been dragged by the heels with his head upon the frozen ground, was delirious for several days. The feathers, which were used with the tar, were taken from elder Rigdon’s house.

“My friends spent the night in scraping and removing the tar, and washing and cleansing my body, so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.”

The narrative further relates that during the

mobbing one of the sick children caught a cold, from which it shortly after died. The mob was led by a Campbellite minister by the name of Rider, and was mostly composed of professors of religion.

In order to avoid further mobbing, Joseph shortly after fled by the most expeditious route to a point named Warren, where he was joined by elder Rigdon, and they journeyed thence together to Wheeling, Va. Taking steamer, from there they went to St. Louis, and thence to Independence, Mo., where they arrived on the 24th of April, "finding the brethren generally enjoying health and faith, and extremely glad to welcome us among them."

It may have been noticed how democratic in form and action was the Latter-day Church in its rise; for notwithstanding Joseph, and Oliver Cowdery, had been ordained by the angels, at the organization of the Church they were chosen by the vote of the members and formally re-ordained. In keeping with this was the following event:

"On the 26th," says Joseph, "I called a general council of the Church, and was acknowledged as the president of the High Priesthood, according to a previous ordination at a conference of High Priests, elders and members, held at Amherst, Ohio, on the 25th of Jan. 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive, and delightful.

"On the 27th we transacted considerable business for the salvation of the saints, who were settling among a ferocious set of mobbers, like lambs among

wolves. It was my endeavor to so organize the Church that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship and mutual love.

“On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, thence to Vincennes, Ind., thence to New Albany, near the falls of the Ohio.”

Before reaching the latter point their horses ran away, and in their efforts to escape from the coach Mr. Whitney was so unfortunate as to sustain a compound fracture of the bones of one of his limbs. He was thereby detained four weeks at a public house, and Joseph remained to nurse him, while elder Rigdon went forward to Kirtland.

Here occurred quite a marvelous episode. The Anti-Mormons, it appears, attempted to poison the Prophet, as a means of cruelly testing whether the “signs” followed the Mormons. Joseph says:

“One day, when I arose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and I then made my way to brother Whitney (who was on his bed), as speedily as possible. He laid his hands on me, and administered in the name of the Lord, and I was healed in an instant, although the effect of the

poison had been so powerful as to cause much of the hair to become loosened from my head."

Thus was Joseph saved from poison by the power of the gospel, according to the promise: "If they drink any deadly thing it shall not hurt them." Elder Whitney having sufficiently recovered, they shortly after journeyed forward to Kirtland, where they arrived in June.

Towards the close of September, 1832, the elders began to return from their missions to the Eastern States. The Prophet continued the translation of the Scriptures, and the oversight of the Church at Kirtland, during the Fall, excepting the time required for a rapid journey to Albany, New York and Boston, in company with bishop Whitney, from which he returned on the 6th of November, when he first saw his son Joseph, who had been born on the 6th.

After his return the Prophet received several of his most important revelations, which developed his mission, and enlarged the views of the disciples concerning the Latter-day work.

At the opening of the year 1833, Joseph began to warn Zion, in Missouri, of the coming day of trouble. "I am not in the habit," he wrote, "of crying peace, when there is no peace; and, knowing the threatened judgments of God, I say, Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite."

Next was sent an epistle, headed, "From a conference of twelve high priests, to the Bishop, his Council, and the inhabitants of Zion," urging them to repent, for the Prophet in his epistle to them had

pronounced the Lord's favor towards Kirtland, but terrible words to Zion:

“We have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

“The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey; as on conditions of our obedience he has promised us great things; yea,

even a visit from the heavens to honor us with his own presence.”

Just here it will be well to correct a very general misstatement of Anti-Mormon writers. They have said that the Prophet now chose one place for Zion and now another, and that all of his prophecies concerning her and her location signally fell to the ground. But the reverse of this is the actual fact.

To this day the Mormons have never looked upon but one spot as that whereon Zion of the Latter-days is to be built, namely, in Jackson County, Missouri. And as we here see, Joseph, from the earliest period, clearly indicated by prophecy that the saints of that generation were not the ones who should rear the holy city (though the promise was that the generation should not all pass away before her glory came). But Zion was in danger of being rejected for a season even then. To not many of that generation seemed to have appertained the promise of entering into her rest and glory.

Zion was the city of the future! The elect only were to be her inhabitants. They should be a tried people, and the day of Zion's rise was to be the day of triumph and consummation, not the day of probation and scourging.

“When the Lord shall build up Zion he shall appear in his glory.”

Therefore Kirtland was the place chosen where the first temple was to be built and the apostles endowed and sent forth to the nations. Yet did the Lord cause the corner stones of Zion to be laid,

in the Prophet's lifetime, and the gathering of the people to Missouri in the progress of their growth was a prophecy of events in the coming times.

Nor let it be thought that the gathering to Missouri was without purpose and results. The very destiny of the saints shows that they were to be driven from State to State; but, finally, after the days of tribulation, the "Kingdom of God" was to roll, as the little stone cut out of the mountain. After that Zion is to arise in her strength, in the place of promise, and all nations shall see in her the glory of her God.

But "judgment" was about to "begin at the house of the Lord," and that was in the place where Zion is to be built. It commenced in Jackson County, Missouri!

The diary of Joseph continues, relating that on the 26th of February a special council of high priests was held in Zion for the purpose of considering the above mentioned epistle, at which a return epistle was duly drafted. And on account of said admonitory epistle from Joseph, a solemn assembly was called in Zion, and a sincere and humble repentance was manifested.

In the month of April following, the first regular mob gathered against the saints in Missouri. They came together in Independence, to the number of about three hundred, but failing to unite upon any regular plan, they finally broke up in disorder and retired.

"July 13th," says Joseph, "a council of elders, namely, G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. R. Whitney, John

Smith, Luke Johnson, with myself, assembled in Kirtland.”

This being the first time the name of Brigham Young occurs in the diary of Joseph, we deem it proper to here sketch the commencement of the connection of himself and Heber C. Kimball with the Latter-day Church. It opens with his brother, Phineas Young, who says:

“In April, 1830, as I was on my way home from the town of Lima, where I had been to preach, I stopped at the house of a man by the name of Tomlinson. While engaged in conversation with the family, a young man came in, and, walking across the room to where I was sitting, held a book towards me, saying, ‘There is a book, sir, I wish you to read.’ The thing appeared so novel to me that for a moment I hesitated, saying, ‘Pray, sir, what book have you?’ ‘The Book of Mormon, or, as it is called by some, the Golden Bible.’ ‘Ah, sir, then it purports to be a revelation?’ ‘Yes,’ said he, ‘it is a revelation from God.’

“This language seemed to me very strange, and, I thought, rather ridiculous. However, I thought it my duty to read it, and search out the errors, and, as a teacher in Israel, expose such errors and save the people from delusion. I commenced and read every word in the book the same week. The week following I did the same, but, to my surprise, I could not find the errors I anticipated, but felt a conviction that the book was true.”

Phineas thereupon became a zealous advocate of the new faith, and brought the Book of Mormon to the attention of his father, brothers and sister.

In the life of Brigham Young it is recorded that in the Spring of 1830 he first saw the Book of Mormon, which was left with his brother Phineas by Samuel H. Smith, brother of the Prophet. And in April, 1832, he was baptized and ordained an elder in the Church. Shortly thereafter, with his brother Joseph, and Heber C. Kimball, he started for Kirtland to see the Prophet. Arriving at Kirtland, they found him, with several of his brethren, in the woods chopping and hauling wood. "Here," says Brigham, "my joy was full at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony by the spirit of prophecy that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome. In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray. In my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift, but he said, 'No; it is of God.'"

It was at about this date, or within the next three years, that the men entered the Church who have since been its pillars, although the Pratts, Oliver Cowdery, and the other witnesses of the Book of Mormon, Sidney Rigdon and Bishops Partridge and Whitney were, with Joseph, the founders of the Church, while John Taylor and a few others, who have since taken apostolic and presiding rank, came

in at about the close of the first seven years, and in the period of the rise of Nauvoo.

We must pass over the history of the early persecutions in Missouri, including the semi-military episode of a company of elders, under the Prophet, known as "Zion's Camp," going up to Missouri to help the inhabitants of Zion, for this belongs rather to Church history than to the personal mission of Joseph, and it would of itself form a volume.

Hasten we now to the calling of the Twelve Apostles to preach the gospel to all nations; the further unfolding of the dispensation and its "everlasting covenant;" the Temple, the Priesthood, and the wondrous themes which Joseph, as the oracle of God, from time to time, revealed to a latter-day Israel.

## CHAPTER XIII.

CALLING OF THE TWELVE APOSTLES—THEIR ORDINATIONS AND BLESSINGS—CHARGE TO PARLEY P. PRATT—CHARGE TO THE TWELVE—ORGANIZATION OF THE SEVENTIES—HISTORICAL INCIDENTS.

The time had now come for the calling of the twelve apostles of the dispensation.

Joseph had not forgotten the revelation and promise, given years before, on this event; and it is here worthy of remark that he never laid down in the prophetic programme anything which was not afterward fulfilled, though some of the events foretold,—such as the gathering of a people from all nations,—were, at the time of utterance, very miracles of promise.

In Kirtland, on the 14th day of February, 1835, a grand meeting of the elders was called, at which the Prophet, after laying before them the subject of choosing the Twelve, said he wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all of the elders present expressed their anxious desire to have it so.

Joseph stated that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the Church as apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses, namely, Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

They were then blessed by the laying on of the hands of the Presidency, and then proceeded to make choice of the Twelve, as follows:

- |                      |                      |
|----------------------|----------------------|
| 1. Lyman E. Johnson, | 7. Wm. E. McLellin,  |
| 2. Brigham Young,    | 8. John F. Boynton,  |
| 3. Heber C. Kimball, | 9. Orson Pratt,      |
| 4. Orson Hyde,       | 10. William Smith,   |
| 5. David W. Patten,  | 11. Thomas B. Marsh, |
| 6. Luke Johnson,     | 12. Parley P. Pratt. |

It is not practicable to give the ordinations and blessings of the Twelve, as only a brief synopsis of the occurrence is extant. Suffice it to say the proceedings occupied two days, when the meeting adjourned.

On the 21st, continues the record, "pursuant to adjournment, a meeting of the Church was held, and after prayer by David Whitmer, and a short address by Oliver Cowdery to the congregation, Elder Parley P Pratt was called to the stand and ordained one of the Twelve, by Presidents Joseph Smith, jun., David Whitmer and Oliver Cowdery."

After Parley's ordination, Oliver Cowdery gave to him his apostolic charge, which is so characteristic and prophetic that it deserves to be preserved in this connection. It was as follows:

“I am aware, dear brother, that the mind naturally claims something new; but the same thing, rehearsed frequently, profits us. You will have the same difficulties to encounter in fulfilling this ministry that the ancient apostles had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labor of years; and your station requires a perfect polish. It is required not merely to travel a few miles in the country, but in distant countries. You must endure much labor, much toil, and many privations, to become perfectly polished.

Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow Autumn has ripened his fruit, gather it in, and congratulate himself for a season in the remission of his toils, while he anticipates his Winter evenings of relaxation and fireside enjoyments; but, dear brother, it is far otherwise with you. Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. It will require a series of years to accomplish it, but you will have this pleasing consolation, that your Heavenly Father requires it. The field is his; the work is his; and he will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils, but when your work is done, and your labor over, he will take you to himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you, to accomplish the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion

you profess; and it were better not to set out than to start and look back, or shrink when dangers thicken upon you, or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appal you. You must be called a good or bad man. The ancients passed through the same. They had this testimony—that they had seen the Saviour after he rose from the dead. You must bear some testimony, or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one mediator. He that has seen him will know him, and testify of him. Beware of pride; beware of evil—shun the very appearance of it, for the time is coming when, if you do not give heed to these things, you will have a fall. Among your many afflictions you will have many blessings also; but you must pass through many afflictions in order to receive the glory that is in store for you. You will see thousands, who, when they first see you, will know nothing about salvation by Jesus Christ: you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God. In his cause you must serve him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.”

Elder Pratt gave his hand to President Cowdery, and said he had received ordination, and should fulfill the ministry according to the grace given him, to which elder Cowdery replied, "Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee."

Thomas B. Marsh and Orson Pratt being absent on mission at this time, received their ordinations and blessings on their return in the following April.

The grand charge to the Twelve, as a body, is still more important and historic, and must be given, as it is the very genesis of their ministry. It was as follows :

"Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you that, previous to the organizing of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty, and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that, in process of time, there should be twelve men chosen to preach his gospel to Jew and Gentile. Our minds have been on a constant stretch to find who these twelve were. When the time should come we could not tell, but we sought the Lord, by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed. But, having seen the day, it becomes my

duty to deliver to you a charge; and first, a few remarks respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a tenfold proportion to what you have ever had; you will have to combat all the prejudices of all nations."

The revelation was then read, and the charge continued:

"Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of man, to go into all the world."

Then reading again from the revelation, what the Lord said to the Twelve, the speaker continued:

"Brethren, you have your duty presented in this revelation. You have been ordained to the holy priesthood; you have received it from those who have their power and authority from an angel; you are to preach the gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware, lest your affections are captivated by worldly objects. Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper.

"You have been indebted to other men, in the first instance, for evidence; on that you have acted;

but it is necessary that you receive a testimony from heaven for yourselves, so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out, although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

“Never cease striving till you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hands upon you. We require as much to qualify us as did those who have gone before us. God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter days?

“With regard to superiority, I must make a few remarks. The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim his gospel to the ends of the earth and the islands of the sea.

“Be zealous to save souls. The soul of one man

is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God. You are therefore to be prepared at all times to make a sacrifice of your lives, should God require them, in the advancement and building up of his cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come, the voice of the Spirit has come, to set these men apart.

“You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene, with you, will inevitably change. Let no man take your bishopric, and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch’s.

“The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This gospel must roll, and will roll, until it fills the whole earth. Did I say congregations would gnash upon you? Yea, I say nations will gnash upon you; you will be considered the worst of men. Be not discouraged at this. When God pours out his spirit the enemy will rage; but God, remember, is on your right hand and on your left. A man, though he be considered the worst, has joy who is conscious that he pleases God. The lives of those who proclaim the true gospel will be in danger. This has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the gospel. The time is coming when you will be considered the worst by many, and by some the best of men. The time is coming when you will be per-

fectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind in your prayers; carry their cases to a throne of grace. Although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you for each other, stronger than death. You will travel to other nations; bear each other in mind. If one or more are cast into prison, let the others pray for them, and deliver them by their prayers. Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered.

“Remember you are not to go to other nations till you receive your endowment. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence, such as you never had. Relative to the endowment, I made a remark or two that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power which characterized the ancient saints, and now characterizes the inhabitants of the upper world. The greatness of your commission consists in this: you are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the Gospel must be preached and God’s ministers be rejected. But where can Israel

be found, and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out destruction shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

“You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, ‘Son, go labor in my vineyard,’ and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: beware how you ordain, for all nations are not like this nation. They will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

“We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the gospel in its simplicity and purity; and we commend you to God and the word of his grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon him in faith and mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony

for yourselves. We now exhort you to be faithful to fulfill your calling; there must be no lack here; you must fulfill in all things; and permit us to repeat, all nations have a claim on you; you are bound together as the three witnesses were; you, notwithstanding, can part and meet, and meet and part again, till your heads are silvered o'er with age."

Then taking them separately by the hand, elder Cowdery continued:

"Do you, with full purpose of heart, take part in this ministry, to proclaim the gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?" Each answered in the affirmative, thus bringing to a close the solemn and interesting ceremony.

At a subsequent meeting the Prophet proposed for discussion the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church? After discussion by several of those present, the Prophet gave his decision as follows:

"They are the Twelve Apostles who are called to the office of Traveling High Council, who are to preside over all the churches of the saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority and virtue of their apostleships."

On the 28th of Feb., 1835, the Church, in council assembled, commenced selecting certain persons, who were ordained and blessed at that time, to begin the organization of the "First Quorum of the Seventies," according to the plan laid down to Joseph in certain revelations and visions, thus commencing the organization of that grand evangelical army of the Church called "The Apostles of the Seventies," [which may be increased to seven quorums of Seventies; or, in the words of the revelation, to "seven times Seventy."]

At a meeting of the Twelve on the evening of March 12th, 1835, it was proposed that they take their first mission through the Eastern States, to the Atlantic Ocean, and hold conferences in the vicinity of the several branches of the Church, for the purpose of regulating all things necessary for their welfare, and the 4th of May following was unanimously agreed upon as the day of departure from Kirtland.

On the 26th of April the Twelve Apostles and the Seventies who had been chosen assembled, with a numerous concourse of people, in the unfinished temple at Kirtland, to receive their charge and instructions from the Prophet, relative to their mission and duties.

At a conference held on the 2d of May, Joseph laid down the order of the Twelve when in council, which was to take their seats together according to age,—the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided, and then begin at the oldest again, etc. Thus

determined, the order of the Twelve at that time was: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson.

The interesting episode of anointing and blessing the first Patriarch of the Church, with the marvelous manifestations which then occurred, is spoken of by Joseph, as follows:

“At early candle-light [Jan. 21st, 1836], I met with the Presidency at the west school-room, in the Temple [unfinished], to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion met in the two adjoining rooms, waiting in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the other members of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil and consecrated it in the name of Jesus Christ.

“We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head as the Lord put into their hearts,—all blessing him to be our Patriarch, to anoint our heads and attend to all duties that pertain to that office. The Presidency then took the seat in turn, according to

age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn my father anointed my head, and sealed upon me the blessings of Moses to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings.

“The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out, I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

“Thus came the voice of the Lord unto me, saying:

“All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of

that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.'

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

"I also beheld elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches. He threw them down at his word, and leaped as an hart, by the mighty power of God. Also elder Brigham Young, standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

"Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them, as well as myself, and the power of the Highest rested upon us, the house

was filled with the glory of God, and we shouted Hosannah to God and the Lamb.”

On the following evening the ceremony of anointing the heads of the Twelve, and the presidency of the Seventy, was attended to. At the close, says Joseph, “President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord’s anointed, which he did in an eloquent manner. The congregation shouted a long hosannah ; the gift of tongues fell upon us in mighty power ; angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.”

Under such auspicious outpourings of the Spirit were the Twelve ushered into the work of their high calling.

They, with the Seventies, being now chosen to go “into all the earth,” to preach the “fullness of the gospel,” and gather a Latter-day Israel from among the nations, we can now proceed to unfold the divine economy of Mormonism, review the Israelitish genius and subject of the work, and dwell upon the vast plans and themes developed by the Prophet in his exalted moods of inspiration. Subsequently we shall see them illustrated in the actual history of himself and people,—fulfilling his visions in the very events of the age.

## CHAPTER XIV.

THE MORMON ILIAD—THE ABRAHAMIC COVENANT—  
ITS INFINITE SCOPE AND SIGNIFICANCE—ITS RE-  
NEWAL WITH JOSEPH AND HIS ISRAEL.

Jehovah's epic!

There is no other defining that will adequately express the subject and themes grasped by the genius of the Mormon Prophet.

The covenant of old, which Jehovah made with the Hebrew sires, renewed in Joseph and his people.

A covenant that has come down in the august syllabbling of three civilizations.

A covenant, not in its incipency to-day, but now working towards its millennial consummation.

Former-day Israel and Latter-day Israel have thus the same centre of faith in this covenant made by Jehovah with Abraham, and the same consummation of that faith in the coming of Messiah and the restoration of the kingdom to Israel.

The strictly Israelitish genius of Mormonism thus emphasized at the outset, we are prepared to review the Abrahamic theme in its everlasting sweep, and to apply it to the peculiar experience of Israel in the former and the latter days.

Now the Lord had said unto Abram, "Get thee

out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," etc.

But the Hebrew Patriarch has written his own history. It is contained in the "Book of Abraham," translated by the Prophet Joseph.

This extraordinary book has entered largely into Mormon theology, and has given pronouncement to some of its most beautiful themes.

In the land of the Chaldeans, in the house of his father, Abraham saw that it was needful for him to obtain another abiding place, in consequence of the idolatry that surrounded him. He had come of the sacred lineage to which belonged the Priesthood, and was himself "a High Priest, holding the right belonging to the fathers." "It was conferred upon me," he says, "from the fathers; it came down from the fathers from the beginning of time.

"I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathen, utterly refused to hearken to my voice."

Therefore the Lord had said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Moses in his record is not circumstantial touching the immediate cause of this command to Abraham, yet he was doubtless familiar therewith. It is certain that Mahomet, the prophet of Ishmael,

understood it as rendered by Joseph, for he opens the Koran with this annunciation of faith:

“We believe in Abraham, the orthodox, who was no idolater.”

Jehovah commanded Abraham to leave the land of idolatry, that he might establish in his ministry and race his own supreme name. For this made he the covenant with Abraham.

According to Joseph's revelations, the covenant was simply renewed in Abraham, and not originated. Like the priesthood with which it is connected, it had come down to the Hebrew sire from the righteous fathers. It was first made with Adam.

From Jehovah it came to the Patriarch of the Earth, for Jehovah is the God of the covenant. From Adam to Seth, Enoch and Noah; being several times renewed by the Lord before the days of Abraham. The same also is this which has been renewed in Joseph in these latter days.

Both the priesthood and the covenant existed before the beginning of time or the creation of the earth. They are not of time, but of eternity,—the everlasting chains which link the heavens and the earth, and connect the race of mortals with the races of immortals that have gone up into their exaltation before them.

Thus has Joseph enlarged our conceptions of the priesthood, of the covenant, of religion.

The signature of the Everlasting is on the whole.

Interpreted by the genius that inspired Joseph, the everlasting covenant has an infinite scope and significance. In the action of his own dispensation he shows us the very face of the covenant which

Jehovah renewed in Abraham, and reveals it as the covenant that had come down through generations of worlds.

[ This reveals a Book of God, in the light of which the gorgeous mythologies of the heathen were indeed but as fables. But how infinitely well does this harmonize with the ages past. ]

Of old the gods of Olympus had their epic. Grecian mythology incarnates it. Homer, with wondrous success, embodied it in a great poem. He was its Prophet. His Iliad is the Bible of the Greeks.

But it was left to Joseph to incarnate the epic of Jehovah! Not even did Moses as much as he, for he has swept the whole subject, with its themes, down to the "dispensation of the fullness of times," with Jesus not less than Moses as the expounder and fulfiller of the covenant.

The Mormon Prophet is the only religious law-giver that has arisen in a thousand years who has attempted to construct an epic system of faith. The very word epic, in modern times, has lost nearly all its meaning. Even the poets have ceased to work upon the conception; yet has Joseph made it so vast, with Jehovah as the inspiring genius, that it swallows up all the conceptions of the ancients.

But follow we Moses again, with whom the reader will be most familiar.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God. Walk before me, and be thou perfect. \* \* \*

“Behold my covenant is with thee, and thou shalt be a father of many nations.

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

“And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

“And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee.”

The covenant is thus seen to be a race covenant, and the Abrahamic religion a race religion. Thus in Adam; thus in Noah; thus in the Hebrew sire. These appear to be the patriarchal trinity of the earth.

In this covenant came woman with man, as at the beginning: “Be fruitful and multiply and replenish the earth” with a chosen seed, in whom Jehovah shall fulfill his matchless purposes.

At first, Adam and Eve; afterwards Abraham and Sarah.

But Sarah for a time was as a barren tree. As a woman in old age yearning for the hope of her youth, went she,—the mother of the covenant,—toward the grave with an unfulfilled covenant upon her head. Then gave she unto Abraham her handmaid Hagar, that the covenant of the Lord might not be void. For the Lord had said unto him:

“I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

The divine story is continued in Sarah and Hagar, with their sons Isaac and Ishmael:

“And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

“And I will bless her, and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

“Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

“And Abraham said unto God, O that Ishmael might live before thee!

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, and with his seed after him.

“And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

“But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.”

What an imperial sweep is here! Can any question what religion meant between Abraham and his God?

Nations and kings were to come of the Hebrew patriarch! Empires were to be born of him! Civilizations were to proceed from the two lines of his sons, Isaac and Ishmael, in which all the nations of the earth should be embraced. None of the gods of the heathen ever conceived an economy so vast, or undertook purposes so universal.

Jehovah has indeed shown himself supreme; and the fact that he has renewed the whole in Joseph and his latter-day Israel, proves that he has not forgotten his covenant nor given up his wondrous purposes.

In Isaac and Jacob the oath of Jehovah was continued. In Jacob the tribes of the chosen race were defined. Of him the Twelve Patriarchs. In him the nationality of Israel was born.

Down into Egypt next, there to remain until Israel became a people in whom Jehovah could show the majesty of his will and the might of his arm.

A people in slavery making bricks for their task-masters "without straw;" yet a people with a marvelous destiny upon their heads.

Then a Moses leading Israel out of Egypt, with the Angel of the Covenant going before the sacred people, delivering them with the outstretched arm of Jehovah's power, and with signs and wonders that appal the hosts of Pharaoh.

Afterwards Moses with Israel in the wilderness. There they abide for a generation before entering the land of promise, that their commonwealth might be unfolded and the law revealed.

And lastly, as the grandest act of all in the Mosaic drama, we come to Moses bringing all Israel under the covenant made with their fathers, Abraham, Isaac and Jacob.

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel.

“Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

“That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

“That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.  
\* \* \* \* \*

“And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. \* \*

“And the Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

“And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. \* \* \*

“And the Lord shall make thee head, and not the tail; and thou shalt be above only, and thou shalt not be beneath.”

Thus began Jehovah's covenant with Abraham, Isaac and Jacob; thus was it continued with Moses and the Prophets; and thus has it been renewed with Joseph and his Israel in these latter-days.

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Marvelous, indeed, that a covenant belonging to the early ages of man,—a covenant which seemed

to have died with the nationality of Israel before the Christian era began,—should suddenly revive in all its ancient force in the religion and action of the Nineteenth Century.

Quite as wonderful that it should spring up in America, where civilizations are culminating and all things are becoming new.

Yet did our Prophet render the covenant as literally in the dispensation that was given unto him, as it was rendered in Israel by the great Hebrew lawgiver more than three thousand years ago.

A wondrously dramatic picture was that of Moses just before his death, bringing all Israel under the covenant and into the oath of Jehovah. It has scarcely a parallel in all history. It has none, certainly, excepting that given by the Mormon people.

But not more wonderful was the example of Moses and ancient Israel, in the wilderness by the Red Sea, than was that of Joseph, in Kirtland, in the very midst of the Gentiles, bringing his modern Israel under the covenant and “into the oath of the Lord.”

More marked is this, from the very anomaly of the surroundings and the inharmony of the times. It is a unique that carries the imagination directly back to the days of the patriarchs of the earth. They come up from the past as gods risen to renew their work in the action of the present.

None but the genius of Jehovah could have inspired such a dispensation as that which Joseph opened.

The covenant is no accident, nor an incidental

filling in of a new faith. It is the very basis of the religion, and its genius gives all the volume and tone of the history of the Latter-day people.

Joseph began, not with Jesus and his apostles, but with Jehovah and Abraham. Isaac and Jacob, in whom the oath of the Lord was confirmed and the sacred nation begat, stood to our Prophet before Peter and Paul, in the divine purposes.

True, the dispensation of Jesus was brought into the infinite embrace of Mormonism as one superior to that of Moses and the Prophets; but the works of the Father are considered before the works of the Son, and the name of the Father honored first. Thus did Jesus himself.

In Jehovah, not Jesus, is the origin of the everlasting covenant and priesthood. Surely this is not blasphemy. It is truly a significant sign of the heathenish spirit of Romish Christianity, that any disciple of Hebrew faith should find it necessary to thus guard the mighty God of Israel.

Jesus honored the Father. Constant was his affirmation that he came not in his own name, but in the name of the Father; not to do his own will, but the will of him that sent him: "Father, not my will but thine be done!"

So began Joseph the faith of the saints in Jehovah—the God of Abraham, Isaac and Jacob.

Therefore commenced he with the covenant which Jehovah made with Abraham, and which has been renewed in a Latter-day Israel.

Be this ever understood as the Alpha of Mormonism—the beginning of the "dispensation of the fullness of times."

Joseph well taught the saints the wondrous significance and design of the covenant into which they had entered; and in 1836 already had thousands obeyed its initial command: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

This was what the rise of Zion in Kirtland signified, [the gathering together of a Latter Day Israel from many lands and climes, in fulfillment of prophecy concerning this dispensation.]

The command had been well obeyed in 1836. The saints, as we have seen, had gathered in the two States of Ohio and Missouri; Zion had risen in Kirtland; a temple was being reared; the apostleship was about to be conferred, and the design to send the twelve to foreign nations to gather an Israel was already revolving in the Prophet's mind. Tens of thousands in Great Britain were soon to hear Jehovah's command: "Get thee out of thy country!"

And the design was the same as of old: "That I, the God of Israel, may be the God of this people, and in them fulfill my everlasting purposes!"

And what of Jehovah's promises unto such a people? Shall not the God of Latter-day Israel keep his part and fulfill his oath as of old? Yea, verily; and the words of that everlasting oath are in force to them:

"And I will make of thee a great nation, and I will bless thee and make thy name great: and thou shalt be a blessing:

"And I will bless them that bless thee and curse

him that curseth thee: and in thee shall all families of the earth be blessed.”

Again it is a promised nationality to an Israel. And now the people known as Mormons are that Israel. The oath, made unto them by him who has covenanted with them to be their God, means all this and nothing less.

## CHAPTER XV.

JOSEPH THE REVELATOR OF CHRIST, AND APOSTLE OF THE COVENANTS—A WITNESS TO THIS GENERATION—TESTIMONY OF THE LIVING TO THE LIVING—IMMORTALITY THE ALL-ABSORBING QUESTION OF MODERN TIMES—ITS AFFIRMATION BY JOSEPH.

But the chief significance of the apostleship of Joseph resides in the fact that he is the revelator of Jesus Christ to our own age.

Not as an echo of the word of God from the past, but as the living testament of Jesus to the present.

Nor as an apostle of Abraham, but of Christ; nor as a minister of the imperfect law of Moses, which was given as a "schoolmaster" to rebellious Israel, but as the minister of the perfect law revealed through the "Only Begotten" of the Father.

Yet in Christ is the fulfillment of all the covenants of Jehovah made unto the patriarchs of the earth.

Therefore, being the chief minister of Christ in these last days, Joseph is an apostle of the covenants.

But as the revelator of Jesus unto the world, and

not as the instrument of archangels even, has Joseph come.

As Jesus, in the days of his flesh, was the revelator of the Father, so was Joseph the revelator of the Son, in the ministry of his resurrection.

Not a minister upon the testimony of apostles given eighteen hundred years ago, but a witness proceeding from Christ in our own day: a special witness to the world of the ministry and resurrection of Jesus: the revelator of the new and everlasting covenant to Israel: the revelator again of God to man, continuing the testimony which Jesus bore of the Father: the messenger of God, proclaiming to mankind a present revelation and a living gospel.

Be it therefore declared unto all that Joseph, to modern times, is as the new testament of Jesus Christ, "who was before preached unto us:" that Jesus concerning whose ministry and resurrection the faith of all Christendom was but as a tradition, handed down through the ages of apostacy, in which the heavens uttered no certain voice.

Nigh two thousand years had passed since the Christian church as much as claimed a revelator.

The very name of Prophet was obsolete in current language.

The Prophet was a personage of the past: to the people he was as the fabled unicorn.

One sent of God, shocked the faith both of priest and people; and the ministration of angels in the experience of the disciples of Christ in our own times was considered more pernicious than the fables of the heathen.

Thus was it to the day that the Prophet Joseph came, and it was this condition of the churches that consigned him at last to the martyr's grave.

Verily the world hath need that Christ be again revealed unto it. Else how shall immortality, to us, be brought to light? How shall eternal life abide in man?

For this was Joseph sent of God into the world.

To be a special witness of the Father and his Son Jesus Christ was he sent unto us.

The living to the living, with the word of God. A present revelation of the existence and work of Christ.

Was not this the beginning of Joseph's testimony in these latter days? Was not his first vision a witnessing of the Father and his only begotten Son?

Herein is the supreme meaning of Joseph's ministry, and the worth of his apostleship.

But Joseph knew not at first the world's need of such a testimony. Hence was he astonished when Jesus told him that he acknowledged none of the sects who bore his name.

And the very reason assigned by the Lord was that the churches with their priests were not living witnesses of him. Theirs was no present testament of their Lord.

"They draw near to me with their lips and honor me with their mouths while their hearts are far from me; and they teach for doctrine the commandments of men."

Although there were some among them whose love for God was not stultified by their creeds, the above declaration proved only too true; for soon

indeed did they reject the living witness sent unto them.

But it is to the great vision given to Joseph, and Sidney Rigdon (see Chap. XI.), that we must go for the formal testimony of Jesus, sent forth to the whole world in these last days by divine command:

“We, Joseph Smith and Sidney Rigdon, being in the spirit, on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. \* \* \* And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, that he lives: for we saw him.” \* \*

This then is “the fullness of the gospel of Jesus Christ:”—*the revelation of Jesus to the people in their own generation!*

Nothing less than this is “the fullness of the gospel.”

Has not Joseph, in this view, blazed forth the light of God upon the world?

And it is the revelation of Jesus Christ, through witnesses and apostles who have seen him and heard the wondrous affirmation of himself from his own voice.

These can bear testimony that he still lives and is the great High Priest and mediator of the everlasting covenant.

Not enough for the spiritual life of the world that he was preached unto the people ages ago; not enough that his resurrection was witnessed unto the Gentiles by those who saw him after the crucifixion.

Stephen, the martyr, saw the heavens open, and beheld the Son sitting on the right hand of the Father. But the modern world will not be judged by the testimony of Stephen.

Not Peter! Not Paul! Not Stephen!

They are not sufficient witnesses to us of the resurrection of Jesus, though they were wondrous witnesses to their own generation.

Christ will not judge the modern world by their testimony.

A revelator to declare his present existence! Apostles to declare the continuation of his work in his own person! These are the chief spiritual needs of the world to-day.

Of what avail to us is the testimony of the past? or what doth it profit us that they who are now dead bore witness, in the ancient times, concerning the resurrection of their Master.

If they witness to us to-day, as did Moroni, or as did Peter, James, John, and Moses and Elias, to Joseph, then are they ministering angels to the present: if they do not so witness, then are they neither ministering angels nor apostles to us.

In this view the Prophet Joseph has enunciated sterling truths that ought never to expire in the faith of the race. Rightly has he declared the

continuation of the testimony of Jesus, by present revelation, to be "the fullness of the gospel." For if Christ be not risen in our own experience, then have we but a dead faith.

If the living, who have believed on his name, have not seen him, nor any stood in his presence for nigh two thousand years, then is Christ dead indeed to us.

What shall it profit the world that he was crucified if he be not risen from the dead?

Is not this the very question that the apostle Paul brought home to the saints in his day? And the whole burden of his testimony was, "Am not I an apostle? Have I not seen the Lord?"

It was the fact that he had seen his Lord that made him an apostle of his resurrection. It gave the force to his apostleship. It was the testimony of the living to the living, else had it been but the dead record that he bore and not the living word of a special witness.

And that which was true in spiritual philosophy in the days of the apostle Paul, is true in the days of the prophet Joseph.

If for seventeen centuries the world has been without a special witness of Jesus, then is it the simple truth that the so-called Christian world has been without knowledge of God and his Christ.

"I am sick of the name of this man Jesus!" exclaimed a famous infidel, in conscientious disgust.

But he was sick of the sacred name of Jesus only in that his *personal existence in the present* was not a fact to his intellect.

Had Christ been indeed risen from the dead in

the actual knowledge of the churches who bore his name, then had this man (with evidence of that fact) been quickly at the feet of his Lord.

Is it enough to beget the faith of intellect that men testified of the resurrection of Christ eighteen centuries ago? Verily nay.

Yet to none could the knowledge of immortality possibly come more welcome than to the infidel. Infidelity is the very cross of the skeptic, and not his throne.

And this question of immortality has become the all-absorbing question of modern times.

“Shall we live again?” Ah, the intellectual agony that racks the human mind, on that point, to-day!

If Christ be living to-day, then shall the countless millions live after the grave has swallowed up their corruptible bodies. Intellect reaches such a conclusion at a leap, and, in spite of the agonies of doubt, exults at least in that certainty.

A revelator, then, such as Joseph Smith was, is truly the one person needful to this all-enquiring age, over which the priests of a dead record of immortality have no longer sufficient influence to wrap even the rags of sectarian faith around the body of society.

But this is the fullness of the gospel to us—this revelation of Jesus in our own times.

“And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, *that he lives!*”

Let this testimony of Joseph Smith and Sidney Rigdon fairly come before the best intellects of the age. 'Tis the new testament of Jesus Christ to the Nineteenth Century.

And the Prophet, at the period of which we write, was about to call his twelve apostles, to send them forth to the nations, to preach the fullness of such a gospel; and with them went also the promise of the Holy Ghost to the believer, as the endowment from on high, to accompany this living word of God.

## CHAPTER XVI.

TYPE AND MISSION OF THE SAINTS—REARING A TEMPLE TO THE GOD OF ISRAEL—DESCRIPTION OF THE TEMPLE—THE DEDICATION—JOSEPH'S GREAT PRAYER—ADMINISTRATION OF ANGELS—THE VOICE OF JEHOVAH—VISIONS OF MOSES, ELIAS AND ELIJAH:

By the time Kirtland was built up the saints thoroughly understood their type and mission as the Latter-day Israel; and with an exultation that had been worthy ancient Israel, they dwelt upon the promises renewed unto them by the oath of the mighty God of Jacob.

Their destiny was clearly defined by the prophetic genius of their great founder, the divine text of which, applied to them as a people, was—

“The Lord shall establish thee a holy people unto himself; and make thee the head and not the tail, and thou shalt be above only; and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them.”

Therefore the saints in their Zion had reared a temple to the august name of the God of Israel—the author of their covenant.

And this temple-building in America was inspired by the same genius as that which gave the covenant a renewal.

The spirit of Jehovah o'ershadowed the temple. An ancient, not a modern, meaning was in it. It was Hebraic in its prophecy and symbol, Hebraic in its priesthood and order of worship.

Rome, the mother of Christendom, had built her gorgeous cathedral to the name of St. Peter; her daughter, the English Church, had built a monument of worship scarcely less imposing, dedicated to the name of St. Paul; Europe had, in fact, been crowded with cathedrals, churches and chapels, bearing the names of a legion of Romish Saints and Protestant Reformers.

But no monument had been reared to the name of Israel's God!

A majesty, borrowed from Heathendom, Rome sanctified with the name of Jesus the son of David, to the very rivalry of that God who gave the sceptre unto Judah's hand.

Rome had done all for herself, nothing for Jerusalem!

It had been a most pertinent question: "Which of all the gods do Gentile Christians worship?"

But Jehovah had again raised up a prophet. Again had he an Israel in the earth, with a living covenant in force and a present oath to fulfill.

Joseph was literally restoring the almost forgotten glory of Israel! The angels of dispensations gave him the keys of Israel's restoration. So did Joseph, now first of all, restore the God of Israel, that the nations might worship him, and symbolized his

majesty and dominion in the future by a temple dedicated to his name.

'Tis a wondrous example! Who can mistake its meaning?

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts.”

The restoration of the supreme name of Jehovah; the ministration of his will to the nations, and the speedy coming of Messiah as King of Zion, were the very symbolism of that temple which arose in Kirtland, proclaiming a new dispensation.

“It (the temple) was commenced,” says Eliza R. Snow, “in June, 1833, under the immediate direction of the Almighty, through his servant, Joseph Smith, whom he had called in his boyhood, like Samuel of old, to introduce the fullness of the everlasting gospel.

“At that time the saints were few in number, and most of them very poor; and had it not been for the assurance that God had spoken, and had commanded that a house should be built to his name, of which he not only revealed the form, but also designated the dimensions, an attempt towards building that temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous.

“Although many sections of the world abounded with mosques, churches, synagogues and cathedrals, built professedly for worship, this was the first

instance, for the lapse of many centuries, of God having given a pattern, from the heavens, and manifested by direct revelation how the edifice should be constructed, in order that he might accept and acknowledge it as his own. This knowledge inspired the saints to almost superhuman efforts, while through faith and union they acquired strength. In comparison with eastern churches and cathedrals, this temple is not large, but in view of the amount of available means possessed, a calculation of the cost, at the lowest possible figures, would have staggered the faith of any but Latter-day saints; and it now stands as a monumental pillar.

“Its dimensions are eighty by fifty-nine feet; the walls fifty feet high, and the tower one hundred and ten feet. The two main halls are fifty-five by sixty-five feet, in the inner court. The building has four vestries in front, and five rooms in the attic, which were devoted to literature and for meetings of the various quorums of the priesthood.

“There was a peculiarity in the arrangement of the inner court which made it more than ordinarily impressive—so much so that a sense of sacred awe seemed to rest upon all who entered. Not only the saints, but strangers also, manifested a high degree of reverential feeling. Four pulpits stood, one above another, in the centre of the building, from north to south, both on the east and west ends; those on the west for the presiding officers of the Melchisidec priesthood, and those on the east for the Aaronic; and each of these pulpits was separated by curtains of white painted canvas, which were let down and drawn up at pleasure. In front

of each of these two rows of pulpits was a sacrament table, for the administration of that sacred ordinance. In each corner of the court was an elevated pew for the singers—the choir being distributed into four compartments. In addition to the pulpit curtains were others, intersecting at right angles, which divided the main ground-floor hall into four equal sections, giving to each one-half of one set of pulpits.

“From the day the ground was broken for laying the foundation of the temple, until its dedication on the 27th of March, 1836, the work was vigorously prosecuted.

“With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might. While the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High, and accepted by him.

“The dedication was looked forward to with intense interest, and when the day arrived (Sunday, March 27th, 1836) a dense multitude assembled. The temple was filled to its utmost, and when the ushers were compelled to close the doors, the outside congregation was nearly, if not quite, as large as that within. \* \* \*

“At the hour appointed the assembly was seated,

and at nine o'clock President Sidney Rigdon commenced the services of the day by reading the ninety-sixth and twenty-fourth Psalms."

After the preliminary exercises, President Rigdon delivered a discourse from the 18th, 19th and 20th verses of the nineteenth chapter of Matthew, which was spoken of by Joseph as being "very forcible and sublime."

The morning and afternoon services were divided by an intermission of twenty minutes, during which the congregation remained seated. The afternoon service began by the singing of "Adam-ondi-ahman," which may be interpreted as the Song of Adam. And to those present who understood something of the grand patriarchal order of the heavens, to be restored under the ministry of Adam,—“the Ancient of Days,”—this patriarchal song must have possessed a very peculiar significance.

Concerning the services which followed, Joseph says:

"I then made a short address, and called upon the several quorums, and all the congregation of saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising."

He then called upon the quorums and the congregation to acknowledge and uphold the Twelve Apostles, the Presidents of the Seventies, the High Council of Kirtland, the Bishops of Kirtland and Zion and their councilors, the High Council of Zion, the President of the Elders and his councilors, and the President of the Priests, Teachers, and Deacons, and their councilors.

“The vote was unanimous in every instance,” says Joseph, “and I prophesied to all that inasmuch as they would uphold these men in their several stations, the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord’s anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house which rejects them shall be left desolate.”

After singing by the congregation, Joseph offered the following dedicatory prayer, in which the purpose and the means to be employed in the teaching and practice of the new religious philosophy are clearly set forth; the blessing of God invoked on whatever in them, as a people, should be in accordance with that avowal, and his curse admitted as just on all that should not be.

“Thanks be to thy name, O Lord God of Israel, who keepest covenant, and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to build a house to thy name in this place. And now thou beholdest, O Lord, that thy servants have done according to thy commandment. And now we ask thee, Holy Father, in the name of Jesus Christ, the son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our

substance, to build a house to thy name, that the Son of Man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, 'call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye, out of the best books, words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.'

"And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance. And in a manner that we may be found worthy in thy sight to secure a fulfillment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness. And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a full-

ness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy house. And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the prophets, concerning the last days. We ask thee, Holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thy anger be kindled against them, and if they shall smite this people thou wilt smite them, thou wilt fight for thy people

as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

“We ask thee, Holy Father, to confound, and astonish, and to bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thy anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

“O Jehovah, have mercy on this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them as upon those on the day of pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy house be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions; that thy people may not faint in the day of trouble. And whatsoever city thy servants shall enter, and the people of that city

receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thy appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon this city. And whatsoever city thy servants shall enter, and the people of that city receive [not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow-men! Their souls are precious before thee, but thy word must be fulfilled. Help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours. We know that thou hast spoken by the mouth of thy prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning. We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson County, Mo.) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and

not make a display of thy testimony in their behalf? Have mercy, O Lord, upon that wicked mob who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.

“And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine anointed. Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us; that from all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them. We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness. Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments

which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten because of their transgressions, be converted from their wild and savage condition, to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

“O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence and preserved by thy fostering hand; have mercy upon all their immediate connections, that their prejudices may be broken up and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in everlasting remembrance,

from generation to generation. Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hadst set up without hands may become a great mountain, and fill the whole earth; that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

“O Lord God Almighty, hear us in these petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting. O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! And also this church, to put upon it thy name; and help us by the power of thy spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb, and let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.”

The sublimity of this prayer is striking. Its opening: "Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants," has an antique grandeur in its tone, while the exalted outburst, "O Jehovah, have mercy upon this people!" and "Have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, that the children of Judah may begin to return unto the lands which thou didst give to Abraham, their father," has an Hebraic swell worthy one of the old Jewish prophets.

There could be no mistaking the God whom Joseph was revealing to his disciples, nor the one with whom they were making their covenant. Indeed, how wonderfully personal is this language: "O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will."

Joseph, in fact, had actually made a covenant with Jehovah, administered to him by angels, which he in turn was administering to the saints in that temple, now dedicated to the name of the God of Jacob.

The divine events of that occasion would be very incompletely told without a view of the angelic administration which there took place:

After the close of the above prayer, and singing by the choir, the Lord's Supper was administered "after which," says Joseph, "I bore record of my

mission, and of the ministration of angels. \* \* \* President F. G. Williams arose, and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between father Smith and himself, and remained there during his prayer. President David Whitmer also saw angels in the house."

At the evening meeting of the same day, says Joseph, "Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple), and were astonished at what was transpiring."

From that day onward these pentecostal scenes were frequent. On Sunday, April 3d, on the occasion of a meeting in the temple, after assisting in the ordinance of the Lord's Supper, says Joseph: "I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of

pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.’

“After this vision closed the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

“After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

“After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

## CHAPTER XVII.

THE TWO COVENANTS—THE DISPENSATION OF ABRAHAM NOT DONE AWAY IN CHRIST—THE ETERNAL PLAN IN ITS FULLNESS—MORMONISM HARMONIZING THE GOSPEL THEMES OF THE AGES—THE GOSPEL OF CHRIST KNOWN UNTO MOSES AND THE ANCIENTS—ITS FULLNESS REVEALED THROUGH JOSEPH.

Elias appeared, and committed the dispensation of the gospel of Abraham.—*Vision of Joseph in the temple.*

There are two Covenants! The one is in Abraham, the Father of the Faithful; the other in Christ, the Saviour of the world.

The one is a race covenant, pertaining specially to the chosen people. The other is the covenant of the Son of God, pertaining to the redemption of all the sons and daughters of Adam, through faith in Christ. The greater embraces the lesser, and fulfills, not supplants, it. The covenant made to Abraham was nascent in the promise of the covenant to be revealed in the chosen of his loins, at his coming.

There was, therefore, the gospel of Abraham, in which all Israel believed, but which was not to the Gentiles as a covenant to them; and there was also

the gospel of Christ, to be preached unto every creature, that the Gentile as well as the Jew might be saved in his ministry.

In the record of the vision of Joseph and Oliver in the temple, it is said; "After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed."

This is the same as at the beginning, and is positive testimony that the dispensation of Abraham has been renewed in Joseph. It was, therefore, not "done away in Christ."

What the gospel of Jesus was may be seen in the testament of him by his apostles at his first coming, and in the still greater testament by Joseph and his brethren for this is not only concerning his first coming, death, and resurrection, but also concerning his second coming in the dispensation of the fullness of times, as Messiah and Lord of the whole earth.

The dispensations of Jesus also embrace the dispensation of Moses, as well as the covenant of his father Abraham.

Joseph reveals the fact that the knowledge of Jesus—of his pre-existence and predestination—of his advents and ministries on the earth—was had from the beginning. This was known to Adam by revelation from the Father, known to Enoch, Noah, Abraham, and the Prophets. The gospel of Christ was preached unto these, by Patriarchs, one to another, and also revealed from the heavens to them, but kept hid to the world because of unbelief.

'Tis a supreme view of the gospel of Christ,—giving such a universal sweep to his ministry,

scarcely aught of which sectarian divines have conceived or incorporated in their expoundings.

Himself fully understanding this everlasting mystery of "God manifest in the flesh," Jesus answered the Jews, when they were discussing with him the subject of Abraham :

"Your father Abraham rejoiced to see my day: and he saw it and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am.

"Then took they up stones to cast at him."

And still has this remained a mystery to this day.

But Joseph has unlocked the mysteries of the heavens and the earth, and revealed the eternal plan of the Father, in its fullness, showing the Christ in his ministry from the foundation of the world to the "consummation of all things" in his millennial reign.

The answer of Jesus to the Jews, that Abraham saw his day and rejoiced, might be supplemented; for not only did Abraham see it, but Adam, Enoch, Noah, Melchisedeck, and the ancient prophets of this continent saw the day of Jesus and rejoiced.

Thus is the subject expounded in Mormonism, harmonizing the views and gospel themes of all the ages.

Moses attempted to reveal the gospel of the Christ to Israel, but could not because of the unbelief of the covenant people.

When the great Lawgiver came down from the

Mount, and saw the return of Israel to the idolatry of Egypt, he broke the first tables of stone, being unable to give them a revelation of the perfect gospel, which, according to Joseph, is never in any dispensation more nor less than the gospel of the Only Begotten Son, who was with the Father in all his works from before the foundation of the world.

Not in every dispensation, however, have these divine lawgivers and prophets been able to reveal much of the "fullness of the everlasting gospel," in consequence of the hardness of the hearts of the chosen people, and the prevalence in their midst of the idolatry of surrounding nations.

It is very understandable how Israel,—educated for several centuries in Egypt, and afterwards repeatedly taken captive by the great empires of the ancient world,—should have been often overwhelmed with heathenism and led away to the worship of strange gods. Therefore both Moses and the Prophets came short of revealing unto them the "fullness of the gospel of Jesus Christ," which Joseph says was known unto that great Lawgiver, and also unto many of the Jewish Prophets who came after him.

True, the children of Israel had just been redeemed from Egyptian bondage and the direct influence of Egyptian civilization, but they had not been educated up to a knowledge of Jehovah, his purposes and his economy. They understood but little of the "dispensation of the gospel to Abraham," nor of the vast meaning of the covenants, more than that thereby they were accepted by the God of their fathers, as the chosen people in whom

Jehovah would show forth his power in the eyes of the Gentiles, and glorify himself in making them a great nation.

But the divine mysteries of the "dispensation of the gospel committed to Abraham," in which the Christ was revealed to him as his "Seed," in whom all nations and peoples should be blessed, were not understood at any time, only by a few of the descendants of the Hebrew Patriarch.

So when Moses came down from the sacred Mount, after his long personal communion with Jehovah, he found that the people of Israel had set up the "golden calf," after the pattern of the Egyptian worship of the "creative potency" as represented by the "sacred bull."

"And it came to pass, as soon as he drew nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the Mount."

So the Lord was not able to reveal unto his people at that time the "fullness of the gospel" which he had revealed unto Abraham, but he gave unto them instead what is known as the Mosaic economy.

But the "Law of Moses" was not the perfect covenant of Jehovah, begun in Abraham. Paul says:

"For the promise, that he should be heir of the world, was not to Abraham, nor to his seed, through the law, but through the righteousness of faith."—*Romans.*

"And the Scripture, foreseeing that God would

justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—*Galatians*.

There can be but one intelligent interpretation of this, namely, that the Spirit which gave the Scripture foresaw this, and preached the gospel unto Abraham before the law was given to Moses. In fact, it was Jehovah himself who had said to Abraham, "In thee shall all nations of the earth be blessed." Again says Paul to the Galatians, continuing his subject:

"Christ hath redeemed us from the curse of the law. \* \* That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. \* \* \*

"Now to Abraham and his seed were the promises made. He saith not, And to thy seeds, as of many; but as of one, And to thy seed, which is Christ.

"And this I say, that the covenant, that was confirmed of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. \* \* \*

"Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. \* \* \*

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

It is evident that the gospel of Christ was also known unto Moses with the divine mysteries of the everlasting covenant made between Jehovah and Abraham; for Paul says to the Corinthians:

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

“And were baptized unto Moses in the cloud and in the sea;

“And did all eat the same spiritual meat;

“And did all drink the same spiritual drink: for they drank of that Spiritual Rock that followed them: and that Rock was Christ.”

Writing to the Hebrews concerning their fathers in the wilderness, the Apostle uses this remarkable language:

“For unto us was the gospel preached, as well as unto them; but the word did not profit them, not being mixed with faith in them that heard it.”

In keeping with these views of Paul (not derived therefrom, but given by revelation), the Prophet Joseph early taught the disciples that the gospel of Jesus Christ was preached from the days of Adam by those ancients who held the keys of dispensations.

And these administered to Joseph in the temple at Kirtland—Moses, Elias, Elijah, and also Jesus; besides, on various occasions, others of the presiding spirits of the just administered to him, on those occasions each committing the keys of his own dispensation, with its peculiar subject, blessing and endowment. Hence the record of the temple: “And Moses appeared unto us, and committed unto us the keys of the gathering of Israel.

“After this Elias appeared and committed the

dispensation of Abraham, saying, that in us and our seed, all generations after us should be blessed."

The special mission of this angel, Elias,—the Restorer, as his name signifies,—was to renew the covenant of Abraham. Then Elijah, with the power to turn the hearts of the fathers to the children, appeared and declared:

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near."

But all these dispensations, covenants, keys and endowments are comprehended in the "fullness of the everlasting gospel of Jesus Christ," revealed through Joseph the Prophet.

## CHAPTER XVIII.

THE PRIESTHOOD—JOSEPH'S GREAT REVELATION  
THEREON—ITS HISTORICAL PERTINENCY—SEND-  
ING FORTH THE LATTER-DAY MINISTERS.

A revelation "on Priesthood," given on the 22d and 23d of September, 1832, will just here be pertinent, as it is an historical link in the growth of the church, its institutions and its priesthood, and an exposition of several important subjects already before the reader. It opens with the subject of the temple, and then branches off into a general history of the Priesthood and its origin, giving a view of Moses and Aaron with the children of Israel in the wilderness, finally connecting their orders of the Priesthood with the present times:

A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri,

and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth for ever with the priesthood, which is after the holiest order of God: and this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the

ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the

house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed: and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you. \* \* \*

It will be seen that the orders of the Priesthood of Moses and of Aaron have been restored in the Latter-day Church, and that those upon whom the priesthood has been conferred are accounted the sons of Moses and Aaron. But the order of Moses

is that which came down through the Patriarchs from the beginning, being the same known under the grander name of the Melchisedek Priesthood, which is after the order of the Son of God.

A still greater revelation on priesthood was given at a later date. Soon after the ordination of the Twelve, they met in council, and, as we have seen, were appointed to take their first mission to the Eastern States. At their second council they addressed to the Prophet the following very remarkable communication, asking for a "great revelation:"

KIRTLAND, March 28th, '35.

This afternoon the Twelve met in council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been light-minded and vain, and in many things done wrong. For all these things we have asked the forgiveness of our Heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near, and when we shall meet again God only knows. We therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation (if consistent), that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God, our Heavenly Father, to grant unto us through his Seer a revelation of his mind and will concerning our duty the

coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness.

ORSON HYDE,  
WM. E. McLELLIN, } *Clerks.*

To President JOSEPH SMITH, JR.

As on all such grand occasions, the Prophet was found equal to the work, for a mighty power was behind him. "In compliance with the above request," says he, "I inquired of the Lord, and received for answer the following revelation on Priesthood:

There are, in the church, two priesthoods, namely, the Melchisedek, and Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood.

All other authorities or offices in the church are appendages to this priesthood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood.

The office of an elder comes under the priesthood of Melchisedek. The Melchisedek priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

The presidency of the high priesthood, after the

order of Melchisedek, have a right to officiate in all the offices in the church.

High priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things; and also in the office of an elder priest (of the Levitical order), teacher, deacon, and member.

An elder has a right to officiate in his stead when the high priest is not present.

The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood.

The power and authority of the higher or Melchisedek priesthood is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the

first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve special witnesses or apostles just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise). Unless this is the case, their decisions are not entitled to the same blessings which the

decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews.

The seventy are to act in the name of the Lord, under the direction of the twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews.

The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of 134 years and four months, by the hand of Adam.

God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was 87 years old when he received his ordination.

Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him. And he saw the Lord, and he walked

with him, and was before his face continually; and he walked with God 365 years, making him 430 years old when he was translated.

Methuselah was 100 years old when he was ordained under the hand of Adam.

Lamech was 32 years old when he was ordained under the hand of Seth.

Noah was 10 years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever.

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time.

It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

To the church of Christ in the land of Zion, in addition to the church laws respecting church business—Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest, and also teachers to preside over those who

are of the office of a teacher in like manner, and also the deacons; wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the high priesthood, which is the greatest of all; wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the church; or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; nevertheless a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest that is after the order of Melchisedek, may be set apart unto the administering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony as it shall be laid before him according to the laws, by the assistance of his counsellors whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other

bishops or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office.

But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried, to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says,

Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters.

There is not any person belonging to the church who is exempt from this council of the church.

And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in

order and in solemnity before him, according to truth and righteousness.

And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

Also the duty of the president over the priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy,

until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews; whereas other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

Much of the importance and pertinency of this revelation resides in its historical connections and the circumstances which called it forth. As seen, it is in answer to the united prayer of the Twelve to the Father, "to grant unto us through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness."

In the historical exposition, then, this revelation appears not as a fragment of doctrine, but as a great organic instrument, revealed to the Church, in the establishment of its orders of Priesthood; and it shows that the Master Workman was there, ready for the occasion.

Perhaps no two revelations could be offered, better than these, to illustrate how familiar the Prophet was with the whole economy of the "everlasting gospel," and with the history, genius and orders of the

Priesthood. Surely the Lord was his teacher. The apostles and elders were but as disciples and children at his feet.

In the first revelation there is also a very fine view presented of Jesus, through Joseph, sending forth his Latter-day ministers, with the commission and gospel instructions given to them. Jesus, speaking, says:

\* \* \* Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost—and these signs shall follow them that believe.

In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation.

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and

shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But, verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebellion against you at the time I sent you.

And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power, for I suffered them not to have purse or scrip, neither two coats; behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened; neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgement which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Woe, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their

voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion:  
The Lord hath redeemed his people, Israel,  
According to the election of grace,  
Which was brought to pass by the faith  
And covenants of their fathers.  
The Lord hath redeemed his people,  
And Satan is bound and time is no longer:  
The Lord hath gathered all things in one:  
The Lord hath brought down Zion from above:  
The Lord hath brought up Zion from beneath:  
The earth hath travailed and brought forth her  
strength:  
And truth is established in her bowels:  
And the heavens have smiled upon her:  
And she is clothed with the glory of her God:  
For he stands in the midst of his people:  
Glory, and honor, and power, and might,  
Be ascribed to our God, for he is full of mercy,  
Justice, grace and truth, and peace,  
For ever and ever, Amen.

And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you

be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect. \* \* \*

## CHAPTER XIX.

SPECULATION AND APOSTACY—"SOMETHING NEW"—  
SENDING THE APOSTLES TO THE NATIONS—THE  
BRITISH MISSION OPENED—A SIGNIFICANT REVE-  
LATION—HISTORICAL MATTERS—FALL OF FAR  
WEST, AND IMPRISONMENT OF THE PROPHET.

"About this time," says Joseph, "the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostacy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church, \* \* \* and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

"No quorum in the church was entirely free from the influence of those false spirits who were striving against me for the mastery. Even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy.

“In this state of things God revealed to me that something new must be done for the salvation of his church. And on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the first presidency, to preside over a mission to England, to be the first foreign mission of the church of Christ in the last days.”

Concerning this very important mission and crisis of the church, Heber C. Kimball says:

“On or about the 1st of June, 1837, the prophet Joseph came to me while I was seated in the front stand, above the sacrament table on the Melchisedek side of the Temple, in Kirtland, and whispering to me, said, ‘Brother Heber, the spirit of the Lord has whispered to me, Let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.’

“The idea of being appointed to such an important mission was almost more than I could bear up under. I truly felt my weakness and unworthiness, yet the moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that he would support me by his almighty power.”

In accordance with this appointment, Heber, with Orson Hyde, Willard Richards and Joseph Fielding, who had been added to the apostolic embassy, set out for New York on the 13th of June.

It is proper to here state that many of Heber’s brethren openly dissuaded him from undertaking this mission, offering every discouragement that

could be suggested. But although added to these there were serious financial embarrassments to be overcome, Heber and his brethren went dauntlessly forward, and, embarking at New York on the 1st of July, they reached Liverpool on the 20th of the same month, after a pleasant and healthful voyage. Proceeding thence to Preston, a city about thirty miles distant, they were permitted to occupy the pulpit of the Rev. James Fielding, on the afternoon and evening of Sunday, July 23d. "Thus," says Joseph, "was the key turned, and the door opened to the inhabitants of England."

The Prophet, continuing his narrative, says, "The same day that the gospel was first preached in England I received the following word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb:

Verily, thus saith the Lord unto you my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased; nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted; therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Contend thou, therefore, morning by morning,

and day after day let thy warning voice go forth, and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

Let thy habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men; therefore, gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains, and among many nations; and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted. Thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

Be thou humble, and the Lord thy God shall lead thee by the hand, and give the answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love thy name. And pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.

Now, I say unto you, and what I say unto you, I say unto all the twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant Thomas, Thou

art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, withersoever they shall send you, go ye, and I will be with you; and in whatsoever place be shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

And again, I say unto you, That whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my spirit.

Verily, verily I say unto you, Darkness coverth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord; but purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it, and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned.

For unto you (the twelve), and those (the first presidency) who are appointed with you, to be your counsellors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you.

Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

At this point of the Prophet's history let the reader recall the promise made to him by the angel Moroni, in the year 1823:

“He called me by name and said unto me that he was a messenger sent from the presence of God, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people.”

See in this what a marvelous test we have given us of the Prophet's mission, and the divine call that gave it birth! It is not in the power of investigation in modern times, to prove any of the ancients, with so sharp an exactness, as we can this man Joseph Smith; for we have before the eye of the present both the rule and the history—the prophecy and the fulfillment as on one connected page.

In 1837, we behold the Apostles and Elders going to foreign nations. In their mission is the test of the prophecy of Moroni to Joseph *fourteen years* before. Moreover, this is an angel's prophecy, and not that of a mortal. Joseph is but the subject of it, not the "Mouth." If this fails, the dispensation proves itself to be a mere fraud, patent to all the Elders who, in 1837, had long known of Moroni's promise. No matter how great should be the success of this gospel in America, unless it goes also to "*all nations, kindreds, and tongues,*" the word of the angel will be void; the strange fulfillment is to be in "*this generation.*" Mark now how soon this came to pass. The Mormons and their Prophet have become known by their missionary activities, and Joseph's "name has been both good and evil spoken of among all people."

"Thursday, July 27th," says Joseph, "I started from Kirtland, in company with elders Rigdon and Marsh, for the purpose of visiting the saints in Canada."

Here it should be noticed that Brigham Young, on coming into the church in 1832, immediately journeyed into Canada, in quest of his brother

Joseph Young, who at that time was there in the capacity of a Methodist minister; and he twice returned to Canada on mission, building up branches of the church there. After this, in the Spring of 1836, Apostle Parley P. Pratt went to the city of Toronto and accomplished a great work in Upper Canada. Joseph Fielding and sisters were there baptized by him, and through the Fielding family the work obtained a footing in England; Joseph Fielding, as we have seen, being one of the missionaries to that land, while his brother's church in Preston was the first place in which the apostles preached, and from that brother's flock was organized the first branch of the Latter-day Church in England.

But undoubtedly Parley's greatest result in Canada was the baptism of John Taylor (now President of the Twelve, and successor of Brigham Young). To visit the church under Elder Taylor was Joseph's purpose in going to Upper Canada at that period.

Returning to Kirtland about the last of August, Joseph dispatched by the hand of Thomas B. Marsh a letter to the church in Zion, setting forth the embarrassments and dissensions in the church in Kirtland, and inclosing a minute of the summary proceedings by which the eruption had been grappled with, and recommending the same to the church in Zion in case of a similar contingency.

The letter and minutes referred to are, like many other interesting documents of that period, necessarily omitted from this work; but they are here mentioned for the purpose of calling attention to the magnitude of the difficulties that then so far menaced

the church as to finally cause the falling away of Thomas B. Marsh. But it may be supplementally stated of him that he thirty years afterwards went up to the mountains to die. *[amongst the saints]*

Just such an example occurred in the ministry of Jesus at Jerusalem, insomuch that he, turning to Peter and the more stable of his apostles, said, "Will ye also go away?" and Peter answered, "Lord, whither shall we go seeing thou hast the words of eternal life?"

Omitting much of the detail of those times, let us follow Joseph to Far West, Mo. May 18th, 1838, he says:

"I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley, and many others, for the purpose of visiting the north country and laying off a stake of Zion, making locations, and laying claims to facilitate the gathering of the saints, and for the benefit of the poor, in upbuilding the church of God."

Pursuing their journey for two days, they reached a point on Grand River, which they proceeded to locate and lay claim to for a city plat, and which the brethren named Spring Hill, "but," says Joseph, "by the mouth of the Lord it was named Adam-ondi-ahman, because, said he, it is the place where Adam shall come to visit his people, or the ancient of days shall sit, as spoken of by Daniel the Prophet."

The party remained in this vicinity about eight days, exploring, surveying, and locating lands, and the new city of Adam-ondi-ahman thereafter received considerable attention from the Prophet.

The 4th of July was made the occasion for a grand celebration by the saints in Far West, which included in its ceremonies the laying of the several corner-stones of the contemplated "Lord's House," and was brilliantly sustained by music and the military.

In the meantime the saints in Kirtland, admonished by vision and prophecy, determined to gather to Far West; and on the 5th of July they pitched their tents near the temple, and on the following morning moved out, five hundred and fifteen strong.

On the 8th, with a touch of the genuine spirit of the Ancient, Joseph wrote in his epistle to the authorities at Kirtland: "Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion."

On that same day was also given that particular revelation to the Twelve, so often the subject of historical sermons by the apostles in after days; for Missouri gave a formal "challenge to the church of Jesus Christ of Latter-day Saints," that "though all the rest of Joe Smith's revelations should be fulfilled this one should not." As will be presently seen, when the State of Missouri cast Joseph into prison, Brigham and the other apostles took up the challenge. The revelation is as follows:

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and

let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next Spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name. Let them take leave of my saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

On Sunday, July 29th, Elders Kimball and Hyde, having just returned from England, preached at Far West.

The saints were now rapidly gathering from Canada, and Ohio, and elsewhere, to Far West; but Zion failed to obey her own law; the judgment foretold came: "Lo your enemies are upon you; ye shall be scourged from city to city, and but few shall stand to receive an inheritance." All Missouri rose in arms against them. To the climax of those events we must hasten, for the full history of them is a volume in itself.

The famous battle of Crooked River was fought, in which Apostle Patten and young O'Banion fell; the horrible massacre at Haun's Mill, and other

appalling atrocities were perpetrated ; and as Joseph stood over the remains of the first apostolic martyr of the latter-days, he exclaimed, "There lies a man who has done just as he said he would—he has laid down his life for his friends." Such an example could but touch the heart of Joseph deeply, for in his own soul was the prophecy of a similar fate.

Immediately came the following :

HEADQUARTERS MILITIA,  
City of Jefferson, Mo., Oct. 27, 1838. }

SIR :

Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made war upon the people of this State. Your orders are, therefore, to hasten your operations and endeavor to reach Richmond, Ray Co., with all possible speed. The Mormons must be treated as enemies, and must be exterminated, or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion Co., to raise five hundred men, and to march them to the northern part of Davies, and there to unite with Gen. Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express ; you can also communicate

with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,  
Gov. and Commander-in-Chief.

To General CLARK.

Great excitement now prevailed, and mobs were heard of in every direction. House-burning and general spoliation of the Mormon settlers was indulged in indiscriminately, and the affairs of the saints seemed to be culminating in a fearful doom.

Of the final fall of Far West, Joseph relates:

“On the 30th of October a large company of armed soldiery were seen approaching Far West. They came up near to the town, and then drew back about a mile, and encamped for the night. We were informed that they were militia, ordered out by the Governor for the purpose of stopping our proceedings, it having been represented to his Excellency, by wicked and designing men from Davies, that we were the aggressors, and had committed outrages in Davies, &c. They had not yet got the Governor’s order of extermination, which, I believe, did not arrive till the next day.

“Wednesday, 31st. The militia of Far West guarded the city the past night, and threw up a temporary fortification of wagons, timber, &c., on the south. The sisters, many of them, were engaged

in gathering up their most valuable effects, fearing a terrible battle in the morning, and that the houses might be fired, and they obliged to flee, the enemy being five to one against us.

“About eight o’clock a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made an engagement, 1st. To give up their [the church’s] leaders to be tried and punished; 2d. To make an appropriation of their property—all who had taken up arms—to the payment of their debts, and indemnity for damage done by them; 3d. That the balance should leave the State, and be protected out by the militia, but be permitted to remain under protection until further orders were received from the Commander-in-Chief; 4th. To give up the arms of every description, to be receipted for.

“The enemy was reinforced by about one thousand five hundred men to-day, and news of the destruction of property by the mob reached us from every quarter.

“Towards evening I was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the Governor. I immediately complied with the request, and in company with elders Rigdon and Pratt, Colonel Wight and George W. Robinson,

went into the camp of the militia. But judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer or to converse with us. \* \* \*

“Thursday, Nov. 1st. Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. They held a court-martial and sentenced us to be shot, on Friday morning, on the public square. \* \* \* However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. \* \* \* The militia then went into the town, and without any restraint whatever plundered the houses and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. \* \* \* Gen. Lucas ordered the Caldwell militia to give up their arms, and the brethren gave

them up,—their own property, which no government on earth had a right to require. \* \* \* We were taken to the town, into the public square, and before our departure from Far West, were, after much entreaty, permitted to see our families, being attended all the while with a strong guard. \* \* \* I was then taken back to camp, and then with Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, was started off for Independence, Jackson Co., and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson.”

The Prophet is now a prisoner for the “testimony of Jesus.”

## CHAPTER XX.

THE "MORMON WARS"—THE PRISONERS CONTINUE THEIR MARCH—EVENTS IN FAR WEST—ARRAIGNMENT AND PRELIMINARY TRIAL OF THE PROPHET AND HIS BRETHREN—THEIR COMMITMENT TO LIBERTY JAIL.

Not a little singular is it that these military persecutions of the Mormons have, from the first, been dignified by the name of "Mormon War." Thus from the beginning, so that there have already been three distinct "Mormon Wars" in America: one in the State of Missouri, one in Illinois, and one in Utah. But quite as singular is the fact that from about the date of events just recorded Joseph began to prophesy to his disciples that each State where the saints might settle would thus make war upon them; and stranger still, that finally the United States would "come up against Zion to battle." All of which has been verified to the letter, as witness the expulsion of Nauvoo, later on, and finally Buchanan's crusade, when Albert Sidney Johnson led the army of the United States against the saints in the mountain fastnesses of Utah.

But to return to the current record. The march

of the victorious troops with the "prisoners of war" is thus detailed in the Prophet's diary:

"Saturday, 3d. We continued our march and arrived at the Missouri river, which separated us from Jackson Co., where we were hurried across the ferry when but few troops had passed. The truth was, Gen. Clark had sent an express from Richmond to Gen. Lucas to have the prisoners sent to him, and thus prevent our going to Jackson Co.; both armies being competitors for the honor of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirous of exhibiting us in the streets of Independence.

"Sunday, 4th. We were visited by some ladies and gentlemen. One of the women came up and very candidly inquired of the troops which of the prisoners was the Lord whom the Mormons worshipped. One of the guard pointed to me with a significant smile, and said, 'This is he.' The woman, then turning to me, inquired whether I professed to be the Lord and Saviour. I replied that I professed to be nothing but a man and a minister of salvation sent by Jesus Christ to preach the gospel. This answer so surprised the woman that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention, while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles. The woman was satisfied, and praised

God in the hearing of the soldiers, and went away, praying that God would protect and deliver us.

\* \* \* \* \*

“The troops having crossed the river about ten o’clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain and a multitude of spectators who had assembled to see us and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds and blocks of wood for our pillows. \* \* \*

“Monday, 5th. We were kept under a small guard, and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice, and enlisted the populace in our favor.”

Of the departure from Far West, Parley P. Pratt, a fellow-prisoner, thus touchingly relates:

“This was the most trying scene of all. I went to my house, being guarded by two or three soldiers. The cold rain was pouring down without, and on entering my little cottage there lay my wife sick of a fever, with which she had been for some time confined. At her breast was our son Nathan, an infant of three months, and by her side a little girl of five years. On the foot of the same bed lay a woman in travail, who had been driven from her house in the night, and had taken momentary shelter in my hut of ten feet square—my larger house having been torn down. I stepped to the bed; my wife burst

into tears; I spoke a few words of comfort, telling her to try to live for my sake and the children's, and expressing a hope that we should meet again though years might separate us. She promised to try to live. I then embraced and kissed the little babes, and departed.

“As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife at his parting words. She was then near confinement, and needed more than ever the comfort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance in tears of anguish indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance.”

Returning to the conquered city, the story continues:

“The brethren at Far West were ordered by Gen. Clark to form a line, when the names of fifty-six present were called, and they were made prisoners to await trial for something they knew not. They were kept under a close guard.”

The narrative further relates that on the 6th Gen. Clark paraded the brethren at Far West, and delivered to them an address well suited to his character, and in keeping with his errand thither. A specimen passage or two will illustrate the nature of this document:

“The orders of the Governor to me were that

you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty been complied with, before this you and your families would have been destroyed and your houses in ashes. \* \* \*

As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed—their die is cast—their doom is sealed.” \* \* \*

The narrative, continuing, relates that these prisoners were started off for Richmond, under a strong guard. Summary proceedings were also taken by the military mob against the settlers at Adam-ondi-ahman, the inhabitants being ordered from their homes by Gen. Wilson,—every family to be out, within ten days,—with permission to tarry in Caldwell Co. until Spring, when they were to leave the State, under pain of extermination.

The compliance with this heartless order entailed a vast deal of suffering, the weather being severe, and the saints being compelled to camp out in frost and snow.

The record of these events closes with the brief but significant summary, “About thirty of the brethren have been killed, a multitude wounded, about a hundred are missing, and about sixty are at Richmond awaiting their trial—for what they know not.”

Orders having been given to that effect, the Prophet and fellow-prisoners were removed from Independence to Richmond, where they were put into an old vacant house and a guard set over them.

Of their treatment there, the very day of their arrival, Joseph says:

“Col. Sterling Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocket-knives, he took them and conveyed them off.”

Then, after much legal floundering on the part of the authorities, in an effort to discover some method of trying their innocent prisoners according to law, they were brought before a civil magistrate for trial, charged with no less crimes than those of high treason, murder, burglary, arson, robbery, and larceny.

The history of this trial, and the dealings of the court with the witnesses for the defence, is in itself a chapter of gross outrage and bigoted ruling. Suffice it to say the prisoners were all released or admitted to bail, except the Prophet, Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, and Sidney Rigdon, who were sent to Liberty, Clay Co., to stand trial on the charges of treason and murder; and Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail for the same purpose.

“Friday, 30th. About this time,” says Joseph’s diary, “those of us who had been sentenced thereto, were conveyed to Liberty jail, put in close confinement, and all communication with our friends was cut off.”

## CHAPTER XXI.

THE COURSE OF EVENTS—PROCEEDINGS OF THE MISSOURI LEGISLATURE—HEROIC EFFORT TO SUCCOR THE POOR SAINTS—THE COVENANT THERETO—FULFILLING THE REVELATION CONCERNING THE APOSTLES—THE EXODUS INTO ILLINOIS.

While the Prophet is in jail, Israel falls under the leadership of Brigham Young and the Twelve—a type of what was to follow the martyrdom. But the Twelve aim only to fulfill what Joseph had designed, faithfully acting as he would have suggested, and patiently awaiting the course of events.

In December, 1838, the Missouri Legislature having assembled, Gov. Boggs laid before them all the information in his possession relative to the difficulties between the mob-militia and the saints, while the brethren addressed to them the following statement, which is a well digested summary of the events of those times:

*To the Honorable Legislature of the State of Missouri, in Senate and House of Representatives convened:*

We, the undersigned petitioners and inhabitants of Caldwell Co., Mo., in consequence of the late calamity that has come upon us, taken in connection

with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your honorable body for consideration. It is a well known fact that a society of our people commenced settling in Jackson Co., Mo., in the Summer of 1831, where they, according to their ability, purchased lands, and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence, a committee of which called upon a few of the men of our church there, and stated to them that the store, printing-office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately. These propositions were so unexpected that a certain time was asked for to consider on the subject before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied that he was sorry, for the work of destruction would commence immediately.

In a short time the printing office, which was a two-story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose, but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was the dragging of Bishop Partridge from his house and family to the public square,

where, surrounded by hundreds, they partially stripped him of his clothes, and tarred and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday, to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or three of the principal men of the society offered their lives, if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was that, unless the society would leave *en masse*, every man should die for himself. Being in a defenceless situation, to save a general massacre, it was agreed that one-half of the society should leave the county by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for a while. But some time in October the wrath of the mob began again to be kindled, inasmuch that they shot at some of our people, whipped others, and threw down their houses, and committed many other depredations; indeed, the society of saints were harrassed for some time both day and night; their houses were brick-batted and broken open, women and children insulted, &c. The storehouse of A. S. Gilbert & Co. was broken open, ransacked, and some of the goods strewn in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob and one of our people were killed. This raised, as it were, the whole country in arms, and nothing would satisfy them but an

immediate surrender of the arms of our people, and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned or paid for to this day. The next day parties of the mob, from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them that they fled in different directions; some took shelter in the woods, while others wandered in the prairies till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay Co. as fast as they possibly could, where the people received them kindly and administered to their wants. After the society had left Jackson Co., their buildings, amounting to about two hundred, were either burned or otherwise destroyed; and much of their crops, as well as furniture, stock, &c., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay Co. nearly three years, when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell Co. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. \* \* \* Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Davies and Caldwell Counties, the mob spirit spread itself again. For months previous to our giving up our arms to Gen. Lucas' army, we heard little else than rumors of mobs collecting in different places and threatening our people. It is well known that the people of our church, who had located themselves at DeWitt, had to give up to a mob and leave the place, notwithstanding the militia were called out for their protection.

From DeWitt the mob went towards Davies Co., and while on their way there they took two of our men prisoners, and made them ride upon the cannon, and told them that they would drive the Mormons from Davies to Caldwell, and from Caldwell to h—I, and that they would give them no quarter only at the cannon's mouth. The threats of the mob induced some of our people to go to Davies to help to protect their brethren who had settled at Diahman, on Grand river. The mob soon fled from Davies Co., and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes, in hopes of enjoying peace and quiet. But in this they were disappointed, for a large mob was soon found to be collecting on the Grindstone (fork of the Grand) river, from ten to fifteen miles off, under the command of Cornelius Gillum, a scouting party of which came within four miles of Far West, and drove off stock belonging to our people, in open daylight.

About this time word came to Far West that a party of the mob had come into Caldwell County to the south of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening, and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed, and others wounded. Bogart, it appears, had but one killed and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain

to preserve the peace along the line of Ray and Caldwell Counties. That battle was fought four or five days previous to the arrival of Gen. Lucas and his army. About the time of the battle with Captain Bogart a number of our people who were living near Haun's Mill, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there that neither party should molest the other, but dwell in peace. Shortly after this agreement was made a mob party of from two to three hundred, many of whom are supposed to be from Chariton Co., some from Davies, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down. That not killing him, they took an old corn-cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested

for these murders, notwithstanding there are men boasting about the county that they did kill on that occasion more than one Mormon; whereas, all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When Gen. Lucas arrived near Far West and presented the Governor's order, we were greatly surprised, yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in a suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house-logs, rails, corn-cribs, boards, &c.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own. And all this without regard to owners, or asking leave of any one. In the meantime men were abused, women insulted and abused by the troops; and all this while we were kept prisoners.

Whilst the town was guarded we were called together by the order of Gen. Lucas, and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property all holden, as they said, to pay all the debts of every individual belonging to the church, and also to pay for all damages the old inhabitants of Davies may have sustained in consequence of the late difficulties in that county.

Gen. Clark was now arrived, and the first important move made by him was the collecting of our men together on the square, and selecting out about

fifty of them, whom he immediately marched into a house and confined. This was done without the aid of the sheriff, or any legal process. The next day forty-six of those taken were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken, or what they were taken for. \* \* Since Gen. Clark withdrew his troops from Far West, parties of armed men have gone through the county, driving off horses, sheep and cattle, and also plundering houses. The barbarity of Gen. Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and, without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Cary was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon, and there permitted to remain for the space of twenty-four hours, during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation he lived but a few hours.

The destruction of property at and about Far West is very great. Many are stripped bare, as it were, and others partially so. Indeed, take us as a body at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the Spring, many, yes, a large portion of our society, will have to be removed at the expense of the State, as those who might have helped them are now debarred that privilege in consequence of the deed of trust we were compelled to sign, which deed so operated upon our real estate that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that

have befallen our people since our first settlement in this State, and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That instances have been of late where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe that no crime can be substantiated against any of the people who have a standing in our church of an earlier date than the difficulties in Davies Co. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law which may have been made on the part of our people.

The late order of Gov. Boggs to drive us from this State, or exterminate us, is a thing so novel, unlawful, tyrannical and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honorable body, praying that a law may be passed rescinding the order of the Governor to drive us from the State, and also giving us the sanction of the Legislature to inherit our lands in peace. We ask an expression of the Legislature, disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand

to be about six hundred and thirty, besides swords and pistols, we care not so much about as we do the pay for them; only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last Fall, at Far West, when called upon by Gen. Parks to raise troops for the frontier. \* \* \*

In laying our case before your honorable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States and of this State. We ask, in common with others, the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States, and of this State, to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience, without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

We now lay our case at the feet of your Legislature, and ask your honorable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism and philanthropy may dictate.

And we, as in duty bound, will ever pray, &c.

EDWARD PARTRIDGE,  
 HEBER C. KIMBALL,  
 JOHN TAYLOR,  
 THEODORE TURLEY,  
 BRIGHAM YOUNG,  
 ISAAC MORLEY,  
 GEORGE W. HARRIS,  
 JOHN MURDOCK,  
 JOHN M. BURK.

A committee appointed by the citizens of Caldwell Co. to draft this memorial and sign it in their behalf.

FAR WEST, Caldwell Co., Mo., Dec. 10, 1838.

The petition was duly presented and read in the House of Representatives, after which followed a hot and acrimonious discussion. The final outcome was an appropriation of two thousand dollars, by the Legislature, to aid the poor of Davies and Caldwell Counties (which, by the way, was farcically and ineffectually doled out), and another appropriation of *two hundred thousand dollars*, to pay the militia mob for their services in driving the people from their homes.

On the 19th of December, 1838, the High Council of Zion met in Far West, and, among other matters, installed John Taylor and John E. Page in the Apostleship, to fill vacancies in the quorum of the Twelve. It was also determined to memorialize the General Government concerning their recent persecutions.

In the month of January following, Brigham Young inaugurated a movement which sheds enduring lustre on his name, and, indeed, upon the Twelve. It was no less an undertaking than to remove all of the poor saints out of the State.

When he broached the subject to the presiding bishop he was met with the discouraging answer, "The poor may take care of themselves, and I will take care of myself." But the prompt reply was ready and emphatic: "If you will not help them out, I will." Whereupon, at a meeting of the brethren, held Jan. 29th, 1839, as the record shows, "On motion of President Brigham Young, it was resolved that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never

desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State."

The covenant then made was as follows, with the honorable list of names then and afterwards attached, as far as they have been preserved:

We, whose names are hereunder written, do each for ourselves individually covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the overplus after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

Signed: John Smith, James McMillan, William Huntington, Chandler Holbrook, Charles Bird, Alexander Wright, Alanson Ripley, William Taylor, Theodore Turley, John Taylor, Daniel Shearer, Reuben P. Hartwell, Shadrach Roundy, John Lowry, Jonathan H. Hale, Welcome Chapman, Elias Smith, Solomon Hancock, Brigham Young, Arza Adams, James Burnham, Henry Jacobs, Leicester Gaylor, James Carroll, Samuel Williams, David Lyons, John Miller, John Taylor, Aaron M. York,

Don Carlos Smith, Geo. A. Smith, Wm. J. Stewart, Daniel Howe, Isaac B. Chapman, James Bradin, Roswell Stephens, Jonathan Beckelshimer, Reuben Headlock, David Jones, David Holman, Wm. Fawcett, Joel Goddard, Charles N. Baldwin, Phineas R. Bird, Jesse N. Reed, Duncan McArthur, Benjamin Johnson, Allen Talley, Jonathan Hampton, James Hampton, Anson Call, Sherman A. Gilbert, Peter Dopp, James S. Holman, Samuel Rolph, Andrew Lytle, Abel Lamb, Aaron Johnson, Daniel McArthur, Heber C. Kimball, Wm. Gregory, George W. Harris, Zenas Curtis, George W. Davidson, John Reed, Harvey Strong, William R. Orton, Elizabeth Mackley, Samuel D. Tyler, Sarah Mackley, John H. Goff, Andrew More, Thomas Butterfield, Harvey Downey, Dwight Hardin, John Maba, Norville N. Head, Lucy Wheeler, Steven V. Foote, John Terpin, Jacob G. Bigler, William Earl, Eli Bagley, Zenas H. Gurley, Wm. Milam, Joseph W. Cooledge, Lorenzo Clark, Anthony Head, Wm. Allred, S. A. P. Kelsey, Wm. Van Ansdell, Moses Evord, Nathan K. Knight, Ophelia Harris, Zuba McDonald, John Thorp, Andrew Rose, Mary Goff, John S. Martin, Harvey J. More, Albert Sloan, Francis Chase, John D. Lee, Stephen Markham, Eliphaz Marsh, John Outhouse, Joseph Wright, William F. Leavens, John Badger, Daniel Tyler, Levi Richards, Noah Rogers, Erastus Bingham, Stephen N. St. John, Elisha Everett, Francis Lee, John Lytle, Eli Lee, Levi Jackman, Benjamin Covey, Thomas Guyman, Michael Borkdull, Nahum Curtis, Miles Randall, Lyman Curtis, Horace Evans, Philip Ballard, David Dort, William Gould, Levi Hancock, Reuben Middleton, Edwin Whiting, Wm. Harper, Wm. Barton, Seba Joas, Elisha Smith, Chas. Butler, James Gallaher, Richard Walton, Robert Jackson, Isaac Kerron, Lemuel Merrick, Joseph Rose, James Dun, David Foote, Orrin Hartshorn, L. S. Nickerson, Nathan Hawke,

Moses Daley, Pierce Hawley, David Sessions, Thos. F. Fisher, P. G. Sessions, James Leithead, Alfred P. Childs, Alfred Lee, James Daley, Stephen Jones, Noah T. Guyman, Eleazer Harris, David Winters, Elijah B. Gaylord, John Pack, Thomas Grover, Sylvenas Hicks, Alex. Badlam, Horatio N. Kent, Phebe Kellog, Joseph W. Pierce, Albert Miner, Thomas Gates, Wm. Woodland, Squire Bozarth, Martin C. Allred, Nathan Lewis, Jedediah Owen, Philander Avery, Orrin P. Rockwell, Benjamin F. Bird, Chas. Squire, Truman Brace, Jacob Curtis, Sarah Wixom, Rachel Medfo, Lewis Zobriski, Lyman Stephens, Henry Zobriski, Roswell Evans, Morris Harris, Leonard Clark, Absolom Tidwell, Nehemiah Harmon, Alvin Winnegar, Daniel Cathcart, Samuel Winnegar, Gershom Stokes, John E. Page, Rachel Page, Levi Gifford, Barnet Cole, Edmund Durfee, Wm. Tompson, Josiah Butterfield, Nathan Cheeney, John Killian, James Sherry, John Patten, David Frampton, John Wilkins, Eliz. Pettegrew, Abram Allen, Chas. Tompson, William Felshaw.

The following from Brigham Young's journal quickly carries the action from Missouri into Illinois:

"In February, 1839, I left Missouri, with my family, leaving my landed property and also my household goods, and went to Illinois, to a little town called Atlas, Pike Co., where I tarried a few weeks, then moved to Quincy.

"I held a meeting with the brethren of the Twelve and the members of the church in Quincy, on the 17th of March, when a letter was read to the people from the committee on behalf of the saints at Far West, who were left destitute of the means to move. Though the brethren were poor, and stripped of almost everything, yet they manifested a spirit of

willingness to do their utmost; offering to sell their hats, coats and shoes, to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting fifty dollars in money was collected, and several teams were subscribed to go and bring the brethren. Among the subscribers was the widow of Warren Smith, whose husband and son had their brains blown out at the massacre of Haun's Mill. She sent her only team on this charitable mission."

But there remained unfulfilled the revelation to the Twelve, before noted, and it would seem that it had now become well-nigh impossible of fulfillment. The saints were now in banishment, and the Twelve could only return to Far West at the imminent risk of their lives. Many of the authorities of the church urged that the Lord would not require the Twelve to fulfill this revelation to the letter, but would take the will for the deed. "But," says Brigham, "I felt differently, and so did those of the quorum who were with me. I asked them, individually, what their feelings were upon the subject. They all expressed their desire to fulfill the revelation. I told them the Lord had spoken, and it was our duty to obey, and leave the event in his hands, and he would protect us."

The Twelve started. Far West was reached in safety. The mob was vigilant, but the apostles escaped notice by hiding in a grove. Early on the morning of the elect day, April 26th, they held their conference, "cut off" thirty-one persons from the church, and proceeded to the building spot of the "Lord's House," where Elder Cutler, the master

workman of the house, recommenced laying the foundation by rolling up a large stone near the south-east corner. Those of the Twelve present proceeded to ordain Wilford Woodruff and George A. Smith to the apostleship, in place of those who had fallen. They then offered up vocal prayer, each in their order, beginning with President Young, after which they sung "Adam-ondi-ahman," and took leave of the saints according to the revelation.

"Thus," says Brigham, "was this revelation fulfilled, concerning which our enemies said if all the other revelations of Joseph Smith came to pass that one should not be fulfilled, as it had date and place to it."

But it would be impossible to chronicle all of the events of the removal of the church into Illinois. Return we, therefore, to the Prophet in prison.

## CHAPTER XXII.

INCIDENTS OF THE PROPHET'S IMPRISONMENT—HIS  
EPISTLE TO THE CHURCH—A PERSONAL REVE-  
LATION—REBUKING THE GUARD.

During the Prophet's incarceration in Liberty jail he addressed several notable epistles to the brethren. We cannot do better than to here reproduce some of their most striking points. Under date of Dec. 16th, 1838, he says :

\* \* \* Know assuredly, dear brethren, that it is for the testimony of Jesus that we are in bonds and in prison. But we say unto you that we consider our condition to be better (notwithstanding our sufferings) than those who have persecuted us, and smitten us, and borne false witness against us.

\* \* \* \* \*

“Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that he is our friend, and that he will save our souls. \* \* \* \* \* Let truth

and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness. \* \* \* Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable. \* \* \* Remember that whatsoever measure you mete out to others, it shall be measured to you again."

This was his diary minute for the close of 1838: "Some time in December, Heber C. Kimball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

"Thus, in a land of liberty, in the town of Liberty, Clay Co., Missouri, I and my fellow-prisoners, in chains, dungeons, and jail, saw the close of 1838."

Under date of March 20th, 1839, he wrote a striking epistle from Liberty jail, from which we extract as follows: "May knowledge be multiplied unto you by the mercy of God, and may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything nor unfruitful. \* \* \* O God! where

art thou? And where is the pavillion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea, thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? \* \* Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.”

And this epistle was by no means a mere rhapsody, but filled with solid counsel upon matters then pending. In the second portion of it is the following somewhat unique view of the disposal of affairs in the courts above: “\* \* There seems to be a whispering that the angels of heaven who have been entrusted with the council of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun’s Mills, and also those who were martyred with D. W. Patten, and elsewhere, and have passed some decisions, peradventure, in favor of the saints, and those who were called to suffer without cause. These decisions will be made known in their time, and they will take into consideration all those things that offend.”

And concerning the priesthood these ever timely words: “\* \* The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify

our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. \* \* \* No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned."

And concerning the much talked about matter of oath-bound societies among the brethren at that day, witness the words of this epistle: "And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies. \* \* \* Let our covenant be that of the everlasting covenant, as is contained in the holy writ, and the things that God hath revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

At about this time Joseph received the following personal communication from the Lord:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand; and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had

in honor; and but for a small moment, and thy voice shall be more terrible; in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or sea; \* \* \* know thou, my son, that all these things shall give thee experience, and shall be for thy good. \* \* \*

Therefore, hold on thy way, and the priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you for ever and ever.

We now see clearly that the sacrifice of the Lord's Anointed has been determined in the "councils of eternity." His days were known, and his years numbered; but they were not to be less than his times foreordained.

The Covenant of Jehovah has endured. "The ends of the earth shall inquire after thy name!" has been literally fulfilled.

From this time forward Joseph was constantly, to his disciples, foretelling his death; but they understood him not.

As an instance of his marvelous psychological power, the following incident of Joseph's imprisonment, as told by Parley P. Pratt, is worthy of reproduction:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and

our ears and hearts had been pained while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Col. Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children.

“I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

“‘Silence! ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk, or you or I die this instant!’

“He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon. \* \* \* He looked upon the quailing guards, whose knees smote together, and who, shrinking into a corner, begged his pardon. \* \* \*

“I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in

solemn session to give laws to nations ; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms ; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.”

## CHAPTER XXIII.

ESCAPE OF THE PROPHET—WHITMER, THOUGH IN APOSTACY, TESTIFIES TO THE ANGEL AND THE PLATES—BRIGHAM'S JOY AT MEETING JOSEPH AGAIN—A DAY OF GOD'S POWER—THE TWELVE START FOR FOREIGN LANDS—ABROAD UNDER THEIR PETER.

About this time [March, 1839], Elders Kimball and Turley made a persistent effort to obtain a writ of habeas corpus for the release of the prisoners, traveling hundreds of miles in quest of the Governor and the Supreme judges, but were defeated in the attempt.

On their return to Far West, in the forepart of April, a somewhat heated discussion took place between Elder Turley, on the one hand, and Captain Bogart, John Whitmer and others, on the other, as to the possibility of fulfilling the revelation concerning the Twelve, before alluded to, and the authenticity of the Book of Mormon was incidentally called in question, when John Whitmer, though in apostacy, affirmed the fact that he had seen the plates, which the angel Moroni brought.

April 6th, by order of the judge under whose jurisdiction the prisoners were, they were started

under guard for Davies Co., where they arrived on the 8th, and on the 9th were put upon their trial before the Grand Jury, which, on the following day, brought in a bill of indictment against Joseph and Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, for "Murder, Treason, Burglary, Arson and Larceny."

Having procured a change of venue, the prisoners were, on the 15th, removed to Boone Co., under a strong guard.

April 16th. "This evening," says Joseph, "our guard got intoxicated. We thought it a favorable opportunity to make our escape, knowing that the only object of our enemies was our destruction. \* \* We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation—feelings which the inhabitants of the State of Missouri were strangers to. Accordingly we took advantage of the situation of our guard, and departed. \* \* \* We continued on our journey both by night and by day; and after suffering much fatigue and hunger I arrived in Quincy, Illinois, amidst the congratulations of my friends and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure."

Reviewing the period of his imprisonment, he

says: "I was in their hands, as a prisoner, six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times, as I was informed, we were sentenced to be shot, without the least shadow of law,—as we were not military men,—and had the time and place appointed for that purpose, yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death."

But self with Joseph was ever but a passing subject. With that magnanimous spirit which so characterized him, and the wondrous love which made him the Father of his people, even in his youth, his great heart turned immediately to them; and thus he expatiates on their virtues and action in the trying scenes through which they had just passed:

"The conduct of the saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of good and virtuous men, and has secured them the favor

and approbation of Jehovah, and a name as imperishable as eternity.”

Here is a passage which again foreshadows his martyrdom :

“Marvel not, then, if you are persecuted, but remember the words of the Saviour: ‘The servant is not above his Lord; if they have persecuted me, they will persecute you also;’ and that all the afflictions through which the saints have to pass are in fulfillment of the words of the Prophets which have spoken since the world began. We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not ‘overtake us as a thief in the night.’ Afflictions, persecutions, imprisonments, and deaths, we must expect, according to the Scriptures, which tells us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth until their brethren should be slain as were they.”

Upon the marvel that such occurrences as had recently transpired could be possible in America, he says :

“If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears; where we frequently mingled with those who had stood amidst

'the battle and the breeze,' and whose arms had been nerved in the defence of their country and liberty; whose institutions are the theme of philosophers and poets, and are held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we are surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic." \* \*

And he closes this historic paper with the following solemn appeal to the genius of the American Constitution:

"I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure, and pray that God may defend this nation from the dreadful effects of such outrages."

Concerning his meeting with Joseph, after his escape, Brigham Young said: "It was one of the most joyful scenes of my life to once more strike hands with the Prophet, and behold him and his companions free from the hands of their enemies. Joseph conversed with us like a man who had just escaped from a thousand oppressions, and was now free in the midst of his children."

Joseph and the Twelve next founded Nauvoo, at a place then called Commerce, in Hancock

County, Illinois, and soon again the saints gathered together.

But the unhealthy labor of breaking new land on the banks of the Mississippi, for the founding of their city, invited pestilence. Nearly every one "was down" with fever and ague. The Prophet had the sick borne into his house and door-yard, until his place was like a hospital. At length even he succumbed to the deadly contagion, and for several days was as helpless as his disciples. He was a man of mighty faith, however, and "the spirit came upon him to arise and stay the pestilence."

"Joseph arose from his bed," narrates Brigham, "and the power of God rested upon him. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole; and they were healed according to his word. He then continued to travel from house to house, and from tent to tent, upon the bank of the river, healing the sick as he went, until he arrived at the upper stone house, where he crossed the river in a boat, accompanied by several of the quorum of the Twelve, and landed in Montrose. He walked into the cabin where I was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed by his family and friends to be dying. Joseph stepped to his bedside, took him by the hand, and commanded him, in the name of Jesus Christ, to arise from his bed and be made whole. His voice was as the voice of God. Brother

Fordham instantly leaped from his bed, called for his clothing, and followed us into the street. We then went into the house of Joseph B. Nobles, who lay very sick, and he was healed in the same manner! And when, by the power of God granted unto him, Joseph had healed all the sick, he recrossed the river and returned to his home. This was a day never to be forgotten."

While yet emaciated from their recent sickness, the Twelve started on a mission to England. Leaving home in September, the Apostles reached Liverpool on the 6th of April, 1840,—the anniversary of the organization of the church, just ten years before.

## CHAPTER XXIV.

THE MESSIANIC TEST—IT HOLDS GOOD—THE PARALLEL EXACT—THE SPIRITUAL STRUGGLE ON THE THRESHOLD OF THE BRITISH MISSION—THE DOOR OF SALVATION OPENED—MARVELOUS ACHIEVEMENTS OF HEBER C. KIMBALL AND WILFORD WOODRUFF.

Never since the world began has any but the Christ given this astounding and supreme test of his mission:

“Go ye into all the world, and preach the gospel to every creature. \* \* \*

“And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

“They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. \* \*

“And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following.”

Now the point of the test of this spiritual problem of the Christ is not so much in the affirmation that whosoever believed should be saved, or whosoever believed not should be damned; nor is it in

the command that the convert should be baptized, that he or she might enter in at the gate, but that the *signs* should follow the preaching of the gospel of the Christ, offered to *every creature*. Many religious lawgivers and reformers have risen among the nations, but none that we know with the power to say, "These signs shall follow everywhere," as a witness of the Word and the Divine Person in whose name they were wrought. Not even did Moses give this test of his mission, though he himself wrought miracles, to the confounding of the magicians of Egypt. He, at the most, could only say, "I would that *all* the Lord's people were prophets."

The apostles of Jesus were themselves surprised, at first, at the miraculous results which followed their preaching, while the multitude, seeing the works of Jesus, "Glorified God, saying, We never saw it on this fashion." Nor was it less surprising to Simon Magnus, of whom all the people of Samaria said, "This man is the great power of God."

"And when Simon saw that, through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money,

"Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost."

The fact was that Jesus held the sceptre over all spiritual empires, though he does not as yet over the empires of this earth. Even devils knew him, and obeyed the awful magic of his supreme name.

Now in this age these things of Jesus are not wonderful to the Christian world, with whom the

record of his works is accounted to be the new testament of God; but truly may it be the crowning wonder that the supreme test of the Christ also held good in the case of Joseph the Prophet of the Latter-days.

Have we not here, then, a spiritual problem worthy the attention of the whole world? Two persons—Jesus and Joseph—have appeared, with the power to say to the apostles, “Go ye into all the world and preach the gospel to every creature. \* \* And *these signs* shall follow them that believe.” Two persons with divine authority and power, received from the Father, to say to the apostles, “On whomsoever ye lay your hands, he shall receive the Holy Ghost.”

True, a Simon Magus might not receive the Holy Ghost, it having no temple in him; or, it being mercifully withheld, lest he should sin against it, heaping damnation upon his own head; hence said Peter: “Thy money perish with thee. \* \* Thou hast neither part nor lot in the matter: for thy heart is not right in the sight of God.” So of others, according to the same law; but with the exactitude of a science, the conditions of the law were found to be that on whomsoever their hands were laid, the signs should follow.

Thus sent Jesus the former Apostles; thus, through Joseph, the latter; to work in the name of the Christ.

In America this great spiritual problem of the age, in the name of Jesus, manifested through Joseph, was found to hold good. The test was exact. That indeed was the very cause and explanation of

all these events of Mormon history, chronicled in this Testament of the work of God in the latter days.

But will this grand spiritual problem work also in foreign lands? was the very question with which the Apostles were brought face to face at the period of the stupendous apostacy at Kirtland, which brought the quick flight from that first Stake of Zion, to be followed by the fall of Far West, the imprisonment of the Prophet, and the expulsion of the Saints from Missouri.

It will be here remembered that, at the crisis in Kirtland, Joseph said that the Lord revealed unto him that "something new" must be done to "save the church." And that something new was to send his gospel to the nations,—to show to the elders and the American saints that in all lands "these signs" should follow every creature who believed in the gospel as revealed through the Prophet Joseph Mark, that was the very test of that hour, for the apostate elders and apostles said not that Joseph had not *once* been a prophet—concerning which they still witnessed—but that he was at that moment a "fallen" prophet, and rejected of the Lord. Then Joseph (knowing the spirit within him, and the almighty power behind him to decide just such a controversy), one day in the temple, as we have seen, went over to Heber C. Kimball, in whom he knew the Spirit dwelt, and declared, "The Spirit whispers to me, Let my servant Heber take a mission to Great Britain, to open the door of salvation to that nation."

The Apostle Heber went, to prove that Joseph

was the Lord's Prophet, the faithful remained behind to break the tidal wave of apostasy.

On Heber's mission the fate of the church depended. Now was the grand spiritual test to be put to *all nations* and to *every creature*,—the test which has been given only by Jesus and Joseph. Will it fail? Ah! that is the problem, even to this day,—one which millions, in the near future, are going to prove for themselves! The answer which Heber sent back across the waters, in that day, was, "Glory to God, Joseph! The Lord is with us among the nations abroad!"

Having been absent in Great Britain about a year, Heber, and Orson Hyde, returned, with glorious news of the salvation, and the signs, and the Holy Ghost, which followed their testimony in foreign lands; but so overwhelming has been the flood of events, in the expulsion of the saints from Missouri,—which Heber returned barely in time to help them through,—that the force of his mission abroad, as a grand test of the Latter-day dispensation of the Christ, has not hitherto been emphasized.

It would be neither proper nor possible to incorporate the history of the British mission in this personal book of the Prophet, but it may be observed, however, in passing, that the missionary work of the Latter-day Apostles abroad, for the first fourteen years, is equally marvelous with that of the early apostles to the Gentiles. This was especially illustrated in the missions of Heber C. Kimball to Great Britain, in 1837, and Wilford Woodruff, in 1840.

But at the very threshold of the British mission

we have something of the view in point too important to be passed over, although perhaps never before presented in that connection. The spiritual powers were, at the very outset, so wondrously manifested as, from that time forward, to form one of the principal chapters of the spiritual marvels of the Latter-day church. Let us now view the incident in the light of the test of Joseph's mission, upon Jesus' promise,—“In my name they shall cast out devils;” and “These signs shall follow them that believe.” See the two powers in direct warfare on the arrival of the Apostles in Great Britain. Here is the record from Heber's journal :

“About daybreak, Sunday, July 30th [1837], Elder Isaac Russell came up to the third loft, where Elder Hyde and myself were sleeping, and called upon us to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long unless he obtained relief. We laid hands on him, I being mouth, and prayed that the Lord would have mercy upon him and rebuke the devil. While thus engaged I was struck with great force by some invisible power, and fell senseless upon the floor; and the first thing I recollected was being supported by elders Hyde and Russell, who were praying for me. They then laid me on the bed, but my agony was so great I arose, bowed on my knees and prayed.

“I then sat upon the bed, and could distinctly see the evil spirits who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half. We were not looking towards the window, but towards the wall; space appeared before us, and

we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle; they appeared to be men of full stature, possessing every uncomely form and appearance of men in the flesh, mangled and deformed, who were angry and desperate, and I shall never forget the vindictive malignity depicted on their countenances, and any attempt to paint the scene which then presented itself, or portray the malice and enmity depicted in their countenances, would be vain. I perspired excessively, and my clothes were as wet as if I had been taken out of the river.

“Although I felt exquisite pain, and was in the greatest distress for some time, and cannot even look back on the scene without feelings of horror, yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them and blessed us exceedingly that day, and I had the pleasure of baptizing nine.”

Then came victory to the Apostles in Great Britain. Whole villages were converted at a sweep, “by the power of God,” and not by the wisdom of man, of the former of which Heber had much. See the following instances from his journal:

“Having mentioned my determination of going to Chatburn to several of my brethren, they endeavored to dissuade me from going, informing me that there could be no prospect of success whatever, as several ministers of different denominations had

endeavored in vain to raise churches in these places.

This did not discourage me in the least. I went in the name of Jesus Christ. My testimony was accompanied by the Spirit of the Lord, and was received with joy; and these people, who were represented as being so hard and obdurate, were melted down into tenderness and love, and the effect seemed to be general.

“I told them that being a servant of the Lord Jesus Christ, I stood ready at all times to administer the ordinances of the gospel. At the close of my discourse I felt some one pulling my coat, and turning round I was accosted with, ‘Master! Master! please will you baptize me?’ ‘and me,’ ‘and me,’ exclaimed more than a dozen voices. Accordingly I went down into the water and baptized twenty-five. The next morning I returned to Downham, where I had preached the evening previous to preaching in Chatburn, and baptized between twenty and thirty in the course of the day.”

The wonders, in detail, of the rise of the British mission may be found in the Life of Heber C. Kimball; suffice now the close of this view of the multitudes converted by the power of God and the signs following the believer, in, if possible, the still more striking apostolic example of Wilford Woodruff, on the mission of 1840. He says:

“According to the directions of the Spirit, on the 3d [March, 1840,] I went to Herefordshire, and called upon John Benbow at Castlefroom. I found a people prepared for the gospel. I preached twice at his house. On the 6th I baptized six persons,

including John Benbow and wife. I here found a society called 'United Brethren,' numbering about six hundred members and about fifty preachers. Thomas Kington was the presiding elder. They came from all quarters to hear me preach, and believed my testimony, and I preached and baptized daily. The ministers of the Church of England sent three clerks to see what I was doing, and I baptized them. One constable came to arrest me for preaching, and I baptized him. In about thirty days I baptized one hundred and sixty, forty-eight of whom were preachers of the United Brethren, including their presiding elder."

This is the simple record of the Apostle, without a single dramatic touch. The barest description of the case is no less than this: One day while in Staffordshire, where he is preaching and baptizing, the word of the Lord comes to his apostle Wilford, saying, "Up and get ye whithersoever the Lord shall lead you, for he hath a great work for you elsewhere. Turn neither to the right hand nor to the left, by the way, but go as my spirit shall lead you." So the Apostle started, "led by the Spirit."

Into Herefordshire he travels on foot; Froom's Hill is reached, and there is the farm-house of John Benbow, a respectable English farmer. To that house the Spirit leads him, he knowing absolutely nothing of its inmates. Prompted by the Spirit, the Apostle knocks at the farmer's door. He is admitted. He tells his mission and bears his testimony. The household receive it. The Apostle forthwith preaches the gospel in that house, to the

villagers, who gather to hear the strange tidings. Soon the Rev. Thomas Kington, Superintendent Minister of the Froom's Hill circuit of United Brethren, hears and obeys the gospel; and then the Spirit runs through all the regions round, and is glorified.

In six months he has baptized over one thousand members, sweeping into his church the entire circuit of the United Brethren, with over fifty of their local and traveling ministers, with their chapels, and in twelve months the Apostle has raised up three conferences.

One instance of this marvelous missionary work is especially worth telling. Two ministers from a neighboring village, attracted by the strange rumors in circulation, came in a gig to the house where the Apostle is abiding. He has gone to baptize some converts. The ministers follow in their gig, and find him by the wayside, when they accost him. He there by the way preaches the gospel to them; applies the language of Philip to the eunuch; bids them down into the water. They obey the Apostle, and go their way rejoicing.

And this is the ministry of an Apostle in our day; an Apostle "led by the Spirit."

The promise of the Christ was thus well tested in the early rise of the Latter-day work in England.

"These signs shall follow them that believe!"

Joseph, of America, was a prophet indeed. Yet "who hath believed our report? And to whom is the arm of the Lord revealed? For behold he shall grow up before him as a tender plant, and as

a root out of a dry ground ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; he was despised, and we esteemed him not," [is as true of Joseph as of the Great Master, thus prophetically announced.]

## CHAPTER XXV.

JOSEPH CARRIES THE CASE OF HIS PEOPLE TO WASHINGTON—AN INCIDENT BY THE WAY—HIS REPORT HOME—BEFORE A CONGRESSIONAL COMMITTEE—INCIDENTS OF THE RETURN JOURNEY—A STRANGE MISSION—CORRESPONDENCE WITH MR. BENNETT—DEATH AND FUNERAL OBSEQUIES OF JOSEPH'S FATHER.

Return we now to Nauvoo and the Prophet.

Resolving to lay the case of the Missouri persecutions before Congress, Joseph, accompanied by Sidney Rigdon, Elias Higbee, and O. P. Rockwell, on the 29th of October, 1839, left Nauvoo.

A deed by the way for a moment bid fair to make Joseph a hero before Congress. But the Prophet reveals himself, and Elijah's mantle is not comely to the eyes of modern Congressmen. He relates:

“While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow-travelers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion

to calm their feelings, and opening the door I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat and reining up the horses, after they had run some two or three miles, and neither coach, horses, nor passengers received any injury. My course was spoken of in the highest terms of commendation, as being one of the most daring and heroic deeds, and no language could express the gratitude of the passengers when they found themselves safe and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith, the 'Mormon Prophet,' as they called it, I heard no more of their praise, gratitude, or reward."

Arriving in Washington November 28th, Joseph proceeded to the White House without delay to lay his cause before the President. In his home report he takes the following humorous view of His Excellency, Mr. Van Buren:

"Now we shall endeavor to express our feelings and views concerning the President, as we have been eye-witnesses of his majesty. He is a small man, sandy complexion, and ordinary features, with frowning brow and considerable body, but not well proportioned as to his arms and legs, and, to use his own words, is 'quite fat.' On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore, instead of saying body and parts, we say body and part, or

partyism if you please to call it. And in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he knew it), we could find no place to put truth into him."

Early in December the Illinois Congressional delegation met in a committee room of the Capitol, and listened to an argument by Joseph as to the constitutionality of indemnity to the brethren by the General Government, for the oppressive acts of the State of Missouri. The outcome of the meeting was a memorial and petition to Congress, setting forth the facts of the case.

Having accomplished all that could be done at that time, Joseph made a trip northward, stopping several days at Philadelphia, Pa., and at Monmouth, N. J. Returning to Washington about February 1st, he resumed his efforts in that city. Of a sermon there delivered by him, a member of Congress thus writes :

"I went last evening to hear 'Joe Smith,' the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man, but he is a plain, sensible, strong-minded man. Everything he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what the ladies would call a very good looking man. In his garb there are no peculiarities, his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. \* \* Throughout his whole address he displayed strongly

a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven. If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was, that he had penned it as dictated by God."

Of his final interviews with President Van Buren and John C. Calhoun, Joseph says:

"During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which when he had heard, he said, 'Gentlemen, your cause is just, but I can do nothing for you;' and 'If I take up for you, I shall lose the vote of Missouri.' His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. \* \* I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry to press the just claims of the saints on the protection of the President or Congress, and staid but a few days, taking passage on the railroad and stages back to Dayton, Ohio."

About this time the Prophet sent Apostle Orson Hyde on a mission to Jerusalem, as a sign of the near approach of Messiah. This arduous work he cheerfully undertook, leaving Nauvoo on the 15th of April, 1840.

In a letter from Joseph to a gentleman by the name of John C. Bennett, we obtain the following glimpse of Nauvoo at that time,—August 8th, 1840:

“The number of inhabitants is nearly three thousand, and is fast increasing. If we are suffered to remain, there is every prospect of its becoming one of the largest cities on the river, if not in the western world. Numbers have moved in from the seaboard, and a few from the islands of the sea.

“It is our intention to commence the erection of some public buildings next Spring. We have purchased twenty thousand acres of land in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the saints, as well as all lovers of truth and correct principles, to come to this place as fast as possible, or their circumstances will permit, and endeavor, by energy of action and concentration of talent, to effect those objects that are so dear to us. Therefore my general invitation is, ‘Let all that will, come,’ and partake of the poverty of Nauvoo freely.”

On the 14th of September, 1840, occurred the death of Joseph Smith, sen., father of the Prophet, and Patriarch of the Church. Of him it may truly be observed that he was esteemed by the saints as the Abraham of the dispensation. Joseph says: “He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830.” And concerning the immediate cause of his death, he continues: “After I and my brother Hyrum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Gov. Boggs, and made his escape in midwinter to Quincy, Illinois, whence he removed to Commerce in 1839. The exposures

he suffered brought on consumption, of which he died.”

From the funeral discourse, by Elder Robert B. Tompson, we extract as follows :

“If ever there was an event calculated to raise feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present, for truly we can say with the king of Israel, ‘A prince and a great man has fallen in Israel.’ A man endeared to us by every feeling calculated to entwine around and adhere to the human heart.  
\* \* \* The life of our departed father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets who once dwelt on this continent as the father of him whom the Lord had promised to raise up in the last days to lead his people Israel. \* \* \* The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing. All the circumstances connected with his death were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest.”

## CHAPTER XXVI.

HISTORICAL LANDMARKS—CHARTER OF NAUVOO—  
THE LEGION—DOUGLASS' CERTIFICATE — FIRST  
CITY ELECTION—FIRST CITY COUNCIL, ETC.—A  
UNIQUE BILL—JOSEPH'S MILITARY COMMISSION  
—GENERAL ORDER NO. I—THE AMERICAN MO-  
HAMET.

Now rose Nauvoo—the beautiful—to the glory  
of the second Zion of the saints.

Says the record, under date of December 16th,  
1840: “This day the charters of the ‘city of Nauvoo,’  
the ‘Nauvoo Legion,’ and the ‘University of the  
city of Nauvoo,’ were signed by the Governor, hav-  
ing previously passed the House and Senate.”

This charter was voluminous in detail and specific  
in its provisions, according to the inhabitants of  
Nauvoo all rights and privileges then pertaining to  
other cities in Illinois. In section twenty-five of the  
act of incorporation is the specific charter of the  
afterwards famous “Legion.” It is as follows:

“Sec. 25. The City Council may organize the in-  
habitants of said city, subject to military duty, into  
a body of independent military men, to be called  
the ‘Nauvoo Legion,’ the court martial of which  
shall be composed of the commissioned officers of

said Legion, and constitute the law-making department, with full powers and authority to make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government and regulation of said Legion; provided said court martial shall pass no law or act repugnant to, or inconsistent with, the Constitution of the United States, or of this State; and provided also that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the city corporation and the laws of the State, and at the disposal of the Governor for the public defence and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and provided also that said Legion shall be exempt from all other military duty.”

The charter was duly attested by Stephen A. Douglass, then Secretary of State; and thus may be said to have commenced the singular relationship of Douglass with the Mormons, which resulted in his being made a Senator of the United States by the potent unity of their votes.

The Prophet, commenting upon the charter, says: “The city charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the church, and on principles so broad that every honest man might dwell secure under its protective influence without distinction of sect or party.”

On February 1st, 1841, occurred the first municipal election in Nauvoo, when the following persons were elected by majorities ranging from 330 to 337 votes: Mayor, John C. Bennett; Aldermen, Wm. Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; Councilors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight.

Two days previously Joseph had been elected sole trustee for the church. This being an act creating said office, the purview of its functions are doubtless exactly set forth in Joseph's notice of such election to the County Recorder of Hancock County, which states:

"At a meeting of the church of Jesus Christ of Latter-day Saints, at this place [Nauvoo], on Saturday, the 30th day of January, A. D. 1841, I was elected sole Trustee for said church, to hold my office during life (my successors to be the First Presidency of said church), and vested with plenary powers, as sole Trustee in Trust for the church of Jesus Christ of Latter-day Saints, to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeably to the provisions of an act entitled, 'An Act concerning Religious Societies,' approved Feb. 6th, 1835."

On Wednesday, February 3d, the City Council of Nauvoo organized, and their first public act thereafter was the passage of the following generously worded resolution, which was framed and presented by Joseph:

“Resolved by the City Council of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.”

An ordinance organizing the Nauvoo Legion was passed the same day, and on the following day a court martial of the officers of the State Militia within the city of Nauvoo elected Joseph Lieutenant-General of the Legion.

On Saturday, March 1st, the Prophet secured the passage of the following unique bill, drafted by himself, and entitled, “An ordinance in relation to Religious Societies:”

Sec. 1. Be it ordained by the City Council of the City of Nauvoo that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Moham-medans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges in this city; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

“Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the Mayor any breach or violation of this or any other ordinance of this city, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.”

Here is Joseph's military commission :

*Thomas Carlin, Governor of the State of Illinois, to all to whom these presents shall come: Greeting.*

Know ye that Joseph Smith, having been duly elected to the office of Lieutenant-General, Nauvoo Legion, of the Militia of the State of Illinois, I, Thomas Carlin, Gov. of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the 5th day of Feb., 1841. He is, therefore, carefully and dilligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders; and he is to obey such orders and directions as he shall receive, from time to time, from the commander-in-chief, or his superior officer.

In testimony whereof I have hereunto set my hand, and caused the great seal of State to be hereunto affixed. Done at Springfield, this 10th day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the independence of the United States the sixty-fifth.

LYMAN TRUMBULL,

*Sec'y of State.*

(L. S.)

By the Governor,

THOMAS CARLIN.

It will be observed by the curious that this commission bears the signature of the since famous Lyman Trumbull. Indeed, it is not a little singular how many of the nation's most illustrious men have been, in just such examples, connected with the history of the Mormons. Douglas, however, was the man who figured most prominently during the lifetime of the Prophet.

The following first general order to the Legion, issued by its Lieut.-General, embodying an opinion of Judge Douglas, is too valuable a unique of history to be omitted:

HEADQUARTERS NAUVOO LEGION, }  
City of Nauvoo, Illinois, May 4, 1841. }

GENERAL ORDERS:

Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3d day of July, at half-past nine o'clock, a. m., armed and equipped according to law. At ten o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery. The commandants of the 1st and 2d companies, 2d battalion, 1st regiment, 2d cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other company of the Legion, between the ages of 18 and 45 years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglas, of the Supreme Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation as an able and profound jurist, politician, and statesman; the officers

and privates belonging to the Legion are exempt from all military duty not required by the legally constituted authorities thereof. They are, therefore, expressly inhibited from performing any military services not ordered by the general officers or directed by the court martial:

CITY OF NAUVOO, ILLINOIS, May 3, 1841.

GENERAL BENNETT.

DEAR SIR:—In reply to your request, I have examined so much of the Nauvoo City Charter and Legislative Acts as relate to the Nauvoo Legion, and am clearly of opinion that any citizen of Hancock County, who may attach himself to the Nauvoo Legion, has all the privileges which appertain to that independent military body, and is exempt from all other military duty, as provided in the 25th section of the City Charter, and cannot, therefore, be fined by any military or civil court for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws, upon this subject, is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position which is evident from an inspection of the laws themselves.

I am, very respectfully, your friend,  
S. A. DOUGLAS.

The Legion is not, as has been falsely represented by its enemies, exclusively a Mormon military association, but a body of citizen soldiers, organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizen from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob violence. No other views are entertained or tolerated.

\* \* \* The militia companies of Hancock Co., and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

\* \* \* The officers and troops of the Legion are directed to treat with proper respect and decorum all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect; and while they discharge their

duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen*. \* \* \*

JOSEPH SMITH,  
*Lieut.-General.*

But the State of Missouri was not satisfied to leave the Prophet and saints in peace in the asylum of Illinois, which State at that period granted them generous refuge. Here is the beginning of the new record of persecution, which was at last fated to close with the martyrdom, when a Governor (Ford) came into power too ready to assist Missouri, and when the people of the hitherto friendly State also grew jealous of the rising power of the Mormons.

Under date of June 4th, 1841, says Joseph, "I called on Governor Carlin at his residence in Quincy. During my visit with the Governor I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the Governor of Missouri for my arrest. In a very few hours after I had left the Governor's residence, he sent Thomas King, Sheriff of Adams Co., Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri."

But Joseph obtained a writ of *habeas corpus*, and, on a hearing before Judge Douglas, was discharged. His counsel on that occasion drew so vivid a picture of the persecutions and sufferings of the saints as to draw tears from many present, including Judge Douglas himself. "Great God!" said his counsel,

O. H. Browning, in closing, "have I not seen it? Yes; my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had traveled hundreds of miles barefoot through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my last breath in defence of an oppressed American citizen."

Joseph now began to be spoken of by the "enemy" as a military prophet, and all sorts of reports as to his intentions of conquest flew through the land. Hence from this time to his death the journals, at home and abroad, styled him the "American Mohamet."

The reader, by this time, will appreciate that the life of this wonderful man is something more than a mere record of historic events. There is in it a marvelous subject and a personality making it to be a divine drama such as the ages have scarcely, if ever, witnessed before. *[deletion here]*

## CHAPTER XXVII.

BOOK OF ABRAHAM—THE HOSTS OF HEAVEN—PRE-  
EXISTENCE—ELECTION—IDENTITY OF MICHAEL  
AND ADAM—MEANING AND OBJECT OF THE FALL  
—CONSISTENCY OF THE CHRIST EXAMPLE—THE  
MESSIANIC WAVE—ENOCH—THE BUILDERS OF  
ZION—THE OFFICE OF ISRAEL—ISRAEL'S FALL—  
THE STAR OF BETHLEHEM MOVES WESTWARD.

In uncovering something of the vast structure of Mormon theology, we cannot do better than to first introduce the subject matter of the "Book of Abraham," that book being as closely identified with Joseph, as its inspired translator, as is the Book of Mormon.

In this book Abraham, speaking, says : " Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among these there were many of the noble and great ones ; and God saw these souls that they were good, and he stood in the midst of them, and he said these I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was

like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

“And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first.”

Thus, according to Joseph's finding, the genesis of spirits was before the genesis of man, and the hosts of heaven were numbered before the Lord—the great Father of all—ere the children of earth had a mortal record.

And thus, in the exalted vision of Mormon theology, have we a pre-existing domain, with God as the Father of all spirits; and Jesus, or the Christ, is with the Father in his works of creation and redemption.

And Abraham is also with the Father, from before the foundation of the world. He is of the same order of spirits as Jesus. Christ is chief in the works of the Father, but there are many noble ones with him in the great brotherhood which bears his name. They are the church of the First Born.

To affirm that Christ is Saviour for the whole

race of Adam,—the “Great High Priest of our profession,”—the Word by which all things were created, and yet say that his ministry and brotherhood commenced only eighteen hundred years ago, is sheerly playing with divine conceptions. True, that is the view of modern theologians, but it is cramped and narrow nevertheless. The heathen religions, and Grecian mythology, were far richer in this regard than is Christian theology as expounded by the average divine.

But the revelations of Joseph discover to us the economy of the heavens in an everlasting sweep, and make consistent the idea of an everlasting gospel.

And thus is there a reconciling of many mysteries in this grand theology of the Mormons. It takes the weapon from the hand of infidelity which seeks to destroy our faith, instead of establishing it the firmer, by proof that a knowledge of the Christ can be traced among all nations from the beginning, and gives a key to the Lawgiver of Israel; for Moses esteemed “the reproach of Christ greater riches than the treasures in Egypt.”

On earth the chief corner-stone was rejected, but not so in heaven: “And the Lord said, I will send the first.”

And this grand celestial view is also brought home to the interest of the race in the person of Abraham, the father of the faithful: “And he said, these will I make my rulers; \* \* and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born.”

Here, then, have we not only the idea of pre-

existence, but the very spirit and philosophy of the true doctrine of election.

“Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”

He chose Adam to be the Patriarch of the whole human family. He chose Seth, Enoch, Noah, and Melchisedek. He chose Abraham to be the Father of the Faithful, Isaac to be the elect son, Jacob to be the Patriarch of the Twelve Tribes of Israel, Moses to be the Leader of Israel, David to be a king, from whom Messiah was to come. He chose Jesus to come in the “meridian of time,” and be the sacrifice, but in the last days to come again as the King of Glory; with him his apostles, and, in the consummation, *all* his holy angels. And finally he has chosen Joseph Smith to prepare the way for that consummation.

The scientist will see as much truth in the declaration of the pre-existence of universal man as in the pre-existence of Christ. Indeed, the universal declaration gives force and consistency to the special assertion. Philosophic exactness requires us to say, at least, that if Jesus had a pre-existence with the Father, then has all mankind a pre-existing record.

What a lifting up of the race is this! And yet it doth not detract one jot or tittle from the glory and dignity of Christ. By this revealing of the Mormon Prophet the view of God and his children has been truly exalted, and the infinite sweep of existence has been laid bare beyond the reach of the most poetic conception.

Standing on Mar’s Hill, declaring unto the Athe-

nians the Unknown God, Paul thus reasons: "As certain also of your poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

But Jesus most affirmed the Fatherhood of God; and the relationship which existed between himself and his Father he affirmed of his disciples also:

"And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. \* \* \*

"I pray for them: I pray not for the world; but for them which thou hast given me; for they are thine. \* \* \*

"They are not of the world, even as I am not of the world."

In plain Mormon wording, Jesus had come down from his exalted estate, sent by the Father, and his disciples also came down to work out, with him, the redemption of the world. He the master, they the apostles of his ministry to all nations.

And that ministry is not only of the days of his flesh, but from before the foundation of the world to the end of time. It is the ministry of ages in his spirit estate, the ministry of his days in the flesh, the ministry of his resurrection. And the brotherhood of which he is chief has been with him, is with him,

and will be with him, from the beginning to the end of his divine work.

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As revealed to Joseph it is written in the Books of the Ancients that Michael, the great Archangel, was the first of the sons of God who came down to earth.

This was Adam. On earth, man; in the home of his spirit, an archangel. He was one of the spirits of whom Abraham has spoken, in whose midst the Father stood and said, "These will I make my rulers!"

Adam came down to be the father of a world; hence the command to him and his consort, "Be fruitful, and multiply and replenish the earth, and subdue it."

And by the Prophet's finding a new significance is given to "the fall" of Adam, in that it was to accomplish the great purposes of the Father in bringing forth a race of mortals. Lehi, the Patriarch of the Book of Mormon, in explaining this mystery to his sons, says:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence; having no joy, for they knew no misery; doing no

good, for they knew no sin. But, behold, all things have been done in the wisdom of him who knoweth all things. And Adam fell that men might be; and men are that they might have joy."

This is the clearest exposition of the object of "the fall," on record.

Then commenced the preaching of the gospel of redemption through Christ. This was by the administration of angels and the Holy Ghost.

Witness the word of the Lord to Moses, as revealed by Joseph: "And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

"And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and forever, that as thou hast fallen thou

mayest be redeemed; and all mankind, even as many as will.

“And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

“And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

“And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters.”

Strange as this revelation of Christ at the beginning of the world may seem to theologians educated in the belief that his revelation began with the days of his flesh, there is in it a broad and forceful consistency. Far stranger would it have been if he, being with the Father from before the foundation of the world, for thousands of years gave no sign of his mission and destiny.

Verily the coming of Christ is the “glad tidings” of great joy to “all mankind,”—as much to the ancients as to us.

Adam, our great mortal Father, was the first who heard those glad tidings. And all of it he had known before; but, in the *altered circumstance* and *method of condition* incident to his entabernacling in flesh, the memory of it had been obliterated.

Continuing from the Book of Enoch, as revealed to Joseph: “And it came to pass when the Lord

had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: and thus was he baptized. And the spirit of God descended upon him; and thus was he born of the spirit, and he became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and for ever. And thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

It will be observed that here we have one of the very first revelations that came from heaven to earth, and that it was given personally by the Father to Adam, his son.

Let no one condemn this as a plagiarism from the parallel incident in Judea. There is in it an infinitely broader and deeper significance. Mark that parallel:

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus, answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him:

“And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.”

In the light of Joseph's exposition this has a new, yet an eternal, meaning: Jesus was himself obeying the “Everlasting Gospel.” Like as Solomon would observe the order of his own temple, so Jesus now observed the order of the eternal plan of which he was the master teacher. Therefore he said:

“Suffer it to be so now: for thus it becometh us to fulfill all righteousness.”

And what a grand significance has Joseph brought to view in giving such an example at the beginning of the world.

'Tis the selfsame divine method and sign made manifest in the two illustrious beings, who are become as two Adams, by having taken on the Adamic, or fleshy, condition.

Paul is very suggestive here:

“For as in Adam all die, even so in Christ shall all be made alive. \* \* \*

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” \* \* \*

And the closing of Adam's mortal life, as revealed through Joseph, is also in point:

“Three years previous to the death of Adam [vide Book of Enoch] he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah,

who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing.

“And the Lord appeared unto them and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

“And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.

“And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.”

Thus, in his perfect system, Joseph has revealed the Messiah in the beginning; first in the aspect of a Redeemer, next as the coming King of Zion and Lord of Righteousness. And thus is he made to be the hope of the world, even in the morning of man.

In after ages it was written: “God so loved the world that he gave his Only Begotten [of the flesh] Son, that whosoever believed on him might not perish, but have everlasting life.”

Thus at the beginning: thus before the world was: thus “the Lamb slain from before the foundation of the world.”

Thus was the world begun in and through the infinite love of the Father. Thus, so to speak, have we been wafted earthward on the Messianic wave of heaven; and notwithstanding we have sailed far out from the Father’s presence, on the ocean of time

and temptation, that Messianic wave will gather us back to his bosom when earth shall have performed the cycle of her probation.

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After Adam the greatest advocate of righteousness, in the first dispensation of the world, was Enoch.

And "Enoch," says Joseph, "was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five when Adam blessed him."

Enoch not only taught his people the gospel of the coming Messiah, but he was himself especially endowed and anointed with the Messianic Spirit. Indeed, among all the ancients to the coming of Christ, Enoch and Melchisedek seem most to have represented that spirit and mission among men.

Therefore the Lord gave unto Enoch the power to build up Zion.

Now the building up of Zion is Messiah's own work, for is it not written, "When the Lord shall build up Zion he shall appear in his glory." They only can build up Zion who are most like their Christ.

"And he (Enoch)," says Joseph, "saw the Lord and walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated."

By revelation through Joseph the history of the patriarchal ages is thus continued:

“And it came to pass that Noah and his sons hearkened unto the Lord and gave heed, and they were called the Sons of God. \* \* \*

“And the Lord ordained Noah after His order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.”

But in process of time the sons of Noah departed from the way of the Lord, and took unto themselves wives from the “daughters of men.”

Then came the flood.

But the sacred theme is best developed in the history of the Patriarchs themselves.

Instance the case of Abraham at the time of the destruction of Sodom and Gomorrah :

“And the Lord said, Shall I hide from Abraham the thing which I do ;

“Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him ?

“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.”

This is certainly an indication of the election and predestination of certain spirits whom God “fore-knew,” with a very clear intimation that Abraham would teach his children the divine mysteries, of which that concerning the Christ was chief. At least the wondrous subject was communicated to such of his descendants as Isaac, Jacob and Joseph.

And thus was the knowledge of Messiah handed down among the Patriarchs and Prophets.

Moreover, what was the offering up of Isaac but a type of the offering up of Christ? Abraham understood it; therefore was he willing to obey the awful sign of his order.

But Jehovah, though he tried Abraham, only intended it as the sign of the sacrifice, and the type of the Christ.

It was not till then that the covenant was sealed with the oath of God.

And the angel of the Lord called unto Abraham out of heaven the second time,

“And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore. \* \*

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

In a former chapter was given a view of the rise of Israel's nationality; but there is a subject in the chosen people even more important to the race than the rise of Israel's national glory.

The Lord made his people Israel a link between the heavens and the earth. In them was communication opened with the Father; and at the period when Israel was acceptable in his sight, the communication was so broadly popular as to be, in a sense, national.

It was this fact that made Israel a blessing to the

race. He was the Oracle of God, through his prophets,—the word of God to the world,—the gift of God to the nations.

The genius of Israel was peculiar. There has been none like it in degree and kind.

Jacob brought forth a race of prophets. So prolific was he in this kind of offspring that when Elijah bemoaned the fall of his people, saying:

“For the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left;”

The Lord answered:

“Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him.”

And undoubtedly these still held communication with heaven, for it was that which made them to be Jehovah's peculiar people.

The ministration of angels, when Israel was in his divine moods, was also as an every-day circumstance.

True, the Chaldeans and other ancients dealt in magic,—were astrologers and soothsayers, and workers of miracles, by virtue of the genius that dominated them; but Israel held communion with Jehovah and his holy angels. Through Israel was the Lord manifested to the nations. In Israel was he preparing to establish the kingdom of his Messiah.

But in course of time Israel said, "Give us a king to judge us."

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."

Messiah was Israel's true king, and he, by this communion of Israel with heaven, had actually reigned over them, though not yet come.

But after Saul, the divine leniency manifested itself in the acceptance of David, both as king and as the one through whom Messiah was to come into the world.

Yet even the house of David fell and betrayed Israel into the worship of other gods. Then came the pronouncement of Jehovah's final will to Zedekiah, king of Jerusalem :

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low and abase him that is high.

"I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

Until then Israel shall have no more a king! Thus went the fiat of Jehovah forth! And the angels of empires heard the word of God.

And yet a greater fall happened to Israel. His communication with the heavens was cut off; for the chosen people departed from the Lord.

For four hundred years thereafter Israel was without prophets. His communication was cut off from the heavens. He was fallen indeed. No longer had he a mission to the nations. This was apostasy. And dire the consequence.

Then came Jesus: "unto his own, and his own received him not.

"But as many as did receive him to them gave he power to become the sons of God."

With his coming came the reopening of communion with heaven. And this brought his martyrdom. And significant is the fact that the same, in this age, brought martyrdom to Joseph.

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But the Messianic wave sweeps onward. Westward gleams the star of empire and of civilization. Westward moves the Lord of Hosts, in the van of the world's enlightenment. Westward, softening barbaric Europe with his benignant influence, marches the Prince of Peace. On to America, the land of promise, there to consummate his second advent, there to reign in power and matchless glory!

## CHAPTER XXVIII.

AMERICA THE ALPHA AND OMEGA OF CIVILIZATION  
—JOSEPH OF THE EAST AND JOSEPH OF THE  
WEST—THE EVERLASTING HILLS—BIRTHPLACE  
OF MAN—JOSEPH'S SCIENTIFIC CONSISTENCY—  
THE AMERICAN BIBLE—GLIMPSES OF PRIMEVAL  
HISTORY.

The genius of Mormonism is most emphatically American. It is new to this age, but new only in the sense of a reappearing, for its antiquity antedates the popular chronology of the world by many ages.

The revelations of Joseph, made fifty years ago, are being strangely but consistently supported by the latest findings of science; and therefore is Mormonism becoming more and more significant.

By Joseph's finding, the ever westward-sweeping wave of civilization arose not in the East, but in the West. The Occident, not the Orient, was the cradle of man. All of which gives force and meaning to the seemingly giant stride of American development in this "Nineteenth Century." The wave of pioneer civilization has swept round the globe and entered upon a cycle of consummations at the place of its beginning. Joseph revealed this

truth; Mormonism affirms it; science demonstrates it.

Thus is America to-day the Alpha and Omega of civilization, and thus has been inaugurated the day of consummation and of the restitution of all things.

And in this fact also appears the logical consistency of Joseph's startling affirmations, that in America was the "fall" of Adam accomplished, and the Messianic epic inaugurated. Here first descended the "new Jerusalem" of God; here first established Enoch the "Zion" of the "Lord our Righteousness."

And the tremendous antiquity of primeval American history gives ample excuse for the rapid and ambiguous treatment of the first dispensations of man, by the Asiatic or Hebrew Bible; and the fact that the chronology of that Bible becomes accurate and trustworthy only at about the advent of Abraham, is in exact keeping with the fundamental fact that Abraham was a pioneer of civilization in the localities of which the Hebrew Bible treats.

In Abraham's day civilization had reached the Orient. There was its front and focus then, and hence was it that the covenant of Messiah was made with Abraham. And in the Orient,—the antipodes of America,—began the prophecy and antotyping of the consummations that were to come, as the mighty wave swept homeward to the place of its beginning and to the inauguration of an exalted repetition and restitution of all things.

Witness the significance of this, as antetyped in the prophecy so dramatically incarnated in Joseph, the son of Jacob:

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

“And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

“And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

“And he said unto them, Hear, I pray you, this dream which I have dreamed:

“For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

“And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.”

Of this antetype in Joseph of the East, how exact the posttype in Joseph of the West! He is also a dreamer of prophetic dreams. Substantially he sees this very vision, and tells it. And his brethren in the testimony of Jesus hate him for it, for to him their garnerings must pay deference and tribute. And when the sun, and moon, and stars of heaven do obeisance, by yielding to his seeric eye the mighty secrets of the universe, they hate him yet the more.

“And Joseph went after his brethren. \* \* \*  
And when they saw him afar off, even before he

came near unto them, they conspired against him to slay him."

But, although the details are significant, let us hasten to the denouement.

Jacob is dying!

"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."

Then his blessings upon the heads of his sons, and Joseph in his turn:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb:

"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."

And it was this destiny, nascent in the blessing of Jacob, that predetermined the course of Joseph's

latter-day Israel to the rich vallies, and the "Everlasting Hills" of the land of promise.

And see how admirably Moses, in closing his mortal ministry, keeps up the subject and broadens the view of Joseph's blessing:

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things of the lasting hills,

"And for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: (!!) let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

It was this very blessing with which the Latter-day Israel came face to face, after their exodus, that made them at times almost fear that the "ancient hills," which surrounded them like the everlasting chain of promise, might give up their "precious things" before they were strong enough to withstand the rush of the Gentile that was sure to follow.

But pass we now to the American Continent in the ancient times.

In a previous chapter upon the historical subject of the Book of Mormon, we have seen how Lehi and his sons were brought to America. Joseph's branches had indeed "run over the wall,"—from Palestine the lesser to America the greater "land of promise." Lehi, having called together his sons to bless them before his death, thus addressed his youngest son:

“And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security for ever, if it so be that ye shall keep the commandments of the Holy One of Israel. \* \* \* For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying, A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. \* \* \* And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. \* \* \* Behold I am sure of the fulfilling of this promise. And his name shall be called after me: and it shall be after the name of his father. \* \* \* Yea, thus prophesied Joseph.”

The two promised lands are now linked in the seed of Abraham. Joseph, the “choice seer” of the West, is raised up out of the loins of Joseph of the East, to unlock the crowning civilization of the world!

It was one of the startling affirmations of Joseph that the birthplace of man was in America; that the dawn of civilization opened in the Western Hemisphere; and that from this primeval continent mankind, in course of time, spread over the whole earth.

But the unprejudiced investigator will discover a rare consistency in this, when he stops to duly consider the recent discovery of geology—that the Adirondack region of America was the first dry land that arose from the primeval waters of our globe. The rational conclusion necessarily is, that where land first appeared there also appeared primeval man. The very extreme of science, as represented by the evolutionists, would accept this fact at once, and certainly theology has no just ground for disagreement with science in this finding, though an impassable gulf remain between them as to the method.

And furthermore, a retrospective view of those mighty civilizations that culminated in Egypt, leads the mind straight eastward, from Egypt to Persia, from Persia to India, from India to Thibet, from Thibet to China, from China to Japan; and where next but unto America, the cradle of man!

The entire Adamic period, according to Joseph, was on the American Continent. Here was Eden; here occurred the flood. But with Noah began the migrations of the race and consequent peopling of other lands.

All this in the very face of the judgment and traditions of ages, half a century ago, ere science or research had even hinted its possible confirmation.

And the ordinance of baptism as exemplified in

Adam, whereby he was brought up out of the water and quickened with the Holy Ghost as a living fire, is doubly significant and doubly beautiful, when we recollect that it occurred on the spot where mother earth first arose from the waters to be quickened and blessed by the glorious sun.

And, according to Joseph, America had a Bible long before Moses wrote his Book of Genesis, long before the Hindoo Vedas, long before the Persian Zend Avesta.

It was the Book of Enoch. And from it, in connection with the Book of Abraham, Joseph doubtless imbibed his peculiar views of primitive man. As seen from quotations already made, the Book of Enoch embodied not only the Adamic history, but the Adamic theology.

And the scientific mind of our day will make no issue with the Book of Enoch in its narration of events concerning the earth's physical progress. For instance:

“There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God:

“And from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and

they were blessed upon the high places, and did flourish."

In plain modern language, the primitive peoples, including the giants which rugged nature in the primeval times produced, were awed by the power and wonders of the civilization which was developed in Enoch and his people, coupled with the rapid physical changes that the earth was undergoing.

The crowning event of Enoch's history was his building of Zion, and the translation of himself and his people.

In Noah's day came the flood. Then moved the remnant of the race over the mighty waters, swept, as it would seem, by nature herself, into a course accordant with her own course of physical evolution.

Then followed a period when the race seemed to be supremely migratory. Witness a fragment from the Book of Abraham, concerning the founding of Egypt:

"The land of Egypt was first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies, That which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first

generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood."

According to the same book, the descendants of Shem and Japhet migrated elsewhere under similar circumstances; in process of time evolving nationalities and founding empires.

Thus for nearly two thousand years, to the days of David, including the early part of the Mosaic dispensation; and a colony of Shemites, under Jared and his brother, immediately after the "confusion of tongues," were led back by the Lord to the primitive home in America.

And herein appears a decided consistency in the preservation of something like a common system of ancient religion among the various races. Indeed, what more consistent than that wherever these divine teachers and their descendants migrated they preserved the knowledge of, and taught among themselves, the divine mysteries. And thus though Abraham became the direct line chosen by Jehovah, with his covenant in them, the Providence of the world raised up great and good men outside of Abraham's line, to be the lawgivers of the various civilizations. But all these civilizations are sweeping down towards the crowning civilization of the Messiah, who shall come to reign in the fullness of time. This is indeed the true signification of the universal dispensation opened by Joseph in the present age.

But for completeness of historical detail, as laid bare by Joseph, let us return to Jared and his brother, who, as we have seen, were led to America. The Book of Ether is the Bible of the Jaredites. The angel Moroni, who has incorporated a fragment of it in his Book of Mormon, thus announces it :

“An abridgement 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 for ever ; 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.”

Of this early return of a colony of the race to the primitive home, under Jared and his brother, Ether says :

“And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who

knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance. \* \* \* \* And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation."

And thus was this ancient colony led to America, the home of their forefathers.

This "brother of Jared," whose name for some reason is not given, was the first grand prophet of his nation; and there is told of him the following beautiful story of the Lord showing himself personally to him just before they embarked in their eight vessels for the "Land of Promise." He had gone up into a mount which they called Mount Shelem, to ask the Lord to endow a number of prepared stones with miraculous power of light, and he thus prayed:

"And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with

thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to shew forth great power, which looks small unto the understanding of men. And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one with his finger; and the vail was taken off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, arise, why hast thou fallen? And he said unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, Nay, Lord, shew thyself unto me. And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. I am the Father

and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."

Then came a long period of the Jaredite civilization in Ancient America, reaching down until several hundred years after the arrival of Lehi. This ancient civilization declined, and the Jaredites were extinguished by generations of civil war, much as in the case of the Nephites, whose history has been already sketched.

## CHAPTER XXIX.

THE MINISTRATION OF JESUS TO ANCIENT AMERICA  
—“ON THE MORROW COME I INTO THE WORLD”  
—SIGN OF HIS CRUCIFIXION—HE APPEARS UNTO  
THE NEPHITES AFTER HIS RESURRECTION, AND  
TARRIES WITH THEM—HE CHOOSES TWELVE  
APOSTLES—THE THREE NEPHITES WHO WERE  
NEVER TO TASTE DEATH.

But the chief subject of the Book of Mormon is the ministry of Jesus to Ancient America. As previously shown, a knowledge of the Christ was had among the ancients of this greater land of promise from the beginning. Among the Nephites especially, his coming was the subject of repeated prophesying.

The following from the Book of Nephi (one of the Books of the Book of Mormon), is in point:

“Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death, except the sign should come to pass which had been given by Samuel the prophet. Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceeding sorrowful. And it came to pass that he went out and bowed

himself down upon the earth, and cried mightily to his God, in behalf of his people; yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son; of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

“And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came. And there were many, who had not believed the words of the prophets, fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets, had been frustrated; for the signal which had been given was already at hand; and they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth, from the West to the East, both in the land north and in the land south, were so exceedingly astonished, that they fell to the earth; for they knew that the prophets had testified of these things for many years, and that the sign which had

been given, was already at hand; and they began to fear because of their iniquity and their unbelief.

“And it came to pass that there was no darkness in all that night, but it was as light as though it was midday. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given.”

In the sacred records of no people is there a more striking view of the pre-existence of Christ than this; and his annunciation, “On the morrow come I into the world,” is so like Jesus in its beautiful simplicity, yet grandeur of personal announcement, that it cannot but charm the imagination.

But during the mortal life of Jesus at Jerusalem, the sign of his coming lost its awe in the minds of the Nephites, and they fell into unbelief. Then came the crucifixion at Jerusalem, which in America was signaled by the destruction of cities, by earthquakes, etc., and darkness for the space of three days.

“Then the voice of Jesus risen from the dead, declared this destruction to be in consequence of the wickedness of the people, while to those which remained the voice of the invisible Lord cried, “O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus

Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

“And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours; for so great was the astonishment of the people that they did cease lamenting and howling for the loss of

their kindred which had been slain ; therefore there was silence in all the land for the space of many hours.”

The next chapter of Nephi opens with the personal appearing of the Lord. He writes :

“ And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful ; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place ; and they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

“ And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven ; and they cast their eyes round about, for they understood not the voice which they heard ; and it was not a harsh voice, neither was it a loud voice ; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake, yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not ; and again the third time they did hear the voice, and did open their ears to hear it ; and their eyes were towards the sound thereof ; and they did look steadfastly towards heaven, from whence the sound came ; and behold the third time they did understand the voice which they heard ; and it said unto them, behold my beloved Son, in whom I am well pleased, in whom I have glorified my name : hear ye him.

“And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

“And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

“And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

“And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and I have been slain for the sins of the world.

“And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying, hosanna! blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

“ And it came to pass that he spake unto Nephi (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning

the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

“And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail

against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken unto the ends of the earth. And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called (now the number of them who had been called, and received power and authority to baptize, were twelve), and behold he stretched forth his hand unto the multitude, and cried unto them saying, blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

After this Jesus continued to teach the multitude his gospel and spiritual philosophy, much as he did to his disciples in Jerusalem.

"And now it came to pass," says Nephi, "that

when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. \* \*

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. \* \*

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill

the covenant which the Father hath made unto all the people of the house of Israel. \* \* \*

“Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, behold my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

“And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, behold, my bowels are filled with compassion towards you: have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

“And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought

forth unto him, and they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come from the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

“And it came to pass that he commanded that their little children should be brought. So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith; Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

“And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, blessed are

ye because of your faith. And now behold, my joy is full."

The narrative continues with many miraculous events and many doctrinal instructions by Jesus, culminating in his leavetaking and ascension.

"And it came to pass," says Nephi, "that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. \* \* \*

"And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven."

But, according to the record, Jesus repeatedly reappeared to the disciples, and wrought miracles among the people. On one of these occasions he is represented to have granted the miraculous and truly marvelous favor of continued mortal existence to three of the Nephite disciples. The record is as follows:

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the

disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again showed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them."

He thereupon resumed his teachings, enlightening their minds more particularly upon some questions that were not clear to them concerning the organization of the Church.

"And it came to pass when Jesus had said these words," says the record, "he spake unto his disciples, one by one, saying unto them, what is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, what will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I

shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality: and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand: and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

“And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; and whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven. And now whether they were mortal or immortal, from

the day of their transfiguration, I know not; but this much I know, according to the record which hath been given, they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching; baptizing them; and as many as were baptized, did receive the Holy Ghost; and they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain, and they were cast down into the earth. But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them. And thrice they were cast into a furnace, and received no harm. And twice they were cast into a den of wild beasts; and behold they did play with the beasts, as a child with a suckling lamb, and received no harm. And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed according to the word of Jesus."

Concerning the three Nephites, we are afterwards told that they were as ministering angels to the Nephite church for several hundred years, but when apostacy spread over the land they ceased to administer; yet Moroni, the last of the Nephite prophets, saw them during his lifetime.

And to this day they are supposed to be ministering angels among the nations, unknown, except to those to whom they choose to reveal themselves.

## CHAPTER XXX.

THE BIBLE BUT A CHAPTER OF THE BOOK OF GOD—  
THE “GOOD SHEPHERD”—FOOTPRINTS OF THE  
CHRIST—THE INNUMERABLE TESTAMENTS—THE  
UNIVERSAL MESSIAH.

There is a vastness in the subject of the ministration of Jesus to this continent, of which the simple narrative gives but a hint; for it leads the mind at once out of the narrow theological rut, wherein the Christ has been made to represent but a local appearing and a local career in Judea, into the broadness of a Messianic effort, worthy in conception and adequate in purpose to meet our ideas of a truly Godlike endeavor.

In the enlarged and more glorious view of the Christ as a divine, persistent effort, manifesting to various nations, through a multitude of incarnations during the mighty sweep of the ages of man's existence, appears indeed a plan and purpose worthy to be called the purpose of God.

In the light of legitimate conclusions from this circumstance of Jesus' ministration to his chosen in America, what, after all, is the Bible of the Jews, or the Bible of the Nephites, but each a chapter in the

stupendous Book of God? And what are their testaments of Jesus but two episodes in the career of the universal Christ?

Now, indeed, have we a new idea in the world, for in this narrative of his appearing to the Nephites have we not only confirmation of his previous ministry to the Jews, but by it is the path opened whereby we may trace the footprints of Messiah among many peoples, far removed from each other, in the scatterings of the human family.

Verily Christ hath a *personal* mission to his elect among all nations. His "sheep" shall hear his voice; for though they be dispersed to the ends of the earth, he will visit them. In the north and the south and the east and the west the "Good Shepherd's" voice shall be heard, and his sheep shall know his voice,— "A stranger they will not follow."

Consider well these strange but charming tidings of Messiah, which Joseph, the Messenger, hath brought in these latter days. What may the future reveal? Where may we not look for his footprints?

The subject of the "Lost Tribes" of Israel has long confronted and confounded Christendom. Nine and one-half tribes lost to the grasp of the Hebrew chronicler, but not lost to their Messiah. He told the Nephites, and has now told us through their testament, which has "spoken out of the dust," that he was going to *all* the tribes—the whole house of Israel—wherever scattered. And moreover, they should receive a command to write of his ministry among them, that their testaments might all come

forth in due time, to witness of him, of his ministry, and of his resurrection :

“ And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.”

In tracing the vast theology revealed by Joseph we have come to see that his themes of Messiah extend beyond the landmarks of all precedent; that they do not originate with Nephi or Moroni; that they commenced, on earth, with Adam; that they were familiarly recognized in the eternities; and that the archangels have published them over all lands where was to be found an Enoch, an Abraham, a Moses, a Paul, a Peter, a Nephi, a Moroni,—indeed to all the high priests of heaven, who have come down as Messiah’s ministers. Truly this is a revelation of Christ compared with which the “glad tidings of great joy,” published from the pulpits of sectarian Christendom is as the lisping of suckling babes.

And where may not the footprints of the Christ be found? Was he Messiah of the Jews only who rejected and crucified him? Away with such narrowness. “I am the light and the life of the *world!*” And when the testaments of his manifold appearances shall come forth, behold a multitude of Bibles,—innumerable records of our Lord,—testaments that will not be as the dead letter of a few evangelists, in churches that are as much the sepulchres of the mummied past as are the catacombs of Egypt.

And now, in confirmation of Joseph’s sweeping

Messianic view, how stands to-day the record of Christ among the nations?

There are supposed to have arisen in the world, at various periods of its history, something like fifty well-defined Christs of nations and special civilizations. Most of these were born before Jesus of Nazareth, and sixteen of them are said to have been crucified. The evidence of their personal appearing and ministry is overwhelming. Perhaps the most famous and best defined of these is Creeshna, the Saviour of India, who appeared twelve hundred years before Jesus. His disciples are many fold more numerous than the disciples of Jesus, and his doctrines, experience and death are so nearly identical with those of Jesus, that not only have the Hindoo philosophers affirmed that their Christ was the original of ours, but the claim has been conceded to them by nearly every rationalistic investigator in Christendom.

What shall we do with these facts?

Let them remain untouched, as sacred things!

The temples of everlasting truth need no prop-pings!

The Master Architect has built them on the foundations of eternity!

In the stupendous sweep of Joseph's theology are gathered all these facts. He who is the last reve-lator of Messiah, and the special witness of Jesus as that Messiah, has shown that the foundations of the temple of truth were laid, not in India by Creeshna, not in China by Confucius, not in Persia by Zo-roaster, but in heaven by the everlasting Father,—the Prince of Peace,—the Messiah.

And these *types* of the Christ—the Universal Messiah—are not copies of each other. It is neither finely nor broadly philosophical to so consider them. Joseph gave us the key to the whole mystery when he revealed a Universal Messiah in Jesus Christ, whose manifestation began before earth was. And all incongruity is swept away when we look upon Confucius, and Creeshna, and all the hosts of Christs that have blessed the world, as so many external types and incarnations of the Messianic purpose toward men.

Joseph's revelation of the pre-existence of the whole human family, with Jesus Christ at their head, before earth was conceived, is a wondrous comprehension of the subject in question. For instance, those "noble and great ones," those "souls that were good," were not all ordained to come through the loins of Abraham. Adam was not, nor Seth, nor Enoch, nor Noah, nor Melchisedek, nor Jared, and many others of Ancient America, who lived before Abraham. And it will be remembered that "One like unto God" stood in the midst of these "noble and great ones," and he said, "We will go down." And in their times and in their seasons they came, and revealed their Messiah to many nations; but the world understood them not fully, nor the types which they manifested.

Moreover, Joseph has extended the Messianic subject, not only to the including of a host of nations, but a host of worlds!

In a poem, vast in compass of idea, if not strictly artistic in versification, he says:

“I, Joseph the Prophet, in spirit beheld,  
 And the eyes of the inner man truly did see  
 Eternity stretched, in a vision from God,  
 Of what was, and now is, and yet is to be:

“Those things which the Father ordained of old,  
 Before the world was, or a system had run,—  
 Through Jesus, the maker and Saviour of all,  
 The Only Begotten (Messiah), His Son.

\* \* \* \* \*

“And I heard a great voice, bearing record from heaven:  
 He’s the Saviour and Only Begotten of God:  
 By him, of him, and through him the worlds were all made,—  
 Even all that career in the heavens so broad:

“Whose inhabitants, too, from the first to the last,  
 Are saved by the very same Saviour of ours.”

\* \* \* \* \*

Whatever may be said of the versification, the subject is infinitely vast. Certainly no Christian divine of popular fame ever made such a stupendous revelation of the Christ. Deeply hid in the labyrinths of an antiquity sweeping back to the Patriarch of all flesh, do we find the footprints of the Christ. So also do we find the footprints of the Universal Saviour, in the circles of worlds and systems,—“even all that career in the heavens” infinite.

And mark the conception which Enoch had of the Creator and Saviour:

“Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there. \* \* \* You have taken Zion to your own bosom, from all your creations, from all eternity to all eternity.”

How overwhelming in its infinite sublimity is the revelation that these, "from the first to the last, are saved by the very same Saviour of ours!"

Surely Joseph understood the mystery of God, for Jesus is the revelator of it, and the spirit of Jesus was in Joseph, else he had never penned those wondrous words: "You have taken Zion to your own bosom, from all your creations, from all eternity to all eternity."

And Jesus of Nazareth is not only our Saviour, but the Saviour of the Universe, and all the Universe shall confess of him,—

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. \* \* \*

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

## CHAPTER XXXI.

ISRAEL UNDER THE CURSE—DRIVEN TO HIS DESTINY  
—HIS DISPERSIONS AND WANDERINGS—IN GREAT  
BRITAIN IN THE 17TH CENTURY—JEHOVAH'S  
MONUMENT—THE DELIVERER—WESTWARD TO  
HIS FINAL BLESSING.

And what of the destiny of Israel in the world's future? Shall the earth have joy and Israel be left desolate? Shall the culmination and crowning of all civilizations come to pass in these latter days, and Jehovah's covenant people have no lot nor part in the matter?

Pertinent questions these for even a modern Jew! Will Jehovah answer?

Nay, hath he not answered in his wondrous dealings with his chosen people?

In the light of the mission and themes of the Prophet of Latter-day Israel a new and significant interpretation is given to the curse, and "Israel under the curse" becomes a manifestation of Providential manipulation, as exact in its purposes and outcome as are the methods and conclusions of a scientific proposition. Witness the record, beginning with the curse, as uttered by Moses:

“Cursed shalt thou be in the city, and cursed shalt thou be in the field. \* \* \* \* The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. \* \* \* \* And thy heaven that is over thy head shall be as brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: \* \* \* \* And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee.”

And what was all this but the seeric perception and prophetic announcement of that which should befall the land of Palestine in the course of nature's inevitable physical transmutations? Jehovah, fore-knowing, prompted Moses to pronounce that inevitable in his name, that Jacob at last might understand him, and with him “see eye to eye when the Lord shall bring again Zion.”

But witness the sequel also:

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

“And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul;

“That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

“If any of thine be driven out unto the utmost

parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

“And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers.”

We have seen that civilization had been moving westward from the time of the flood. And the learned Moses knew this, for he made the map of Israel's course and destiny with as much scientific exactitude as an astronomer's sketch of the heavens. In the fulfillment of Moses' prophecy the earth was but obeying her own law; and in the dispersion of Israel Jehovah was but forcing his unwilling children into the channel of the world's progress.

Had Jacob remained in Palestine he would have died and been forever entombed there. But such was not to be his destiny. Israel is Jehovah's living monument,—by his migrations pointing the very course, and time, and place of Messiah's coming.

To the West, by the rod of his providence, has Jehovah driven his stubborn, self-willed people, to their greater destiny of the latter-days. And wherever their affections and fidelities have made them to linger, there has the rod of his chastisement descended, now in this guise, now in that, scourging them onward to their Zion, their blessing, their rest.

And this accomplished, behold the promise, “And he will do thee good and multiply thee above thy fathers.”

Had Israel, as a nation, understood as much of the purposes of Jehovah as did Moses and the seers,

then had they been led, not driven, to their destiny. Had Jehovah succeeded in making of his Israel a nation of prophets and seers, then had they been taught of him the mystery of his providence, and the course which the Lord of the earth was taking, and they would have followed him even more willingly than when, as the angel of their covenant, he led them up out of the land of Egypt.

But with the very promise of their possession of a land flowing with milk and honey came the affirmation that they should leave it at some future time. While it remained thus productive and delightful, and while the East was the centre of civilization, they had there a destiny. But by and by Palestine was to become a desert, and by and by the mighty Orient was to become as the sepulchre of empires and civilizations. What business had Israel there in such a day? True, it should come to pass that Jacob should mourn the fall of Jerusalem with an awful lamentation, but above it all might have been heard the voice of Jehovah: "Let the dead bury the dead: follow me!"

Had Israel been wise unto salvation, the chosen people had not sat so long under the shadow of impending doom. Had he hearkened unto the Lord before the day of that doom's appearing, then had he understood the thunderings of impending calamities to have been the self-same voice that spake to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

And was not this exactly the case with Lehi and his little Israelitish colony, who left Jerusalem in the

days of Zedekiah,—just in time to escape the awful scourge of Nebuchadnezzar,—giving the initial subject of the Book of Mormon?

Furthermore, did not the Jehovah-fearing men of England (in the seventeenth century, after the star of Bethlehem had risen to pilot the shepherds westward) hear this same command, “Get thee out of thy country?” And did they not obey the word of the Lord? not lingering to feel the sting of his chastisement, nor waiting for the curse of ages to scourge them to their Father’s providence in them.

These of England, in the seventeenth century, were a better Israel than they of old. And out of their obedience and true Israelitish faith an empire has already grown up in America, mightier and more blessed than all the empires of the past,—a kingdom without a king, waiting Messiah’s coming.

Such as Moses and Daniel were indeed prophets of empires; and their forecastings were of the nature of an exact science. The exactitude with which Moses describes the final overthrow of the Jewish nation, nearly two thousand years afterwards, is not only invaluable as a key of Hebrew history and destiny, but is strikingly suggestive of a seeric science as well as a seeric gift. As witness:

“The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

“A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: \* \* \*

“And he shall besiege thee in all thy gates, \* \*

“And thou shalt eat the fruit of thy own body, the flesh of thy sons and daughters, \* \* in the siege, and in the straitness, wherewith thine enemies shall distress thee.” \* \* \*

The complete Mosaic description of the siege of Jerusalem by the Roman power is a chapter of unexampled horrors. Yet when the Lord brought against them the “nation of fierce countenance,” whose armies were “swift as the eagle flieth,” and whose standards bore the eagle as an imperial emblem, the prophecy was fulfilled most literally.

In view of such an exact and terrible prophecy from Moses, ere the tribes had set their feet in the land of Canaan, Israel ought not to have waited the coming of that terrible scourger, nor should Judah have been found in the city of David, with the blood of Messiah on his head, deserving that dreadful doom.

But what if Israel had obeyed all the counsels of the Lord his God? Then had he migrated westward. But could he not have remained in Jerusalem and escaped the doom? No; though Judah truly might have been less worthy to receive its awful seal.

Rome was the iron power that ruled all nations when Messiah came. How significant his own words: “Render unto Cæsar the things which are Cæsar’s,” accompanied by his own act of paying tribute. In Jerusalem, even the King of Kings was under the feet of Cæsar, in consequence of the inexorable fact that dominion and empire had gone westward from Judea.

But by and by, in his Zion of the West, will Messiah pay tribute to Cæsar? Will the Lord and genius of America say, *Render unto Rome!*

Fallen Jerusalem, for a century or two, continued to be as a loadstone to the Jews, yet was it also a millstone about their necks. In vain they attempted to restore it. In vain sought they again their destiny in the East.

Through the very heart of the Christian empires that arose after their fall, the angel of the covenant forced the footsteps of the chosen people. Jehovah was indeed now driving them. Over all Europe were they scattered. More terrible than anything else on record has been their history. They had invoked the blood of their Messiah to be on their and their children's heads, and their prayer was most awfully answered.

But still was Israel Jehovah's monument; still both a blessing and a necessity to the world. They had given their Bible to the Gentiles, and in their dispersions they were ordained to be the very torch-bearers of western civilization.

"In Moorish Spain their numbers greatly increased, and they became famous for their learning as well as their trade. They were counselors, secretaries, astrologers, or physicians to the Moorish rulers; and this period may well be considered the golden age of Jewish literature. Poets, orators, philosophers of highest eminence arose, and not isolated but in considerable numbers; and it is a well established fact that to them is chiefly due—through the Arab medium—the preservation and subsequent spreading of ancient classical literature,

more especially philosophy, in Europe.”—[*Chambers Encyclopedia*].

Holland was the first nation to lift up Judah and make him again a power in the world, and an acceptable offering of the Providence that had wrought in and through him so much of blessing to the race. England next did Judah justice, and from Cromwell's time he has been rising to such an influence in the earth that the terrible past has been well-nigh forgotten. London has become to the Jew more than was Jerusalem to his fathers, and in our own day one of his blood has been raised to the Premiership of England, and more potent among nations is he than was Solomon in all his glory. In the coffers of the Rothschilds are locked the sinews of Europe, and in their hands is Europe's destiny. Verily to-day is Judah, in the old world, riding in the very chariots of civilization, while in America no barrier is interposed to bar the flight of his loftiest ambition. And thus is he coming from under the curse.

And does all this mean nothing?

Nay; doth it not signify that the time has come for Jehovah to reveal his New and Everlasting Covenant to the whole house of Israel?

“And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob.”

And this is the significance of the rise of Joseph of the West, whose mission is the prophecy of the Deliverer that shall come out of this Zion of all the earth.

## CHAPTER XXXII.

NATIONS SHALL SPRING FROM THEE—KINGS OF PEOPLE SHALL COME OF THEE—ISRAEL PROVING HIS BLOOD—MESSIAH'S KINGDOM RISING IN AMERICA—JEHOVAH'S CHARIOTS—THE TUMULT OF HIS COMING—THE KINGDOM OF HEAVEN IS AT HAND.

“But ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. \* \* \*

“And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. \* \* \*

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”  
—*Isaiah.*

Judah has been well defined among the nations, by the curse which has scarred his brow; but here is described an Israel which shall be known for the blessing, not the curse.

Much light is thrown upon this point by the enlarged views of Joseph. According to his finding,

Jacob and his children are empires. The great Germanic race is the seed of Ephraim, or at least the seed of Ephraim is very markedly mixed in that race. The Scandinavian peoples are also greatly of Ephraim; and so, as matter of course, are the English and American nations.

In this view of Israel let us now read the promise made to Abraham, by Jehovah, who "keepeth covenants:"

"Behold my covenant is with thee, and thou shalt be a father of many nations. \* \* \* I will make nations of thee, and kings shall come out of thee."

And to Sarah: "I will bless her, and she shall be a mother of nations; kings of people shall be of her."

Surely this has a fulfillment beyond that of the Israel in Palestine, with the short record of his kings,—so insignificant that the mighty rulers of the heathen scorned to recognize them.

With this splendid view of Israel which Joseph has given, it can be easily imagined that some of the most potent monarchs of Europe have been of Israelitish blood, and that the mightiest spirits that have moved the world for the last thousand years were the offspring of men such as were known of old as Jehovah's prophets.

This gives new light indeed to the whole history of Christendom. Abraham *is* a "father of nations;" "kings of people" *have* come of him.

And here may be presented the singular fact that Great Britain bears the arms of Israel,—the lion of Judah and the unicorn of Ephraim.

"Judah is a lion's whelp." Messiah himself is

called the "Lion of the Tribe of Judah." Of Joseph, Moses said: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The royal arms of Great Britain should therefore ethnologically signify a mixture of the blood of David and the blood of Joseph. The Welsh people show much of this Hebrew element in them. David is almost a national name among them. The Welsh harp is also suggestive of the Psalmist King.

And now let us historically test this Israelitish subject, as enlarged by Joseph. Let the text be, "Their seed shall be known among the Gentiles."

The blood of Israel will be known by its manifestations. The Israelitish genius will speak in the peoples who are of Israel. This may be made quite a scientific problem.

And Israel will most certainly antagonize the Romish power. The genius of Judah and the genius of Rome can but be in deadly antipathy. Rome was that "nation of fierce countenance" that destroyed Jerusalem. And who destroyed the Roman Empire? Israel!—The Ephraimites!

In the third and fourth centuries of the Christian era the Germanic hosts poured down resistlessly upon the iron empire of the Cæsars, and upon its ruins built the empires of the West. In Ephraim was Jehovah's vengeance upon that nation of fierce countenance, that destroyed his once beloved Jerusalem.

Alfred, the founder of England's greatness, was strangely Israelitish in character and method; and his writings, which are voluminous, are peculiarly like those of David and Solomon.

But it is to the period of the Protestant Reformation, and that of the Cromwellian Revolution, that we must go for the most strictly Israelitish manifestations. In those days the God of Jacob was not confounded.

First arose John de Witcliffe. He was called "The Morning Star of the Reformation." That star rose in England then, just as in this age it could rise only in America; for the star of both empire and reformation has crossed the Atlantic.

Wickliffe's controversy struck direct at Rome, else had he been no morning star of Israel. He it was who called the Pope "Antichrist," and spake of him as "the proud worldly priest of Rome,—the most cursed of clippers and purse-kervers (cut-purses)." He it was who translated and unsealed the Hebrew Scriptures. And thus was it England's destiny to open the seals of Judah's Book. From that hour, as from an archangel's trump, rang forth the doom of the Romish Church. But what shall the awful pronouncement be when Judah himself sends back upon Rome the curse of ages?

A century and a half later, in Germany, Luther arose, and burned the bull of the Pope. Rome had a terrible fall over the Germanic nation. Those Ephraimites proved their blood.

At about this time, however, Charles V., of Germany and Spain, attempted to restore the universal power of Rome to more than its pristine glory,

while his brother-in-law, Henry VIII., of England, threw his might of character into the same scale. Fateful days for Israel! Will Jehovah fail him?

A woman for the sacrifice! One in whose veins flows the sacred blood! Anne Boleyn! The issue lost her her head, but it cost Rome a world!

From her Elizabeth! Born on the eve of the Virgin's nativity! Died on the eve of the Virgin's annunciation! The "Virgin Queen," indeed!

Surely here is Hebrew mystery! Surely here is a star of the house of David risen in the West!

And statesmen, as well as mystics, were influenced by the sign of her imperial mission. In her was the fate of the world. With might and majesty she threw herself into the trembling balance, becoming the very prophetess and saviour of Protestantism. Calling herself the Lioness of England, she became in fact the Lioness of the Lord, and fulfilled a truly divine mission as the head of the English Church. The bishops of the Romish Church refused to crown her, and in her lifetime three Popes excommunicated her, but she forced her crowning and anointing, and in three months after her ascension overturned the entire Romish hierarchy throughout her realm. When the Pope anathematized her she ordered an anathema to be hurled back in his teeth from the solemn portals of St. Paul, a proceeding without precedent, and which probably no other mortal in Christendom would have dared to do. And when finally Pope Sextus and all the Catholic princes of Europe joined in a crusade against her, a mighty storm destroyed their invincible Armada off the English Coast. In those days 'twas said, "The

Lord did it." Whatever may be said to-day, there never were such examples since the world began, till Cromwell and his Jehovah-fearing men cut off the head of their king in the name of the Lord of Hosts.

The England of Cromwell's day was as Israelitish as were the tribes of Jacob when David reigned in Jerusalem.

But at this date already had New England arisen. The Pilgrims had landed on Plymouth Rock, and Israel was migrating toward the Zion of the latter-days. The setting up of Messiah's kingdom was now a prophecy well defined; the voice of the age was crying, "The Kingdom of Heaven is at hand."

And what a remarkable fact is it that Israel in the seventeenth century actually attempted to establish the Zion of the Lord in England! That which those God-fearing men of the Commonwealth undertook was no political revolution, in the ordinary sense; it was an Israelitish upheaval in the world,—an upheaval that was sure to repeat itself in America.

And those men of God, in the seventeenth century, called themselves "The Saints," and "The Latter-day Israel," just as do the Saints of America in the nineteenth century. Neither of them have minced their language in this regard. Indeed, they speak in the same tongue, the same words: their themes are one. The Latter-day Saints of England, under Cromwell, and these Latter-day Saints of America, under Joseph Smith, are the only two peoples who have strictly resembled each other during the whole Christian era. And the crowning

fact is that not only do both possess the same genius, but one is literally the offspring of the other.

For a full century Israel, among the nations, was actually proving his blood. Notably so in Germany, England, the Netherlands, and Scandinavia.

What then shall we say of these wondrous manifestations of an Israel among the nations,—the voice of his genius and the instincts of his blood? Is all this but the noise of Jehovah's chariots passing by? Are not his angels turning earthward? Is there no purpose in this tumult of his coming?

And finally, let us mark the fact that the foundations of our American nationality were not laid by Godless and ambitious colonists, but by the very men who had already raised in England the standard of Messiah. Then came the Revolution under Washington, and the mighty Republic emerged upon the theatre of nations. At last a magnificent kingdom, without a king,—the Zion of God awaiting the coming of her Lord! Then came Joseph, crying in the ears of men, "Behold the kingdom of heaven is at hand!"

But the churches were deaf to this prophet of glorious tidings; therefore have they sealed their own doom. They shall pass away. Rejecting Messiah, in their rejection of his Prophet, they shall themselves be rejected of him at his coming.

Yet will Israel prevail, for outside of churches is gathering a mighty host; and ears have they, and eyes to see, and faith, and courage true. And glorious testimony shall they give of the light that gleamed athwart the sky as Joseph rose to oracle the Zion of the Latter-days.

## CHAPTER XXXIII.

THE WHEREABOUTS OF THE TWELVE—BIRDSEYE VIEW OF THEIR WORK IN GREAT BRITAIN—DEATH OF DON CARLOS SMITH—ORSON HYDE ON THE MOUNT OF OLIVES—REMOVING THE CURSE FROM ISRAEL.

Called home by the Prophet in the Summer of 1841, the Twelve began to return from the nations. Orson Hyde, however, continued on his apostolic mission to Jerusalem, while Lorenzo Snow remained in charge of the work in London, and Parley P. Pratt remained to conduct the general affairs of the British mission in conjunction with his editorship of the *Millennial Star*.

On the 1st of July, 1841, President Young, with Heber C. Kimball and John Taylor, arrived in Nauvoo, where they were cordially welcomed by the Prophet. Others followed. And concerning their joint work, Joseph thus summarizes:

“All the quorum of the Twelve Apostles who were expected here this season, with the exception of Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain, with pleasure.

“They certainly have been instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted, and needed their aid and support. But knowing that they had been called by the God of heaven to preach the gospel to other nations, they conferred not with flesh and blood, but, obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

“While journeying to the seaboard they were brought into many trying circumstances. After a short recovery from severe sickness they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it was the last time they should behold one another in the flesh.

“Notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink into the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities, and thus they were enabled to

pursue their journey and rejoice in the holy one of Israel. They truly went forth weeping, bearing precious seed, but have returned rejoicing, bearing their sheaves with them."

With this may properly be coupled the birdseye view which Brigham gave of the Apostolic work in Great Britain. He said :

"It is with a heart full of thanksgiving and gratitude to God, my heavenly Father, that I reflect upon his dealings with me and my brethren of the Twelve during the past year of my life which was spent in England. It truly seems a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the Spring of 1840, as strangers in a strange land, and penniless; but through the mercy of God we have gained many friends, established churches in almost every noted town and city of Great Britain, baptized between seven and eight thousand souls, printed five thousand Books of Mormon, three thousand hymn books, two thousand five hundred volumes of the *Millennial Star*, and fifty thousand tracts; emigrated to Zion one thousand souls, establishing a permanent shipping agency, which will be a great blessing to the saints, and have left sown in the hearts of many thousands the seed of eternal life, which shall bring forth fruit to the honor and glory of God; and yet we have lacked nothing to eat, drink or wear. In all these things I acknowledge the hand of God."

In the month of August following, Don Carlos Smith died, and his brother, the Prophet, in a general order to the Nauvoo Legion, used the

following characteristic language concerning that event :

“It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier General Don Carlos Smith. He fell, but not in battle; he perished, but not by the weapons of war. At his burial you paid him honor, but he is gathered to his fathers to receive greater honor.”

But the apostolic record of 1840-1 would be markedly incomplete without the strikingly suggestive and significant picture of Orson Hyde on the Mount of Olives, blessing the sacred land of the prophets, and removing from it the curse of ages. In his report from Alexandria, Egypt, Nov. 22d, 1841, he says :

“On Sunday morning, October 24th, a good while before day, I arose from sleep and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink and paper (just as I saw in the vision), offered up the following prayer to him who lives forever and ever:

“O Thou who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land, where the Sun of Righteousness set in blood, and thine Anointed One expired.

“Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name’s sake, until the end shall come, when all the saints shall rest in peace.

“Now, O Lord, thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah’s scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O Father, Lord of heaven and earth, that Thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

“O Thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion.

Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

“Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

“Thou, O Lord, didst once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire

the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—‘Yea, those nations shall be utterly wasted.’”

\* \* \* \* \*

Is not this a magnificent illustration of the subject and themes presented previously? What a picture is this of the “Times of the Restitution of all things,” spoken of by the ancient prophets! It is a prophecy, in the very action of the age, of the “New and Everlasting Covenant,” to be made by Jehovah with all Israel. “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished,” was the very burden of that scene.

## CHAPTER XXXIV.

JOURNALISTIC COMITY—JUDGE DOUGLAS—FELICITATION—JOSEPH'S CREED—FREE MASONRY—AN OBSERVER'S OPINION—THE FEMALE RELIEF SOCIETY—GENERAL BENNETT—GRAND REVIEW OF THE NAUVOO LEGION.

The New York *Herald* seems to have been the first leading journal in the country to give the Mormon people a fair presentation to the general public. This called forth a formal vote of gratitude from the saints, expressed through the city council of Nauvoo. The resolution—framed and presented by Joseph—is quite a curiosity of history, and the whole matter is the more worthy of record in view of that great journal's subsequent injustice and inconsistency :

*Resolved*, By the City Council of the City of Nauvoo, that the high-minded and honorable editor of the New York *Weekly Herald*, James Gordon Bennett, Esq., is deserving of the lasting gratitude of this community for his very liberal and unprejudiced course towards us as a people, in giving us a fair hearing in his paper, thus enabling us to reach the ears of a portion of the community, who otherwise would ever have remained ignorant of our principles and practices.

“*Resolved*, That we recommend our fellow-citizens to subscribe for said paper, and thus be found patronizing true merit, industry, and enterprise.”

And just at this time was formed what may be considered almost a covenant between Joseph and Stephen A. Douglas, as witness this sentence from a communication by Joseph to the *Times and Seasons*, Dec. 20th, 1841:

“We claim the privilege of freemen, and shall act accordingly. Douglas is a master spirit, and his friends are our friends. We are willing to cast our banners in the air, and fight by his side in the cause of humanity and equal rights, the cause of liberty and the law.”

Perhaps no one of America's galaxy of great men was more thoroughly impressed with the extraordinary genius of Joseph than this “Master Spirit;” and he did not fail to express his convictions upon this point when occasion demanded.

The auspicious opening of 1842 prompted Joseph to indulge in the following bit of felicitation :

“The new year has been ushered in and continued thus far under the most favorable auspices, and the saints seem to be influenced by a kind and indulgent Providence in their dispositions and means to rear the temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the church and the world, making the saints in Zion to rejoice, and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the saints of the last days,—a day in which the God of heaven has begun

to restore the ancient order of his kingdom unto his servants and his people,—a day in which all things are concurring to bring about the completion of the fullness of the gospel, a fullness of the dispensation of dispensations, even the fullness of times,—a day in which God has begun to make manifest and set in order his church, those things which the ancient prophets and wise men desired to see, but died without beholding,—a day in which those things begin to be made manifest which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in his own due time unto his servants, to prepare the earth for the return of his glory, even a celestial glory, and a kingdom of priests and kings to God and the Lamb forever, on Mount Zion, or the hundred and forty and four thousand whom John the Revelator saw, which should come to pass in the restitution of all things.”

The Prophet and his people were now attracting considerable public attention, both in America and Great Britain, and numerous inquiries began to pour in concerning their history and tenets. In answer to one of these,—the since famous John Wentworth of Chicago,—Joseph gave a concise sketch of the movement up to date, and an outline of theological dogma accepted by the saints. Beginning at the date of the document's appearing, we quote as follows:

“\* \* \* We have commenced to build a city, called ‘Nauvoo,’ in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around, and in almost every

county of the State. We have a city charter granted us, and charter for a Legion, the troops of which now number fifteen hundred. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

“Persecution has not stopped the progress of truth, but has only added fuel to the flame; it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system, amidst calumny and reproach, have the elders of this church gone forth and planted the gospel in almost every State in the Union. It has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales. In the year of 1840, where a few of our missionaries were sent, over five thousand joined the standard of truth. There are numbers now joining in every land.

“Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected. No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the

purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

“We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

“We believe that men will be punished for their own sins, and not for Adam’s transgression.

“We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

“We believe that these ordinances are, 1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

“We believe that a man must be called of God by ‘Prophecy,’ and by laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

“We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, &c.

“We believe in the gift of tongues, prophecy, revelations, visions, healings, interpretations of tongues, &c.

“We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

“We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

“We believe in the literal gathering of Israel and in the restoration of the ten tribes; that Zion will be built upon this continent; that Christ will reign

personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

“We claim the privilege of worshipping Almighty God according to the dictates of our own consciences, and allow men the same privilege, let them worship how, where, or what they may.

“We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

“We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men. Indeed, we may say that we follow the admonition of Paul, ‘We believe all things, we hope all things;’ we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.”

“And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.”—D. C. 49: 3.

“Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the

Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be *one wife*, and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.”—Book of Mormon, Jacob, 2:6.

In this connection may properly be quoted some portions of an article communicated to the *Advocate*, printed at the home of the Grand Master of the State, and presumably from his pen:

“Having recently had occasion to visit the city of Navoo [the occasion was that of installing the officers of the Nauvoo Lodge], I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyrannized over by Joseph Smith, the great prophet of these people.

“On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot; all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do; if they can be satisfied with the doctrines of their new revelation, they have a right to be so. The constitution of the country guarantees to them the right of

worshiping God according to the dictates of their own conscience; and if that can be so easily satisfied, why should we, who differ with them, complain? \* \* \*

“During my stay of three days I became well acquainted with their principal men, and more particularly with their Prophet. I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased. Of course, on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs. But instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine looking man, about thirty-six years of age, and has an interesting family.” \* \*

At about this date was organized the Female Relief Society, which has subsequently, in Utah, grown into a flourishing and powerful organization.

At about this date also began the somewhat curious relations between the Mormon people and James Arlington Bennett, of Long Island. He it was whose letters in the *New York Herald*, before alluded to, created quite a Mormon sensation in that day. Perhaps in some respects he took the clearest view of Joseph yet given by any Gentile,—

publishing him as the "Western Mohamet," the "Prophet of America," &c. As we have seen, the City Council of Nauvoo took cognizance of the journal in question, and Joseph conferred upon the talented writer the office of Inspector-General of the Nauvoo Legion.

Here is the record of that memorable military review by "Lieutenant-General Joseph Smith," which has been so often illustrated and alluded to in America and abroad:

"Saturday, 7th [April, 1842]. The Nauvoo Legion was on parade, by virtue of an order of the 25th of January, 1842, and was reviewed by Lieutenant-General Joseph Smith, who commanded through the day. \* \* \* The weather was very fine. \* \* \* In the afternoon the Legion was separated into cohorts, and fought an animated sham battle. \* \* \* At the close of the parade Gen. Smith delivered a most animating and appropriate address, in which he remarked that his soul was never better satisfied than on this occasion."

One of the interesting features of the day was the presence of Judge Douglas and several eminent lawyers, court having been adjourned for the purpose. But a somewhat startling view is also brought to light in the significant fact that Gen. John C. Bennett repeatedly requested the Prophet to take part in the sham battle, urging him, in one instance, to command the first cohort in person, without his staff. Joseph, with the prophecy of his martyrdom now ever with him, seems to have taken the extreme significance of the case as the proper view. He says, under date of that day:

“If General Bennett’s true feelings towards me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that Spirit, which whispered me on parade that there was mischief concealed in that sham battle, were false. A short time will determine the point. Let John C. Bennett answer at the day of judgment—Why did you request me to command one of the cohorts, and also to take my position without my staff, during the sham battle on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?”

Clearly Joseph felt that John C. Bennett was seeking to play the Judas to his chief. But on that occasion the cup passed from him, though, as he doubtless knew, it was but a postponement of the day of his inevitable sacrifice.

## CHAPTER XXXV.

TREACHERY AND INTRIGUE—PROPHECY OF THE MOUNTAIN REFUGE—LEGAL KIDNAPPING—HID-ING FROM THE ENEMY—CORRESPONDENCE—CHARACTER GLIMPSES—“BECAUSE I LIVE THEY SHALL LIVE ALSO.”

Perceiving the treacherous animus of John C. Bennett, Joseph took prompt and energetic measures for his removal from office in the Legion. But he was no mean antagonist; and by his subtle intriguing he so wrought upon the minds of the people round about Nauvoo as to cause serious apprehensions in the minds of many that it would result in an open conflict and a repetition of the horrors of Missouri.

Seeking to avoid the calamity and, if possible, to inaugurate decisive measures for the maintenance of order, Joseph petitioned Gov. Carlin for permission to hold the Legion in readiness for any emergency that might arise. The Governor's reply was well calculated to allay apprehension, he stating his belief in the improbability of any serious demonstration against Nauvoo, and affirming that the excitement incident to Bennett's disaffection was not so strong as to bias the opinion of the public at large. To this Joseph made generous and characteristic

reply, saying : " I am perfectly satisfied with regard to the subject under consideration and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public. Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country."

But the toils of fate had begun to close around him, and though we shall see a brave defence, his way is henceforth to be hedged with perils, growing deeper and darker until the crisis and the sacrifice.

On the 8th of August, 1842, he was arrested by the deputy sheriff of Adams Co., on a warrant issued by Gov. Carlin, founded on a requisition from Gov. Reynolds, of Missouri, upon the affidavit of Ex-Gov. Boggs, complaining of " the said Smith as being an accessory before the fact to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the 6th of May, A. D., 1842." Through an informality of procedure, Joseph for the time being escaped incarceration under this warrant. The City Council of Nauvoo also came to the rescue by passing an ordinance regulating the mode of proceeding in cases of *habeas corpus* before the municipal court. This was a well-timed and effective blow to illegal and unjust persecution under color of law, and Joseph's enemies have now no recourse but kidnapping.

Just at this time also occurred Joseph's first marked prophecy, on record, concerning the removal of the saints to the Rocky Mountains. Says the record:

"Saturday, 6th [August, 1842]. Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by Gen. James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect I had a conversation with a number of brethren, in the shade of the building, on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and building cities, and see the saints become a mighty people in the midst of the Rocky Mountains."

The exodus is a great historic fact. It would do violence to history to expunge this record. The Twelve however, may have shaped the record thus to fit their own events. It is not even affirmed that Joseph gave such a revelation to the Church; but the historical landmark, pointing to the Rocky Mountains, is this prophecy to his Masonic brethren, on the 6th of August, 1842,—just about five years

before the feet of the pioneers emerged from the last mountain gorge into the beautiful valley of the Great Salt Lake.

But the effort to legally kidnap the Prophet continued, resulting in a corresponding effort, on the part of his friends, to shield him. And knowing the quality of Missouri justice, Joseph made pardonable effort to evade the officers, who seemed determined to drag him back to that State for slaughter. Says he:

“Wednesday, 10th [August]. The deputy sheriff returned to Nauvoo, but I was absent, and he did not see me nor brother Rockwell. He endeavored to alarm my wife and the brethren with his threats if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.”

Then follows a circumstantial account of Joseph's consultation with friends, and final decision to evade the officers for the time being, which he did by departing in a skiff, at night, on the Mississippi River, to the friendly shelter of the farmhouse of Edward Sayers, where, on the 13th, he was joined by Emma, his wife.

Although now safe in his retreat, as the days pass more and more does he feel that the final controversy is near which is either to give him temporary peace or hasten the exodus of his people to the Rocky Mountains. But chafing with the tediousness of his seclusion, and stung with a sense of the injustice manifested towards him, he turns, like a stag at bay, and issues the following order to his Major-General of the Legion, intrusting its delivery to Emma:

HEADQUARTERS NAUVOO LEGION, }  
 August 14th, 1842. }

MAJOR-GENERAL LAW.

*Dear General:*—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you are the result of a long series of contemplations since I saw you. I have come fully to the conclusion, both since this last difficulty commenced, and before, that I would never suffer myself to go into the hands of the Missourians alive; and to go into the hands of the officers of this State is nothing more nor less than to go into the hands of the Missourians, for the whole farce has been gotten up unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob tolerance in a religious persecution. I am determined therefore to keep out of their hands and thwart their designs if possible, that perhaps they may not urge the necessity of force and blood against their own fellow-citizens and loyal subjects, and become ashamed and withdraw their pursuits. But if they should not do this, and shall urge the necessity of force, and if by any means I should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further, to treat them, any pretensions to the contrary, as unlawful and unconstitutional, and as a mob gotten up for the purpose of a religious persecution to take away the rights of men.

“And further, that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained; nothing short of the Supreme Court of this State

having authority to disannul them, and the municipal court having jurisdiction in my case. You will see, therefore, that the peace of the city of Nauvoo is kept, let who will endeavor to disturb it. You will also see that, whenever any mob force or violence is used on any citizen thereof, or that belongeth thereunto, that force or violence is immediately dispersed or brought to punishment; or meet it and contest it, at the point of the sword, with firm, undaunted and unyielding valor, and let them know that the spirit of old Seventy-Six and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof. If there are any threats in the city, let legal steps be taken, and let no man, woman or child be intimidated, nor suffer it to be done. \* \* You are therefore hereby authorized and commanded, by virtue of the authority which I hold, and commission granted me by the Executive of this State, to maintain the very letter and spirit of the above to the very best of your ability, to the extent of our lives and our fortunes, and to the lives and fortunes of the Legion, as also all those who may volunteer their lives and fortunes with ours, for the defence of our wives and children, our fathers and our mothers, our homes, our graveyards and our tombs, and our dead and their tombstones, and our dear-bought American liberties, with the blood of our fathers, and all that is dear and sacred to men." \* \* \*

To this in due time was promptly returned Gen. Law's ringing answer:

"\* \* \* I have also received from the hand of your lady your orders at length, respecting matters and things, and I am happy indeed to receive such orders from you, for your views on these subjects

are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of liberty and truth, ready at a moment's warning to defend the rights of man, both civil and religious. Our common rights and peace is all we ask, and we will use every peaceable means in our power to enjoy them, but our rights we must have, peace we must have, if we have to fight for them."

In the excitement of the days following, many came in trepidation to Joseph; but his lofty courage and undaunted spirit was as a tower of strength to them. And his pen also was not idle. In a forcible communication to the *Times and Seasons*, entitled "Persecution," he recapitulated the terrors and outrages of Missourian intolerance, and affirming that the renewed effort to get him under the jurisdiction of that State was but a transparent effort to judicially murder him, he justified his evasion of arrest.

In his retreat he also formulated a plan of escape, which he communicated by letter to his wife Emma, then in Nauvoo. This was that himself, herself, and their children, should quietly depart together for the "Pine Country," so called, a region to the north-westward of Nauvoo, in the then Territory of Iowa, where, in seclusion and peace, they might await the subsidence of public clamor and excitement against him. This purpose he also communicated to Gen. Law. From both of them he received intimation that the necessity for such an extreme measure did not exist; but Emma, nevertheless, affirmed her

willingness to go if necessary, closing her letter with a declaration of unswerving faith and fidelity.

Nor should the record of those days be considered complete without a glance at the innermost feelings of the exiled Prophet, as laid bare in the following touching lines, excerpted from a lengthy diary note, under date of August 16th, 1842:

“Blessed is brother Erastus H. Derby. \* \* \*  
 Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me to find pure and holy friends who are faithful, just and true, and whose hearts fail not. \* \*  
 How glorious were my feelings when I met that faithful and friendly band on the night of the 11th.  
 \* \* \* What transports of joy swelled my bosom when I took by the hand, on that night, my beloved Emma,—she that was my wife, even the wife of my youth, and the choice of my heart. \* \* What a commingling of thought filled my mind for the moment! Again she is here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma. \* \* There was brother Hyrum, who next took me by the hand. \* \* \*  
 Thought I to myself, Brother Hyrum, what a faithful heart have you! O, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! \* \* \*  
 Said I to myself, Here is brother Newel K. Whitney

also. How many scenes of sorrow have strewn our paths together, and yet we meet once more to share again. \* \* How warm that heart! How anxious that soul for the welfare of one who has been cast out and hated of almost all men. \* \* My heart was overjoyed as I took the faithful, hand by hand, that stood upon the shore,—William Law, William Clayton, Dimick Huntington, George Miller were there. \* \* These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate, they love those virtues and holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren; and I shall live; and because I live they shall live also!" \* \* \*

What an outpouring of love and divine greatness is this! And we are coming now in all the remaining phases of Joseph's life to this supreme manifestation of his character—his divine love for the brotherhood. In this there was never his equal, excepting Jesus, whose spirit dwelt in him. And, in his moments of spiritual exaltation, how Christlike were his words: "I love friendship and truth; I love virtue and law; I love the God of Abraham, Isaac, and Jacob; and they are my brethren; and I shall live; *and because I live they shall live also!*"

The fact that to his own secret soul he dared

such an utterance, goes far to prove his divine mission. What less was it than to say, "Because my Father hath given them eternal life, He will give eternal life unto me, and to these my brethren, His disciples."

## CHAPTER XXXVI.

APPEAL TO GOV. CARLIN—JOSEPH'S REFLECTIONS AND  
DIARY JOTTINGS—HE BOLDLY RETURNS TO NAU-  
VOO—GOV. CARLIN SHOWS HIS HAND—JOSEPH  
SUBMITS TO ARREST—GLIMPSES OF DOCTRINE  
AND REVELATION—FREEDOM AGAIN.

In this emergency Emma wrote a touching appeal to Gov. Carlin, in behalf of her husband and the saints, in which she manifested no little skill as a logician and much pathos as an advocate.

The Governor made courteous reply, but took a very inconsistent view of the situation, even advising the Prophet to submit to arrest and take his chances of acquittal at the hands of Missouri justice. Knowing too well the inevitable outcome of such a proceeding, Joseph promptly decided to disregard the Governor's advice.

In the meantime, the reflections of his solitude are penned in his diary, and from it we are enabled to get the deepest glimpses of his character. Who can doubt the sincerity of the man when brought face to face with such passages as the following,—penned for no eye to see,—the very inmost of his soul laid bare:

“O Thou, who seest and knoweth the hearts of

all men; thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—thou Eloheim, that sitteth, as saith the Psalmist, ‘enthroned in heaven,’ look down upon thy servant Joseph at this time, and let faith on the name of thy son Jesus Christ, to greater degree than thy servant ever yet has enjoyed, be conferred upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be taken away; and let the words of eternal life be poured upon the soul of thy servant, that he may know thy will, thy statutes, and thy commandments, and thy judgments, to do them.”

But though humble and suppliant in the presence of God, Joseph was truly fearless in the presence of men. At this very time (August 29th), on the occasion of a conference at Nauvoo, he suddenly appeared on the stand, to the surprise and delight of all present, and, among other things, gave the following specimen of his metal:

“I don’t want you to fight, but go and gather tens, hundreds, and thousands, to fight for you. If oppression comes I will then show them that there is a Moses and a Joshua amongst us.” \* \* \*

But renewed efforts being made by the officers to arrest him, he again eluded them, remaining in the city, however, at the residence of Bishop Hunter. In the meantime the ladies of the Relief Society petitioned Governor Carlin in his behalf, but with no better effect than had previously been seen.

Yet the spirit of his mission prevailed in Joseph, notwithstanding the distractions of the times, for at that moment he addressed to the church one of his great revelations, the principal subject of it being

baptism for the dead and the mission of Elijah in the last days.

Finally, Gov. Carlin resolved to show his hand, and on the 2d of October he proclaimed a reward of \$200 for Joseph's arrest. This seems to have been part of a concerted plan, as the Governor of Missouri, at the same time, offered a reward of \$300 for the same purpose. There is a vein of grim humor in Joseph's diary entry of the fact. Says he: "It is not expected that much will be effected by the rewards."

Just at this time James Arlington Bennett interposed a characteristic letter in the *New York Herald*, sagaciously urging Joseph to execute his now well known purpose of the exodus. Manifest destiny was clearly pointing the saints westward, and daring spirits throughout the country already began seriously to contemplate the prospect of Joseph and his people pioneering the nation to the Pacific coast. And thus, though hedged about by enemies and trouble, Joseph was fast rising in the public mind to the position of an extraordinary personage in the age.

Thomas Ford having now [December, 1842] succeeded Governor Carlin, Joseph sent to him a petition requesting immunity from arrest under Carlin's proclamation. To this the Governor made answer as follows:

SPRINGFIELD, Dec. 17th, 1842.

*Dear Sir*:—Your petition requesting me to rescind Governor Carlin's proclamation and recall the writ issued against you, has been received and duly

considered. I submitted your case and all the papers relating thereto to the Judges of the Supreme Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the courts, going to and returning.

I am most respectfully yours,

THOMAS FORD.

This being supported by a letter from Joseph's counsel, and also a note from Grand Master Adams, he resolved to offer no further obstacle to the officers of the law, and was accordingly arrested, under Governor Carlin's proclamation, by his friend Gen. Law. A writ of *habeas corpus* was at once applied for and duly obtained, whereupon Joseph journeyed to Springfield, where court was in session. There a new writ was issued by Governor Ford, and Joseph, finding bail, was released until the day

set down by the court for a hearing in the case. There being little business pending, the trial was appointed for an early day.

During his stay in Springfield, pending trial, the Prophet was visited by many ladies and gentlemen of distinction, and their conversations, mostly upon religious topics, called forth from him a number of doctrinal points, and opinions upon popular subjects. Among these it will be profitable to reproduce some of the more striking and peculiar. For instance, the following view concerning Christ's millennial reign, giving a decidedly different idea of that subject from the one popularly entertained among theologians. Joseph says :

“While in conversation at Judge Adams' during the evening [December 30th, '42], I said, Christ and the resurrected saints will reign *over* the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years.” \* \* \*

And this to a company of distinguished gentlemen, Sunday, January 1st, 1843, explaining the nature of a prophet:

“If any person should ask me if I were a prophet I should not deny it, as that would give me the lie, for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness. But if I be a true teacher and witness, I must possess the spirit of prophecy, and that

constitutes a prophet. And any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected."

And the following, concerning the negro, is almost an exact prophecy of what has since happened. It is the more noteworthy as showing Joseph's position on the subject of human rights, just *twenty years* before Lincoln issued his immortal edict of emancipation:

"Had I anything to do with the negroes I would confine them by strict law to their own species, *and put them on a national equalization.*"

On the following Wednesday (January 4th) his case came on for trial, and as it involved a question of inter-State law, hinging upon the Constitution of the United States, no little interest was taken in the proceedings. It being, however, a mere question of law, to be judicially determined upon the facts, a decision was reached without much delay, and on the following day the opinion of the court was formally given by Judge Pope. The opinion was able and exhaustive, and closed with the judgment and order that "said Joseph Smith be fully released and discharged."

The Prophet is again emancipated. Justice, for once, has been done. But the awful will of heaven must be fulfilled. The martyr's testament must seal the dispensation. Doubt it or wonder at it as we please, this is the law; and Joseph's life and death are but another wondrous proof of it.

## CHAPTER XXXVII.

REJOICING AT THE PROPHET'S DELIVERANCE—A  
GREAT SERMON—SETTING UP THE KINGDOM—  
THE ORACLES OF HEAVEN—HIS SACRIFICE AGAIN,  
FORETOLD.

The year 1843 was thus fairly and auspiciously opened to the saints by Joseph's release from the long and malignant persecution under which he and they had suffered; and their joy and gratitude found formal expression in a proclamation of thanksgiving, issued by the Twelve, under the hand of Brigham Young.

Returning at once to the themes of his mission, Joseph, on the 22d and the Sunday following, preached one of his most famous sermons. From among its novel and striking utterances we cull the following:

“Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

“Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and

where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ, and the prophets whom God hath sent, the judgments of God have rested upon people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the prophets.

“Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, there is the kingdom of God. And where the oracles of God are not, there the kingdom of God is not. \* \* \*

“The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations we do not have the oracles of God; and if they have not the oracles of God they are not the people of God. But say you, what will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to his church in all ages of the world, when he has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world you will find it is so: they cannot escape the damnation of hell.

“As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins. He had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. \* \*

“There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his Apostles, and on the day of Pentecost, than under John’s administration. It does not prove by any means that John had not the kingdom of God any more than it would that a woman had not a milk-pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

“John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, ‘There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose.’ And Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedek priesthood and kingdom of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness; and Jesus in his teachings says, ‘Upon this rock I will build my church, and the gates of hell shall not prevail against it.’ What rock? Revelation! \* \* \*

“John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned by their own law, and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the Mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the glory, the kingdom, the power from the Jews, by the holy anointing and decree of heaven. \* \*

“I know what I say; I understand my mission; \* \* God Almighty is my shield; \* \* I shall not be sacrificed until my time comes; then I shall be offered freely!”

The passages quoted are eminently suggestive. Notably this: “Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not!” In fact, the very alpha and omega of Joseph’s teachings to his disciples signified that it was *present communion with heaven* that constituted the kingdom of God, or the church of Christ. The oracles of heaven cannot be silent. They are given to earth that man may have speech with heaven. Does not Joseph’s own history sufficiently illustrate this? Joseph was the oracle of heaven, restored to earth! Divine speech was in and through him! When the heavens are silent there is no oracle; “and where the oracles of God are not, there the kingdom of God is not!”

And mark, his example is Israel, not Christendom.

The priesthood had continued from Aaron, but the oracles to the Jewish nation had been silent four hundred years, from Malachi to John the Baptist. Jehovah, through his angel Gabriel, had spoken to individuals, as instance Zachariah, and Joseph, and Elizabeth, and Mary; but not to the nation, for not until John had he an oracle through which to speak. "Then," says Joseph, who so well understood what the living oracles meant, "the son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and the decree of heaven."

Nor should we neglect to emphasize his personal revealing, in the declaration concerning his own sacrifice. How exact the parallel: "My time is not yet come," says Jesus; "I shall not be sacrificed until my time comes," says Joseph, but "*then I shall be offered freely!*"

This sermon is indeed worthy to live, both as a chapter of theology and as a revelation of the significant meaning of the living oracles, as touching the matter of God's kingdom on the earth. And its significance appeals not only to Gentile Christians, but to Israel of the latter days.

## CHAPTER XXXVIII.

JOSEPH SPURNS THE POLITICIANS—HIS PROPHECY TO  
JUDGE DOUGLAS—MISSOURI'S PERSISTENT MA-  
LEVOLENCE—SPEECH AT NAUVOO—A DRAMATIC  
INCIDENT—AGAIN TRIUMPHANT.

Quite a marked historical accompaniment of the sermon just mentioned is the following sharp letter to the politicians who courted Joseph's "balance of power:"

NAUVOO, Jan. 23d, 1843.

EDITOR OF "WASP."

*Dear Sir:*—I have of late had repeated sollicitations to have something to do in relation to the political farce about dividing the county, but as my ideas revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the church.

Please insert the above, and oblige

JOSEPH SMITH.

Nothing of special historical interest occurred to the saints during the first half of 1843, though it should be understood that Nauvoo was growing

rapidly, the elders going on missions and returning, while the work in Great Britain flourished greatly. On the 18th of May, however, occurred the famous prophecy of Joseph to Judge Douglas, which is certainly worthy of record. The occasion was an after dinner talk with Judge Douglas, at Carthage, at which the Judge warmly seconded some remarks by Joseph concerning the treatment of the saints by Missouri. Turning to him he said, impressively: "Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you, and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life."

Of this, Dr. Robert D. Foster states that it was in his presence, and gives it thus:

"That Stephen A. Douglas was a giant in intellect, but a dwarf in stature; that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the counsels of the nation and have multitudes of admiring friends, and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not rule in and through the State of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate?"

It is but just, however, to state that during the

lifetime of Joseph, Douglas was true to his covenant.

But Missouri's persistent malevolence again manifested itself, and a fresh warrant was issued for the purpose of arresting the Prophet and dragging him before the courts of that State.

This warrant was served, and the arrest made in a most brutal and hasty manner, while Joseph was unprotected and alone with his family on a visit to his sister-in-law, near Dixon, in Lee County, and he was hurried away without a moment's respite, with the evident intent on the part of the officers to get him out of the State before the machinery of the law could be put in motion to release him. They were compelled to halt at Dixon, however, where the indignation of the citizens was aroused by their brutal conduct. Prompt measures were also instituted by his friends, and a writ of *habeas corpus* was quickly procured.

In the meantime the brethren at Nauvoo were not inactive. The news of Joseph's forcible abduction soon reached their ears. A company of 175 horsemen, under command of Generals Law and Rich, started the same evening in pursuit, with Apostle Woodruff's blessing on their heads and a barrel of gunpowder in their flasks, which he had donated for the expedition. It is unnecessary to add that although this company lost no time in overhauling the officers, they were not needed in the case, as the Prophet was already under the sheltering arm of the law. Owing to the absence of the nearest judge before whom the writ of *habeas corpus* could be returned, a journey to Quincy, 250 miles

distant, was determined upon. On the journey the purpose of the officers to forcibly abduct their prisoner was fully betrayed, but the brethren took good care that their purpose should be defeated. Finding that writs of *habeas corpus* could be heard and determined at Nauvoo, the officer in charge decided to proceed thither, instead of to Quincy, which point (Nauvoo) the party, after a fatiguing journey, reached on the 30th, being met on the outskirts of the town by a concourse of citizens, a band of music, &c., and escorted to the Prophet's home amid cheers of welcome and salvos of artillery.

At five o'clock in the afternoon of the same day, Joseph met "the boys" in the grove by appointment, and delivered [a touching speech:]

"I thank God that I have the honor to lead so virtuous and honest a people; to be your leader and lawyer, as was Moses to the children of Israel. Hosannah to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to his grace, and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen."

On Saturday, July 1st, the municipal court of Nauvoo met for the purpose of adjudicating the question of Joseph's delivery to the agent of Missouri, the question turning on the establishment or non-establishment of the charge of treason, preferred against him by that State through its Executive. Hyrum Smith, Parley P. Pratt, Brigham Young, Geo. W. Pitkin, Lyman Wight and Sidney Rigdon, were examined as witnesses in the case. Their testimony was unanimous as to the law-abiding and untreasonable character of the prisoner,

and also embodied a voluminous and circumstantial history of the Missouri difficulties, all tending to show that the prisoner was entitled to his discharge on the merits of the case. The finding of the court was then duly pronounced, and Joseph was once more free from the toils of his enemies.

A deputation of Pottawatamie chiefs having been in waiting several days to see the Prophet, he hastened to meet them, at the first practical moment after the trial, when the following remarkable interview took place :

The orator of the delegation being assured that all present were Joseph's friends, and that he might therefore speak confidentially, arose and, through the interpreter, said: "We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live, and the Great Spirit has told us that he had raised up a great prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to Joseph). We have now come a great way to see you and hear your words, and to have you tell us what to do. Our horses have become poor, traveling, and we are hungry. We will now wait and hear your words."

Joseph was affected to tears. He arose and said:

“I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend, but they left the Great Spirit, and would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

“The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want. And it will not be long before the Great Spirit will bless you, and you will cultivate the earth, and build good houses like white men. We will give you something to eat and to take home with you.”

At the close of the interview Joseph had an ox killed for them, and they were furnished with some more horses, and went home satisfied and contented.

It may be parenthetically remarked that this deed of kindness was indeed like “bread cast upon the waters,” for in the dark days of the exodus the saints found welcome and rest for a season under the guardianship and shelter of the friendly Pottawatamies.

On Monday, July 3d, a special conference was called, when some eighty or more of the elders were chosen to go among the citizens of the various counties of Illinois, for the purpose of disabusing the public mind as to the attitude of the saints with regard to the laws of the land.

At a grove meeting, on Sunday, the 8th, Joseph addressed the saints, among other things of doctrine and precept pronouncing the following golden sentiments :

“The saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a ‘Mormon,’ I am bold to declare before heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample on the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination that may be unpopular and too weak to defend itself.

“It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees. \* \* \*

“One of the grand fundamental principles of ‘Mormonism’ is to receive truth, let it come whence it may. \* \* \*

“If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way, too, if I cannot persuade them my way is better; and I will not seek to compel any man to

believe as I do, only by the force of reasoning, for truth will cut its own way."

And from his sermon of the following Sabbath we excerpt this gem:

"Let me be resurrected with the saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good?"

But the Missourians, loth to abandon their purpose against the life of the Prophet, took the ground that the action of the authorities at Nauvoo was in the nature of a rescue of a prisoner from lawful authority, and that he should be delivered into their hands the same as though such action had not been taken. Taking this view of the case, and knowing that the citizens of Nauvoo would resist any further attempt to arrest Joseph, Gov. Reynolds, of Missouri, applied to the Governor of Illinois, requesting him to call out a militia force and compel Nauvoo to deliver him up. This Gov. Ford politely but promptly refused to do. And thus, for the time, Joseph completely won the issue.

## CHAPTER XXXIX.

THE ELEMENTS OF JOSEPH'S DOOM—ANTI-MORMON DEMONSTRATIONS—MISSOURI PROPOSES TO INVADE ILLINOIS—GOV. FORD RESISTS—FAMOUS CORRESPONDENCE—APPEALS TO CONGRESS AND HIS NATIVE STATE.

Aside from the natural and inevitable opposition that seems to spontaneously hedge the path of every affirmative movement, there were in "Mormonism" so many points of marked divergence from the generally recognized landmarks of orthodoxy, that to the dispassionate historian, grasping the entire situation, little wonder appears in the fierce persecution which it met. Its fundamental assertion of renewed communication with heaven was as startling as it was innovative, and its bold affirmation that each and every of the churches were in apostacy, was infinitely offensive to their self-pride. Of course, in the same proportion that the interest of the new movement centred in its chief personage, the animus of the opposition also focalized upon him; hence the fierce malignity that sought his life. Like Christ before, Joseph was emphatically an innovater and iconoclast; indeed, he was *the* iconoclast of fifty years ago—Jehovah's thunderbolt against the priestcraft of his day.

But with, and out of, the rapidly increasing numerical strength of the saints, developed another element of danger, namely, their political power. Here their very unity and brotherhood—so emphatically elements of strength in other regards—were actually elements of peril. Voting as a unit, they held the balance of power in Illinois, and their solid front became at once a conspicuous target for the malignant shafts of the defeated politicians.

Thus did their peril broaden from a simply religious opposition into the fierce and unscrupulous enmity of a religious and political coalition. The Anti-Mormon sentiment at once began to take organic, and consequently formidable, shape. On Saturday, August 19th, just following the State election, in which the Democratic party had won the day by aid of the "Mormon" vote, the first of a series of Anti-Mormon meetings was held at Carthage. The ball, once in motion, gathered force and strength, being quickly reinforced by meetings elsewhere, all skilfully manipulated and organized, and from which was launched the standard Anti-Mormon venom of the day, in the disguise of the conventional "whereas" and the solemn "resolved."

Rumors also grew rife and anxiety-provoking, to the effect that the Missourians were about to organize a military force for the purpose of making a dash into Illinois and capturing the Prophet by force of arms. But Governor Ford being applied to in the matter, made no uncertain reply, saying: "I will consider it my duty to prevent the invasion of this State, if in my power, by any persons elsewhere for

any hostile purposes whatever." But for the Governor's prompt espousal of the cause of law and order on this occasion, it is not unlikely that the attempt would have been made, so heated and malevolent was the popular feeling in Missouri.

In the meantime the shadows of fate gather thicker and thicker around him, and again he is heard prophesying his death. But as though colored by the robust strength of his own nature, the prophecy is couched in defiant language: "I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished and I am ready to die."

And on the same occasion he said: "I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the church but virtue, integrity, and uprightness."

For what, then, was this generation about to crucify him? Let the examples of the past make answer!

Ever thoughtful for the welfare of his people, and letting no opportunity pass in which he perceived a promise of benefit to them, we next find him interrogating the several Presidential aspirants of that year, as follows:

NAUVOO, ILL., Nov. 4, 1843.

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*Dear Sir:*—As we understand you are a candidate for the Presidency at the next election, and as the Latter-day Saints (sometimes called "Mormons," who now constitute a numerous class in the school politic of this vast Republic) have been robbed of an immense amount of property, and

endured nameless sufferings, by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings, without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to, "What will be your rule of action relative to us as a people," should fortune favor your ascension to the Chief Magistracy?

"Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter-day Saints.

A copy of the above was sent to John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay, and Martin Van Buren, the replies to which will appear hereafter.

At about this time also occurred a somewhat remarkable interchange of views, by letter, between James Arlington Bennett and the Prophet. An abstract of each is worthy of preservation. Mr. Bennett said he had had a most interesting visit from President Brigham Young, with whom he had had a glorious frolic in the clear blue ocean. This fact had left a very genial impression on his mind, but, said he, "Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most undeviating friend, without being governed by the smallest religious influence.

\* \* \* But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination, whereas Moses derives his chief authority from prescription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, Go ahead: you have my good wishes. You know Mahomet had his 'right hand man!'"

The letter closes with an intimation that the writer may settle in Illinois, and *may* run for Governor, and therefore his friendliness for the saints must be kept secret, to the mutual advantage of all concerned.

In his answer Joseph says: "How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors. \* \* Without controversy, that friendship which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion as light is a part of Jehovah. Hence the saying of Jesus, 'Greater love hath no man than this, that a man lay down his life for a friend.' \* \* \*

"Your good wishes to 'go ahead,' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, sir, Cæsar had his right

hand Brutus, who was his 'left hand' assassin,—not, however, applying the allusion to you. \* \* \*

“The summit of your future fame seems to be hid in the political policy of a ‘mathematical problem’ for the Chief Magistracy of this State, which I suppose might be solved by ‘double position,’ where the errors of the proposition are used to produce a true answer.

“But, sir, when I leave the dignity and honor I received from heaven, to boost a man into power through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors, and where the wicked and unprincipled, as a matter of course, would seize the opportunity to flintify the hearts of the nation against me for dabbling at a sly game in politics—verily I say, when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man, or men, may my power cease, like the strength of Samson when he was shorn of his locks while asleep in the lap of Delilah. \* \* \*

“Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned,—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the Everlasting Covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fullness of all things spoken by the mouths of all

the Holy Prophets since the world began, under the sealing power of the Melchisedek Priesthood,—shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's-paw, and pettify myself into a clown, to act the farce of political demagoguery? No; verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the mighty waves for centuries, am impregnable, and am a faithful friend to virtue, and a fearless foe to vice,—no odds whether the former was sold as a pearl in Asia, or hid as a gem in America, and the latter dazzles in palaces, or glimmers among the tombs.

“I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers, and I solve mathematical problems of universities with truth—diamond truth; and God is my ‘right hand man.’” \* \* \*

The tide of popular clamor had by this time set in so strongly that some counter action was clearly necessary. Accordingly the city of Nauvoo petitioned Congress upon the matter at issue, and Joseph addressed a powerful appeal to the “Green Mountain Boys” of his native Vermont, which was, however, quite as applicable to the entire country. As a sample of this stirring plea, we excerpt the following:

“I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence

of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the insult and injury made to an innocent, unoffending people by a lawless ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the Son of God, is my Great Counselor."

The year being now near its close, Joseph, in reflecting upon its events, thus summarizes: "I have already had thirty-eight vexatious law suits, and have paid Missouri \$150,000 for land."

## CHAPTER XL.

### THE GOD OF THE SAINTS.

Turning from the merely historical thread, let us listen to the Prophet Joseph's further revealings of the God of the Saints, opening from the Book of Mormon. In the Book of Mosiah may be read what King Benjamin told his people when he gathered them by proclamation to the temple to hear his words. He said:

"Behold I have things to tell you concerning that which is to come; and the things which I shall tell you are made known unto me, by an angel from God. And he said unto me, Awake; and I awoke, and behold he stood before me. And he said unto me, awake, and hear the words which I shall tell thee; for behold, I have come to declare unto you the glad tidings of great joy. For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that thou mayest rejoice; and that thou mayest declare unto thy people, that they may also be filled with joy. For behold, the time cometh, and is not far distant, that with power the Lord omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles. \* \* And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world: and behold all these things are done, that a righteous judgment might come upon the children of men. \* \* And moreover, I say unto you, that there is no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent; \* \* and through the atoning blood of Christ, the Lord Omnipotent. \* \* Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen."—Book of Mormon, Mosiah 1:13, 14; 3:3.

Taking the Book of Mormon for a guide none need be in the dark as to who Jesus, our Savior was. It is the very reverse of that Unitarian and tran-

scendental revealing of Christ so like the modern intellect. Here is another flash of ancient light from Mosiah:

"And a prophet of the Lord have they slain; yea a chosen man of God, who told them of their wickedness and abominations, and prophesied of many things which are to come, yea even the coming of Christ. And because he said unto them, that Christ was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; or in other words, he said that man was created after the image of God, and that God should come down among the children of men, and take upon him flesh and blood, and go forth upon the face of the earth; and now, because he said this they did put him to death."—Book of Mormon, Mosiah 5:7.

Here is another passage from Mosiah:

"The time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish notwithstanding the law of Moses. \* \* For behold, did not Moses prophesy unto them concerning the coming of Messiah, and that God should redeem his people; yea, and even all the prophets who have prophesied ever since the world began? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also, that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted. \* \* And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he [the Son] was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son; and they are one God, yea the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth; yea, even so he shall be led, crucified and slain, the flesh becoming subject, even unto death, the will of the Son being swallowed up in the will of the Father; and thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men. \* \* Thus all mankind were lost; and behold they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state. \* \* And now had ye not ought to tremble and repent of your sins, and remember only in and through Christ ye can be saved? Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come; teach them that redemption cometh through Christ the Lord, who is the very eternal Father."—Book of Mormon, Mosiah 8:1, 2, 5, 8, 9.

Among the converts of the Prophet Abinadi was a Nephite whose name was Alma, He afterwards

became the Great High Priest of his people and he founded among them the "Church of Christ" by the command of the Lord himself, who thus reveals himself to Alma:

"Thou art my servant; and I covenant with thee, that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shall gather together my sheep. And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive. For behold, this is my church; whosoever is baptized, shall be baptized unto repentance. And whosoever ye receive shall believe in my name, and him will I freely forgive; for it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth, in the end, a place at my right hand. For behold, in my name are they called; and if they know me they shall come forth, and shall have place eternally at my right hand. And it shall come to pass when the second trump shall sound, then shall they that never knew me come forth and shall stand before me; and then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed."—Book of Mormon, Mosiah 11: 15, 16.

But the son of Alma was for awhile like Paul, a persecutor of the followers of Christ. His case will afford an example of the conversion of a sinner among the ancient Nephites and his testimony that Christ is God:

"I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit. And the Lord said unto me, marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God. \* \* I was in the darkest abyss; but now I behold the marvelous light of God. \* \* I rejected my Redeemer, and denied that which had been spoken of by our fathers; but now that they may foresee and that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all; yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God."—Book of Mormon, Mosiah 11: 22.

The following sacred story concerning the Prophet Amulek and Zeezrom, a persecutor, is beautifully illustrative:

"And Amulek said, Yea, there is a true and living God. Now Zeezrom said, Is there more than one God? And he answereth, No. Now Zeezrom said unto him again, How knowest thou these things? And he said, An angel hath made them known unto me. And Zeezrom said again, Who is he that shall come? Is it the Son of God? And he said unto him, Yea. \* \* Now Zeezrom said unto the people, See that ye remember these things; for he said there is but one God; yet

he saith that the Son of God shall come. \* \* Now Zeezrom saith again unto him, Is the Son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death, for behold the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. \* \* Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost: but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."—Book of Mormon, Alma 8:9, 10.

Thus the Nephite Prophets taught and prophesied of Messiah to the time of his coming, but the following is from a Lamanite Prophet:

"And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be written. And behold, he said unto them, behold, I give unto you a sign; for five years more cometh, and behold then cometh the Son of God to redeem all those who shall believe on his name. And behold this will I give unto you for a sign at the time of his coming; for behold there shall be great lights in heaven, insomuch that the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day, therefore there shall be one day and a night, as if it were one day, and there were no night; and this shall be unto you for a sign; \* \* and it shall be the night before he is born; \* \* and also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things, from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name."—Book of Mormon, Helaman 5:5, 6.

Five years passed away and the glorious night came. The theme continues in the person of the Prophet Nephi thus:

"And it came to pass that he (Nephi) cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to shew unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son;—*of the Father, because of me, and of the Son, because of my flesh.* And behold, the time is at hand, and this night shall the sign be given."—Book of Mormon, Nephi 1:3.

Jesus came into the world through the chosen line of Judah; but after his resurrection, as record-

ed in other chapters, he appeared unto the Nephites and tarried with them awhile. Hear his proclamation and expounding of the mystery of the Godhead in himself:

“Behold I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. \* \* Behold by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. \* \* And it came to pass that the Lord spake unto them saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that *I am the God of Israel*, and the God of the whole earth, and have been slain for the sins of the world. \* \* Behold *I am he that gave the law*, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. \* \* Behold the *covenant* which I made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. Behold, I am the law, and the light. \* \* I am even as the Father, and the Father and I are one; and the Holy Ghost beareth record of the Father and me.”—Book of Mormon, Nephi 4: 8; 5: 6; 7: 1; 13: 3.

And thus from the beginning to the end was the Christ and the mystery of the Godhead revealed to the ancients of America. Moroni, the last of the Nephite Prophets wrote of Christ:

“Behold I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is the same God who created the heavens and the earth, and all things that in them are. Behold, he created Adam; and by Adam came the fall of man. And because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.”—Book of Mormon 4: 6.

Come we down now from the ancients of this continent to the revelation of Jesus Christ to his Latter-Day Church. “Behold I am God” is the annunciation of Jesus to this age in his own personal revealing to the Prophet Joseph. The following brief compendium of passages from the “Doctrine and Covenants” will sufficiently illustrate what Jesus Christ is to his Church:

“Behold I am Jesus Christ the Son of the living God, who created the heavens and the earth. \* \* I am the Alpha and Omega. Christ the Lord; yea even I am He, the beginning and the end, the Redeemer of the world. I have accomplished and finished the will of him whose I am, even the Father concerning me; having done this that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass. \* \* Thus saith the Lord your God, even Jesus Christ the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before my eyes: I am the same which spake and the world was made, and all things came by me; I am the same which have taken the Zion of Enoch into my own bosom; and verily I say, even as many as have believed on my name,—for I am Christ, and in my own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice, but harden their hearts, and wo, wo, wo is their doom. \* \* Fear not little children, for you are mine, and I have overcome the world, and you are of them that the Father hath given me; and none of them that the Father hath given me shall be lost; and the Father and I are one; I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you; wherefore I am in your midst; and I am the Good Shepherd (and the Stone of Israel: he that buildeth upon this rock shall never fall), and the day cometh that you shall hear my voice and see me, and know that I am. \* \* Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world; that I am in the Father and the Father in me, and the Father and I are one; the Father because he gave me of his fullness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of him were plainly manifest; and John saw and bore record of the fullness of my glory; and the fullness of John’s record is hereafter to be revealed. And he bore record saying, I saw his glory that he was in the beginning before the world was; therefore in the beginning the Word was; for he was the Word, even the Messenger of Salvation, the Light and Redeemer of the world; the Spirit of truth, who came into the world because the world was made for him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him. And I, John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the spirit of truth which came and dwelt in the flesh, and dwelt among us. And I, John, saw that he received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until he received a fullness; and thus he was called the Son of God, because he received not of the fullness at the first. \* \* And I, John, bare record that he received a fullness of the glory of the Father; and he received all power both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him.”—Doctrine and Covenants, 12: 5; 18: 1; 28: 1; 50: 8; 90: 1, 2.

Brigham Young, after the death of the Prophet,

for a time confounded the views of the Church by sending forth a "proclamation to all the world" that "Adam is our Father and God." This is Brigham's revelation:

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner. 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 Arch-angel, the Ancient of Days! about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know it sooner or later. \* \* When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family. \* \* Now let all who may hear these doctrines pause before they make light of them, or treat them with indifference, for *they will* prove their salvation or damnation."

Wondrous difference between Joseph's revealing of Jesus Christ, the God of all creation, the very Eternal Father; but it truly illustrates the apostasy and perversion which followed the death of the Prophet. Here continues the true revelation of of Jesus:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, or the children of men; neither *Adam your father, whom I created.*"

Of the Holy Ghost: "This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the first born, even of God, the holiest of all, through Jesus Christ, his Son—he that ascendeth up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. And also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

The following inspired statement from the Prophet will fitly close his revelation of God to the Church:

"By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer

of heaven and earth, and all things which are in them; and that he created man, male and female; after his own image and in his own likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man. Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations but gave no heed unto them; he was crucified, died and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son; which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen."—Doctrine and Covenants 17: 4, 5.

That Christ, the Redeemer of Israel was also thus revealed to the Hebrew Prophets and the Apostles might be shown with equal fulness, but as the general reader has the Bible for consultation the following passages will suffice.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." \* \* "I even, I am the Lord; and beside me there is no Savior. \* \* I am the Lord, your Holy One, the Creator of Israel, your King."—Isaiah.

"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, (which being interpreted is, God with us).—Matthew.

"Before Abraham, was I am."—Jesus.

"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.—Colossians.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward."—Paul to the Hebrews.

"And did drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."—Paul to the Romans.

Thus will it appear that Jesus Christ was none other than Jehovah, the God of Israel.

## CHAPTER XLI.

THE THEME OF ZION—CHRIST BRINGING ZION FROM ALL HIS CREATIONS—MOUNT ZION CELESTIALIZED—THE ONE HUNDRED AND FORTY-FOUR THOUSAND SAVIOURS—GOD DWELLETH IN ETERNAL BURNINGS—THE “SEA OF GLASS.”

And in this connection let us also listen to Joseph's expounding of the theme of Zion. In the Book of Enoch he reveals that “The Lord came and dwelt with his people, and they dwelt in righteousness. \* \* And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. \* \* But lo Zion in process of time was taken up into heaven! And the Lord said unto Enoch, behold my abode forever.”

Thus it appears that Zion was set up by Enoch in the early ages of the earth, and the Lord came and dwelt with him and his people. During this partial millennium they learned the laws of celestial science, and by them became translated—a type of what is to be done under the reign of Christ in the grand millennium.

But concerning what the King of Zion had already done before Enoch's day, hear what Enoch says:

“You have taken Zion to your own bosom from all your creations, from all eternity to all eternity.”

Then hear what the King of Zion said he would do in the last days, when the “times of the restitution of all things” should come in :

“And righteousness will I send down out of heaven: and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.”

So, according to the above, it is indeed true, as presented in the foregoing chapter, that Christ brings with him Zion from all his creations, to meet Adam and Enoch and all the Ancients of Days, to reign a thousand years in the earth's sphere. He shall bring all his holy angels with him! A grand jubilee of worlds this, to welcome earth into their celestial sphere,—and the Ancients of worlds come

down to accomplish her deliverance by their heavenly powers,—to give to her the new celestial birth, and baptize her with fire and the Holy Ghost. Then will the poet's exultant strain be realized :

“He will come down with heavenly power  
To carry us above!”

Once afterwards, on the American Continent, according to the Book of Mormon, there was something like a Zion established. And now, in the dispensation of the fullness of times, when Jesus is to bring Zion from all his creations, Joseph has been sent to re-establish the earthly Zion in America, that a people may be prepared by the ministration of angels and the outpouring of the Holy Ghost, to meet Messiah.

At first, as we have seen, the saints looked upon Kirtland as Zion. But Joseph told them it was but one of her stakes. Then Jackson Co., Missouri, was looked upon as their Zion. But again he enlightened them by declaring that it was not Zion, but her centre stake. Then they wanted Zion to be established at Nauvoo. And then it was he proclaimed that *All America was Zion*. Messiah shall reign over all America first, as the initial of the glorious consummation. This was the burden of Joseph's prophecies from the beginning.

And the crowning prophecies of the Hebrew prophets, concerning Zion of the last days, Joseph applies to America. His universal theology, it will be remembered, makes the patriarchs of this continent to be the highest inspiring geniuses of their descendants—the Hebrew prophets. For instance,

Michael, or Adam, whom Gabriel told Daniel was the Prince of his people, or the chief Archangel of the Hebrews; Gabriel, or Noah, being himself one of their Archangels, and Enoch, to whom Jude refers, another. Joseph also makes Zion, or America, the vast theatre of the gathering of the Israel of which we have treated, namely, those nations who have, in the preparatory work of Jehovah, manifested the spirit of an Israel; while Jerusalem, during the millennium, becomes the theatre of action for the Jews.

From some of the Hebrew prophecies catch we here a glimpse of the future grandeur of the American civilization—the work of the Lord in this Promised Land:

“Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. \* \*

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

“And they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. \* \*

“Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him.

“And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.”

That the Jewish prophets applied the subject of their inspirations specially to Jerusalem of Palestine, there can be no doubt; but Joseph, giving the spirit of the broader view of Israel, swept their themes

over to America, where Messiah was going to reign. Yet is the restoration of the Jews contemplated in his view, and Jerusalem rises again after the glory of the Lord has risen on Zion. Nations other than the Jews have come of Abraham, and all are to be gathered in the last days. This cannot be accomplished in little Palestine. The subject was too vast for the comprehension of the Jewish prophets. It remained for Joseph to reveal the whole Israel of God, and designate their gathering place.

Michael's prophecy is finely illustrative of the subject :

“ But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and many people shall flow unto it.

“ And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“ And he shall judge among many people ; and rebuke strong nations afar off ; and they shall beat their swords into plough-shares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.”

This can never be fulfilled by a little nation restored to Palestine ; but the very hope of this age is that all of it and more will be the result of American civilization when that reign of righteousness

shall be brought in. For this Washington and his brethren established American independence; and to make straight the way for this reign of righteousness, it may be added, Joseph was sent by Messiah,—for this his blood was shed as the testament of his Messianic mission.

But see how the vision of Zion is enlarged when the Ancient of Days and Jesus—holding the keys of the universe—come down with celestial hosts to take part with mortals in the millennial action, with America as the literal Zion of earth in the last days.

John the Revelator says: “I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men.”

Joseph also has seen this, and has revealed what Enoch saw. 'Tis the vision of John enlarged. Zion is coming down from all the creations of God.

The heavenly Zion, then, is approaching the earth—coming down from God out of heaven—and it is drawing as near to the Zion of mortals—America—as is yet possible for Messiah to come. For “who may abide the day of his coming? and who shall stand when he appeareth?” Joseph was incarnated in America expressly to prepare for the day of his coming. He saw Messiah in the temple at Kirtland, and at other times “when in the spirit,” when baptized with the Holy Ghost.

Joseph very nearly declared, as plain as language could speak, that the Ancient of Days is even now sitting with his grand council in his heavenly Zion.

What else does Joseph's mission mean? Has not the Ancient of Days, and even the King of the Universe, visited the earth for the purposes of the millennium? Hear what the Prophet says at a date later than the revelation on the Ancient of Days:

“The sound saluted my ears, We are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.”

Let us remember, also, in connection with this, Joseph's practical talk while in Liberty jail, concerning a congress of angels at that time in session over the earth!

The Ancients of Days shall sit—not only the ancients of this earth, but also the ancients from *all* Messiah's creations—and they shall meet “Enoch and his band,” according to the covenant, to spend with Adam and his resurrected sons and daughters a millennial era.

And the earth will feel their celestial influence. Is not this the meaning of the wondrous developments of this age? Truly the Ancients are at times among us, and the church of the First Born, the King of Zion, is beginning his reign over the earth!

During the millennium the East is also to be resuscitated and Jerusalem restored. Joseph has prophesied that Great Britain will be greatly instrumental in this. Orson Hyde has also thus

prophesied. But the Jews will not receive their Messiah till after the thousand years. Says Joseph :

“The battle of Gog and Magog will be after the millennium. The remnant of all nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.”

It is at that battle that Messiah shall come and deliver them. “And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son.” “And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.”

“And I will bring the third part through the fire [the rest are destroyed], and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.”

Then also will the prophetic words be realized: “The Lord shall reign in Mount Zion and in Jerusalem before his Ancients gloriously.”

With this let us now also consider the view which Joseph gives of this earth celestialized:

“This earth, in its sanctified and immortal state, will be made like unto crystal, and will be a *Urim* and *Thummim* to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifested to those who dwell on it.”

Of Mount Zion celestialized he says: “There will be one hundred and forty-four thousand Saviours on Mount Zion, and with them an innumerable host

that no man can number." And in the same connection he says: "God Almighty himself dwells in eternal fire; flesh and blood cannot dwell there, for all corruption is devoured by the fire. Our God is a consuming fire. When our flesh is quickened by the Spirit there will be no blood in the tabernacle.  
\* \* Immortality dwells in everlasting burnings.  
\* \* All men who are immortal dwell in everlasting burnings."

True, Joseph taught his disciples that this earth is the home of the race of Adam, and that the Saints would possess it for their eternal abode; that the tabernacle of God would be in their midst; that he would dwell with them *upon* the earth, and that they should reign *upon* the earth as kings and Priests to God and the Lamb forever and forever. But that will be when the Saints and the earth are immortalized. The millennial reign is to bring the earth into this condition, and the "last great change" consummates the transformation; and thus the Saints, prepared by the powers of an endless life, will not be consumed by the grand revealing of the glory of that God who "dwells in everlasting burnings."

The elders also apply the following from Isaiah: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

"When the Lord shall have washed away the filth from the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning.

“And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.”

But Joseph, as previously seen, has placed this event of the purging of Jerusalem by the “spirit of burning” after the battle of Gog and Magog, at the end of the millennium, when the Jews shall have been delivered by their Messiah and he has made himself known unto them.

At that time the earth will be rapidly passing into her great celestial change, through the wondrous development of celestial science, on her face and within her sphere, applied by the powers of that Zion which has been coming down out of heaven to meet the Zion of the earth. Here is the view of that final meeting, as given in the Doctrine and Covenants:

- “The Lord hath redeemed his people,
- “And Satan is bound and time is no longer:
- “The Lord hath gathered all things in one:
- “The Lord hath brought down Zion from above:
- “The Lord hath brought up Zion from beneath:
- “The earth hath travailed and brought forth her strength:
- “And truth is established in her bowels:
- “And the heavens have smiled upon her:
- “And she is clothed with the glory of God:
- “For he stands in the midst of his people.”

Thus are immortals to celebrate the earth’s celestialization. Thus is earth to become as the Sea of Glass—as a vast *Urim* and *Thummim*—no longer in need of a borrowed light!

And this is Zion in all her glory!

## CHAPTER XLII.

CALHOUN'S REPLY TO JOSEPH'S INTERROGATORY—  
JOSEPH ANSWERS HIM—HIS OWN PRESIDENTIAL  
MANIFESTO.

Letters from the Presidential candidates now began to arrive, in answer to the Prophet's inquiry, noted in a preceding chapter. The first was from John C. Calhoun, as follows :

FORT HILL, 2d December, 1843.

*Sir:*—You ask me what would be my rule of action relative to the Mormons, or Latter-day Saints, should I be elected President, to which I answer, that if I should be elected I would strive to administer the government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the Executive department, all should have the full benefit of both, and none should be exempt from their operation.

But as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers.

With respect, I am, &c., &c.,

J. C. CALHOUN.

Mr. Joseph Smith.

To this letter Joseph made one of his most characteristic replies. It was as follows :

NAUVOO, ILL., January 2d, 1844.

*Sir*:—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say I am surprised that a man or men in the highest stations of public life should have made up such a fragile "view" of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the Constitution and laws; and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned according to merit or demerit. But why, tell me, why are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? For laws and opinions, like the vanes of steeples, change with the wind.

One Congress passes a law, another repeals it; and one statesman says that the Constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my

question, like the forced steam from the engine of a steamboat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, "according to your view, the Federal Government is one of limited and specific powers," and has no jurisdiction in the case of the "Mormons." So, then, a State can at any time, expel any portion of her citizens with impunity, and, in the language of Mr. Van Buren, frosted over with your gracious "views of the case," though the cause is ever so just, Government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the Legislature, as in the case of the "Mormons," appropriate a couple of hundred thousand dollars to pay the mob for doing that job, for the renowned Senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so specific and limited that it has no jurisdiction of the case! O, ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the iron hand of Russian grasp!—ye poor and unfortunate among all nations! Come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a

“sovereign State” is so much more powerful than the United States—the parent Government—that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the Legislature sanction it,—yea, even murder you as by edict of an emperor, and it does no wrong; for the noble Senator of South Carolina says the power of the Federal Government is so limited and specific that it has no jurisdiction of the case! What think ye of *imperium in imperio*?

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said, “In the midst of counselors there is safety;” and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States and paid for them, were expelled from a “sovereign State,” by order of the Governor, at the point of the bayonet, their arms taken from them by the same authority, and their right of migration into said State denied, under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed; and, from the Legislature, with the Governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand and a bowie knife in the other, hear them all declare that there is no justice for a “Mormon” in that State; and judge ye a righteous judgment, and tell me when the virtue of the States was stolen, where the honor of the General Government lies hid, and what clothes a Senator with wisdom! O, nullifying Carolina! O, little tempestuous Rhode Island! Would it not be well for the great men of the nation to read the fable of the partial judge; and when part of the free citizens of a State had been expelled contrary to the

Constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellious negroes in the slave States, to hear both sides and then judge, rather than to have the mortification to say, "O, it is *my* bull that has killed *your* ox! That alters the case! I must inquire into it; and if—and if—."

If the General Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people. A real "bull beggar" upheld by sycophants. And although you may wink to the priests to stigmatize, wheedle the drunkards to swear, and raise the hue and cry of "Impostor! false prophet! G—d d—n old Joe Smith!" yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of Government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit that would glimmer upon the confines of Democracy? Well may it be said that one man is not a State, nor one State the nation.

In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honor enough to resent injustice and insult, and the money came. And shall Missouri, filled with negro drivers and white men

stealers, go “unwhipped of justice” for tenfold greater sins than France? No! verily no! While I have power of body and mind—while water runs and grass grows—while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded, and damned to hell, “where the worm dieth not, and the fire is not quenched.”

Why, sir, the power not delegated to the United States and the States belongs to the people, and Congress sent to do the people’s business has all power. And shall fifteen thousand citizens groan in exile? O, vain men! will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property, relinquish to them (the Latter-day Saints), as a body, their portion of power that belongs to them according to the Constitution? Power has its convenience as well as inconvenience. “The world was not made for Cæsar alone, but for Titus too.”

I will give you a parable. A certain lord had a vineyard in a goodly land, which men labored in at their pleasure. A few meek men also went and purchased with money from some of these chief men that labored at pleasure a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof, when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many.

This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be

done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it.

Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner, and received none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption; and those men, loving the fame and favor of the multitude more than the glory of the lord of the vineyard, answered: "Your cause is just, but we can do nothing for you, because we have no power."

Now when the Lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed these unfaithful servants, and appointed them their portion among hypocrites.

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any of her citizens, it is the supreme law of the land. And should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the "whiskey boys of Pittsburgh," or General Jackson had to send an armed force to suppress the rebellion of South Carolina.

To close, I would admonish you, before you let your "candor" compel you again to write upon a subject great as the salvation of man, consequential as the life of the Saviour, broad as the principles of

eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the Constitution of the United States, the first, fourteenth and seventeenth "specific" and not very "limited powers" of the Federal Government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law and lawmakers are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not only unspotted, but unsuspected! And God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion that the General Government has no power, to the sublime idea that Congress, with the President as Executor, is as almighty in its sphere as Jehovah is in his.

With great respect, I have the honor to be,

Your obedient servant,

JOSEPH SMITH.

But the Prophet, becoming tired of fruitlessly appealing to men in high places, now boldly issues his views, in the form of a manifesto, as follows:

*Views of the powers and policy of the Government of the United States.*

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous times, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident, that all

men are created equal ; that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness ;” but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours ; and hundreds of our own kindred for an infraction, or supposed infraction, of some otherwise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duelist, the debauchee, and the defaulter of millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays ; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free, for the best of books says, “ God hath made of one blood all nations of men, for to dwell on all the face of the earth.”

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards ; and without hypocrisy, the Constitution, when it says, “ we, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America,” meant just what it said, without reference to color or condition, *ad infinitum*.

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep,

so broad, and so high a charter of equal rights as appears in said Constitution, ought to be treated by those to whom the administration of the laws is entrusted, with as much sanctity as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars, should bear witness,

“Forever singing as they shine:  
‘The hand that made us is divine.’”

Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties to foment discord in order to ride into power on the current of popular excitement. Nor am I less surprised at the stretches of power or restrictions of right which too often appear as acts of legislators, to pave the way to some favorite political scheme, as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness. \* \* \*

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye where there is space for enterprise, hands for industry, heads for heroes, and hearts for moral greatness. He said: “A rising nation spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations, who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye—when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking.”

Such a prospect was truly soul-stirring to a good man. But "since the fathers have fallen asleep" wicked and designing men have unrobed the Government of its glory, and the people, if not in dust and ashes, or in sackcloth, have to lament in poverty her departed greatness, while demagogues build fires in the North and South, East and West, to keep up their spirits till it is better times. But year after year has left the people to *hope*, till the very name of Congress, or State Legislature, is as horrible to the sensitive friend of his country as the house of "Bluebeard" is to children, or "Crockford's" Hell of London to meek men. \* \* \*

\* \* \* General Jackson, upon his ascension to the great chair of the Chief Magistracy, said: "As long as our government is administered for the good of the people, and is regulated by their will, as long as it secures to us the rights of person and property, liberty of conscience and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable *ægis*."

Gen. Jackson's administration may be denominated the acme of American glory, liberty, and prosperity, for the national debt, which in 1815, on account of the preceding war, was \$125,000,000, and being lessened gradually, was paid up in his golden day, and preparations were made to distribute the surplus revenue among the several States. And that august patriot, to use his own words in his farewell address, retired, leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age then of sixty years, our blooming Republic began to decline under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party spirit,

faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places, struck hands and reveled in midnight splendor.

Trouble, vexation, perplexity, and contention, mingled with hope, fear and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the centre of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills, so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they arose in their majesty like a tornado and swept through the land, till General Harrison appeared as a star among the storm-clouds for better weather. \* \* \*

No honest man can doubt for a moment that the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings and "human rights" into Congress and into every other place where conquest smells of fame or opposition swells to popularity. Democracy, Whiggery and cliquery will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty, driven to despair like hunger forcing its way through a wall, will break through the statutes of men to save life and mend the breach in prison glooms. \* \* \*

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. \* \* \* Pay them two dollars and their board per diem. That is more than the farmer gets, and he lives honestly. Curtail the officers of

government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your State Legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them, in the name of the Lord, Go thy way, and sin no more.

Advise your legislators when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. \* \* \*

Petition also, ye goodly inhabitants of the Slave States, your legislators to abolish slavery by the year 1850. \* \* Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands. \* \* Break off the shackles from the poor black man, and hire him to labor like other human beings, for "an hour of virtuous liberty on earth is worth a whole eternity of bondage." Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away send him his wages, with this instruction: that his country will never trust him again—he has forfeited his honor.

Make honor the standard with all men. Be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven by Jehovah, the author of perfection. \* \*

Give every man his constitutional freedom, and the President full power to send an army to suppress mobs, and the States authority to repeal and impugn that relic of folly which makes it necessary for a governor of a State to make a demand of the President for troops in case of invasion or rebellion. The Governor himself may be a mobber, and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights, and property he should protect. \* \* \*

We have had Democratic Presidents, Whig Presidents, a pseudo-Democratic-Whig President, and now it is time to have a President of the United States. And let the people of the whole Union, like the inflexible Romans, whenever they find a promise made by a candidate that is not practised as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle. \* \* \*

“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. \* \* \*

I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom. And God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem, I am a friend of virtue and of the people.

JOSEPH SMITH.

Some time afterwards an editorial appeared in the *Times and Seasons*, headed "Who shall be our next President?" and closing thus: "Whatever, therefore, be the opinions of other men, our course is marked out, and our motto henceforth will be, GENERAL JOSEPH SMITH!" And thereupon was thrown out the banner, "*For President, JOSEPH SMITH.*"

## CHAPTER XLIII.

THE CIVIL WAR FORETOLD—REBELLION TO BEGIN  
AT SOUTH CAROLINA—PROTEST AGAINST AN  
EXODUS TO HENRY CLAY—JOSEPH'S MEASURES.

It will be readily perceived that in the foregoing manifesto, Joseph had presented himself to the United States, not as a politician, but as a Prophet. Much of his enunciation of national policy was purely in the spirit of Messiah's minister, urging upon Congress and the people of both sections of the States, reforms necessary to the prevention of revolution and civil war, concerning which he had given a famous revelation twelve years before, now herewith presented:

REVELATION GIVEN DECEMBER 25th, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by blood-

shed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The Prophet foretold the rebellion, he suggested the ways to escape; and the very burden of his manifesto was—"*Now, O people! people! turn unto the Lord and live, and reform this nation.*"

We have reached now the point of the Prophet's history which was afterwards thrown into much confusion by the Church historians to shape the close of his life toward the subsequent exodus. The reader will have noticed a recorded prophecy of the date of August 6th, 1842, in which Joseph is made to foretell that the Saints would be "driven to the Rocky Mountains." That at about this time some of the leading men of the nation did suggest the removal of the Mormons to the Pacific Slope is a fact of general history; but the following passages from the Prophet's famous letter to Henry Clay, dated May 13th, 1844, just *six weeks before his martyrdom*, seem to make the record very plain:

"It is currently rumored that your dernier resort for the Latter-day Saints is to emigrate to Oregon, or California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue could only emanate from Clay. After the Saints have been plundered of three or four millions of land and property, by

the people and powers of the sovereign State of Missouri; after they have sought for redress and redemption from the County Court to Congress, and been denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands; and, after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary,—the renowned Secretary of State, the ignoble duelist, the gambling Senator, and Whig candidate for the Presidency, Henry Clay, advises the Latter-day Saints to go to Oregon to obtain justice and set up a government of their own. \* \* Why, Great God! to transport 200,000 people through a vast prairie, over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than four millions; or, should they go by Cape Horn in ships to California, the cost would be more than twenty millions; and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the Saints with impunity! \* \* Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just, but the United States government can do nothing for you, because it has no power; you must go to Oregon, and get justice from the Indians.”

Here it will be perceived that this proposed Mormon hegira aroused the righteous indignation of the Prophet, and did not by any means accord with his views and purposes concerning the destiny of the Saints in America and throughout the world.

True, he did foresee the possible driving of the Saints farther west. But we shall discover by tracing Joseph's plans, that at this very moment, he was revolving purposes which would altogether sweep the necessity of an exodus out of men's thoughts, while they gave promise of a ten-fold greater increase to the Church. He was about to change his methods. Hitherto it had been necessary for the growth of the Church as Zion and the unfolding of the dispensation of the gathering of a Latter-day Israel, that the Saints should make some grand location. There was something central in the very idea of a literal Zion on earth. Hence the gathering first to Kirtland and afterwards the revelation of the Zion in Jackson county, Missouri. This was her center; "the center of the land" and the center of the Millennial civilization; and, notwithstanding their expulsions, in the minds of the Saints the location of the capital of Zion is established as the glorious hope of prophecy.

But this gathering of the Saints to a grand center had been the cause of two great evils. It had aroused the social and political jealousy and malice of both Missouri and Illinois; for the increase of the Saints was as an intolerable menace to the people of those States, who saw in this growth and unity the balance of all power, and thereby an absolute Mormon supremacy. Tens of thousands were also expected to flock to Zion from the British mission. If this gathering continued to pour its tide of peoples from Europe toward a central place, a hundred thousand disciples would in a few years

have been gathered to Illinois and the adjacent States. Their united votes would have controlled those States. Success would have multiplied the opportunities of success; and long ere this, following up such a prospect, the Prophet would have held half a million votes at his command among the disciples. Such were the prospects before the people of Illinois and Missouri; and this produced the deadly antagonism against the further settling of the Mormons in those States. But this was not the least of the dangers that threatened the Mormon community. The curse of ambition and the love of temporal power had been engendered in the souls of the Elders. They were fast departing from the pure spirit of the gospel and the simplicity of disciples of Christ. Temporal dominion rather than evangelical success was the burden of their ministry; while ambitious politicians were constantly flocking to the standard of the Prophet seeking political preferment. One warning voice was constantly raised against all this ambitious display in the Church. It was the voice of Emma, the wife of Joseph.

That Joseph was somewhat carried away by the very grandeur of his own career is more than possible, but his inspired mind was fertile with extraordinary resources; so he resolved on changing the methods of the gathering. All America was now declared to be Zion. Jackson county was still the center of promise; Nauvoo still the beloved city; but Zion was to lengthen her chords, and Stakes were to be established in every State and

Territory. It was designed that High Priests should be chosen and sent abroad in the States with their families to build up these contemplated Stakes of Zion, and colonies even sent out under Elders of a pioneering character; hence Texas, California, and Oregon were brought into the design, and became the subjects of current talk.

It is somewhat anticipating history, but the subject of the Prophet's last measures is so important to be decided at this point that the attention of the reader is called to the action of the first Conference of the Church after the martyrdom:

“President B. Young then appeared and proceeded to select men from the High Priests' Quorum, to go abroad in all the Congressional Districts of the United States, to preside over the branches of the Church.”

There were no less than eighty-five of these Presidents of Stakes chosen. The record continues:

“President Young explained the object for which these High Priests were sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families and build a Stake as large as this.”

There were ordained, at this October Conference of 1844, about sixty new High Priests, to enlarge their quorum commensurate with the vast design,

giving suitable Presidents of Stakes; while four hundred and thirty Seventies were also ordained, whose duty it became to go forth and preach the gospel and build up these stakes.

These last designs of the Prophet were after his martyrdom invariably spoken of in Nauvoo as "Joseph's measures," which the Twelve constantly assured the Church they were about to carry out. That these measures would have obviated all necessity of an exodus from civilization (other causes and Church affairs corresponding) is very evident. They would have carried away from Nauvoo the Apostles and hundreds of leading Elders with their families. Nauvoo would soon have become simply what her name implied—the "Beautiful City," inhabited by a few thousand exemplary Christians, while all the ambition and force of the Elders could have been safely spent abroad in building up these Stakes of Zion. Their missionary success may be estimated by the results of one year's labor of the British Elders under Orson Pratt. Eighteen thousand converts are said to have been baptized in Great Britain in this year. Results comparable to this in the United States would have increased the numbers of the disciples in all the world to several million by the year 1880. The emigrations of the Saints from Europe to various States would have stimulated the British mission, not depeopled it, and the emigrational tide that flowed into America would have been esteemed as a blessing rather than as a Mormon curse in the land. There had then been no need of a general exodus of the Saints

from civilized America, but much need of their examples and ministry among the nations, just so long as their Elders were truly working out a Millennial civilization.

But already had the Elders sown the seeds of dissolution in the Church and given cause for the Lord's rejection of her as well as man's; and after the Prophet's death those causes multiplied so rapidly that it soon became impossible for the Twelve to carry out "Joseph's measures" in building up numerous Stakes of Zion in the United States. Let the truth be confessed that the Church fell from her righteousness, and the Lord rejected her. The Elders perverted their ways before the Lord, and He banished her not only from His own presence, but from the very presence of civilized man.

## CHAPTER XLIV.

AFFAIRS AT NAUVOO—A POLITICAL CONVENTION—  
THE VIPER CRUSHED—ARRESTED AGAIN—AT  
BAY—NAUVOO UNDER MARTIAL LAW—SPEECH  
TO THE LEGION—ALONE IN GETHSEMANE.

Notwithstanding the anticipated removal of the saints to the Pacific Coast, the Prophet threw a glory around the last days of Nauvoo worthy his character and genius. The "Beautiful City" was pushed forward with as much ambition and painstaking as though the saints expected to remain. The temple was hurried forward to completion, that the elders might be endowed with more power from on high, while the missionary energy of the Elders began to be felt throughout America and Great Britain. And Congress, as we have seen, was besieged with apostolic petitions, urging the very nation on to her proper path of empire, with Joseph boldly offered as the Prophet leader of America.

The fact was, the genius of Joseph was at that moment in its meridian strength. He was in his thirty-ninth year. The wonders of his life had been accomplished almost in his boyhood, or at least before manhood is expected to manifest gigantic character and all-conquering purposes. In this respect he very much resembled Alexander and

Napoleon. He died before the age at which Mohammed began his career, or at which Moses dreamt of delivering Israel. Next to his genius of inspiration, his force of character rises above that of any prophet-leader that has appeared in the world, and one is left to wonder if he had not shaken all human society had his Providence permitted him to live to the present time.

But to return to current events: "Friday, April 5th," says Joseph, "I attended the dedication of the Masonic Temple, which was attended by about 550 members of the Masonic fraternity from various parts of the world. \* \* The building is admitted to be the most substantial and best finished Masonic Temple in the Western States."

The next day was Conference, probably the largest held up to that date. In addressing the congregation, Joseph said:

"The Great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life."

As a unique of history it is proper to mention that on the 17th of May following a national convention met in Nauvoo, in the interest of the Prophet, as a candidate for the Presidency, and much enthusiasm was wrought up by the delegates,—who, by the way, were by no means exclusively from the city of Nauvoo, twenty-seven States being represented.

But about this time also arose the most dangerous conspiracy of apostates that had threatened the

life of the Prophet. The seceders were not numerous, but they were headed by the brothers William and Wilson Law,—the latter having been Major-General of the Legion,—the Higbees, Fosters, and other formidable foes, who had been expelled from the church. These sought to establish in Nauvoo an incendiary paper, called the *Nauvoo Expositor*, the avowed purpose of which was to stir up the people of Illinois to bring Joseph Smith “to justice for his crimes,” and expel the saints from the State. It was like building the magazine of the enemy in the City of Refuge; and so, after the issue of the first number of the *Expositor*, the Nauvoo City Council declared the paper a public nuisance and dangerous to the peace of the commonwealth; and they thereupon ordered the office of the paper to be demolished by the Marshal and his posse.

The following minute from Joseph’s diary, immediately after the execution of the order, illustrates the state of feeling then prevalent:

“At 2 o’clock P. M. I went into court. Many people were present. I talked an hour or two on passing events, the mob party, &c., and told the people I was ready to fight if the mob compelled me to, for I would not be in bondage. I asked the assembly if they would stand by me, and they cried ‘yes’ from all quarters. I returned home.”

But the consequence of this act of the City Council was quickly developed in an order for the arrest of the members, which order of arrest was issued by one of the justices of the peace of Hancock County, and required that the several members be brought before him or some other justice of the peace, to

answer to the charge of committing a riot in burning and destroying the office of the *Nauvoo Expositor*, "and further to be dealt with according to law."

When the warrant was served upon him, the Prophet elected to go before some justice of the peace in Nauvoo, but the officer demanded that he should go to Carthage, whence the warrant issued; whereupon he took out a writ of *habeas corpus*, which being duly tried before the Municipal Court, he was adjudged to have acted under proper authority in destroying the establishment of the *Nauvoo Expositor*, and was accordingly discharged.

Excitement now ran very high, and reports of gathering mobs flew thick and fast. Joseph accordingly wrote to Gov. Ford as follows:

NAUVOO, ILL., June 16th, 1844.

HIS EXCELLENCY, THOMAS FORD.

*Sir*:—I am informed from credible sources, as well as from the proceedings of a public meeting at Carthage, &c., as published in the *Warsaw Signal* extra, that an energetic attempt is being made by some of the citizens of this and the surrounding counties to drive and exterminate "the saints" by force of arms; and I send this information to your Excellency by a special messenger, Hugh McFall, Adjutant-General, Nauvoo Legion, who will give all particulars, and I ask at your hands immediate counsel and protection.

Judge Thomas has been here and given his advice in the case, which I shall strictly follow until I hear from your Excellency, and in all cases shall adhere to the Constitution and laws.

The Nauvoo Legion is at your service to quell all insurrections and support the dignity of the common weal.

I wish, urgently wish, your Excellency to come down in person with your staff, and investigate the whole matter without delay, and cause peace to be restored to the country; and I know not but this will be the only means of stopping an effusion of blood.

The information referred to above is before me by affidavit.

I remain, sir, the friend of peace, and your Excellency's humble servant.

JOSEPH SMITH.

On the same day (June 16th) Joseph received a message from Father Morley, who resided in another section of the county, stating that himself and brethren had been notified to either join the mob and proceed to Nauvoo to assist in arresting the Prophet, or give up their arms "and remain quiet until the fuss is over."

Joseph seems now to have become thoroughly aroused, as witness his answer:

HEADQUARTERS NAUVOO LEGION, }  
Nauvoo, June 16th, '44. }

COL. ISAAC MORLEY.

*Sir:*—In reply to yours of this date, you will take special notice of the movements of the mob party that is stirring up strife and endeavoring to excite rebellion to the Government and destroy the saints, and cause all the troops of said Legion in your vicinity to be in readiness to act at a moment's warning; and if the mob shall fall upon the saints by force of arms, defend them at every hazard, unless prudence dictate the retreat of the troops to Nauvoo, in which case the mob will not disturb your women and children; and if the mob move

towards Nauvoo, either come before them or in their rear, and be ready to co-operate with the main body of the Legion. Instruct the companies to keep cool, and let all things be done decently and in order.

Give information by affidavit before a magistrate and special messengers to the Governor of what has occurred, and every illegal proceeding that shall be had on the subject, without delay. Also notify me of the same, and demand instruction and protection from the Governor.

JOSEPH SMITH,  
Lieut.-Gen., Nauvoo Legion.

The Prophet's uncle, John Smith, having written him from Macedonia, Ill., for counsel, he answered as follows :

NAUVOO, June 17th, 1844.

UNCLE JOHN.

*Dear Sir:*—The brethren from Ramus arrived here this morning. We were glad to see them, and to hear that you were all alive in the midst of the ragings of an infatuated and bloodthirsty mob. I write these few lines to inform you that we feel determined in this place not to be dismayed if hell boils over all at once. We feel to hope for the best, and determined to prepare for the worst; and we want this to be your motto in common with us, "That we will never ground our arms until we give them up by death." "Free trade and sailors' rights, protection of persons and property, wives and families."

If a mob annoy you, defend yourselves to the very last; and if they fall upon you with a superior force, and you think you are not able to compete with them, retreat to Nauvoo. But we hope for better things. But remember, if your enemies do

fall upon you, be sure and take the best and most efficient measures the emergency of the case may require.

Remember the front and rear of your enemies, because if they should come to Nauvoo to attack it unlawfully and by mob force, a little annoyance upon the rear with some bold fellows would be a very good thing to weaken the ranks of an enemy.

It is impossible to give you correct information what to do beforehand; but act according to the emergency of the case, but never give up your arms, but die first.

The brethren will give you information of the conversation between us. We have sent to the Governor, and are about to send again, and we want you to send affidavits and demand the attention of the Governor, and request protection at his hand in common with the rest of us, that by our continual wearying we may get him to come in and investigate the whole matter.

I now conclude with my best wishes, and must refer you to the brethren for further information.

JOSEPH SMITH.

Still more important was his direction to his brother Hyrum to write the following to President Brigham Young, with a note from himself:

NAUVOO, June 17th, 1844.

DEAR BROTHER B. YOUNG.

There has been for several days a great excitement among the inhabitants in the adjoining counties. Mass meetings are held upon mass meeting, drawing up resolutions to utterly exterminate the saints. The excitement has been gotten up by the Laws, Fosters, and the Higbees, and they themselves have left the city, and are engaged in the

mob. They have sent their runners into the State of Missouri to excite them to murder and bloodshed, and the report is that a great many hundreds of them will come over to take an active part in murdering the saints. The excitement is very great indeed.

It is thought by myself and others for you to return without delay, and the rest of the Twelve and all the Elders that have gone out from this place, and as many more good, faithful men as feel disposed to come up with them. Let wisdom be exercised; and whatever they do, do it without a noise. You know we are not frightened, but think it best to be well prepared and be ready for the onset; and if it is extermination, extermination it is of course.

Communicate to the others of the Twelve with as much speed as possible, with perfect stillness and calmness. A word to the wise is sufficient, and a little powder, lead, and a good rifle, can be packed in your luggage very easy without creating any suspicion.

In haste, I remain yours in the firm bonds of the new and everlasting covenant,

HYRUM SMITH.

Large bodies of armed men, cannon, and munitions of war are coming on from Missouri in steamboats. These facts are communicated to the Governor and President of the United States, and you will readily see that you will have to prepare for the onset.

In the bonds of the new and everlasting covenant, I remain yours,

JOSEPH SMITH.

The reader should bear in mind that not only the entire quorum of the Twelve, excepting John Taylor and Willard Richards, were scattered on

mission in the States east, but that about five hundred of the ablest, strong-willed elders were also from home on the same campaign. To this fact, indeed, is largely to be ascribed the opportunity of the martyrdom. It was Brigham Young's repeated affirmation ever after the death of his chief, that, had he, with the Twelve, been home, Joseph should not have been given up.

On the same day (June 17th) the Prophet continues, in his diary :

"This morning I was arrested, together with Samuel Bennett, John Taylor, W. W. Phelps, Hyrum Smith, J. P. Greene, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David H. Redfield, O. P. Rockwell, and Levi Richards, by Constable Joel S. Miles, on a writ issued by Daniel H. Wells, on complaint of W. G. Ware, for a riot on the 10th inst., in destroying the *Nauvoo Expositor* press. At 2 P. M. we all went before Justice Wells at his house, and after a long and close examination, we were discharged."

Also, on the same day, Stephen Markham made affidavit that, from sources that he considered trustworthy, he learned that a mob might be expected to make an immediate attack upon Nauvoo, whereupon Joseph issued the following proclamation :

NAUVOO, June 17th, 1844.

TO JOHN P. GREENE, MARSHAL OF THE CITY OF  
NAUVOO, &C.

*Sir*.:—Complaint having been made to me on oath that a mob is collecting at sundry points to make an attack on this city, you will therefore take

such measures as shall be necessary to preserve the peace of said city according to the provisions of the charter and the laws of the State, and with the police and Legion see that no violent act is committed. Gen. Dunham is hereby instructed to co-operate with the Marshal in keeping the peace, according to law.

JOSEPH SMITH, *Mayor*.

Also the following:

HEADQUARTERS NAUVOO LEGION, }  
Nauvoo, June 17th, 1844. }

TO MAJ.-GEN. JONATHAN DUNHAM.

Complaint having been made on oath that a mob is preparing to make an attack upon this city and citizens of Nauvoo, and having directed the Marshal to keep the peace, you are hereby commanded to order the Nauvoo Legion to be in readiness to assist said Marshal in keeping the peace, and doing whatever may be necessary to preserve the dignity of the State and city.

JOSEPH SMITH, *Lieut.-Gen.*

He also promptly indicted another order to Gen. Dunham, instructing him to execute all orders of the Marshal, etc.; and an order to Col. Rockwood, to muster his personal guard and staff, "with powder and ball."

On the 18th the Legion assembled according to orders, and in the afternoon of the same day the city was proclaimed under martial law, as follows:

MAYOR'S OFFICE, CITY OF NAUVOO, }  
June 18th, 1844. }

TO THE MARSHAL OF THE CITY OF NAUVOO.

From the newspapers around us, and the current reports as brought in from the surrounding country,

I have good reason to fear that a mob is organizing to come upon this city and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city within the limits of its corporation under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, *Mayor*.

During the afternoon of that day he also addressed the Legion as follows:

“It is thought by some that our enemies would be satisfied with my destruction, but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

“We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national constitutions. We have turned the barren bleak prairies and swamps of this State into beautiful towns, farms and cities, by our industry; and the men who seek our destruction, and cry thief, treason, riot, &c., are those who themselves violate the laws, steal and plunder from their

neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels, and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies. And while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

“We have forwarded a particular account of all our doings to the Governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

“We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot, not that the law required it, but because the Judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esquire Wells, who is a good judge of law. Had we been before the circuit, the supreme, or any other court of law in the State or nation, we should have been acquitted, for we have broken no law.

Constable Bettisworth comes here with a writ requiring us to go before Mr. Morrison, ‘or some other justice of the peace of the county,’ to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the county, or anywhere else where our lives could be protected from the mob who have published the resolutions

for our extermination, which you have just heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He breaks the law and refuses us this privilege, declaring that he shall go before Morrison in Carthage, and no one else, when he knew that a numerous mob were collected there who are publicly pledged to destroy our lives.

“It was under these circumstances that we availed ourselves of the legal right of the ancient, high, and constitutional privilege of the writ of *habeas corpus*, and were brought before the municipal court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mobmen, priests, thieves, and bogus makers, apostates and adulterers, who combine to destroy this people, now raise the hue and cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of infuriated mobmen to murder, destroy, plunder and ravish the innocent.

“We are American citizens. We live upon a soil for the liberties of which our fathers periled their lives and spilt their blood upon the battlefield. Those rights, so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders, without at least a noble effort on our part to sustain our liberties.

“Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? [‘Aye,’ shouted thousands.] It is

well. If you had not done it I would have gone out there [pointing to the west], and would have raised up a mightier people.

“I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the cruel hand of oppression, cruelty, anarchy and misrule, to which they have long since been made subject. Come, all ye lovers of liberty, break the oppressor’s rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious constitution and the people’s rights. [Drawing his sword and presenting it to heaven] I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, O, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion, and alarm upon alarm any longer.

“I call upon all friends of truth and liberty to come to our assistance, and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

“I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected and become like gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell—the portion of all those who shed innocent blood.

“God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation. May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood which he hath conferred upon me.”

On the 19th the Legion again assembled on the parade ground, and volunteers from Iowa and elsewhere joined them. Orders were issued, also, to picket all roads to the city and the river-bank, and all powder and lead in the city was secured, and surplus arms distributed.

On the 20th Joseph, with Gen. Dunham and staff, went to the prairie to view the ground and devise plans for the defense of the city, and select the proper locations to meet the mob. He also wrote to President Tyler, inclosing an affidavit of Carlos W. Lyon, reciting that arms, ammunition and men

were *en route* from St. Louis to Warsaw to reinforce the mob.

It is also worthy of note that Joseph at this time desired his brother Hyrum to escape, and leave him to his fate. Says he: I advised my brother Hyrum to take his family on the next steamboat and go to Cincinnati. Hyrum replied, 'Joseph, I cannot leave you.' Whereupon I said to the company present, 'I wish I could get Hyrum out of the way, so that he may live to lead the Church, and I will stay with you and see it out.'"

On the 21st Gov. Ford arrived at Carthage, whence he dispatched a letter to the Mayor and Council of Nauvoo, inquiring as to the matters in controversy, that he might proceed understandingly. In answer to this a number of affidavits of leading citizens of Nauvoo were taken, setting forth the grievances under which they were laboring, their action in the premises, &c., which were promptly sent to the Governor on the same day. Other affidavits were also prepared later in the day, to be submitted to the Governor on the following day.

On the 22d Gov. Ford returned answer to the Mayor and Council, in which he took the ground that the Municipal Court had exceeded its authority in the matter of the destruction of the *Expositor* office, and that all persons originally named in the first warrant of Justice Morrison must appear before him (Morrison) for trial. He also intimated that he should, if necessary, employ the whole militia force of the State to enforce his decision in the matter, but counseled peaceful acquiescence, and

pledged the safety of all who might be tried under the warrant, and their witnesses.

To this Joseph made a pacific but argumentative answer, defending the action thus far taken, but closing with the affirmation, "We will make all things right if the Government will give us the opportunity."

The gentlemen who bore this reply to the Governor were unable to secure his candid examination of the questions at issue, and retired after a most unsatisfactory interview.

Joseph thereupon resolved to proceed to Washington and lay the case before President Tyler.

Soon after dark, according to the record of that day [June 22d], Joseph called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, John L. Butler, A. Cutler, William Marks, and some others, into his upper room, and said: "Brethren, here is a letter from the Governor [in answer to Joseph's last mentioned] which I wish to have read." After it was read through, Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do, Brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said: "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself, then tell everybody to go about their business and not to collect in groups, but to scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person nor property, and not even

a hair of your head. We will cross the river tonight, and go away to the West." He made a move to go out of the house to cross the river. When out of doors he told Butler and Hodge to take the *Maid of Iowa* (in charge of Repsher), get her to the upper landing, and put his and Hyrum's families and effects upon her, then to go down the Mississippi and up the Ohio River to Portsmouth, where they should hear from them. He then took Hodge by the hand and said: "Now, Brother Hodge, let what will come, don't deny the faith, and all will be well."

"I told Stephen Markham," says Joseph, "that 'if I and Hyrum were ever taken again, we should be massacred, or I was not a prophet of God.' I want Hyrum to live to lead the Church, but he is determined not to leave me."

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Thus ends Joseph's diary, the last thought of which is for his brother Hyrum. Too well he felt that his time was now come, but he essayed to save his beloved brother. His time had indeed come. And also, as though to point the parallel, the body of his apostles and a host of his chief elders had been sent away to leave him alone in his Gethsemane.

## CHAPTER XLV.

### GEM'S FROM JOSEPH'S LAST SERMONS—UNIQUE VIEWS AND CHARACTER SAYINGS.

Before presenting the final tragedy, let us gather, for contemplation, some of Joseph's immortal sayings.

Preaching on the subject of the Comforters, he said :

There are two Comforters spoken of. The First Comforter is the Holy Ghost. \* \* \* Now what is this *other Comforter*? It is the Lord Jesus Christ himself. When any man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him. They will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions: Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly of the Church of the First Born."

In his sermon on the Ancient of Days, already quoted, he says :

“The Saviour, Moses, and Elias, gave the keys of the Priesthood to Peter, James, and John, on the Mount, when they were transfigured before him. \* \* \* How have we come at the Priesthood in the last days? It came down in regular succession. Peter, James, and John had it given to them, and they gave it to others.” [Presumably referring to himself and Oliver Cowdery.]

On the subject of continuous communion with heaven, he says :

“Salvation cannot come without revelation ; it is in vain for any man to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy.”

Of the personal companionship of the Ancients of various dispensations—the communion of the living with the dead—the following is illustrative :

Abel magnified the Priesthood which was conferred upon him, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation ; and he was sent down from heaven unto Paul to minister consoling words and to commit unto him a knowledge of the mystery of godliness. And if this was not the case, I would ask how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? That he spoke after he was dead must be by being sent down out of heaven to minister.”

This of Enoch: "He is reserved also unto the presidency of a dispensation. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul. Therefore Jude spoke of him—'And Enoch, the seventh from Adam, revealed these sayings: Behold the Lord cometh with ten thousand of his Saints.' Paul was also acquainted with Enoch."

The patriarchal linking of these various dispensations the Prophet Joseph makes perfect, commencing with Adam, who was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed henceforth. Adam holds the keys of the dispensation of the fullness of times, *i. e.*, the dispensation of all the times have been and will be revealed through him, from the beginning to the end. \* \* \* God purposed in himself that there should not be eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them: 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?' \* \* \* This, then, is the nature of the Priesthood; every man holding the presidency

of his dispensation, and one man holding the presidency of them all, even Adam, who received his presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the kingdom to the Father, which shall be at the end of the last dispensation.”

The unfolding of this perfect patriarchal order will enable the general reader to better understand the grand example of the Latter-day Saints in being baptized for their dead, which has been so often burlesqued by Gentile writers through their own poverty of comprehension of the subject. It is the theme which most occupied Joseph in his last days. In his address to the Church, while hiding from his enemies, September, 1842, he said:

“I now resume the subject of the baptism for the dead, as that seems to occupy my mind and press itself upon my feelings the strongest since I have been pursued by my enemies. \* \* \*

“And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers ‘that they without us cannot be made perfect;’ neither can we without our dead be made perfect.

“And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, xv., 29, ‘Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead.’

“ And again, I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz., the baptism of the dead, for Malachi says, ‘ Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord ; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.’

“ I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect ; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also ; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time ; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto

babes and sucklings in this the dispensation of the fullness of times."

Thus it may be seen that baptism for the dead is not a silly ordinance performed by the Saints to "save" their relations and friends "by proxy," without any reference to the consent or condition of those concerned, but rather is it, in the view which the Prophet has presented, a grand welding of generations and dispensations "upon some subject," bringing the "living and the dead" into the same "everlasting covenant." Notice that this "welding" of those who have obeyed the gospel in this age to those of relations who have passed away without obeying the gospel, also extends back to the righteous fathers to whom the covenants were originally made. They are the prime actors. Their hearts are turned towards their children. Couple with this the view which the Prophet gives of the patriarchal action commencing with Adam. Speaking of the Ancients to whom the covenants were made and who held the keys of dispensations, he says:

"These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (to weld the heavens and the earth). And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work. \* \* Thus angels come down and combine together to gather their children. We cannot be made perfect without them, nor they without us. When these things are done the Son of Man will descend, the Ancient of Days sit. We may come to an innumerable company of angels,

have communion with and receive instruction from them."

This subject is also connected with that of *preaching the gospel to the dead*, as may be seen in the following gems of universal gospel culled from an article in his history headed "Baptism for the Dead:"

"The great designs of God in relation to the salvation of the human family are very little understood. \* \* \* While one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard. He views them as his offspring, and without any of those contracted feelings that influence the children of men, causes *his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust. He holds the reins of judgment in his hands, and will judge all men 'according to the deeds done in the body whether they be good or evil,' or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, not according to what they have not, but according to what they have. Those who have lived without law will be judged without law, and those who have a law will be judged by that law. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, &c.; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

"The situation of the Christian nations after

death is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, 'that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world* nor in the *world to come*,' evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says that 'he went and preached unto the Spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah.' Here then we have an account of our Saviour preaching to the Spirits in prison. And what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify. 'He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Luke iv., 18. Isaiah has it—'To bring out the prisoners from the prison, and them that sit in darkness from the prison house.' \* \*

“It is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state he must remain eternally in hell without any hope; infinite years in torment must he spend, and never, never, never have an end. And yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly, of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary. Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time. One of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies. The other sends for three different praying men; they none of them can go in time. The man dies and goes to hell. One of these is exalted to Abraham's bosom. He sits down in the presence of God and enjoys eternal uninterrupted happiness, while the other who was equally as good as he, sinks to eternal damnation and hopeless despair, because the praying man had a boot to mend, or the buttonhole of a coat to work, or a handle to solder on to a saucepan.

“The plans of Jehovah are not so unjust. \* \* \* If human laws award to each man his deserts, and punish all delinquents according to their crimes, surely the Lord will not be more cruel than man. \* \* \* To say that the heathen would be damned because they did not believe the gospel, would be

preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd. \* \* \*

“And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter day: ‘And Saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord’s.’ A view of these things reconciles the Scriptures, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: ‘For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.’”

Thus may it be understood that baptism for the dead is but one of the provisions of a grand and everlasting economy, that it is connected with the preaching of the gospel to the spirit world and a general salvation of the whole human family, with the exception of those who sin against the Holy Ghost, and the welding of the patriarchal links of the heavens and the earth, in the which work “the angels come down and combine for the gathering of their children.”

It was in contemplation of this very subject that

Joseph declared that one hundred and forty and four thousand Saviors would stand upon Mount Zion in the midst of angelic hosts that no man can number, and these he has identified with the one hundred and forty-four thousand whom John saw who "follow the Lamb whithersoever he goeth." Thus vast and continuous is the work of salvation, both of the "living and the dead," as presented in the Prophet's revelations of the Father's everlasting plan and the ministry of his Son Jesus Christ.

Taking the keys which he has given in his own mission, we can easily comprehend why his time had now come, why he had said he should not be "offered up" till his work on earth was done, with his startling affirmation, "*Then I shall be offered up freely!*"

Joseph was needed behind the veil! All the keys of the dispensation of the fullness of times had been committed to him—the keys for the dead as well as for the living. Archangels of dispensations there awaited him to open the dispensation in the Spirit world and preach the gospel to the dead. "It needs be that offences come, but woe to them by whom they come," was still the law; yet was Joseph *wanted home* to begin the other half of his ministry. Thus viewed, we can better comprehend his latter sermons and inspirations, and the foreshadowings of his death by the Spirit within him, that well knew he would be "offered up" for the very accomplishment of his mission to the living and the dead.

But in the mighty sweep of the crowning sermons of his life we must not overlook the more miscellaneous gems and striking sayings. Here is one for America, like the sound of an archangel's trump:

"I want to make a proclamation to the Elders. You know very well that the Lord has led this church by revelation. I have now another revelation—a grand and glorious revelation. I shall not be able to dwell as largely upon it as at some other time, but I will give you the first principles. You know there has been a great discussion in relation to Zion, where it is, and where the gathering of the dispensation is, which I am now going to tell you. The Prophets have spoken and written upon it, but I will make a proclamation that will cover a broader ground. *The whole of America is Zion itself*, from north to south, and is described by the Prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the centre of the land. When the Elders will take up and examine the old prophecies in the Bible they will see it."

Here are other striking passages from his last sermons:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council."

"I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world. It will not be by

sword or gun that the kingdom will roll on. The power of truth is such that all nations will be under the necessity of obeying the gospel."

"Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something."

"That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days. \* \* \*

"Angels desire to look into these mysteries."

No prophet or master of theology ever so emphatically taught his Church that knowledge was absolutely *necessary* to salvation.

"Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge!"

"The first key of exaltation is knowledge!" He taught that "intelligence is the pathway up to God."

The Masters of Greece could not have opened a better system of theology than Joseph did, nor Socrates nor Plato have laid a broader foundation for a philosophic church. Plato's master taught his disciples, "Ignorance is vice!" Joseph that "knowledge" is the first step of the ladder to heaven! Here are his own footsteps upward:

"Paul knew a man who had been caught up to the third heaven and saw and heard things unlawful to be uttered. I know a man who was caught up to the *seventh* heaven, and saw and heard things unlawful to be uttered."

Here another on the same:

"Paul ascended *three steps* of Jacob's ladder!"

What a ladder to heaven Jacob's must be if Paul ascended but *three* steps!

This a command to his disciples :

“Seek wisdom from the best books!”

Indeed, none can be wise disciples of Joseph who are not drinking deep at the fountain of knowledge.

Here is a key which he gives of the nature and life of a Prophet:

“I visited with a brother and sister from Michigan who thought that ‘a Prophet is always a Prophet,’ but I told them a Prophet was a Prophet only when acting as such!”

This is one of his characteristic proverbs :

“For a man to be great he must not dwell upon small things, though he may enjoy them.”

His character points and personal majesty must also be touched.

He was six feet tall; his structure the very type of might, physically, and his organization akin spiritually. He was as courageous as a lion, and as daring as courageous.

For example, what character-marks are these :

“I am the Buckler of Jehovah!”

“He that runneth against me will find that he is running against Jehovah's buckler!”

Still, Joseph was most child-like, while his tenderness was as exquisite as his love for the brotherhood was boundless. He would play with the boys of the Elders, and bless them in the intervals of the game with prophetic words of their future as ministers of Christ among the nations; and he would wrestle with the brethren in the evening after a hard day's labor.

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But the supreme feature in Joseph's character was his love for his people. Not only was he ever ready to die for his people, as well as live for them, with the irresistible force of love in him to make them all *feel* that fact, but even his more homely actions and impulses were quite as suggestive that the soul of brotherhood was incarnated in him. Instance the following example:

At dinner, at home with one of the brethren, he was remarking "what a kind, provident wife" he had. "At this moment," he says, "Emma came in, while Phelps, in continuation of the conversation, said, 'You must do as Bonaparte did—have a little table just large enough for yourself,'" (for the table was loaded with good things as for a company, and the pleasantries of the Prophet an appreciative tribute to his wife, who catching up the conversation, observed):

"Mr. Smith is a bigger man than Bonaparte—he can never eat without his friends."

"I remarked," he adds, "that is the wisest thing I ever heard you say."

The example is homely, but telling. He was not so much gratified that he was greater than Napoleon for deeds of sounding fame, but greater that he could not with self-satisfaction partake of anything which his brethren did not amply share. A world was not too large to divide with them, nor a table too small.

The last parting between Joseph and the Twelve, when he sent the majority of them away, was deeply pathetic, full of unspoken words—a very prophecy of the coming event which was soon to clothe the

Church in mourning. In the scene of parting with Wilford Woodruff and others, that Apostle says: "Joseph looked upon me long and mournfully. I shall never forget his look. It was as though he was bidding us an eternal farewell!"

Joseph and the Apostles were indeed parting to meet no more till the glorious day of their immortality dawned.

## CHAPTER XLVI.

THE ESCAPE FROM NAUVOO—VOLUNTARY RETURN—  
“WE ARE GOING BACK TO BE SLAUGHTERED”—  
THE JOURNEY TO CARTHAGE—JOSEPH AND HY-  
RUM ARRESTED FOR TREASON—COMMITTED TO  
JAIL—SUPINENESS OF GOV. FORD.

As already shown, there is some inharmony in the records of the Utah Church historians concerning the closing intentions of Joseph's life. All is shaped to connect his sayings and purposes with a general hegira to the Rocky Mountains, and in the historian, Willard Richards' own minute for the 23rd of June, Joseph is made to order horses for himself and brother to start at once to the Mountains; but the letters of the Prophet to his wife, (one of this date) which since her death have come into the possession of her son Joseph *prove* this minute to be incorrect. Here is a letter actually sent by the messenger who is said to have carried that “order” for the horses:

SAFETY, June 23.

EMMA SMITH:

Brother Lewis has some money of mine. H. C. Kimball has \$1000 in hands of mine. Bro. Neff, Lancaster Co. Pa. \$400.

You may sell the Quincy Property, or any property that belongs to me that you can find anything

about, for your support and children and mother. Do not despair. If God ever opens a door that is possible for me, I will see you again. I do not know where I shall go, or what I shall do, but shall, if possible endeavor to get to the city of Washington.

May God Almighty bless you and the children and mother and all my friends. My heart bleeds. No more at present.

If you conclude to go to Kirtland, Cincinnati, or any other place, I wish you would contrive to inform me this evening.

JOSEPH SMITH.

P.S.—If in your power, I want you should help Dr. Richards' family.

It is fortunate for the proof of history that this letter is evidently in the hand writing of Willard Richards himself, and signed by Joseph; while "Willard's" compilation of history was made years afterwards in Utah.

*If possible* Joseph was going to the city of Washington to plead with the rulers of the nation. Those horses were *ordered for the east not the west*; and therefore he counsels Emma also to make for the east with his family, including his mother. This letter gives a common sense aspect to Joseph's movements and restores history to its integrity. The picture of the Prophet with a small troop of horsemen flying to the Rocky Mountains, while the Apostles and hundreds of the Elders from Nauvoo are away in every state on an extraordinary campaign presenting their Prophet to the nation as a fitting President of the United States, is most incongruous. It bears no comparison with Mohammed's flight

from Mecca to Medina to be met by troops of warrior disciples and borne into the city in triumph, beginning his reign as an imperial Prophet. But Joseph with his brother Hyrum, secretary Richards, and guard, Porter Rockwell, setting out for Washington, expecting to meet the Apostles and five hundred Elders at some grand rendezvous in the east is a truly consistent picture; and yet, until Joseph's letter came to light, Willard Richards' diary minute has stood as the historical fact, superior to an author's private judgment, for Willard Richards was the witness in the case; this letter in his own hand writing now corrects him.

But as the following verbatim collation made by the Church authorities of Utah is the only circumstantial narrative extant, the author of necessity must give it with the above explanation and correction.

"June 22, 1844. About 9 P. M. Hyrum came out of the mansion and gave his hand to Reynolds Cahoon, at the same time saying, 'A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye, Brother Cahoon, we shall see you again.' In a few moments afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after brother Hyrum without uttering a word. \* \* \*

"At about midnight Joseph, Hyrum, and Dr. Richards called for O. P. Rockwell at his lodgings and all went up the river bank until they found Aaron Johnson's boat, which they got into and

started about 2 A. M. to cross the Mississippi River. O. P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking.

“Sunday, 23d. At daybreak arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains. \* \*

“At 1 P. M. Emma sent over O. P. Rockwell, requesting him to entreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

“Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the Governor had pledged his faith and the faith of the State to protect him while he underwent a legal and fair trial. Reynolds Cahoon, L. D. Wasson and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home—like the fable, when the wolves came the shepherd ran from the flock, and left the sheep to be devoured. To which Joseph replied, ‘If my life is of no value to my friends, it is of none to myself.’

“Joseph said to Rockwell, ‘What shall I do?’ Porter replied, ‘You are the oldest, and ought to know best; and as you make your bed I will lay with you.’ Joseph then turned to Hyrum, who was talking with Cahoon, and said, ‘Brother Hyrum, you are the oldest, what shall we do?’ Hyrum said, ‘Let us go back and give ourselves up, and see the thing out.’ After studying a few moments Joseph said, ‘If you go back I shall go with you, but we shall be butchered.’ Hyrum said, ‘No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate.’

“After a short pause Joseph told Cahoon to request Captain Daniel C. Davies to have his boat ready by half past five o’clock, to cross them over the river. \* \* \*

“About 4 P. M. Joseph, Hyrum, the Doctor and others started back. While walking towards the river Joseph fell behind with O. P. Rockwell. The others shouted to him to come on. Joseph replied, ‘It is of no use to hurry, for we are going back to be slaughtered.’ \* \* They re-crossed the river at half past five. When they arrived at his mansion in Nauvoo Joseph’s family surrounded him, and he tarried there all night. \* \* \*

“Monday, 24th. \* \* Governor Ford having sent word by the *posse* that those eighteen persons [Joseph, Hyrum, and the others included in Morrison’s original warrant] should be protected by the militia of the State, they, upon the assurance of that pledge, at half past six A. M., started for Carthage, Willard Richards, Daniel Jones, Henry G. Sherman,

Alfred Randall, James Davis, Cyrus H. Wheelock, A. C. Hodge, and several other brethren, together with James W. Woods as counsel, accompanying them. \* \* \*

“Joseph paused when they got to the temple, and looked with admiration first on that and then on the city, and remarked, ‘This is the loveliest place and the best people under the heavens.’ As he passed out of the city he called on Daniel H. Wells, Esq., who was unwell, and on parting he said, ‘Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either.’

“At ten minutes to ten A. M. they arrived at Albert G. Fellows’ farm, four miles west of Carthage, where they met Captain Dunn with a company of about sixty mounted militia, on seeing which Joseph said, ‘Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient saints—they can only kill the body.’ The company made a halt, when Joseph, Hyrum and several others went into Fellows’ house with Captain Dunn, who presented an order from Governor Ford for all the State arms in possession of the Nauvoo Legion, which Joseph immediately countersigned. \* \*

“Captain Dunn requested the company to return to Nauvoo to assist in collecting the arms, and pledged his word, as a military man, that Joseph Smith and his friends should be protected even if it were at the expense of his own life, and his men responded to that pledge by three cheers. \* \*

“Joseph and his company then returned with

Captain Dunn, and arrived in Nauvoo at half past two P. M. \* \*

“When the fact of the order for the State arms was known in Nauvoo, many of the brethren looked upon it as another preparation for a Missouri massacre; nevertheless, as Joseph requested that it should be complied with, they very unwillingly gave up the arms. \* \*

“The company (about fifteen) then [six P. M.] started again for Carthage, and when opposite to the Masonic Hall Joseph said, ‘Boys, if I don’t come back take care of yourselves; I am going like a lamb to the slaughter.’ \* \*

“The company arrived at Fellows’ house, four miles west of Carthage, about nine P. M., where they stopped about half an hour and partook of such refreshments as they had brought with them. Capt. Dunn and his company of mounted militia returning with the State arms from Nauvoo, joined them here and escorted them into Carthage, where they arrived at five minutes before twelve at night, and went to Hamilton’s tavern. \* \*

“Next morning the prisoners voluntarily surrendered themselves to the constable, Mr. Bettisworth, who held the writ against them. \* \*

“Tuesday, 25th. At eight A. M. President Smith had an interview with Wm. G. Flood, of Quincy, U. S. Receiver of Public Moneys. While in conversation with him Constable Bettisworth arrested Joseph for treason against the State of Illinois. \* \* Hyrum Smith was also arrested at the same time for treason. \* \*

“Several of the officers of the troops in Carthage,

and other gentlemen, curious to see the Prophet, and to gratify a propensity to see the elephant, visited Joseph in his room. Gen. Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be, and he asked them to give him their honest opinion on the subject. The reply was, 'No, sir. Your appearance would indicate the very contrary, Gen. Smith, but we cannot see what is in your heart, neither can we tell what are your intentions.' To which Joseph replied: 'Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harrassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true.' \* \*

“Joseph, Hyrum and thirteen others were taken before Robert F. Smith, a justice of the peace residing in Carthage (he being also captain of the Carthage Greys), on the charge of riot in destroying the printing press of the *Nauvoo Expositor*.

\* \* [Whereupon they gave bonds for their appearance at the next term of the Circuit Court, and the justice adjourned court without taking up the charge of treason against Joseph and Hyrum.]

“At eight, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. [The officer exhibited a *mittimus* from Justice Smith, which he had given without having the prisoners brought before him for examination.] \* \* Joseph remonstrated against such barefaced, illegal and tyrannical proceedings, but the constable still insisted that they should go to jail.

“Elder John Taylor says: ‘As I was informed of this illegal proceeding, I went immediately to the Governor and informed him of it. Whether he was apprised of it before or not I do not know, but my opinion is that he was. I represented to him the character of the parties who had made oath, the outrageous nature of the charge, the indignity offered to men in the position which they occupied, and that he knew very well that it was a vexatious prosecution, and that they were not guilty of any such thing.

“The Governor replied that he was very sorry that the thing had occurred; that he did not believe the charges, but that he thought that the best thing to be done in the premises was to let the law take its course.

“I then reminded him that we had come out there at his instance, not to satisfy the law, which we had done before, but the prejudices of the people, in relation to the affair of the press; that we had given bonds, which we could not by law be required to do, to satisfy the people, at his instance, and that it was asking too much to require gentlemen in their position in life to suffer the degradation of being immured in a jail at the instance of such worthless scoundrels as those who had made this affidavit.’ [The one because of which they were held for treason.]

“The Governor replied that it was an unpleasant affair, and looked hard, but that it was a matter over which he had no control, as it belonged to the judiciary; that he, as the Executive, could not interfere with their proceedings, and that he had no doubt but that they would be immediately dismissed.

“I told him that we had looked to him for protection from such insults, and that I thought we had a right to do so from the solemn promises he had made to me and Dr. Bernhisel in relation to our coming without a guard or arms; that we had relied upon his faith, and had a right to expect him to fulfill his engagements after we had placed ourselves implicitly under his care and complied with all his requests, although extra judicial.

“He replied that he would detail a guard if we required it, and see us protected, but that he could not interfere with the judiciary.

“I expressed my dissatisfaction at the course taken, and told him that if we were to be subject to mob rule, and to be dragged contrary to law into

prison at the instance of every infernal scoundrel whose oaths could be bought for a dram of whiskey, his protection availed very little, and we had miscalculated his promises.

““Seeing there was no prospect of redress from the Governor, I returned to the room and found the constable Bettisworth very urgent to hurry brothers Joseph and Hyrum to prison, whilst the brethren were remonstrating with him.

““At the same time a great rabble was gathered in the streets and around the door, and from the rowdyism manifested I was afraid there was a design to murder the prisoners on the way to the jail.

““Without conferring with any person, my next feeling was to procure a guard, and seeing a man habited as a soldier in the room, I went to him and said, “I am afraid there is a design against the lives of the Messrs. Smith. Will you go immediately and bring your captain, and, if not convenient, any other captain of a company, and I will pay you well for your trouble.”

““He said he would, and departed forthwith, and soon returned with his captain, whose name I have forgotten, and introduced him to me. I told him of my fears, and requested him immediately to fetch his company. He departed forthwith, and arrived at the door with them just at the time that the constable was hurrying the brethren down stairs.

““A number of the brethren went along, and one or two strangers, and all of us, safely lodged in prison, remained there during the night.’

“June 26th, 9:27 A. M. The Governor, in company with Col. Geddes, arrived at the jail, when a

lengthy conversation was entered into in relation to the existing difficulties; and after some preliminary remarks, at the Governor's request Brother Joseph gave him a general outline of the state of affairs in relation to our difficulties, the excited state of the country, the tumultuous, mobocratic movements of our enemies, the precautionary measures used by himself (Joseph Smith), the acts of the City Council, the destruction of the press, and the moves of the mob and ourselves up to that time.

"The Governor left [at 10:30 A. M.] after saying that the prisoners were under his protection, and again pledging himself that they should be protected from violence, and telling them that if the troops marched the next morning to Nauvoo, as he then expected, they should probably be taken along in order to insure their personal safety. \* \*

"While Joseph was writing at the jailor's desk, William Wall stepped up, wanting to deliver a verbal message to him from his uncle John Smith. He turned around to speak to Wall, but the guard refused to allow them any communication. \* \*

"Joseph remarked, 'I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when I was under arrest. I could not help those feelings, and they have depressed me.' \* \*

"The Prophet, Patriarch and their friends took turns preaching to the guards, several of whom were relieved before their time was out because they admitted they were convinced of the innocence of the prisoners. They frequently admitted they had been imposed upon, and more than once it was

heard, 'Let us go home, boys, for I will not fight any longer against these men.'

"During the day Hyrum encouraged Joseph to think that the Lord, for his church's sake, would release him from prison. Joseph replied, 'Could my brother Hyrum but be liberated, it would not matter so much about me.' \* \*

"2:30. Constable Bettisworth came with Alexander Simpson and wanted to come in with an order to the jailor demanding the prisoners, but as Mr. Stigall, the jailor, could find no law authorizing a justice of the peace to demand prisoners committed to his charge, he refused to give them up until discharged from his custody by due course of law. \* \*

"20 minutes to 4. Upon the refusal of the jailor to give up the prisoners, the constable, with the company of Carthage Greys, under the command of Frank Worrill, marched to the jail, and, by intimidation and threats, compelled the jailor, against his will and conviction of duty, to deliver Joseph and Hyrum to the constable, who forthwith and contrary to their wishes, compulsorily took them.

"Joseph, seeing the mob gathering and assuming a threatening aspect, concluded it best to go with them, and putting on his hat, walked boldly into the midst of a hollow square of the Carthage Greys, yet evidently expecting to be massacred in the streets before arriving at the court house, politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph, followed by Dr. Richards, and escorted by a guard. Elders Taylor, Jones, Markham and Fullmer followed.

outside the hollow square, and accompanied them to the court room. \* \*

“On motion of counsel for the prisoners examination was postponed till to-morrow at 12 o'clock, noon, and subpoenas were granted to get witnesses from Nauvoo, twenty miles distant, whereupon the prisoners were remanded to prison. \* \*

“5:30. Returned to jail, and Joseph and Hyrum were thrust into close confinement. \* \*

“8 P. M. Counselors Woods and Reid called with Elder J. P. Greene, and said that the Governor and military officers had held a council which had been called by the Governor, and they decided that the Governor and all the troops should march to Nauvoo at eight o'clock to-morrow, except one company of about fifty men, in order to gratify the troops, and return next day, the company of fifty men to be selected by the Governor from those of the troops whose fidelity he could most rely on to guard the prisoners, who should be left in Carthage jail, and that their trial be deferred until Saturday, the 29th. \* \*

“They retired to rest late. \* \* 5:30 A. M., arose. Joseph requested Daniel Jones to descend and inquire of the guard the cause of the intrusion in the night. Frank Worrill, the officer of the guard, in a very bitter spirit, said: ‘We have had too much trouble to bring old Joe here to ever let him escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a d—d bit better than him for taking his part; and you’ll see that I can prophecy better than old Joe, for neither he nor his brother, nor anyone

who will remain with them, will see the sun set to-day.' \* \*

"10:30. Gov. Ford went to Nauvoo some time this forenoon, escorted by a portion of his troops, the most friendly to the prisoners, and leaving the known enemies to the Prophet [the Carthage Greys], ostensibly to guard the jail, having previously disbanded the remainder. \* \*

"3:15 P. M. The guard began to be more severe in their operations, threatening among themselves, and telling what they would do when the excitement was over. \* \*

"4 P. M. The guard was again changed, only eight men being stationed at the jail, whilst the main body of the Carthage Greys were in camp about a quarter of a mile distant, on the public square. \* \*

"5:20. Jailor Stigall returned to the jail and said that Stephen Markham had been surrounded by a mob, who had driven him out of Carthage, and he had gone to Nauvoo. \* \*

"Before the jailor came in his boy brought in some water, and said the guard wanted some wine. Joseph gave Dr. Richards two dollars to give the guard, but the guard said one was enough, and would take no more.

"The guard immediately sent for a bottle of wine, pipes and two small papers of tobacco, and one of the guard brought them into the jail soon after the jailor went out. Dr. Richards uncorked the bottle and presented a glass to Joseph, who tasted, as also brother Taylor and the Doctor, and the bottle was then given to the guard, who turned

to go out. When at the top of the stairs some one below called him two or three times and he went down.

“Immediately there was a little rustling at the outer door of the jail and a cry of surrender, and also a discharge of three or four firearms followed instantly. The doctor glanced an eye by the curtain of the window, and saw about a hundred armed men around the door.”

## CHAPTER XLVII.

### THE TRAGEDY—LAST WORDS OF THE PROPHET— FINALE.

The following statement by Willard Richards, one of the survivors of the tragedy that followed the events last stated, is probably the most trustworthy record of the matter extant. It is entitled "Two minutes in jail," and is as follows :

CARTHAGE, June 27th, 1844.

A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

While Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was reliable.

The door is a common panel, and as soon as we heard the feet at the stairs head a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, directly in front of and facing the door.

A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

From the holes in his vest (the day was warm, and no one had their coats on but myself), pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch. At the same instant the ball from the door entered his nose.

As he struck the floor he exclaimed emphatically, "I am a dead man." Joseph looked towards him and responded, "Oh, dear! Brother Hyrum," and opening the door two or three inches with his left hand, discharged one barrel of a six-shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

Joseph continued snapping his revolver around the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns.

When the revolver failed we had no more fire-arms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen, or twenty feet from the ground. When

his body was nearly on a balance a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into "pi," leaving the hands standing at 5 o'clock, 16 minutes and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick, while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door and one entered his right breast from without, and he fell outward, exclaiming, "O, Lord, my God!" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side, a dead man.

At this instant the cry was raised; "He's leaped the window," and the mob on the stairs and in the entry ran out.

I withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around General Smith's body.

Not satisfied with this, I again reached my head out of the window and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body, and more coming round the corner of the jail, and expecting a return to our room, I

rushed towards the prison door at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

When near the entry Mr. Taylor cried out, 'take me.' I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon; or inner prison, stretched him on the floor, and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

I said to Mr. Taylor, "This is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story." I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS.

From the point where Joseph leaped the window, the record continues :

"He fell partly on his right shoulder and back, his neck and head reaching the ground a little before his feet, and he rolled instantly on his face.

"From this position he was taken by a man who was barefoot and bareheaded, and having on no coat, his pants rolled up above his knees, and his shirt sleeves above his elbows. He set Joseph against the south side of the wellcurb, which was situated a few feet from the jail, when Col. Levi Williams ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was all the indication of pain visible when the balls struck him, and he fell on his face.

"The ruffian who set him against the well-curb

now gathered a bowie-knife for the purpose of severing his head from his body. He raised the knife, and was in the attitude of striking when a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his murderers), that they were struck with terror. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

“The retreat of the mob was as hurried and disorderly as it possibly could have been. Colonel Williams hallooed to some who had just commenced their retreat to come back and help to carry off the four men who fired, and who were still paralyzed. They came and carried them away by main strength to the baggage wagons, when they fled towards Warsaw.”

Upon the tide of grief that swept over Nauvoo, and the consternation that filled the hearts of the mob, when the awful deed became known, we will not dwell. Neither will we attempt to depict that scene of woe which occurred when the bodies of the slain were delivered into the hands of their families.

A whole people had been cruelly, fiendishly betrayed and bereaved. Awful, beyond the power of words to picture, was the lament.

To-day some of that very mob remain in peace near the scene of that atrocious crime, unwhipped of justice, and not one of that horde of assassins has ever felt the lash of the law.

Thus lived, and labored, and loved, and died the martyr prophet of the nineteenth century. Thus flashed athwart the black midnight of his age the light of the latter-days. But the darkness comprehended it not; and even as one of old was he betrayed and sacrificed.

Back to that scene on Calvary leaps the thought of man. Instinctively are associated the tragedy of that day and the tragedy of this. Across the ages stride the footsteps of the self-same genius. In the agony of death appears the self-same spirit. Nay, from out the agony of Calvary and of Carthage comes the self-same voice: "Lama Sabac-thana!"—"Oh, Lord, my God!"

America, thou land of promise!

O, Jerusalem, Jerusalem!

## CHAPTER XLVIII.

THE CHURCH AFTER THE MARTYRDOM—RETURN OF THE TWELVE—CONFLICT FOR LEADERSHIP—LAST DAYS OF NAUVOO—THE EXODUS—THE “BATTLE OF NAUVOO”—MARCH OF THE MOB INTO THE DOOMED CITY—ARRIVAL OF THE PIONEERS IN THE VALLEY OF THE SALT LAKE—BRIGHAM CHOSEN PRESIDENT—THE FOUNDING AND TYPE OF UTAH—PROCLAMATION OF POLYGAMY—INCIDENTS OF UTAH HISTORY.

No pen can describe the universal shock felt among the Saints when the news of the martyrdom burst upon them and spread throughout the United States and Europe.

“When we landed in the city,” says Apostle Woodruff in his journal, “a deep gloom seemed to rest over Nauvoo, which we never experienced before. The minds of the Saints were agitated; their hearts sorrowful, and darkness seemed to cloud their path. They felt like sheep without a shepherd, their beloved prophet having been taken from them.”

It must be confessed that a stupendous burden rested upon the shoulders of the Twelve. The Church had not only to be comforted in its great affliction, but made to realize, by a sufficient manifestation of apostolic power, some form of an authorized succession.

Sidney Rigdon, the second counselor of the martyred Prophet, arrived in Nauvoo before the President of the Twelve. He had for some time been as an unstable staff to his chief, and the Saints were not in a frame of mind to look upon him as "the man whom God had called" to sustain the Church in that awful hour. But Rigdon had come to claim the guardianship of the Church, in the absence of the majority of the Twelve. There were, however, enough of that quorum in Nauvoo to prevent Sidney from beguiling the people into an untimely action.

When Rigdon appeared before the congregation, he related a vision which he said the Lord had shown him concerning the situation of the Church, and declared that there must be a guardian chosen "to build up the kingdom to Joseph." He was the identical man, he said, that the Prophets had sung about, wrote about, and rejoiced over; he was to do the identical work that had been the theme of all the prophets in every preceding generation.

Elder Parley P. Pratt remarked, "I am the identical man the prophets never sung nor wrote a word about."

William Marks, the President of the Stake, appointed a day for a special conference, for the purpose of choosing a guardian.

Willard Richards proposed waiting till the Twelve Apostles returned, and advised the people to "ask wisdom of God."

Elder Grover proposed waiting to examine the revelation.

And thus the Elders were variously moved.

Rigdon sought to evade coming in council with such men as Willard Richards, Parley P. Pratt, John Taylor and George A. Smith; but at length he was forced to a meeting with them. Entering, he paced the room and said:

“Gentlemen, you are used up; gentlemen, you are divided; the anti-Mormons have got you; the brethren are voting every way,—some for James, some for Deming, some for Coulson, and some for Bedell. The anti-Mormons have got you; you can’t stay in the country; everything is in confusion; you can do nothing. You lack a great leader; you want a head; and unless you unite upon that head, you’re blown to the four winds. The anti-Mormons will carry the election; a guardian must be appointed.”

“Brethren,” said George A. Smith, “Elder Rigdon is entirely mistaken. There is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed. Brother Rigdon is inspiring fears there are no grounds for.”

Such was the condition when the remainder of the Twelve arrived at Nauvoo. Surely Apostle Woodruff was right. The Saints were like sheep without their shepherd; the Church was without her Revelator. Had Joseph been with them that day, Sidney would have been rebuked with the word of the Lord and made to comprehend that Christ is the Everlasting Head of the Church.

Immediately on his return, the President of the Twelve called a special conference, to give Sidney Rigdon the opportunity to lay before the Church

his claims for the leadership. It was August 8th, 1844. That day was practically to decide who was to "lead Israel."

At the hour appointed, Sidney took his position in a wagon, about two rods in front of the stand, where sat the Twelve. For nearly two hours he harangued the Saints upon the subject of choosing a guardian for the Church; but his words fell upon the congregation like an untimely shower.

"The Lord hath not chosen you!" Thus felt the Mormon Israel as his words died upon the ear.

At two P. M. the second meeting was convened.

"Attention all!"

The voice rang over that vast congregation. It was the voice of Brigham Young. It was the first time he had spoken to the body of the Church since the martyrdom.

"This congregation," he said, "makes me think of the days of King Benjamin, the multitude being so great that all could not hear. For the first time in my life, for the first time in your lives, for the first time in the kingdom of God, in the nineteenth century, without a prophet at your head, do I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph Smith, who are ordained and anointed to bear off the keys of the kingdom of God in all the world. This people have hitherto walked by sight and not by faith. You have had a prophet as the mouth of the Lord to speak to you, but he has sealed his testimony with his blood, and now for the first time are you called to walk by faith—not by sight.

"The first proposition I take in behalf of the

Twelve and the people is to ask a few questions. I ask the Latter-day Saints, Do you, as individuals, at this time, want to choose a prophet or a guardian? Inasmuch as our prophet and patriarch are taken from our midst, do you want some one to guard, to guide and lead you through this world into the kingdom of God or not? All who want some person to be a guardian, or a prophet, a spokesman, or something else, signify it by raising the right hand. (No votes.)

“When I came to this stand I had peculiar feelings and impressions. The faces of this people seem to say, We want a shepherd to guide and lead us through this world. All who want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

“If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend the church and kingdom of God.

“What do the people want? I feel as though I wanted the privilege to weep and mourn for thirty days at least, then rise up, shake myself, and tell the people what the Lord wants of them. Although my heart is too full of mourning to launch forth into business transactions and the organization of the church, I feel compelled this day to step forth in discharge of those duties God has placed upon me.

“There has been much said about Brother Rigdon being President of the Church, and leading the people, being the head, &c. Brother Rigdon has come 1,600 miles to tell you what he wants to do for you. If the people want Brother Rigdon to lead them, they may have him; but I say unto you, the Twelve have the keys of the kingdom of God in all the world.

“The Twelve are pointed out by the finger of God. Here is Brigham; have his knees ever faltered? Have his lips ever quivered? Here is Heber and the rest of the Twelve an independent body, who have the keys of the priesthood, the keys of the kingdom of God to deliver to all the world; this is true, so help me God! They stand next to Joseph, and are as the first presidency of the church.

“I do not know whether my enemies will take my life or not, and I do not care, for I want to be with the man I love.

“You can not fill the office of a prophet, seer and revelator. God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at your head. If you should the Twelve must ordain him. You can not appoint a man at your head; but if you do want any other man or men to lead you, take them, and we will go our way to build up the kingdom in all the world.

“I tell you there is an over anxiety to hurry matters here. You can not take any man and put him at the head; you would scatter the Saints to the four winds; you would sever the priesthood. So long as we remain as we are, the heavenly head is in constant co-operation with us; and if you go out of that course God will have nothing to do with you.

“Again, perhaps some think that our beloved Brother Rigdon would not be honored, would not be looked to as a friend; but if he does right, and remains faithful, he will not act against our counsel nor we against his, but act together, and we shall be as one.

“I again repeat, no man can stand at our head except God reveals it from the heavens.

“I have spared no pains to learn my lesson of the kingdom in this world, and in the eternal worlds. If it were not so I could go and live in peace; but

for the gospel and your sakes, I shall stand in my place. We are liable to be killed all the day long. You never lived by faith.

“Brother Joseph, the Prophet, has laid the foundation of a great work, and we will build upon it.

“You have never seen the quorums built one upon another. There is an Almighty foundation laid. And we can build a kingdom such as there never was in the world; we can build a kingdom faster than Satan can kill the saints off.

“Elder Rigdon claims to be a spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go to the other side of the veil, for the Prophet is there; but Elder Rigdon is here. Why will Elder Rigdon be a fool? I am plain. I will ask, Who has stood next to Joseph and Hyrum? I have and I will stand next to them. We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

“Brother Rigdon was at his side—not above; no man has a right to counsel the Twelve but Joseph Smith. Think of these things. You can not appoint a prophet, but if you will let the Twelve remain and act in their place, the keys of the kingdom are with them, and they can manage the affairs of the church, and direct all things aright.”

Much more was said by the President of the Twelve, in effect re-iterations of the foregoing; but this brief synopsis will be sufficient to show Brigham Young stepping into the place of the Leader of Israel. The Lord foreknew the apostasy of his Church and Brigham was permitted to fulfill his destiny. Subsequent events will bring this crisis-day of the Church up for historic note, when the

Twelve shall have boldly usurped the office of "Joseph and his Seed," and the Church herself shall have done all that her chief apostle declared she could not and dared not do; namely, appoint a successor to the Prophet and President of the Church. This at her peril! God would reject her if she did! It was Brigham's solemn warning at that hour.

The Twelve were sustained as the First Presidency by the unanimous vote of the people. Rigdon left for Pittsburgh, and gathered around him a few of his disciples, while the Apostles at Nauvoo set to work to enlarge their superstructure

"You have never seen the quorums built one upon another," Brigham had said on the great occasion. This was more fully comprehended when, at the next October Conference, there were about sixty High Priests and four hundred and thirty Seventies ordained.

The "Apostles of the Seventies," as they have since been styled, may, according to the Doctrine and Covenants, be increased to seven quorums, or in the words of the revelation to "seven times seventy." But Brigham was about to build up a Mormon hierarchy; and so with a dash he created over six quorums of the Seventies and sixty High Priests at the very first conference of the Church after the martyrdom.

But turn we now to the more secular history of the Mormon people.

On the 27th of September, 1844, Governor Ford marched five hundred troops into Nauvoo. He came ostensibly to bring the murderers of Joseph and Hyrum Smith to justice; for as they were, at the

time of the assassination, State prisoners, under the plighted faith of the State, the Governor could do nothing less than support an investigation. On the day of his arrival, Brigham Young received his commission as Lieut.-General of the Nauvoo Legion, previously held by Joseph Smith, and the next day the following was sent to His Excellency:

HEAD-QUARTERS NAUVOO LEGION, }  
 Sept. 28th, 1844. }

SIR: The review of the Nauvoo Legion will take place this day at 12 M., at which time the Commander-in-Chief, with his Staff, is respectfully solicited to accept an escort from the Legion, and be present at the review.

BRIGHAM YOUNG,  
 Lieut.-Gen. Nauvoo Legion.

The Lieut.-General reviewed the Legion, the Governor, General J. J. Hardin and Staff present. Salutes were fired, and the Legion made a soldier-like appearance. Several of its staff officers, however, came in uniform but without arms, which the Governor regarded as a hint to remind him of his having disarmed the Legion previous to the massacre of Joseph Smith.

Soon afterwards the Governor issued the following very suggestive order, accompanied with instructions:

STATE OF ILLINOIS, EXECUTIVE DEP'T., }  
 Springfield, Oct. 9th, 1844. }

TO LIEUT.-GENERAL BRIGHAM YOUNG, OF THE  
 NAUVOO LEGION.

*Sir*:—It may be probable that there may be further disturbances in Hancock County by those opposed to the prosecutions against the murderers

of Joseph and Hyrum Smith. They may combine together in arms to subvert justice and prevent those prosecutions from going on. They may also attack or resist the civil authorities of the State in that county, and they may attack some of the settlements or people there with violence of a mob.

In all these cases you are hereby ordered and directed to hold in readiness sufficient force, under your command, of the Nauvoo Legion, to act under the direction of the said sheriff, for the purpose aforesaid; and also to suppress mobs which may be collected in said county to injure the persons or property of any of the citizens.

In testimony whereof, I have hereunto set my hand and affixed the Seal of State, the day and year first herein above written.

THOMAS FORD,  
Gov. and Commander-in-Chief.

The inclosed order is one of great delicacy to execute. I have conversed with Mr. Backenstos and others, and my opinion is the same as theirs, that employing the Legion, even legally, may call down the vengeance of the people against your city. If it should be the means of getting up a civil war in Hancock I do not know how much force I could bring to the aid of the Government. A force to be efficient would have to be called out as volunteers; a draft would bring friends and enemies alike. I called for twenty-five hundred before; and, by ordering out independent companies, got four hundred and seventy-five; three of those companies, the most efficient, have been broken up, and would refuse to go again. I should anticipate but a small force to be raised by volunteers. I would not undertake to march a drafted militia there. Two-thirds of them would join the enemy. The enclosed order is more intended as a permission to use the Legion, in the manner indicated, if upon consider-

ation of the whole matter it is thought advisable, than a compulsory command.

Your most wise and discreet counselors, and the county officers, will have to act according to their best judgment.

THOMAS FORD.

This order, with the private instructions, is very significant, in connection with the history of the Mormons in Missouri and Illinois. Constitutionally they were in the right. The murder of the Prophet and his brother had brought them into the service of the State. Thus employed, Joseph and the Legion could have taken care of their people, and, if necessary, could have maintained the Governor through the issue of a civil war. This would, however, have given Illinois to the dominance of the Mormons. Hence the "delicacy" of his Excellency now in calling the Legion into service; doing substantially what Joseph Smith had done, which in him had been construed as high treason against the State.

The anti-Mormons were keen to perceive the advantage which the people of Nauvoo had gained, not only from the intrinsic righteousness of their cause, but in their patient bearing of intolerable wrongs. It became their policy from that moment to repeal the charter of the City and Legion. This the Legislature of Illinois did in the month of January, 1845. The Mormon people were virtually outlawed, and all constitutional powers for their preservation taken away from them.

The members of the Legislature were but too ready to execute any plan proposed for the extinction of the Mormon community. One of the mem-

bers of the Senate, Jacob C. Davis, was under indictment for the murder of the Prophet and his brother. In relation to this action of the Legislature, the Attorney General of the State, Josiah Lamborn, wrote to President Young:

“I have always considered that your enemies have been prompted by religious and political prejudices, and by a desire for plunder and blood, more than for the common good. By the repeal of your charter, and by refusing all amendments and modifications, our Legislature has given a kind of sanction to the barbarous manner in which you have been treated. Your two representatives exerted themselves to the extent of their ability in your behalf, but the tide of popular passion and frenzy was too strong to be resisted. It is truly a melancholy spectacle to witness the law-makers of a sovereign State condescending to pander to the vices, ignorance and malevolence of a class of people who are at all times ready for riot, murder and rebellion.”

Of Jacob C. Davis, he said :

“Your Senator, Jacob C. Davis, has done much to poison the minds of members against anything in your favor. He walks at large, in defiance of law, an indicted murderer. If a Mormon was in his position, the Senate would afford no protection, but he would be dragged forth to the goal, or to the gallows, or to be shot down by a cowardly and brutal mob.”

On the 19th of May the trial of the men indicted by the grand jury for the murder of Joseph and Hyrum Smith, was begun at Carthage, Hon. Richard M. Young, of Quincy, on the bench. The men on trial were: Col. Levi Williams, a Baptist preach-

er; Thomas C. Sharp, editor of the *Warsaw Signal*; Jacob C. Davis, Senator; Mark Aldrich and William N. Grover. They were outrageously held to bail, upon their *personal recognizances*, in the unprecedentedly insignificant sum of one thousand dollars each, to make their appearance in the court each day of the term. They made two affidavits, asking for the array of jurors to be quashed, obtained the discharge of the County Commissioners, the Sheriff and his deputies, and the appointment by the Court of two special officers to select jurors. Ninety-six were summoned, out of whom the defense chose a suitable panel. One of the lawyers for the accused, Calvin A. Warren, in his defense of them, said: "If the prisoners were guilty of murder, then he himself was guilty. It was the public opinion that the Smiths ought to be killed, and public opinion made the laws; consequently it was not murder to kill them!" This was strange doctrine to be affirmed in a great murder case, in which the State was a party, not in an ordinary, but in an extraordinary sense; affirmed too and sustained in open court.

It is scarcely necessary to add that the assassins were "honorably acquitted!"

A rush of historic events crowd the years 1845, '46 and '47. Governor Ford, in a letter to President Young, under date of April 8th, 1845, urging the migration of the Mormons to California, said:

"If you can get off by yourselves you may enjoy peace; but, surrounded by such neighbors, I confess that I do not see the time when you will be permitted to enjoy quiet. I was informed by General

Joseph Smith, last summer, that he contemplated a removal west; and from what I learned from him and others at that time, I think, if he had lived, he would have begun to move in the matter before this time. I would be willing to exert all my feeble abilities and influence to further your views in this respect if it was the wish of your people.

I would suggest a matter in confidence; California now offers a field for the prettiest enterprise that has been undertaken in modern times. It is but sparsely inhabited, and by none but the Indian or imbecile Mexican Spaniards. I have not enquired enough to know how strong it is in men and means. But this we know, if conquered from Mexico, that country is so physically weak and morally distracted that she could never send a force there to reconquer it. Why should it not be a pretty operation for your people to go out there, take possession of and conquer a portion of the vacant country, and establish an independent Government of your own, subject only to the laws of nations. You would remain there a long time before you would be disturbed by the proximity of other settlements. If you conclude to do this, your design ought not to be known, or otherwise it would become the duty of the United States to prevent your emigration. If you once cross the line of the United States Territories, you would be in no danger of being interfered with."

This now, indeed, is advice from a loyal Governor who had permitted the Prophet and his brother to be murdered while in the custody of the State, because they had been guilty of an attempt to set up the kingdom of God within the boundaries of the United States. The advice is to go *beyond* those boundaries, conquer a country and establish an independent government of their own, subject only to

the laws of nations. Senator Douglas and other national leaders gave to Joseph the same counsel. What wonder, therefore, now that the exodus had become inevitable, that Brigham and the Twelve should have resolved to set up an independent government and frame domestic institutions which, however repugnant they might be to a Christian civilization, seemed, from ancient examples, quite in keeping with an Israel in the wilderness?

Towards the close of the year 1845, the leaders in council resolved to remove at once and seek a second Zion in the valleys of the Rocky Mountains or in California, for as yet the exact and final location was not determined. Before the Mormons however, undertook their exodus, they appealed, but appealed in vain, not only to the President of the United States, but to the governors of all the States, excepting Missouri and Illinois, addressing to each a personal prayer, asking of them their influence to prevent the ruthless extermination of twenty thousand native-born American citizens, or at least their favor in peacefully removing them to Oregon or California. Moreover, they had, during the lifetime of the Prophet, as we have seen, sent a delegation to Washington,—Joseph Smith himself going to ask redress of the wrongs of his people. It was then that President Van Buren made his famous reply: “Gentlemen, your cause is just, but I can do nothing for you!”

The appeal of the church to the President of the United States is of too much historic importance to be omitted as it is not only a touching and powerful review of the wrongs of the Saints, but an ex-

emplification of the fact that it was the growth of the community as a social and political power, rather than their spiritual ministry, that stirred up the wrath and jealousy of Missouri and Illinois. Here it is :

NAUVOO, April 24th, 1845.

HIS EXCELLENCY JAMES K. POLK, PRESIDENT OF THE UNITED STATES.

*Honored Sir:*—Suffer us, in behalf of a disfranchised people, to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Most of us have long been loyal citizens of some one of these United States, over which you have the honor to preside, while a few only claim the privilege of peaceful and lawful emigrants, designing to make the Union our permanent residence.

We say we are a disfranchised people. We are privately told by the highest authorities of the State that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote until the blood of our best men has been shed, both in Missouri and Illinois, with impunity.

You are doubtless somewhat familiar with the history of our expulsion from the State of Missouri, wherein scores of our brethren were massacred. Hundreds died through want and sickness, occasioned by their unparalled sufferings. Some millions worth of our property was destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that

the State of Illinois granted to us a liberal charter, for the term of perpetual succession, under whose provision private rights have become invested, and the largest city in the State has grown up numbering about twenty thousand inhabitants.

But, sir, the startling attitude recently assumed by the State of Illinois, forbids us to think that her designs are less vindictive than those of Missouri. She has already used the military of the State, with the Executive at their head, to coerce and surrender up our best men to unparalleled murder, and that too, under the most sacred pledges of protection and safety. As a salve for such unearthly perfidy and guilt, she told us, through her highest executive officers, that the laws should be magnified and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, ere the Senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock County and gave him a seat in her hall of legislation; and all who were indicted by the grand jury of Hancock County for the murder of Joseph and Hyrum Smith are suffered to roam at large, watching for further prey.

To crown the climax of those bloody deeds, the State has repealed those chartered rights, by which we might have lawfully defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of law or otherwise, (for we have reason to expect it in both ways), we shall then be charged with treason and suffer the penalty; and, if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn it.

And here, sir, permit us to state that General Joseph Smith, during his short life, was arraigned at the bar of his country about fifty times, charged

with criminal offences, but was acquitted every time by his country; his enemies, or rather his religious opponents, almost invariably being his judges. And we further testify that, as a people, we are law-abiding, peaceable, and without crime; and we challenge the world to prove to the contrary; and, while other less cities in Illinois have had special courts instituted to try their criminals, we have been stripped of every source of arraiging marauders and murderers who are prowling around to destroy us, except the common magistracy.

With these facts before you, sir, will you write to us, without delay, as a father and friend, and advise us what to do. We are members of the same great confederacy. Our fathers, yea, some of *us*, have fought and bled for our country, and we love her constitution dearly.

In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much for us to ask you to convene a special session of Congress, and furnish us an asylum where we can enjoy our rights of conscience and of religion unmolested? Or, will you, in a special message to that body when it is convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal influence and by your official rank? Or will you express your views concerning what is called the "Great Western Measure" of colonizing the Latter-day Saints in Oregon, the North-western Territory, or some location remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

And now, honored sir, having reached out our

imploping hands to you, we would with deep solemnity, importune you as a father, a friend, a patriot, and as the head of a mighty nation, by the constitution of American liberty, by the blood of our fathers, who have fought for the independence of this republic, by the blood of the martyrs, which has been shed in our midst, by the wailings of the widows and orphans, by our murdered fathers and mothers, brothers and sisters, wives and children, by the dread of immediate destruction from secret combinations now forming for our overthrow, and by every endearing tie that binds man to man, and renders life bearable, and that, too, for aught we know, for the last time,—that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or in some place remote therefrom, where we may colonize in peace and safety, as soon as circumstances will permit.

We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity, and the blessings of a grateful people, and many ready to perish, shall come upon you.

We are, sir, with great respect, your obedient servants,

BRIGHAM YOUNG,	}	Committee.
WILLARD RICHARDS,		
ORSON SPENCER,		
ORSON PRATT,		
W. W. PHELPS,		
A. W. BABBITT,		
J. M. BERNHISEL,		

In behalf of the Church of Jesus Christ of Latter-day Saints of Nauvoo, Illinois.

P.S.—As many of our communications, post-mark-

ed at Nauvoo, have failed of their destination, and as the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a messenger.

The exodus of Latter-day Israel is a great historic fact in the age. In such a light the historian must treat it, and that too with all the fidelity due to one of the most Israelitish spectacles either of ancient or modern times.

The Mormons were told by the Twelve that they had now no destiny but in the west. If they tarried longer, their blood would fertilize the lands which they had tilled, and their wives and daughters would be ravished within the sanctuary of the homes which their industrious hands had built. Their people were by a thousand ancestral links joined to the pilgrim fathers who founded this nation, and with the heroes who won for it independence, and it was as the breaking of their heart-strings to rend them from their fatherland, and send them as exiles into the territory of a foreign power. But there was no alternative between a Mormon exodus or a Mormon massacre.

Sorrowfully, but resolutely, the Saints prepared to leave, trusting in the providence which had thus far taken them through their darkest days, and multiplied upon their heads compensation for their sorrows.

But the anti-Mormons seemed eager for the questionable honor of exterminating them. In September of the year 1845, delegates from nine counties

met in convention at Carthage over the Mormon troubles, and sent four commissioners,—General Hardin, Commander of the State Militia; Senator Stephen A. Douglas; W. B. Warren; and J. A. McDougal,—to demand the removal of the Mormons to the Rocky Mountains. The commissioners held a council with the Twelve Apostles at Nauvoo, and the Mormon leaders promptly agreed to remove their people at once.

General Hardin asked of the Apostles what guarantee they would give that the Mormons would fulfill their part of the covenant? To this Brigham replied, with a strong common sense severity, "*You have our all as our guarantee; what more can we give beyond the guarantee of our names.*"

Senator Douglas observed, "Mr. Young is right." But General Hardin knew that the people of Illinois, and especially the anti-Mormons, would look to him more than to Douglas, who had been styled the Mormon-made Senator; so the commissioners asked for a written covenant, of a nature to relieve themselves of much of the responsibility, and addressed the following:

NAUVOO, Oct. 1st, 1845.

TO THE PRESIDENT AND COUNCIL OF THE CHURCH  
AT NAUVOO:

Having had a free and full conversation with you this day in reference to your proposed removal from this country, together with the members of your Church, we have to request you to submit the facts and intentions stated to us in the said conversation to writing, in order that we may lay them before the Governor and people of the State. We hope

that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

We have the honor to subscribe ourselves,

Respectfully yours,

JOHN J. HARDIN,  
W. B. WARREN,  
S. A. DOUGLAS,  
J. A. MCDUGAL

The covenant itself is too precious to be lost to history; here it is:

NAUVOO, Ill., Oct. 1st, 1845.

“TO GEN. J. J. HARDIN, W. B. WARREN, S. A. DOUGLAS AND J. A. MCDUGALL.

*Messrs.*:—In reply to your letter of this date, requesting us to submit the facts and intentions stated by us in writing, in order that you may lay them before the Governor and the people of the State, we refer you to our communication of the 24th ult, to the Quincy committee, &c., a copy of which is herewith enclosed.

In addition to this we would say that we had commenced making arrangements to remove from the country, previous to the recent disturbances; that we have four companies, of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

That one thousand families, including the Twelve, the High Council, the trustees and general authorities of the church, are fully determined to remove in the Spring, independent of the contingencies of selling our property; and that this company will comprise from five to six thousand souls.

That the Church, as a body, desires to remove with us, and will, if sales can be effected, so as to raise the necessary means.

That the organization of the Church we repre-

sent is such that there never can exist but one head or presidency at any one time. And all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe nor be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms and some two thousand houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our temple and other public buildings; but we are willing to rent them to a respectable community who may inhabit the city.

That we wish it distinctly understood that although we may not find purchasers for our property, we will not sacrifice it, nor give it away or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this Fall, and should we all sell, we shall not put in any more crops of any description.

That as soon as practicable, we will appoint committees for this city, La Harpe, Macedonia, Bear Creek, and all necessary places in the country to give information to purchasers.

That if these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that can not be mistaken—  
WE WILL LEAVE THEM.

In behalf of the council, respectfully yours,  
BRIGHAM YOUNG, *President.*  
WILLARD RICHARDS, *Clerk.*

The covenant satisfied the commissioners, and for a time satisfied also the anti-Mormons.

But their enemies were impatient for the Mormons to be gone. So the High Council issued a circular

to the Church, Jan. 20, 1846, in which they stated the intention of their community to locate "in some good valley in the neighborhood of the Rocky Mountains. Here we will make a resting place until we can determine a place for a permanent location." The High Council climaxed their circular thus:

"We agreed to leave the country for the sake of peace, upon the condition that no more persecutions be instituted against us. In good faith we have labored to fulfill this agreement. Governor Ford has also done his duty to further our wishes in this respect, but there are some who are unwilling that we should have an existence anywhere; but our destinies are in the hands of God, and so are theirs."

Early in February, 1846, those of the Saints who had resolved to follow the Twelve, began to cross the Mississippi and take up their line of march to the Rocky Mountains.

On their route the Mormons formed temporary settlements, and by about the middle of June, Garden Grove, Mount Pisgah, and Council Bluffs were organized into primitive Mormon cities under Bishops and High Councils. Then came the "call of the Mormon Battalion" by the Government designed for the good of the Mormon people as well as for the service of the nation—a "call" made on the application of President Young through the agent of the Church,—Jesse C. Little—made directly to the President of the United States by personal interviews and a petition *offering the Mormons for the service of the nation.*

Scarcely less eventful than that of the main body of the Church had been the history of the remnant at Nauvoo after the departure of the Twelve. In April, ere the vanguard of the pioneers had got fairly on their journey west, the anti-Mormons again began to rise, and Governor Ford sent a small force into Hancock County, ostensibly to preserve the peace, but really to spur the Mormons in their flight. On the 16th of that month the officer in command (Major Warren) published through the *Hancock Eagle* the Governor's order for him to disband his force on the 1st of May, saying: "It seems to be the understanding of the Executive, and the State at large, that the time stipulated for the removal of the Mormons will expire on that day. I indulge a hope that the understanding so generally may not be disappointed."

This was most treacherous and cruel. The reader has seen the covenant given to the four commissioners—General Hardin, Senator Douglas, W. B. Warren and J. A. McDougall. There was no such terms of stipulation, that the Mormons would evacuate their city by the 1st of May. They had been leaving, company after company, as fast as possible. It was not in human efforts to do more than they had done. One of Major Warren's reports in the *Quincy Whig* of May 20th, 1846, will give to the reader a striking picture:

"The Mormons are leaving the city with all possible despatch. During the week four hundred teams have crossed at three points, or about 1,350 souls. The demonstrations made by the Mormon

population are unequivocal. They are leaving the State, and preparing to leave, with every means God and nature have placed in their hands. This ought to be satisfactory.

“A man of near sixty years of age, living about seven miles from this place (Nauvoo), was taken from his house a few nights since, stripped of his clothing, and his back cut to pieces with a whip, for no other reason than because he was a Mormon, and too old to make a successful resistance. Conduct of this kind would disgrace a horde of savages.”

Early in June a public meeting was held at Carthage, to make arrangements for the fourth of July, but the “crusade” coming uppermost, even above the celebration of our national independence, the meeting resolved itself into an anti-Mormon one, and delegates were appointed to hold a conference with a committee of the “new settlers,” who were succeeding the Mormons in Nauvoo. Accordingly a delegation from Nauvoo attended the conference at Carthage on the 12th of June, where they found an armed force ready to march against their city; but after a hurried consultation it was agreed to march them within four miles of Nauvoo, giving the new citizens the privilege of sending a committee of nine to meet a similar committee of nine from the anti-Mormons, to confer on the all prevailing subject.

The anti-Mormons stated that they wished to march their force into Nauvoo to see if the Mormons were leaving, but the new citizens’ committee objected. It was then proposed that companies of fifty at a time should march in, which was also

rejected, and it was declared that no armed force, without authority, would be permitted to enter the city.

All manner of illegal proceedings were resorted to by the mob to get into custody the most active members of the new citizens' committee, and they went even so far as to threaten to lynch them. At this W. E. Clifford, President of the Trustees of the town of Nauvoo, wrote a letter to Governor Ford for assistance, to protect the town against the mob faction.

But mob rule prevailed. Major Parker, who was in command of the State force, issued a proclamation commanding all good citizens to return to their homes. The mob leader, John Carlin, defied him. Major Parker answered that, if Carlin's posse did not disperse, he would regard them as a mob and treat them as such; to which Carlin rejoined that he should do the same with Parker and his men; and he forthwith raised an army of a thousand men, officered and equipped for a campaign, and gave the command of it to Colonel Singleton. Major Parker now, in behalf of the State, concluded to consider Carlin and his compeers his equals and to make a treaty with them. But Singleton, disgusted with the mob, resigned his command. Carlin thereupon appointed "Col. Brockman" to fill Col. Singleton's place, and the new commander, in a stirring speech told the "regulators" he would lead them on if they would pledge themselves to obey his orders. "Old Tom," as he called himself, was described as the staff of the camp.

As soon as Brockman took command, he gave

orders for marching. The mob had now again swelled to over a thousand, with many baggage wagons, and everything for a regular campaign. The Mormons and the new citizens prepared themselves for the worst. On the 9th of September, 1846, at about half-past nine, A.M., the watchman posted on the tower of the temple announced that the mob was approaching Nauvoo on the Carthage road. Orders were given to the four companies into which the volunteers of Nauvoo had been organized, to march out and meet the enemy. At length came the "Great Battle of Nauvoo." The *Warsaw Signal*, the mob-organ, in that day's bulletin said:

"The battle lasted from the time the first feint was made, until our men were drawn off, an hour and a quarter. Probably there is not on record an instance of a longer continued militia fight. The Mormons stood their ground manfully, but from the little execution done by them we infer that they were not very cool or deliberate. Their loss is uncertain, as they had taken special pains to conceal the number of their dead and wounded."

The triumphal entrance of the mob into the doomed city is thus described by Governor Ford:

"The constable's *posse* marched in with Brockman at their head, consisting of about eight hundred armed men, and six or seven hundred unarmed men, who came from motives of curiosity, to see the once proud city of Nauvoo humbled and delivered up to its enemies, and to the domination of a self-constituted and irresponsible power. \* \* When the *posse* arrived in the city, the leaders of it erected themselves into a tribunal to decide who should be forced

away and who remain. Parties were dispatched to search for Mormon arms and for Mormons, and to bring them to the judgment, where they received their doom from the mouth of Brockman, who then sat, a grim and unawed tyrant, for the time. As a general rule the Mormons were ordered to leave within an hour or two hours; and by rare grace some of them were allowed until next day, and in a few cases, longer.

The treaty specified that the Mormons only should be driven into exile. Nothing was said in it concerning the new citizens who had, with the Mormons, defended the city. But the *posse* no sooner obtained possession than they commenced expelling the new citizens. Some of them were ducked in the river, being, in one or two instances, actually baptized in the name of the leaders of the mob; others were forcibly driven into the ferry boats, to be taken over the river before the bayonets of armed ruffians; and it is asserted that the houses of most of them were broken open and their property stolen during their absence. \* \* \*

The Mormons had been forced away from their houses unprepared for their journey; they and their women and children had been thrown houseless upon the Iowa shore, without provisions or the means of getting them, or to get to places where provisions might be obtained. It was now the height of the sickly season. Many of them were taken from sick beds, hurried into the boats, and driven away by armed ruffians, now exercising the power of government. The best they could do was to erect their tents on the bank of the river, and there remain to take their chances of perishing by hunger, or by prevailing sickness. In this condition the sick, without shelter, food, nourishment or medicines, died by scores. The mother watched the sick babe without hope, and when it sank under accu-

mulated miseries, it was only to be quickly followed by her other children, now left without the least attention, for the men had scattered out over the country seeking employment and the means of living."—Ford's History of Illinois, pages 424, 426.

In the Spring of 1847 the Pioneers took up their journey to the Mountains, upon which this history can not follow them in detail. They started from Winter Quarters on the 7th of April, the day after the General Conference. The pioneer song which they sang as they marched will illustrate the Israelitish spirit of the occasion :

"The time of winter now is o'er,  
 There's verdure on the plain;  
 We leave our shelt'ring roofs once more,  
 And to our tents again.

CHORUS.

O, Camp of Israel, onward move,  
 O, Jacob, rise and sing;  
 Ye Saints the world's salvation prove,  
 All hail to Zion's King."

Brigham and the main body of the Pioneers arrived in the Valley of the Great Salt Lake on the 24th of July, 1847. They immediately planted crops, explored, laid off the city, selected the Temple Block, and chose their "inheritances;" and then the leaders took up the return march to Winter Quarters, leaving some of the pioneers in the valley. By this time they had been strengthened by the arrival of a detachment of the Mormon Battalion, which had been discharged, and a company of about one hundred of the Mississippi Saints, who came with them from Pueblo. The Saints in the

valley were placed under the presidency of Father John Smith, uncle of the Prophet; and their force was soon swelled to several thousand by the arrival of the advance companies under chief "Captains of Israel," such Apostles as Parley P. Pratt and John Taylor, Bishop Hunter, Daniel Spencer, and Jedediah M. Grant.

The Pioneers with most of the returned members of the Mormon Battalion started from the Salt Lake Valley on the 26th of August. On the 3d of September they met the first division of fifty under President Daniel Spencer; and on the next day two more fifties, one under Apostle Parley P. Pratt. The following is worthy historical note. Wilford Woodruff says:

"In the afternoon, the Quorum of the Twelve held a council, and two of the Twelve were sharply rebuked, for undoing what the majority of the quorum had done in the organization of the camps for traveling. At first it was not received, but afterwards the error was confessed. President Young gave much instruction, and the power of God rested upon us. He said, if he did not tell us of our faults we should be destroyed, but if we received necessary reproof, we should live in love, and our hearts would be cemented together. President Young said he felt eternity resting upon him, and was weighed down to the earth with this work; and that Brother Kimball felt it also more than any other man except himself. He should chastize any one of the quorum when out of the way. He had done it for our good, and had been constrained to it by the power of God."

The two Apostles referred to are Parley P. Pratt and John Taylor. Those who heard that 'sharp

rebuke" remember it to this day. Brigham was about to make himself President of the Church; he was conquering the Twelve; and this rebuke served as a lesson to others a few weeks later.

The Pioneers arrived at Winter Quarters on the 31st of October.

In a Council of the Twelve on the 5th of December, at Winter Quarters at the house of Orson Hyde, the Twelve chose a First Presidency. Here is the Council minute:

"Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two Councilors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

"President Young then nominated Heber C. Kimball as his First Councilor, and Willard Richards as his Second Councilor, which was seconded and carried unanimously."—Life of Brigham Young, page 188.

Thus it will be seen, excluding the president himself, six of the Quorum of the Twelve set up the First Presidency of the Church—namely Heber C. Kimball, Orson Hyde, Orson Pratt, Wilford Woodruff, Willard Richards and George A. Smith. John Taylor, Parley P. Pratt, William Smith, Lyman Wight and John E. Page, were all absent and far away. These with Brigham were the Twelve whom Joseph left, and therefore they are the ones to be considered in this reorganization. Had this quorum been present and the motion made for Brigham Young to be President of the Church in Joseph's stead, it is nearly certain that the vote would have

stood against the motion—Parley P. Pratt, John Taylor, Orson Pratt, William Smith, Lyman Wight, John E. Page, George A. Smith, and Wilford Woodruff. Of course had such a quorum been present, the motion would not have been made, nor Orson Hyde been tempted by his ambition to put himself in the line of succession.

Whatever of wrong there may be in the great affairs of mankind, the history thereof will in due time meet that wrong for judgment.

Answer now to this then, O, ye judges of Israel, for you have done this day at Winter Quarters what the President of the Twelve declared three years and a half before at Nauvoo the Church could not do: "*You can not fill the office of a prophet, seer and revelator! God must do this!*"

At the bar of God, Brigham and the Twelve who did this thing will have to answer to these solemn words: "You can not take any man and put him at the head; you would scatter the Saints to the four winds; you would sever the priesthood. So long as we remain as we are the heavenly head is in constant co-operation with us; but if you go out of that course, God will have nothing to do with you."

Since that day Brigham Young has often been spoken of both in America and Europe as the "Mormon empire-founder." He was thus styled by Stansbury, Gunnison, and the early travelers and visitors to Utah. And this typing of Brigham was from an intuitive perception of the man's character and designs, as well as from his own expositions of himself in the institutions which he attempted to found. The body and soul of his social and religi-

ous work at a later date was by Judge McKean compounded in one strong type-name—"Polygamic Theocracy." And what made the type more striking, was the extraordinary fact that this Chief Justice of Utah brought Polygamic Theocracy to the bar literally in the person of Brigham Young.

Utah and her people then must be understood from the first to have borne Brigham Young's types of character and spirit. All her methods and institutions were like her founder. He truly was her husband. If Brigham Young in his spirit, character, and physical impulses meant Polygamic Theocracy, then Utah also meant the same. He was the incarnation, and out of himself Polygamic Theocracy grew. It was never an adoption, but a creation. He was absolutely its father. Impossible that he could have adopted it from Joseph Smith, for it was created in the image, likeness, and soul of Brigham Young.

Absolutely necessary for an intelligent comprehension of the Mormon people is it that there should be strongly marked in their history the two types of the Church represented, the first in Joseph Smith, the second in Brigham Young.

The first type was that of a Spiritual Church.

The second type was that of a Temporal Church.

These two phases make up the very body and soul of Mormon history, and afford the sociologist a philosophical explanation for the strange anomalies and contradictions with which their history abound. It gives an intelligible reason why at one moment he is forced to a burst of admiration over the history of this "strange people," and at the

next moment to an angry outburst of the severest condemnation. It also explains the reverse actions of the Mormons, so often met in their history, and and at the same time gives the link of consistency. At first the spiritual and temporal are found often in conflict; but, as the spirit of the latter subdued the spirit of the former, there grew up that type of Utah, so well known in the history of the last quarter of a century, which has made polygamic Mormonism the notorious sensation of America.

The exodus having been delayed until 1847-'48, when the Territory of Utah was occupied it was a part of the province of Upper California, in Mexico, but it was soon ceded to the United States; and hence it was necessary for the Apostles to organize their community as a part of the nation. In applying for the nation's recognition, however, they urged the capacity of their people for self-government, and dwelt upon their essentially organic condition as a society. They applied for admission as the "State of Deseret." In their scheme their peculiar national economy was as important as their religious organization. And, although it has not been recognized, this "State of Deseret" has existed from the beginning, and has practically governed Utah. Not until the rule of the late Governor Shaeffer could the general government reach the executive functions of the Territory for a practical administration of its affairs. In effect, Brigham Young has been the potentate. Hence the significance of one of the Mormon national anthems:

"God bless our Prophet, Priest, and King,—  
Our leader, Brigham Young."

The Territorial dispensation did not stand in the way of the hierarchy, since, under President Fillmore, the governmental machinery was controlled by the Apostles. Brigham Young was appointed Governor and Indian Agent, and Almon W. Babbitt, secretary. The Chief Justice and his associates were the only United States men in the administration. Practically the Mormon leaders obtained what they desired—self-government; and Utah, in all her cities and settlements, grew up under the most complete hierarchical rule that Christendom has ever seen, not excepting even the Papal rule.

The foundation of the kingdom as it was conceived having been fairly laid, now came the proclamation to all the world. The lot fell upon Orson Pratt to preach the first discourse on “Celestial Marriage.” This was done in the Tabernacle, Salt Lake City, August 29th, 1852, at a Special Conference, and ever since that fatal day the Apostle Pratt has been esteemed as the elected champion of polygamy.

In the afternoon, while the Sacrament was being passed, Brigham Young delivered a discourse on the so-called revelation which he was about to exhume. To-day the following passages will be regarded as worthy to be classed among the oddities of history.

“You heard Brother Pratt state this morning, that a revelation would be read this afternoon, which was given previous to Joseph’s death. It contains a doctrine a *small portion* of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practised by the Elders, this people have believed in it for years. The original

copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. The reason I mention this, is because that the people who did know of the revelation, suppose it is not now in existence. The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day: it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. \* \* \* One of the Senators in Congress knew it very well. Did he oppose it? No! But he has been our friend all the day long, especially upon that subject. \* \* \* Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, 'Proclaim it;' but it would not do a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it. This revelation has been in my possession many years; and who has known it? I keep a patent lock on my desk, and there does not anything leak out that should not."

Relative to Sister Emma Smith's "burning the original," we pass by, simply observing that there will be given before the close of this history what may be considered her dying testimony on this very matter, written not more than two months before

her death. Such a solemn testament in history must be all-potent and unanswerable.

Orson Pratt was next sent to Washington to proclaim polygamy in the capital, to the rulers and legislators of the American nation; while the learned theologian, Orson Spencer, published a pamphlet on the "Patriarchal Order of Marriage," and Parley P. Pratt published another, entitled "Marriage and Morals in Utah."

Here the attention of those who have understood (though most unwarrantably) that Mormonism was polygamic in its very origin and genius, is called to the well marked historical fact that the Latter Day Church was established nearly twenty-three years before the proclamation of polygamy, and that the British Mission was nearly sixteen years of age before it was published in Great Britain; the "revelation" being copied in No. 1 of the *Millennial Star*, January, 1853. The stern fact is that the Church of Jesus Christ of Latter-day Saints was *betrayed* into polygamy. Nearly all its members were converted before 1853. At about the year 1850, under the presidency of Orson Pratt, nearly eighteen thousand souls came into the Church in Great Britain in one year; but since the publication of polygamy, the British Mission (which in 1852 consisted of 742 branches organized into over fifty grand divisions called "conferences," with 33,257 members, and the increase for the six months by baptism 3,400) has declined till in 1879 it numbers but a few thousand souls, leaving, verily, but the ruins of that once mighty mission. Before the publication of polygamy, not even did the Methodist

Church in Great Britain match the Mormon Church for its wonderful organisms; while the conversion of souls to the faith, from its rise in 1837 in Preston, England, to 1852, has no parallel in the history of Churches: (It must be remembered that tens or thousands had also emigrated to America before 1852). Thus it will be seen at a glance what polygamy has done for the Mormon Church in its missionary apostleship: *destroyed the very nursery of the Church!*

As an example of what an amount of implacable priestly force it took to subdue the Mormon women to polygamy, even in the most terrible isolation ever known to any society either in ancient or modern times, take the following passages from a sermon delivered by President Young, Sunday, September 21st, 1856:

“Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say that they are unhappy. Men will say, ‘My wife, though a most excellent woman, has not seen a happy day for a year;’ and another has not seen a happy day for five years. It is said that women are tied down and abused; that they are misused and have not the liberty that they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

“I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th

day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and *then I am going to set every woman at liberty*, and say to them, 'Now go your way, my women with the rest, go your way. And my wives have got to do one of two things, either round up their shoulders to endure the afflictions of this world and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have you scratching and fighting around me. I will set all at liberty.' 'What, first wife too?' Yes, I will liberate you all. I know what my women will say; they will say, 'You can have as many women as you please, Brigham.' But I want to go somewhere and do something to get rid of the whiners."

Thus have we a terrible ecclesiastical measure of universal divorce devised and threatened in the Tabernacle in the presence of trembling thousands of poor, heart-broken wives, and this as a necessary expedient in the establishment of polygamy. Often has this sermon of President Young been quoted to illustrate the man's ruthless nature. We do not so consider it. Rather is polygamy the ruthless institution! Brigham Young said and did nothing more than that doctrine made necessary. If the Apostles were bent on establishing that dreadful system, Brigham was no more to blame for his universal divorce measure than the surgeon for cutting off a foot that is mortifying to save the life of the person by so much sacrifice. And if the Lord was bent upon it—nay, the blasphemy shall not be completed; let the matter rest with Brigham and these Twelve Apostles.

Of one thing the Mormons of Utah may be assured: the United States will never be one hundredth part as ruthless in its measures to rid the world of this hideous polygamy as their Apostles were in their measures to establish it.

Polygamy brought the "irrepressible conflict" between the United States Judges and the Utah hierarchy. The Judges urged the American nation to action. Polygamy resulted in the "Utah war" of 1857-8.

But this event was preceded by what is known in Mormon history as the Reformation. It was a period of such horrible teachings that to-day the Mormon people of Utah shudder at its very remembrance, for it does not by any means represent their sentiments or their humanity. During this period the "Blood-atonement" doctrine was publicly taught in the Tabernacle, and President Jedediah M. Grant actually proposed the erection of an altar for human sacrifice to priestly vengeance. It was a reign of terror indeed to the "apostate." Never did Romish priests in the days of the Holy Inquisition preach sermons inspired more with the malice of the infernal regions than were preached by Apostles in the Salt Lake Tabernacle. Instead of Zion coming down from heaven, hell seemed to be coming from beneath to take up its abode in the valleys of Utah. Jedediah M. Grant towered like some classical monster of blood and vengeance. There was nothing modern in his thoughts or methods. It seemed as though the Mormons were rushing back to the savage barbarisms of the early ages. Jedediah M. Grant died a victim of his horrible enthusiasm—a

maniac in his death; let it be mercifully hoped that his Creator will adjudge him as a maniac in the latter days of his ministry.

The Reformation gave to Utah the bloody animus for the Mountain Meadow Massacre. True this savage economy inaugurated in 1856 was not designed against the Gentiles, but rather to be operative in Israel; yet extraordinary circumstances coming with a rush, from that date the Reformation found its consummation in that massacre of massacres.

The consummation of all these causes—polygamy, the supposed designs of the Mormon leaders to set up a kingdom when their “due time” came, and the conflict with the United States Judges brought the Utah war.

Yet it is not just to Brigham Young to say that he designed this Utah Rebellion, or that he intended to commit any overt act of treason against the United States. The issue was forced upon him by the action of the Government in sending an army to take Utah under a military guardianship.

The explanation and reconciliation of seemingly conflicting ideas may thus be stated: The Mormon Apostles had long been looking for a grand disintegration of the Union, and a war between the North and the South. A dispensation of State Sovereignty would then prevail. Before the termination of this civil war almost the very “consummation of things” was expected; and it was during such a time that the Kingdom of Zion was to be set up. “The signs already appeared!”

The people were celebrating the twenty-fourth of July—the anniversary of the Pioneers—in Big Cot-

tonwood Canyon, when the news reached them of the coming of the troops to invade their homes. The view must be faithfully given as they themselves saw it.

They had conquered the desert. Cities were fast springing up in the solitary places, where cities had never been planted before, and in valleys that had once been the bed of the great sea, civilization was spreading.

A plentiful harvest was promised that year, and every circumstance of their situation seemed favorable, except the lack of postal communication with the East. Their isolation, in this particular, had kept them in ignorance, up to that time, of the movements of the Government concerning them.

On the 22nd of July, 1857, numerous teams were seen wending their way, by different routes, to the mouth of Big Cottonwood Canyon, where they halted for the night. Next morning Governor Young led the van of the long line of carriages and wagons, and before noon the cavalcade reached the campground at the Cottonwood Lake, which nestles in the bosom of the mountains, 8,000 feet above the level of the sea. Early in the afternoon, the company, numbering 2,587 persons encamped, and soon all were busy with the arrangements for the morrow. It will be seen, at a glance, that this was intended to be a pioneer jubilee indeed; not in a city, but in primitive surroundings, suggestive of their entrance into these valleys ten years before.

Early on the following morning the people assembled, the choir sang, prayers were offered, the stars and stripes unfurled on the two highest peaks in

sight of the camp, on the two tallest trees, and then came military evolutions.

At noon, Bishop A. O. Smoot, Elder Judson Stoddard, Judge Elias Smith, and O. P. Rockwell, rode into camp, the two former from the "States," (Missouri River), in twenty days. They brought news of the coming of the troops. It was the first tidings of war.

In a moment the festive song was changed to the theme of war; the jubilee of a people swelled into a sublime declaration of independence. Never before did such a spirit of heroism so suddenly and completely possess an entire community. Men and women shared it alike. They resolved on war with the United States. It was madness, but it was an extraordinary madness. Only the Mormons could give such an example; and it would be impossible for the historian to touch it without some expression of admiration; indeed, "all the world" admired and was astonished.

It is unnecessary to dwell upon the details of that Utah war. Suffice it to say, "Governor Young" put the Territory under martial law, ordered the United States troops back in "the name of the United States," and executed what is styled the "Second Mormon Exodus;" while the United States Government sent out Commissioners, "made peace" with the Mormons, and granted a general pardon for the "rebellion."

In spite of their wrong doing,—in spite of their madness, the Mormon people were preserved. Under the curse as under the blessing, Israel is still Jehovah's monument!—now the monument of His

favor, now the monument of His wrath, yet Israel endures for ever!

Meantime the Mountain Meadow Massacre had occurred. This historian in his researches has never connected Brigham Young directly with that terrible event. The causes seem to him to be best explained in the general history—the chief of which was the bloody spirit of the Reformation, and the circumstances of the Utah war itself, with the Territory under martial law, and society in a state of fierce disorder. The causes seem to be adequate and the explanation in general terms quite consistent.

There is nothing in history more demoniac in its spirit and execution than the Massacre of the Mountain Meadows; and what makes it more horrible to the civilized imagination, is the fact that a church, and a priesthood, are held responsible for it. The Mormon people, however, are not more guilty of part or sanction in this bloody sacrifice than the people of Illinois are of the blood of Joseph and Hyrum Smith.

## CHAPTER XLIX.

ELDERS MOVED UPON BY THE HOLY GHOST TO RESTORE THE CHURCH—THE SPIRIT OF THE LORD PROCLAIMS “YOUNG JOSEPH” AS HIS FATHER’S SUCCESSOR—HISTORICAL SKETCH OF THE RISE OF THE REORGANIZED CHURCH—THE AMBOY CONFERENCE.

History is like Nature in her types. There is an historic day and an historic night. More strongly defined even than in profane history is this dual typing of Israel’s history, as well in the latter as in the former days. There is the short chapter of Israel faithful, blessed and accepted; there is the long, the terrible chapter of Israel in transgression, rejected, under the curse. Yet in this age of Messiah’s coming, the promise to Zion is :

“When the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

“As for me this is my covenant with *them*, saith the Lord; My Spirit that is upon *thee*, and my words which I have put in *thy mouth*, shall not depart out of thy mouth, *nor out of the mouth of thy seed*, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever.”

In the fulfillment of the one half of the subject of Isaiah's prophecy we have the history of the Latter-day Church during the lifetime of her Prophet. The completion of her historic period to the crowning time when the Redeemer shall come to Zion is to be under the ministry of the "Seed" of Messiah's Messenger.

The lifting up of this standard by the Spirit of the Lord in the last days to restore the Church from its partial fall, gives the historic subject of the Reorganization under "Young Joseph." It is properly opened by Jason W. Briggs, first standard-bearer of Israel's return. In his historical sketch he says:

"In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope,—a manifestation of the Spirit that all was not lost, but that truth should yet prevail. Many ran to and fro in the character of prophets, leaders and shepherds. Among these appeared William Smith, who, in the Spring of 1850, called a conference at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to arise out of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the Saints; but, when their attention was thus called to it, many at once received it as the solution of the question of Presidency. William Smith taught also in connection with this, that it was his right, as the only surviving brother of the former President, and uncle

and natural guardian of the seed of Joseph, to stand, during the *interim*, as President *pro tem*. And in this there seemed a general acquiescence on the part of the Saints among whom he labored; and he was so acknowledged, and began to organize, choosing Lyman Wight and Aaron Hook as Counselors *pro tem*, to the President *pro tem*, and Joseph Wood as Counselor and Spokesman. Many branches, and nearly all the Saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

“During the Spring and Summer of 1851, Palestine, in Lee County, Illinois, had been designated as a Stake, and become the residence of Wm. Smith, Wood, Hook and others; and the two former had visited most of the branches in Wisconsin, among which was the one at Beloit, Rock County. This branch was originally raised up by the labors and ministry of Jason W. Briggs, in 1843, who was their Presiding Elder at the time of this movement.” \* \*

The seeds of dissolution were, however, sown in the organization effected by these men, William Smith and others; for, at a conference held at Palestine, in October, in the year 1851, a confession of belief and practice of polygamy was made, which resulted in separating many from that body at once, and was the means of its ultimate disbanding. Elder Briggs further continues:

“Among those who attended that conference were James Blakeslee, Alva Smith, Edwin Cadwell, C. F. Stiles and E. R. Briggs of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harrington, John Neil and J. W. Briggs of Wisconsin. The latter named, upon returning to his home, per-

plexed with this intermingling of truth and falsehood, of right and wrong, light and darkness, sought unto God for its solution, in fervent and continued prayer. And while pondering in my heart the situation of the Church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me :

“Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the Church:—Behold I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. \* \* \*

“Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my Spirit; and in my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the High Priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.

“And the Spirit said unto me, Write, write, write, write the revelation and send it unto the Saints at Palestine, and at Vorec, and at Waukesha, and to all places where this doctrine is taught as my law; and whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so, Amen.”

Obedient to the command of the Spirit, Elder Jason Briggs sent the revelation to the remnant of the Church by the hands of Elder David Powell, who first sought the co-labor of Elder Deam, a High Priest of Joseph's time, and together these sought Elder Zenas H. Gurley. Brother Powell in reporting his mission to Elder Jason W. Briggs stated that Elder Deam "fell in" with the revelation; whereupon these two brethren counseled together concerning "the best way to save Brother Gurley and the branch he presided over from the evils of Strangism. Knowing his great influence in the branch, they labored with him privately, but Elder Gurley saw not at first that it was in very deed the Spirit of the Lord that was lifting up the standard and foretelling the coming of 'Young Joseph' to lead Israel in his father's stead. At length, however, the Spirit prevailed and Elder Gurley promised that 'he would get his Book of Doctrine and Covenants and go to preaching lineal priesthood.'" The narrative of Elder Powell continues:

"I left him and went to Wingville, where I found Brother John Cunningham;" thence "to Potosi and British Hollow, in Grant County, (Wisconsin), where I found Brother Samuel Blair, and Brother Ethan Griffith. The result was, they all came into the Church; and I returned to Yellowstone about the 1st of June. Brother Gurley had turned the whole branch; he did not lose a member, and there was great rejoicing in the branch, to think that God was about to call upon one of the seed of Joseph."

As the history of all religious movements is fullest and most life-like when gathered from harmonious

records of its founders, this shall be a blending of Apostolic narratives which in themselves will very graphically illustrate the subject of the Spirit of the Lord lifting up the standard against the Enemy who had come in like a flood upon the Church. "Father Gurley" is next in order bearing the standard. In 1850 he had raised up a church called the Yellowstone Branch. He says:

"I moved my family into this section, and continued my labors with the Church, teaching them the principles of the gospel as revealed from heaven to us through Joseph the Seer. During this time several strange things came to my knowledge, that fully satisfied me that unless good and evil, bitter and sweet could proceed from the same fountain, neither J. J. Strang, Brigham Young, William Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God.

"The enquiry arose in my mind, What shall we do? Here are a few honest Saints who have obeyed the gospel, and who are looking to me for instruction. What can I say? What can I teach them?

"Thus I meditated for months. God, and God only, knows what the anguish of my mind was. But I resolved that I would preach the word; and, thank God, preaching brought me out all right.

"It was after preaching on Sunday evening, in the fall of 1851, while sitting in my chair at Brother Wildermuth's house, my mind was drawn to Isaiah 2:2, 3. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion, and coming to the 'Mountain of the Lord's house.' Then Strang's Beaver Island operation

appeared before me. It looked mean and contemptible beyond description. A voice—the Spirit of God—then said to me, (alluding to Strang's work), 'Can this ever effect this great work?' I answered 'No, Lord.' I felt ashamed to think that I had ever thought so. The voice then said, 'Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.' I answered, 'Yea, Lord.'

"As I left the house, my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete his work, it did not enter my mind at that time that I would realize the work in its present form. My whole desires were that those dear souls around me might enjoy the gifts and blessings of the gospel as the Saints did in Joseph's time, and be saved from those meshes of iniquity which thousands had run into.

"A few weeks afterwards, while reading a paragraph in the Book of Doctrine and Covenants, which says, 'If thine eye be single, thy whole body shall be full of light,' the Spirit said to me again, 'Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.' I answered, 'I will do it, God being my helper.'

"From that time, I began to look about in earnest for a starting point. I examined the book carefully, and saw at once that the teachings of the day were contrary to the law, and resolved that though I had but one talent, yet in the name of Israel's God I would go forward and leave the result with him.

"At this time I was laboring with Brother Reuben Newkirk, a young and worthy brother. I explained my views to him, and he endorsed them at once. The Spirit of God was with us, and day after day

was spent holding council about the matter, until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants and the Holy Spirit for our guide. This was a new era in my existence. In Joseph's time I had stood with thousands of the servants of God, and counted it an honor to call them brethren; but, alas, how changed the scene! One, only one remained of my associates that I could call brother. At times how dark, how dark was the future!

“O, Brother Sheen, could I at that time have been permitted to realize what I have enjoyed with you and other dear Saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the Apostle, ‘I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.’ Then we were alone, our brethren around us having been taught that Strang was Joseph's successor, could only look upon us as apostates when they became acquainted with our position. We seemed to be hedged in. Darkness was all around us on every side. Light was only above us. Well, thank God we proved him to be a present helper.

“A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke in tongues, and started homewards, speaking in tongues and praising God. His wife heard him and met him, and shortly after she received the same gift and blessing. These gifts were the first fruits of the Reformation, (in this branch of the Church).

“About this time David Powell came from Beloit,

bringing with him a revelation which had been given to Jason W. Briggs, sometime in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word to fill his father's place. He was commanded to write it and send it to all the churches. There were some ideas in the revelation that I could not receive. I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was, or where he would come from, I did not know.

“About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Brother Newkirk's, singing and speaking in tongues. For a moment I was overpowered with joy. I exclaimed, ‘Is it possible that God has remembered my family.’ Immediately I went up, and when I was within one or two steps of the house, I paused. I listened, and O, the thrill that went through my soul! I knew that it was of God. My child, my dear child was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared, ‘The successor of Joseph Smith is Joseph Smith the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God.’

“It is proper here to state that the main body of the Church lived from four to eight miles from us, and having learned that we had left Strang, they

regarded us as apostates. However it was not long after that the gifts were manifested; and, when they came to know that these blessings were indeed with us, they admitted that they were of God, and gradually, one after another, united with us, until the whole branch were made to know the truth of our position, and rejoiced with unspeakable joy. Although this branch had been organized more than a year, and striving to live right before God, yet no visible gifts had been manifested among us.

“It was now necessary that we should change our organization and position in relation to the Presidency of the Priesthood. The Branch had been organized under Strang. The Lord had taught us that this was wrong; so we appointed a day for the purpose of acknowledging the legal heir.

“The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and, when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do was approbated of God.

“After singing, I stated to the Church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as a prophet, seer and revelator to the Church, and acknowledge the seed of Joseph Smith in his stead, to come forth in the due time of the Lord, to manifest it by rising up.

“In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work were then declared.”

In the fullness of his joy Elder Gurley wrote to

Elder Jason W. Briggs, saying, "We have received evidence of your revelation," and proposed the calling of a conference to meet on the 1st of June, 1852. After some correspondence with the branches, it was settled that a conference should be held at the Newark Branch, in the town of Beloit, Wisconsin. At the appointed time a goodly number of the Saints united in this movement gathered, giving proof of conviction that the hand of the Lord was upon them to accomplish his own work.

On the first part of the second day of the conference, a general survey relative to the Church in its rejection was taken by the Elders, after which the following resolutions were offered, discussed and adopted unanimously:

"Resolved, That this conference regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William Smith and Joseph Wood's Joint claims 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.

"Resolved, That the successor of Joseph Smith, junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.

"Resolved, That, as 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.

"Resolved, That we recognize the validity of all

legal ordinations in this Church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

“Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A.D., 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern of the Book of Doctrine and Covenants.

“Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Doctrine and Covenants.

“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 re-establishment 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 for such deliverance.

“Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

“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, the Book of Mormon, and Book of Doctrine and Covenants; and not faint in the discharge of duty.”

After which in pursuance to 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 Elders Jason W. Briggs, Zenas H. Gurley, and John Harrington were appointed said committee.

After a session of two days this conference adjourned to meet at the Yellowstone Branch in Lafayette County, Wisconsin, on the 6th of October following. The historian Briggs remarks:

"The position taken by this conference was an anomalous one. All similar assemblages or bodies convened and acted under the call of a leader or head; but this acknowledged none. Others were the results of a professed head. This was a preceding, or preparatory to an expected head; and the epithet of being a 'headless body' was freely cast at the brethren. Yet to them was visible the tokens of divine care, which, like the cloud of the size 'of a man's hand' to the ancient prophet, confirmed their faith, that what had been promised would surely be fulfilled, in 'the due time of the Lord;' and they were determined to wait and prepare for that time."

Continuing his sketch of the Reorganization this historian says:

"From the conference held on June 12th and 13th, 1852, the work assumed more stability of character, and a wider range in its field of labors; for by this time the Saints in Northern Illinois and Southern Wisconsin had almost entirely renounced the leadership of Wm. Smith and Joseph Wood, causing an utter dissolution of their organization, the two separating and abandoning their 'Stake of Zion,' in

Lee County, Illinois; and being abandoned by the Saints, thus fulfilling the prediction respecting the consequences of their rejection. During the summer many additions were made to the Church, the Elders coming in contact with nearly all the various schisms against which they had so distinctly pronounced in the resolutions of the conference. Meanwhile a pamphlet had been prepared by the committee, more clearly defining the position occupied, and at the meeting of the conference, as per adjournment, on October 6th, 1852, a much larger attendance was had than in the June previous. There had been some questioning in regard to a presiding authority very naturally suggested by the fact of holding a General Conference. It had been suggested to ignore all ordinations or pretended ones, above that of an Elder, and appoint a president for one year from among the Elders; and this matter was likely to engage considerable attention during the sitting of the conference, for it was known that the above views were generally entertained. Great unanimity prevailed upon faith, the doctrine, and the general condition of the faith as a whole; but some diversity existed in regard to priesthood;—Did it remain after the rejection of the Church, and if so, what was its order, its powers, and its duties? These questions lay at the very foundation; and, while some had been instructed as we have shown, yet the body, in respect to numbers, had not seen their way out of the mist of darkness, and upon these points were undecided. A council of the Elders sat upon this and other questions at intervals, during the first two days of the conference, and pending their deliberations, the committee submitted their pamphlet, in manuscript, which was read to the conference and approved unanimously, and two thousand copies were ordered printed.”

This pamphlet at the time served as a great man-

ifesto of the true Latter-day Saints, but it is not profitable to reproduce a tract in an historical digest. Its chief points were that by the usurpation of the Twelve they had destroyed the "connection and harmony between all the quorums."

"In short," said the circular, "since the *coup d'etat* of Brigham Young in the government of the Church, a loose rein has been given to the ambitious, and that example has furnished a powerful stimulus, to go and do likewise. Hence the list of such pretenders has increased rapidly, and perhaps is not yet full; we say that it must follow, that during this reign of confusion, consequent upon this captivity, there was no call in the very nature of the case, for a successor to Joseph, either as Presiding Elder in the Church, or Presiding High Priest over the Priesthood; and there has been none."

Relative to Sidney Rigdon the manifesto declared:

"There was one member of the quorum of the First Presidency left, to whom belonged the right of presiding, by virtue of his authority as Counselor. But he, claiming his right under cover of some performance unknown to the law of God, was rejected by the voice of the people. But in doing so, they undoubtedly deprived him of that to which he was clearly entitled by his ordination; and conferred it upon the traveling high council, who could only in the absence of the entire quorum of the First Presidency preside; or at least one of that quorum, viz., the President, and *then*, as an Apostle—as one of the traveling high council, and not as the successor of Joseph. Now let us examine the order of Presidency in the Church. Supposing the First President is absent, who presides in council or in conference? The counselors, both, or either of them. And why?"

Because they are the highest authority present. True. Then here is the key to unlock the whole secret of the Presidency of the Church. Hear it then! *The highest authority presides always.* Hence if the entire quorum of the First Presidency is absent, the President of the Twelve must preside *pro tem.*, or as representative, by virtue of his ordination to the apostleship, and not as the legitimate president. And in the absence of the President of the Twelve, either of the Twelve; or in the absence of that whole quorum, the President of the High Priest's Quorum will preside, and so on down to the Priest and Deacon; but each in his turn must preside by virtue of that authority which he holds by actual ordination. Hence if one of the Twelve, being the highest authority present, is called to preside, he can do nothing not authorized by his ordination. That is, they can not administer an ordinance, while thus presiding, that they could not previously; for instance, the Twelve are not authorized to ordain a Bishop to the Church, nor do I presume they ever, as apostles only, thought of doing any thing of the kind; but when they presumed to preside as presidents of the Church, they ordained bishops, which was clearly in violation of the law. Hence the only legitimate Presidency in the Church, since the death of Joseph, have been representatives of the rightful heir, or true successor."

The following resolution was then offered:

"Resolved, That in the opinion of this conference, the one holding the highest priesthood in the Church is to preside, and represent the rightful heir to the presidency of the high priesthood in a presiding capacity."

This circular was the soundest constitutional statement upon the orders of the priesthood and their

limits made since the death of the Prophet. Indeed, it shows the only effort to regulate the priesthood and the Church by its constitutional law; for, while the Twelve, with some sophistry of order, usurped the Presidency and absorbed the whole economy of priesthood, the other pretenders claimed by special appointment, or divine right inhering in themselves, yet in some sort connected with the first prophet's mission. Here was a righteous effort to restore the Church to her rock of constitutional law and priesthood, according to the sacred books of the Church. The unprofitable questions which so long occupied the Utah division as to whether Sidney or Brigham should have succeeded Joseph, or which of all the Twelve was the fittest man to lead the Church, resulting in a decision upon Brigham's executive character, have no parallel considerations in this wise constitutional circular. Its methods were most simple, yet comprehensive. It went to the root of the matter. Young Joseph was the rightful heir; and the only legitimate presidency possible must be in his name, till God should send him in due time to take his place as the "Seed" contemplated in the very covenant of the priesthood in the last days. This building upon the covenant of the Church was building upon the rock. The Twelve in the organic magnitude of an apostles' quorum, with all the other quorums under them, built a church upon another foundation—the Twelve. They built upon sand! Already has their foundation shifted repeatedly, and usurpation has succeeded usurpation. The fall of their house is certain; but from the day that these apostles of the Reorganization began to rebuild the

Church upon Jehovah's covenant—"in Joseph and his Seed and his Seed's seed for ever"—every new development of their work has shown that they have surely been building upon the Rock of ages,—for Jehovah who made the covenant is the rock of his spiritual temple.

Yet was the task most difficult for these Elders to effect an acceptable organization among themselves and for the Church till the coming of the prophet. Touching the presidency of the Church as inhering in Young Joseph, and the promise of his destiny by the Holy Ghost which they had received, all was established. But a new difficulty arose when the attempt was made to designate who among them held the highest office and was entitled to be sustained as a presiding authority, there having been many unwarrantable ordinations in the different factions. After earnest discussion it was determined that all ordinations not within the limits of the law should be ignored, and all within the limit recognized. This excluded all above an High Priest, who being the highest recognized, was sustained as the presiding authority.

"At this conference," says the historian Briggs, "the gifts were abundantly enjoyed, and the Saints were greatly strengthened and assured of the triumph of the work of restoration to the old paths. Also, during these meetings, we were forewarned of the war between the South and the North, its sanguinary character and its extent; also, the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war."

"From this conference the Elders returned to their homes and fields of labor with a deeper sense

of responsibility and a more determined purpose to hold up the standard of Christ, raised anew by the Spirit's power, which manifested from time to time that we should organize in preparation for the re-establishment of the Quorums and First Presidency of the Church, according to the pattern in the Book of Covenants. But how this was to be brought about no one presumed to know."

During the interval to January, 1853, the Elders were zealous in the ministry. In the meantime the subject of polygamy had become a prevailing topic. The revelation on polygamy had been exhumed by Brigham Young in Salt Lake City, and republished by Orson Pratt in Washington. Pratt's polygamic "Seer" was received; whereupon the Spirit signified to the Church that the Saints should meet in fasting and prayer to receive instruction upon this most vital matter. Elder Zenas H. Gurley shall describe the occasion:

"Before opening the meeting we made the Church acquainted with our design, and while singing the opening hymn, the Holy Ghost was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such as seldom witnessed by mortals on earth. I have been a member of the Church some twenty-three years, and in the course of my ministry have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, 'Angels now are hovering o'er us.' This was on the eve of the 9th of January, 1853, ever memorable with the Saints of God. About half an hour afterwards we received through the

Spirit the following, as nearly as we could write it:

“Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men who practice it. I judge them not; I judge not those who practice it. Their works shall judge them at the last day. Be ye strong, for ye shall contend against this doctrine. Many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. They seek to build up their own kingdoms to suit their own pleasure; but I countenance it not, saith God. I have given my law; I shrink not from my word. My law is given in the Book of Doctrine and Covenants; but they have disregarded my law, and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday, as to-day and for ever.

“As you have desired to know of me concerning the pamphlet, it is written in part, but not in [sufficient] plainness; it requires three more pages to be written, for it shall go forth in great plainness, combatting this doctrine; and all who receive it not, it shall judge at the last day. Let this be the voice or the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord.”

This testimony was given in the name and by the authority of the Holy Spirit, and written at the time, in answer to the prayers with fastings, of the whole Church assembled. In obedience to the above instruction an article was written against polygamy by J. W. Briggs, as chairman of the committee.

The narrative is continued thus by Elder Gurley:

“Shortly after this communication was given, it was intimated by the Spirit that we must *organize*. This was strange teaching to me. I replied, It is impossible for us to organize further than we have. I knew that we could not *create* a priesthood. I conversed with several brethren upon the subject, and we set it down as a mistake. It was now March. Our April Conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the Fall Conference, and as we all felt satisfied with the answer to our enquiry concerning polygamy, we

thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: Were those ordained apostles by William Smith recognized by God?

“The manifestation of the Spirit was fully equal to that on former occasions; and perhaps it is well to say that this was the first time that the *angels of God were seen* present in our meetings. I did not see them; but before they were seen, the Spirit declared through me that they were near, and immediately after, several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

“Some little time elapsed, nearly an hour I judge, before we received an answer to our enquiry. We were then told that those ordinations were not acceptable,—were not of God; and near the close of the communication we were told expressly to organize ourselves, ‘For ere long, saith the Lord, I will require the Prophet at your hand.’ Such was the manifestation of the power of God, that not a doubt was left in our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We had two High Priests, and one senior President of the Seventies, but how could these men organize the Church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly, under the present circumstances, it might be right for High Priests, and for the Senior President of Seventies, to ordain Seventies; but when done, what would it accomplish?—nothing, just nothing. We were in trouble—deep trouble! To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

“We sought the Lord, and in answer were told

to appoint a day and come together with fasting and prayer, and the Lord would show us how to organize. We therefore appointed a day, dismissed the meeting, and went home rejoicing.

“Immediately after our meeting we discovered that the Prince of Darkness was fully bent on preventing us from receiving the promised communication.

“We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the Church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before the evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed, viz.: how to organize the Church.

“We then presented the following question: Will the Lord please to tell us how to organize, that what we do may be done acceptable unto Him, and who among us will He acknowledge as the representative of the ‘legal heir’ to the Presidency of the Church?

“There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in and took a seat among us. Shortly after this a brother (it was H. H. Deam, a High Priest ordained in the days of the first Joseph) came to me and asked if I had received any answer to our question. I said, ‘No.’ He said, ‘I have.’ At my request he sat down and wrote it. It read as follows:

“Verily thus saith the Lord, as I said unto my servant Moses,—See thou do all things according to the pattern,—so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my Church; therefore, let the greatest among you preside at your conference. Let three men be appointed by the conference, to select seven men from among you,

who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative. Let them select twelve men from among you, and ordain them to compose my High Council. Behold ye understand the order of the Bishopric, the Seventies, the Elders, the Priests, Teachers and Deacons. Therefore, organize according to the pattern; behold I will be with you unto the end, even so, Amen.”

Not thinking it advisable to bring this revelation before the Church, in consequence of the presence of the person from Salt Lake, Elder Gurley folded it up and put it into his pocket, resolving that “if the revelation was ever brought to the knowledge of the Church, it should be done by the power of God, and not of man.” This was on the 20th of March, 1853.

On the 6th of April, nearly the whole church assembled in conference at the Yellowstone Branch. On the 5th, the Elders called a prayer meeting to enquire of the Lord concerning organization, but not getting the divine answer, they continued the enquiry on the 6th, when they were instructed to organize “*by what was written.*” This they supposed referred to “the books.” The next step was to organize the Conference, when the question arose, “Whose priesthood is the highest?” The subject was discussed, and “what was strange to all, a good deal of ill-feeling was manifested.”

Read the graphic description of that dark hour from Father Gurley’s child-like pen :

“I have often thought of it! It seemed as though each one thought that the salvation of the Church depended upon the decision being made according to his respective views. So we argued—so we debated,

till the close of the second day, when we began to think the work was lost. Would to God that all Latter-day Saints could know the situation of the Church at this time—our feelings—our deep distress—our great anxiety. I considered all was lost! lost! lost! We could not organize. O, the bitterness of that moment! We could not ‘see eye to eye.’ God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that in that time, the one who is now penning this, asked God to remove him from the earth. Men who hitherto had been united—had seen ‘eye to eye’—had labored together as one man for the cause of truth, were now opposed to each other; and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separated.

“The Spirit the night before had told a few in prayer meeting, that to-morrow ‘they shall see eye to eye.’ But the day closed, and we were farther apart than on the former evening. O, the bitterness of that moment; never, never can I forget it. Although, since that time, darkness like Egyptian night, has at times seemed to shut out all light, and excluded all hope, yet the recollection of that event has enabled me to rest satisfied that He who delivered us then still holds the reins in His own hands, and will bring His work to a glorious consummation, in His own way, and in His own time.

“The conference adjourned for prayer meeting in the evening. We accordingly came together at early candle light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the ‘Prince of Darkness’ triumphed. After a little, one of the brethren arose and rebuked the devil. Shortly after, some sprang to their feet, say-

ing, 'Angels! angels, brethren, are near us!' In a moment our darkness was turned to light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifested. The Spirit seemed to rest upon all in the house. Three were in vision. The Spirit testified through others at the same time that the Recording Angel was present. And, as we afterwards learned, two of the three who were in vision saw the Roll, while the third saw the Angel and the Roll.

"Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, 'Brethren, some kind of a Spirit tells me that I have the commandment written that we need.' He then said, 'I will read it, and I wish the Church to pray, that we may know whether it is from God or not.' He then took out and read the revelation which was given us on the 20th of March, remarking that he was not positive that the 'Senior' should preside. It was then submitted to the Church.

"I was not aware until then that any one but myself had this revelation.

"In reply to the enquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his Elders, to show them that they had not sufficient wisdom in and of themselves to organize. He said, 'If I had shown you at first, all would have apostatized; as it is many of you will apostatize, but some will remain, and they shall be a means in my hands of bringing back others.

"We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end. The congregation that evening was large.

The school-house was literally full of Saints, and I believe that every one was satisfied that the revelation was from God, and that the angel that keeps the record of the Lord's work in every dispensation was in our midst.

"The next morning the Conference met and proceeded to organize as instructed; Jason W. Briggs was chosen to preside. On motion, Ethan Griffith, William Cline and Cyrus Newkirk, were appointed a committee to *select seven men* to be ordained into the quorum of Apostles. On motion, Samuel Blair was sustained in the office of general Church Recorder. On motion, Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained apostles, chose Zenas H. Gurvey, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White and Reuben Newkirk, who were accordingly ordained. On motion, a Stake of Zion was established in the town of Argyle, Lafayette County, Wisconsin. On motion, William Cline was chosen and ordained President of the Stake, and Brothers Cyrus Newkirk and Isaac Butterfield were chosen and ordained his Counselors. On motion, the following persons were ordained into the Quorum of Seventies, viz.: David Newkirk, William Cline, Jr., William Newkirk, Ira Guilford, George Godfrey, William Smith, William Hartshorn, Wm. White, Benjamin R. Tatem, Ethan Griffith, Samuel Blair, George W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, Wm. Griffith, John Butterfield and Wm. Harlow.

"Conference adjourned to meet at Zarahemla, Wisconsin, on the 6th of October, 1853.

"The next evening after the close of this Conference we had a joyful time. The Lord told us the acts of this Conference was recorded in heaven, and to the seven apostles he said:

"I give unto you the care of my flock on earth; take the

oversight of them, as you shall give an account unto me in the day of judgment.”

As we must go to Father Gurley's record for the simple life-pictures of these times, so must we also to Elder Jason W. Briggs for the constitutional shapings of the Reorganization upon the divine statutes, and for the justification of the methods. Thus Elder Briggs reasons as follows upon the work now done:

“And in justification of the course taken, and the principles involved on the question of *authority*, we have ever courted, and still court, investigation in the rigid character of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then by this authority, and a commandment, they on the 6th day of April, ordained each other Elders, and the Eldership ordained High Priests and Apostles, and this high priesthood, ordained, by *commandment*, the president of the high priesthood, the highest office in the Church; so that the alleged lesser, ordaining the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both, or condemn both.

“But this stream rising higher than its fountain, is only seeming, not real. By what authority, according to the law of God, is any one ordained? Answer: By the power of the Holy Ghost, which is in the one who ordains him. Instead of this then being the stream, it is the fountain itself, from which flows the stream or authority of both priesthoods, from its highest to its lowest offices. Moreover, all ordinations are performed in the name and authority of the Church, and is therefore the act of the ‘Spirit and the Bride.’ So that in addition to the authority

which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one—and they dare not assail it, but always decline.”

This is at once excellent constitutional reasoning, and sound, healthy theology. With the “Spirit and Bride” thus supreme, and qualified for the *whole* work of God, there is but little chance for priestcraft in the Church. Priestcraft has been in all ages Satan’s “living temple,” in which the disciples have worshiped; and, strange to say, the first officiators at his altar have been Apostles and High Priests—men holding *legitimate authority*. Let justice and intellect decide between such a priesthood and these simple servants of Christ who wrought out the work of the Reorganization by the authority and commandment of the Holy Ghost.

Thus far the historical detail has been followed with sufficient closeness and circumstance to give the reader graphic views of the rise and progress of the Reorganization during the first three years; but its foundation laid and provisional form well wrought for the coming of the “Seed” of Joseph in the due time of the Lord, the historic action rapidly travels to its supreme subject and principal character. That between has become now properly but an apostolic interval, and the ministerial action and experience of the disciples are rather of the class of Church episodes than the real historic subject, which is not struck again till we find the Church big with the promise of Young Joseph’s coming.

In 1859 the Elders began actively to prepare for

the advent of the Prophet, being thus commanded by the Spirit. The following apostolic epistle, published in the third number of *The True Latter-day Saints' Herald*, gives all the necessary linking, and is of rare historic importance:

“THE GREAT WORK OF THE CONFERENCE.

“*Bro. Sheen*:—Since our last communication we have been commanded to write again, again, and again, upon the necessity of our immediate obedience to the commandment given us nearly seven years since, to organize; that we may be prepared for the coming forth of the legitimate heir to the Presidency of the Melchisedek Priesthood, and cause the same to be published and forwarded to all who are with us in faith—calling upon them in the name of the Lord Jesus to give heed to, and obey the same.

“Brethren, by reference to the Book of Covenants, section 100, you will see that as far back as the year 1834, the calamity that has since come upon the Church was plainly foreseen, and the means by and through which our redemption and the redemption of our brethren should come is there plainly spoken of, and had we understood what was written, none of us need to have been in darkness in relation to this matter, for the Lord said, ‘After much tribulation and the tribulation of your brethren cometh your redemption and the redemption of your brethren.’ He said, ‘I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.’ You are aware that at the time this revelation was given, Bro. Joseph was raised up and was the Lord’s mouthpiece to the Church, as Moses was in his day to the Church in the wilderness. Hence, if the Lord did not design to take Joseph from the Church that they might go into darkness

—that they might learn obedience by the things that they should suffer, why did He tell us so many years since that this event should happen, and show us the means through which our deliverance and the deliverance of our brethren will come. The Lord foresaw it all, and has virtually told us of it, and we knew it not until it pleased Him to open our understanding, that we with you might go forward and prepare the way for that deliverance that was promised us so many years ago. Our duty at the next Conference is to organize and set in order all the quorums in the Church under the First Presidency. With that quorum we have nothing to do. God will, in his own time, raise up the ‘man like unto Moses.’ The Church can easily give him his counselors, and then the organization will be completed. To organize acceptably it will require all the faith, talent, and experience amongst us. We want twelve of the best men (men of sound minds that will not turn either to the right or to the left, but will in the fear of God discharge their duty) to fill the High Council. In a word, we want the best men among us to fill important offices in the priesthood, that from henceforth this work may be under the guidance of men of experience, who fear God and will work righteousness. This can be done as we have proposed in a former letter, viz: by each church or branch sending up delegates. It will require the presence at Conference of as many of the Elders of the Church as can possibly get there; hence, thus hath the Lord God of Israel said to us by the voice of his Spirit: ‘I command you to call upon all the Elders of my Church to assemble themselves together at the next April Conference, to be held at Amboy, commencing on the 6th of April, 1860, that you may organize yourselves even as I have told you in a former commandment; and inasmuch as circumstances prevent, send up your

names and places of abode. Delay not the work, for my people are crying unto me day and night for deliverance; therefore organize yourselves that deliverance may come.'

"Brethren, will you obey the call? If you say yes, then put yourselves in readiness, and if you have to preach your way up to Conference, then start in time. You know how to travel without purse or scrip. You have often done it. You can do it again. Are we the blood of Ephraim? If we are let us show our blood by our works. Is there any sacrifice too great for us to make for this work? 'From Ephraim was my fruit found,' saith the Lord, by the prophet. Come on, brethren, and you shall realize far more than you anticipate. Our time to do this work is limited. We knew it not until recently. If we fail through neglect, 'seven men must perish,' saith the Lord our God. We are aware that our position and declaration to the Church has caused many of the wise men of the Church to smile at our supposed folly; brethren, heed them not.

'We know that we know,  
For the Spirit of Christ  
Tells his servants they can not be wrong.'

Their laughter will soon be turned to mourning. While they mourn you will rejoice, not in their calamity, but in the fulfillment of all the promises of God to us.

"You are aware, brethren, that the rejection of the Church produced an effect on the dead as well as the living; so will its reorganization. In Book of Covenants, section 58, you will read about a feast provided for all nations. The first invitation was to the learned and noble, &c. That has already been. Now comes the day of the Lord's power. This is the work that now lies before you. Shall we not go forward? As Brother Joseph said, 'On, on to victory.'

“If the Elders as a body will give heed to the command to assemble, and by their faith, wisdom and patience, help to accomplish the organization as commanded, they shall know ere long why the figures 1860 were seen inscribed upon the heavens, several years ago, as testified to by many creditable witnesses living in Washington County, Indiana. This work, brethren, is of vast importance. Suffer us to exhort you to seek the Lord by fasting and prayer. Rest not until you receive the Holy Spirit which leadeth into all truth, and from this time forward until you reach the Conference, make it a special subject of prayer that you may know the mind and will of God concerning the matter, that you may act in faith, nothing doubting; and ere we close we say again to all the Elders of the Church, Come, come, come, meet us at Conference, that you may take your places in your respective quorums. Farewell.

Z. H. GURLEY,  
REUBEN NEWKIRK.

ZARAHÉMLA, Feb. 8th, 1860.”

The following editorial and report from the *Amboy Times* will give completement to the first historic period of the Reorganized Church of Latter Day Saints.

“THE MORMON CONFERENCE.

“We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a great body of these poeple scattered through the States, who unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a lineal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A

new era in the history of Mormonism has dawned—an era which we hope will greatly improve the name of this despised people.

“Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks toward a radical reformation in their practices as a people.

“For many years past Brigham Young has been looked upon as the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name. His talents are of no mean order; and it is earnestly to be hoped that he will use them for good and not for a bad purpose.

“We give a correct report of Mr. Smith’s remarks previous to his acceptance and ordination by the Church.

“The Annual Conference of the Church of Jesus Christ of Latter Day Saints, assembled in this city on the 6th inst., at 10 o’clock, A. M.

“The Conference organized by calling Zenas H. Gurley to the chair, and appointed William Marks assistant. The forenoon was spent in preaching by Zenas H. Gurley, Samuel Powers and Edmund C. Briggs.

“The sermons were devoted principally to setting forth their peculiar doctrines and defining the difference between their branch of the Church and that represented by Brigham Young. They profess, and we believe with the utmost sincerity, to hold in utter abhorrence the wicked doctrines and practices of Brigham.

“It is claimed that the great body of the Mormon people are scattered through the several States, and

that a prophet, by lineage, will call together the scattered fragments and unite them into a grand whole.

“According to adjournment the Conference assembled at 1:30 o’clock, P.M.

“Horace Bartlett, Frederick Squires and Joseph Robinson, signified their desires and united with the organization on their original baptism.

“Joseph Smith, Jr., then came forward, when Mr. Gurley said, ‘I present to you, my brethren Joseph Smith.’

“Mr. Smith then spoke as follows:—

“‘I would say to you, brethren, (as I hope you may be, and in faith I trust you are), as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position I am about to assume.

“‘I wish to say that I have come here not to be dictated by any men, or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

“‘God works by means best known to himself, and I feel that for some time past He has been pointing out a work for me to do. For two or three years past deputations have been waiting upon me, urging me to assume the responsibilities of the leadership of the Church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

“‘I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit. I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives

of various kinds, at the foundation of all of which is selfishness, should I come forth to stand in the place where my father stood.

“I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my Heavenly Father. I have endeavored as far as possible, to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

“There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it, and never can believe it. If such things were done, then I believe they never were done by Divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

“I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

“I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least with those of them with whom I have conversed. I am not very conversant with those books, (pointing to a volume before him), not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people, was so repulsive to me, that it seemed as if the thing could never be possible.

“The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing. It is my determination to do right, and let Heaven take care of the result. Thus I come to you free from every taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

“It has been said that a Mormon Elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

“I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

“Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the Church. Some, who ought to know the proprieties of the Church, have told me that no certain form was necessary in order for me to assume the leadership, that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and *not by a call from Heaven*, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

“I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true

friends as I could desire among those of any society. The people of Hancock County have been strongly anti-Mormon, yet there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold not enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

“In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals. I have my short comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted. A gentleman from Utah informs me that a majority of Brigham Young’s people were restive—not satisfied with their condition—but dared say nothing; that those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters. I do not care to say any more at present, but will simply add, that if the same Spirit which prompts my coming, prompts also my reception, I am with you.’

“When Mr. Smith concluded, it was moved that he be received as a Prophet—the successor of his father, which was carried by a unanimous vote.

“Mr. Gurley then said:—‘Brother Joseph, I present this Church to you in the name of Jesus Christ.’

“To which Mr. Smith responded as follows:—

‘May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that he may grant us power to recall the scattered ones of Israel, and I ask your prayers.’

“Isaac Sheen then led in prayer. Then followed the ordination of Joseph Smith as President of the High Priesthood. The ceremonies were earnest and impressive, and when they were completed, almost the entire congregation *were in tears*. Emma Bidamon, mother of Joseph, was then proposed, and united with the Church.”

Here culminates the interest of the General Conference in April, 1860, and also of the first historic period of the Reorganized Church of Jesus Christ of Latter Day Saints; but as a touching incident, the following from the *Saints' Herald* of that date will give a rare tone of pathos in the close of this chapter.

The Editor wrote:

“On the evening before the commencement of the late Conference, a prayer meeting was held at the house of Bro. Stephen J. Stone, in the vicinity of Amboy. After the meeting had commenced and the Spirit had rested copiously upon the Saints, Brother Joseph and his mother came into the meeting. They were welcomed by the Saints assembled rising to their feet. That event was exceedingly solemn and impressive. Nearly all that were there shed tears of joy. The gifts of the Spirit were poured out on that occasion in an eminent degree. The gifts of prophecy, tongues and interpretation of tongues were given to many in mighty power, witnessing the reality of Joseph's calling as a prophet of the Lord, and the great work which the Lord will perform through him. The Saints gen-

erally, and perhaps we may say universally, received the witness of the Holy Spirit that Joseph was chosen of God to be the successor of his father.

“Joseph delivered a short address, in which he stated that he would meet with them in the Conference in the morning, and that if the Spirit which prompted him in coming there, prompted his reception, he should be with them.”

Thus had the promise been fulfilled. The Lord had brought the “Seed” of Joseph to be a Shepherd of Israel, to call back the lost sheep and to lead them again in the excellent ways of Zion. And thus also have we seen that when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him.

## CHAPTER L.

BRIGHAM'S EARLY OPINION OF YOUNG JOSEPH'S CLAIMS  
—JOSEPH TO COME TO HIM—CHURCH REJECTED  
—COUNTER REJECTION BY O. HYDE—HIS TESTI-  
MONY OF B. YOUNG'S CALL TO PRESIDENCY—  
THE AUTHOR'S TESTIMONY—ELDER WOODRUFF'S  
JOURNAL—ORSON PRATT'S STATEMENT—BRIGHAM  
CHOSEN BY A COUNCIL AT WINTER QUARTERS—  
O. HYDE'S STATEMENT FOUND UNTRUE—WOOD-  
RUFF'S OPPOSITION TO BRIGHAM'S AMBITION—  
VINDICATION OF THE HISTORIAN.

Brigham Young in his secret soul felt the shock of irresistible right of presiding priesthood inherent in young Joseph.

In the earlier discourses of the President of the Twelve there are many evidences, well marked, to justify the conclusion that had young Joseph come up to him to claim his father's office; he, Brigham, would have given him that office; thenceforth he would have stood to the son as he had done to his father—as President of the Twelve.

Thus in fact has President Young positively declared his intention in the most circumstantial words; and it is fairly due to him in history to give the record of that intention without invalidating its integrity and truth.

But there was in Brigham Young's mind attached

an absolute and irrevocable condition, which was that "Joseph's seed" should come to himself as the Chief Apostle holding the keys of the kingdom. From his hands Joseph II. was to receive his anointing, his ordination, his office. The Prophet in his son must acknowledge on earth what the chief apostle Brigham had done. With this condition obeyed, he, Brigham, would faithfully keep his word and deliver up the "keys" unto Joseph to receive them from him back to rule the Church as long as he lived, in Joseph's name.

There was a show of justice in all this,—certainly a great deal of worldly common sense, looking from one side of the view. But God had not so ordained. Brigham did not keep his word, because he was not permitted. It fell to the ground, simply because there was a conflict between Jehovah's intentions and Brigham's intentions. The proofs are in the facts. They need not rest upon the arguments.

The prophecies and foreshadowings of Brigham and the Twelve had failed in their expectation of young Joseph coming to them to receive his office with approbations of their work and superadded institution of polygamy. He came, indeed, rather proclaiming God's disapproval of their works: his very coming was as a final pronouncement that they were "*rejected as a church.*"

This remarkable event in the history of the Latter-day Church called forth from Orson Hyde a sort of counter rejection of "young Joseph," seemingly in the name of the quorum of the Twelve Apostles of the "mother church," as she may be called for distinction. The discourse of Elder Hyde, who was

now President of the Twelve in Utah, was delivered at the conference in Salt Lake City, October 7th, 1860 being the first General Conference after Joseph had taken his place at the head of the Reorganized Church. Elder Hyde said:

“First and foremost, I will briefly allude to some aspirants to office and honors in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith. It may be regarded as lost time to allude to these things at all, by which any portion of the day is consumed. But, brethren, bear with me. I have read the writing of every aspirant to the presiding priesthood in this Church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, etc., resembling the bile ejected from the stomach. I have never discovered one burst of the Spirit of God in all their claims or publications. Who has ever read Brigham Young’s writing in which he has labored to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man, who is sordid, illiberal, murmuring and corrupt.

“In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small branch of the Church was established, and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion?

“The voice of God came from on high, and spoke to the council.

“Every latent feeling was aroused, and every heart melted. What did it say unto us?—

“Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and Kingdom.’

“This was the voice of the Almighty unto us at Council Bluffs before I moved to what was called Kaneshville.

“It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often been given to the masses of the people before, but I am one that was present, and there are others that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony. These are my declarations unto the Saints—unto the members of the Kingdom of God in the last days, and to all people. We said nothing about the matter in those times, but kept it still. Men, women and children, came running where we were, and asked what was the matter. They said their houses shook and the ground trembled, and they did not know but there was an earthquake. We told them there was nothing the matter, not to be alarmed; the Lord was only whispering to us a little, and that he was probably not far off. We felt no shaking of the earth, or of the house, but were filled with the exceeding power and goodness of God. We knew and realized that we had the testimony of God within us.

“On the 6th day of April following, at our Annual Conference, held in the Log Tabernacle at Kaneshville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the

voice from on high in his appointment. Yes, the voice of God was the voice of the people. Brigham went right ahead silently, to do the work of the Lord, and to feed his sheep, and to take care of them like a faithful shepherd, leaving all vain aspirants to growl and contend about lineal descent, right, power and authority."

Here the author, for the first time, must come personally into his history as a witness to testify in this grave affair; for the testament thus made by Apostle Orson Hyde is too solemn a matter to be passed over with indifference as to whether it was true or false. Nineteen years have come and gone since its utterance, yet no other apostle's voice to this day has dared, in public, to confirm or deny what the president of their quorum proclaimed in their name to the "Saints of God in the last days and to all people." It is the historian's duty now to speak and declare the truth.

Before leaving England, and while filling the office of managing Editor of the *Latter Day Saints' Millennial Star*, I resolved to write and publish the history of the Prophet Joseph. Hence as soon as I arrived in Salt Lake City, in 1861, I sought labor on the personal journals of Wilford Woodruff and George A. Smith, boldly and frankly telling these two official historians that I should write and publish the history of the Church, for the Lord had called me to this work. For this I needed their private journals and professional employment on Wilford Woodruff's history. Wilford gave me employment and trusted me with the wonderful journals of his own ministry and the Latter-day Work. For

eighteen months I daily labored on those journals, transforming them into a regular "Autobiography of Wilford Woodruff." I had come to the close of the year 1847, recording the very minutes of the Quorum of the Twelve, of those identical Grand Councils in which the choosing of the First Presidency was broached, and in which the Twelve did actually, by all the forms of motion and vote, set up the First Presidency, in the persons of Brigham Young, Heber C. Kimball, and Willard Richards.

I knew Wilford would speak the truth. A lie is not in the man's nature. I knew he would tell me the truth if interrogated on the witness of his journals, however much he might desire to cover the solemn falsehood of the president of his quorum.

We were together. I was reading from his Autobiography. Apostle Woodruff was, with his journal in hand, checking my transcript. Suddenly I stopped, and with impetuous indignation said:

"Wilford, I always believed Orson Hyde bore a false testimony, and now I know he did!"

So sudden was the outburst that it was followed with speechless wonderment from historian Woodruff, rather than quick reproof. In an instant he comprehended the whole case. There, resting on my knees, with my hand in wrath smiting its pages, was the witness that could not lie—Wilford Woodruff's history. I continued to pour out indignant speech:

"Here, in your journals, sir, is the detailed record of those times. This is the very Council of the Twelve in which President Young and his Counselors were elected by your quorum. Orson Hyde bore

false witness in the name of the Lord. The voice of God was not heard in any of these councils, saying, 'Let my servant Brigham step forth and receive the full power of the Presiding Priesthood of my Church and kingdom.' Men, women and children, did not come running to the house where you were holding council, saying their houses shook and the ground trembled. Neither did you apostles tell the people not to be alarmed; 'the Lord was only whispering to us a little, and that probably he was not far off.' There is nothing of all this in Wilford Woodruff's journals, not a word, not a trace anywhere, for I have carefully examined. You know, Wilford, it is impossible that this should have occurred in your presence and not to be found in your journals. It is a solemn falsehood in the name of the Lord. There is the proof, Wilford—your journals!"

"Edward," he answered, with a deep blush on his honest face, "*it was not true!*"

These were his first words. He had not blushed for himself; no need that Wilford Woodruff do this: his shame was for others, and doubtless from a realizing sense that his quorum had to bear the lie of their president in silence.

In my secret thoughts at that moment I exclaimed, "Thank God! Wilford has borne the test. He has redeemed his apostolic honor. And now for Orson Pratt. I think Orson will be also true. We shall see."

It was in the Liverpool Office, in 1860-61, while preparing these Tabernacle Sermons for the *Journal of Discourses*, and reading their proofs, that I had

determined to sound this testimony of Orson Hyde to the bottom. I had labored in that office in 1856-7 under Orson Pratt, so he was originally the one selected from whom to obtain the initial evidence; but my subsequent labors on church history had improved the design in making Wilford Woodruff and his journals the sure basis of testimony.

Orson Pratt was at the bar. He knew not, however, it meant as much. I was boarding with him in Williamsburg, at the house of old sister Lloyd. He had just returned from a mission to Europe; I had been two years in New York, writing for the *Galaxy* and other magazines, on Mormonism and numerous historical subjects. This was in 1868.

One evening in conversation I cautiously approached this testimony of Orson Hyde. Brother Pratt, though a very exact apostle in God's affairs, is Jesuitically suspicious and jealous of his order; so I approached him with method. I first mentioned to him a rumor out west, that President Young had ordained his three eldest sons, designing Brigham, Jun., to succeed him at his death.

"I guess," replied Orson, with exceeding quietude, "the Twelve will choose their own president at the death of President Young."

I perceived that already had the Twelve resolved to overthrow Brigham's dynasty; but that was not my business of the moment; yet, of course, thus prepared, the subject led easily to Winter Quarters and the re-organization of the First Presidency. At last came my direct questions:

"Brother Pratt, did the voice of God come from

heaven and speak to your Council, as testified by Orson Hyde? Was the Lord himself present? Did the voice of the Almighty declare to your brethren in council—‘Let my servant, Brigham, step forth and take the Presidency of the Church?’ or in language to that effect? You were present, Orson, in all those councils: Did the Lord himself speak to you?”

*“If he did, I did not hear him!”*

These are Orson Pratt’s exact words. It was a bare reply. I appreciated the delicacy of the case between us. I had venerated Orson Pratt from my boyhood, esteeming him in those days as my intellectual tutor. I had labored under him as an assistant editor; I did not wish to humble these apostles, much less Orson Pratt. It was enough. I was relieved of an anxiety for his sake; for it was not in the power of these apostles to escape the judgment of history. Orson’s testimony was not needed, excepting for his own honor.

Review, for example, the record itself. Here is a page from the “Life of Brigham Young,” summarized from Wilford Woodruff’s Journals, and passed upon as authentic by Brigham Young himself.

“The Pioneers returned to Winter Quarters, October 31st, 1847. During the month of November, much important business came before the Twelve; and on the last of the month, the subject of reorganizing the First Presidency, which had been vacant since the martyrdom of Joseph and Hyrum Smith, was considered.

“On the 3rd of December a conference was held on the east side of the river; but after having

resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

“There was a feast and a grand council, December 5th, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the Pioneers.

“In this council of the Twelve Apostles, their President (Brigham Young) first expressed his views concerning the Reorganization of the quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman and Ezra T. Benson spoke to the question. President Young closed.

“Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two Counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was carried unanimously.

“President Young then nominated Heber C. Kimball as his First Counselor, and Willard Richards as his Second Counselor, which was seconded and carried unanimously.

“The Twelve again met the next day, and appointed Father John Smith presiding patriarch of the whole Church.

“The conference re-assembled on the 24th of December, and lasted four days. In the Log Tabernacle one thousand persons assembled, and chose Brigham Young ‘President of the Church of Jesus Christ in all the world.’”

Compare now this literal record of facts relative to the “call” and election of the First Presidency at Winter Quarters, with that blasphemous piece of fiction of Orson Hyde, given in his character of President of the Twelve Apostles. In doing this

remember it is the very testament of said Twelve "unto the members of the kingdom of God in the last days, and to all people." Let the judgment of the Saints, "who shall judge angels," be given to this Twelve upon their solemn testimony of the voice of God speaking from on high, saying to them, "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and kingdom." Compare dates also, and observe that all the discussion of the business of reorganizing the First Presidency occupied the attention of the Twelve during the entire month of November, 1847. Notice next a "*grand feast*" for a "grand council" made at the house of Elder Hyde, December 5th, 1847; in the occasion of which "*grand feast*" there will readily be seen *nice management* of somebody; and reflect that *the Lord* never descends to such management when he is about to speak from on high to call "my servant" to the presiding priesthood, or to the leadership of his Israel. He meets Moses in the "burning bush;" Joshua alone in some holy place where even an archangel's feet must come with naked simplicity; a child Prophet in the lone watches of the night calling, "Samuel! Samuel!" and a Joseph in the latter days alone in the woods—a simple boy praying for divine guidance. Verily, those apostles have some cause for gratitude that this testimony of their President was but an impious fiction; else had their souls been perilled to that dread Being whom Hyde said shook houses and made an earthquake in seeming. Finally, notice that it was in this "grand council" of the Twelve, celebrated by a "grand feast," that the First

Presidency was elected by all the due forms of motion and vote after the members of the quorum had spoken in order, and that Orson Hyde himself was the one that "moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two counselors to form the First Presidency." This was the only "voice of the Almighty speaking unto us, saying, 'Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and kingdom.'" The date is December 5th, 1847, when the First Presidency was elected *in fact* by the Apostles in their quorum meeting; that which took place on the 24th of December in a special conference, was merely form; while Orson Hyde's testimony is that the Lord by his own voice called "my servant Brigham" to the Presidency of the Church in the month of February, 1848, which was about two months after he was chosen by a "thousand persons assembled" in special conference in the "Log Tabernacle," and nearly three months after he had been elected to the office by the Twelve, on Orson Hyde's motion.

Review the facts still further. In a letter from "President Brigham Young," addressed from Winter Quarters, January 23d, 1848, to Orson Spencer, President of the British Mission, the "President" said:

"In December last we appointed a day to hold a conference on the other side of the river. \* \* \* We adjourned for three weeks to build a house capable of holding the Saints. Accordingly on the 24th we convened again at the Log Tabernacle.

\* \* \* At this conference we suggested to the brethren the propriety of organizing the Church with a First Presidency and a Patriarch, as hinted at in our General Epistle, and the *expediency* of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the quorum of the Twelve. \* \* \* Accordingly, Brigham Young was nominated to be the First President of the Church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissenting voice. \* \* \* Nothing more has been done to-day than what I knew would be done when Joseph died!"—(See Millennial Star, volume 10, p. 114, 115.)

The "General Epistle from the Council of the Twelve Apostles" referred to in the above, and which bore the signatures of Brigham Young as president, and Willard Richards as clerk, is dated December, 1847; and in it is announced that the Twelve had in "contemplation soon to reorganize the Church according to the original pattern, with a First Presidency and Patriarch." In fact, as the minutes of their quorum shows, the Twelve had already done this, though their action had not yet been confirmed in the Special Conference called for that purpose. So it appears from the records that the Church throughout the world was notified in a General Epistle of this intention to organize, two months before the voice of the Lord commanded it according to Orson Hyde's testimony!

Truth is ever guarded by her own simplicity and righteousness; but about a lie, especially a lie in the

name of the Lord, there is a hideous fatality. Though a thousand persons labor to cover the lie with their cunning, it shall be left uncovered in a thousand places; and yet it almost provokes the admiration, as well as the astonishment, that this testimony of Orson Hyde's should have been allowed to be published in the *Deseret News* to be republished in the *Journal of Discourses*, falsifying all the dates of well-known facts.

But the investigation must not rest even here. For twenty years the historian has waited patiently to give to the Saints and "all people" the faithful testimony of history upon this matter. The whole truth must now be revealed so far as historical facts are concerned. With the secret motives of the chief persons, and the mainspring of their purposes and action, the author has nothing properly to do; he is not the judge of men's souls; God forbid!

To Wilford Woodruff's journals again. Turn, Brother Wilford, to the record of the journey of the Pioneers from Salt Lake City back to Winter Quarters. One day, yourself and Brigham Young were walking together, lone companions, as you often were in those journeys; for, however much Brigham Young may have used plotting, ambitious men, he always preferred the companionship of honest men, and trusted them most from his great knowledge of human nature. So on this day he was about to trust you with the supreme purpose of Brigham Young's heart. And you were to be the first man in all the world to be honored with his confidence. Not even was Heber C. Kimball to learn that supreme purpose as soon as Wilford

Woodruff. He was about to tell you, substantially, that Brigham Young intended to make himself President of the Church of Jesus Christ of Latter-day Saints; circumstantially he did plainly tell you of his purpose to reorganize the quorum of the First Presidency; and he asked for your judgment and counsel. I need not tell you, Brother Wilford, what your judgment was upon this matter, nor your reasoning and views in the case, but as you and I are, perhaps, the only two men in the world who know, to this day, that Wilford Woodruff at first opposed the reorganization of the First Presidency, and in his plain, honest truthfulness gave President Young his judgment that it would be usurpation in the Twelve to do it, we will make the fact known now, and let the knowledge thereof go to the Latter-day Saints in all the world.

I have not, in this historical exposition, been attempting to show that Brigham Young was not the proper leader of the Utah Church, much less to affect a disbelief in him as a "man of manifest destiny." I accept as a divine fact that Providence led, or drove, ('tis the same in its historical aspect), the Mormon Israel to the Rocky Mountains for some great purpose, partly revealed already, more abundantly to be revealed by and by. There was "manifest destiny" in Brigham Young's leading this polygamic branch of Israel to the mountain refuge, and in his remaining their leader and head to the close of his mortal life. To the historian the fact must ever be the proof. Yet was he but the President of the Twelve Apostles. What he was above that he made himself. He took the Melchisedek

crown, like as Napoleon took the iron crown of the Cæsars, and placed it upon his own head with his own hands, pronouncing in supreme exultation—“God has given it to me!”

My object in this historical chapter has been simply to write that which must be written in making the faithful testament of God's work in the last days. This may not be done in one book, nor by one man, but what is done must be faithful, and in the name and fear of the Lord God of Israel. If any dare to say I have betrayed the records in publishing a *mere fragment* of my knowledge of them, let such mark how much I, with design, have guarded these apostles by getting from them years ago their true testimony, and doing for them what they could not do themselves after their long silence. Already, in fact, I had published the true record from Woodruff's journals in the “Life of Brigham Young.” I was writing his justification, though I did not emphasize as much in that book, but left it silent, yet Wilford recorded in his honest truth *versus* Orson Hyde. Guarded them! Do they not know that in my hands have been the journals of Woodruff, George A. Smith, Brigham Young, Heber C. Kimball, William Clayton, and others? I have been a better guard to my brethren than they have been to themselves, and ever shall be. Only in righteousness will my knowledge be used in the history of the Latter-day Church.

History can bide her time; indeed she must do this, for hers is the final judgment on human affairs, made as a rule after many efforts of the historians to search the truth to the bottom, and to give that

judgment. It is never in malice, but in the interest of humanity; never for personal condemnations, but for the justifications of truth. History is not as a prosecuting attorney. There is no human authority sufficient to command her to speak or bid her to hold her peace; for there is in her mission divine exactitude. If it be in human affairs, her judgment is sure in due time; if in God's affairs, then shall even apostles stand at the bar for judgment here, lest God's testimonies be put to shame in the presence of man. Her revealments shall ever be in the due times of the Lord; but those due times are sure to come; the genius of history is always on the watch.

## CHAPTER LI.

THE WORK OF THE MINISTRY—NEWS FROM ENGLAND  
—SPREAD OF THE WORK—CHOOSING OF OTHER  
TWELVE—FIRST MISSION TO ENGLAND—FIRST  
EPISTLE GENERAL OF THE TWELVE—APPENDIX—  
BAPTISM OF DAVID H. SMITH—LETTER FROM  
JOHN E. PAGE—UNION OF THE CUTLERITES—  
THE GATHERING—DECLARATION OF LOYALTY—  
MISSION TO UTAH—PROGRESS IN ENGLAND—  
CANADA—FIRST CONFERENCE IN CALIFORNIA—  
PROSPERITY—NEW TRANSLATION.

As it will be impossible in this supplementary volume to give the detailed record of the Reorganized Church during a period of twenty years from the date of the coming of Joseph II., embodying also the soul of the subject wrought out in the mission and action of the Reorganized Church, there shall be given a summary of each following decade, linking events and the work of its ministry in all parts of the world.

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The first historical mark in the *Saints' Herald* after the Amboy Conference is relative to the Latter-day Saints in England, in the form of a letter from one of the thousands who had either left the old Church, or been "cut off." The writer, however,

saw some promise to Israel in the advent of "Young Joseph," and hastened to address the Editor of the *Herald*. He wrote:

"As to the Latter-day Saints in England," some of "the very best men and women they had have left the Church and thousands are scattered all over the country, disgusted with the conduct of men who professed to be shepherds, but invariably were ravenous wolves, scattering and destroying the flock. The greediness for money knew no bounds. The doctrine of polygamy has made thousands ashamed to confess they had belonged to them, and those who have wisely withdrawn may be divided into three classes: First, those who would gather again. The second would be more diffident, and look on a long while, shaping their conduct according to the success or non-success of the New Organization. The third are those who are so keenly stung at having been deceived by the Brighamites, that they would never join any so long as they live. \* \* \*

As a general thing, of all those who were Saints, very few of the scattered ones have joined any other party; for no other party preached so much scriptural truth as they did; \* \* \* yet we feel assured, if the Lord has indeed bid you gather his people, it will be done and go on prosperously and not be frustrated."

From a letter from Apostles Wm. W. Blair and James Blakeslee, dated Sandwich, Illinois, June 4th, 1860, we read of a two days' meeting at that place held by the Elders.

"The gifts of prophecy and tongues were enjoyed by a number, and the Saints were highly edified. \* \* \* The house being far too small to accommodate the people, the meeting adjourned to Bishop

Rogers' barn. \* \* \* At the close of services we repaired to the river, where baptism was administered to three by Elder Blair. Next day four more were baptized by Elder Blakeslee. \* \* \* Nearly or quite one hundred of the Church were present, most, if not all of whom have returned home with a renewed determination to love God and keep his commandments; and we have good reason to hope that our brethren and sisters, who for the past number of years have mourned and wept over the desolations of Zion—who have suffered a reproach because of evil doers will awake to the righteousness of God as revealed in the gospel—will take up the song of thanksgiving and praise,—will erect again and forever the precious altar of prayer, offering their oblations to the Most High.”

Thus it will be seen that the Reorganization was at that time like the Church in 1830, comparable to the grain of mustard seed.

A Special Conference was held at Council Bluffs, commencing June 1st, 1860, under Elders Jason W. Briggs, William Marks, and Zenas H. Gurley. The reports and action of this conference showed that the Reorganization was fast getting a foothold in the land. On motion the conference adjourned to meet at Sandwich, DeKalb county, Illinois, October 6th, 1860.

The General Conference of the Church of Jesus Christ of Latter-day Saints was, according to the above appointment, held near Sandwich, lasting from the 6th to the 9th of October. The conference was organized by electing Joseph Smith president, and Isaac Sheen and W. W. Blair clerks. This was the first conference of the Church over which

Joseph presided. Elder Edmund C. Briggs, reporting his labors in Iowa, said:

“The people feel interested, and desire preaching. Every time a Salt Lake Elder undertakes to preach there, his preaching only forwards this work. Many are returning from Utah. The work is prosperous, and the prospects bright and promising. A very large proportion of the people in Western Iowa are old Saints, and are mostly favorable to the cause.”

Elder Sheen, Editor of the *Herald*, reported that he was almost daily receiving letters from the different States, Utah, Canada, and Europe, expressing friendship for the New Organization. President Joseph Smith said that it was necessary that the quorum of Twelve should be filled up as far as practicable, and that as many of the elders as were found worthy, qualified and properly situated, should be ordained to the quorum of Seventies. On motion it was resolved that three persons be ordained to the quorum of the Twelve. A committee of three being appointed to make the selection, Edmund C. Briggs, James Blakeslee and John Shippy, were chosen; they were ordained by Apostles Z. H. Gurley and W. W. Blair. On motion it was resolved to sustain Joseph Smith President of the Church, and Jason W. Briggs, Z. H. Gurley, Samuel Powers, E. C. Briggs, W. W. Blair, J. Blakeslee and John Shippy, as members of the quorum of the Twelve. W. W. Blair and Edmund C. Briggs were appointed on a mission to Western Iowa; Elder Blakeslee to Kirtland, Elder Powers to Canada, and Jason W. Briggs was requested to go to England on mission.

“Sister Emma” was appointed to make a selection of hymns for a hymn book, which was in excellent keeping with her call by the Lord in the rise of the Church to compile the first Latter-day Saints’ hymn book. There were twenty-two persons baptized during the conference, and nine members of the old organization were received without baptism. The next Annual Conference was appointed to be held at Amboy.

There is a notice in the *Herald* of April, 1861, which illustrates Utah in the “olden times:” “Emigration from Utah is to be commenced this Spring (God willing) on a large scale, by the Saints of the New Organization to Western Iowa. One of the party has sent this information. Let the prayer of faith ascend to God for their protection and deliverance from their enemies.” What a change has come in Utah since that day!

At the April General Conference quite a number of branches were represented, many Elders made known their willingness to labor in the ministry, and in the quorum meeting of the Twelve, it was resolved that Jason W. Briggs and Samuel Powers go to England, on mission, accompanied by Elders Henry Green, Jeremiah Jeremiah and George Rosser, who were requested to go on a mission to Wales. The following extract from a Welsh letter to one of these missionaries is illustrative:

“Dear Brother Henry Green; \* \* \* Concerning Joseph Smith, we believe thoroughly that he is a Prophet of the Most High, and we believe, too, Brigham Young has gone astray so far from the truth, that he ceased from being in favor with God

any more; and the Church here in Wales under his presidency, is in a perilous situation. Hundreds and hundreds have left the Church, believing that he is an impostor, or a bad shepherd. Dear brother, inasmuch as you had the privilege to cast your lot amongst them, where the blessings of the gospel in their fullness have been made manifest, we beg of you, in the name of the Lord, to do all in your power to send some authorized servant to baptize us, if you can not come yourself, and that in a short time you will please to let Joseph Smith know of our situation; because we wanted a religion that will be justified by the Most High."

The writer also said that others joined with him to invite the missionaries over to Wales, urging Brother Green to do all in his power, "even unto death for their salvation, and they feel to do all in their power to circulate the glad tidings abroad."

A Special Conference was held at Council Bluffs, commencing June 7th, 1861, with Elder W. W. Blair as President. There being about this time considerable concern relative to the gathering, Elder Blair preached a sermon on this subject, affirming that "the time for all the Saints to gather to one place would not come until Zion is redeemed (in Jackson county.) Then the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads." Elder E. C. Briggs followed on the same subject, showing that Utah was not the place of gathering, but rather the place of banishment to the rejected Church.

A Special Conference was held at Little Sioux, Harrison county, Iowa, August 30th, 31st, and September 1st, with Elder Blair presiding. At this

conference Elder Blair suggested that Charles Derry be ordained to the office of a Seventy, which was unanimously carried, after which he was ordained to the office in the first quorum of Seventies by Apostle E. C. Briggs and George Morey, High Priest, and Elder Briggs being "mouth" was filled with the spirit of prophecy.

It was also unanimously resolved that Elder Charles Derry take charge of the work in the counties of Pottawattamie, Mills and Fremont, in Iowa, and a portion of Nebraska contiguous to Pottawattamie. Elder Derry had been to Utah, but had forsaken the church in the mountains, which was not congenial to his spiritual nature. This man has since been known in the Reorganized Church as one of the most spiritual minded of ministers living, and as a preacher whose inspired eloquence touches the hearts and intellects of his congregations.

The Semi-Annual Conference of the Church was held near Sandwich, Illinois, October 6, 7, 8, 9, 1861; Joseph Smith presiding. After the conference the Church sent out

"THE FIRST GENERAL EPISTLE OF THE TWELVE, UNDER THE PRESIDENCY OF JOSEPH SMITH, SON OF JOSEPH THE MARTYR.

*"To all the Saints scattered abroad, Greeting:—* Brethren, since it has pleased God to call forth the true successor in the Presidency of the Church, in the person of Joseph, the son of Joseph the Martyr, in fulfillment of the promises made to his people, we, in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the whole law, and

to the covenants, as that form of doctrine which being obeyed from the heart maketh you free from sin and servants of righteousness. The Bible, Book of Mormon, and Book of Doctrine and Covenants, contain that law, and those covenants or form of doctrine, to which we point you, saying, 'This is the way, walk ye in it and find rest to your souls.' Mark all who corrupt or pervert it, and avoid them. The "perilous times" shown to the ancient Apostle are upon us, and our refuge is in the Lord, who, thanks be to his name, 'holds the reins in his own hands,' and to the obedient alone are the promises. We beseech you, therefore, brethren, give no heed to the subtle influence of those seducing spirits which were to characterize the departing from the faith in the latter times; but proving them by the plain word of God, resist them, with all those new, fanciful and strange doctrines, convenient, truly, for such as have turned the grace of God into lasciviousness, but ye have not so learned Christ; having begun in the Spirit, are ye to be perfected through the flesh? Be it known unto all Saints that in this the reorganization of the Latter-day Work, we point only to the old paths from which so many have turned aside in the dark and cloudy day. To further this object, faithful Elders will be sent as speedily as possible to all quarters, including California, Utah, England, Scotland and Wales, and to enable us to do this, and to carry on the work of building up the kingdom of God, and to redeem the scattered Saints from thralldom through false guides, we appeal to all Saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the Church for these purposes. The most convenient method for doing this at present, appears to us to be as follows: Let all presidents of branches act as agents of the

Bishop, and receive all means set apart under the law of tithing, keeping a faithful record of all receipts and from whom received, holding the same subject to the order of the Bishop. If paid over in person, a receipt should be taken. All orders from the Bishop, and such receipts, should be preserved, and an exhibit thereof, and all means on hand made to each General Conference, that no ground of suspicion as to the application of such means may exist. We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, and that the means obtained by such oppression have been and are used as a weapon of power to still further oppress the zealous and devoted. But the perversions, not the law, have been the instruments of this wrong. 'My ways are equal and your ways are unequal,' applies the execution of this law. Obeying it in its spirit, is equal; submitting to its perversion, is unequal and oppressive. To such as are willing to live by every word of God, and inquire, "What is required by this law?" we point to the law itself. Firstly, your surplus is required. Secondly, after this one tenth of your interest or gains from time to time. You are all stewards of the Great Master, and what is needed to prosecute your stewardship is not required; and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic free-will offering, gathered where it is not needed, and placed where it is, for the general weal.

"Finally, brethren, be of good cheer, for the light of truth shines with renewed brilliancy upon the pathway that Saints are called to walk. Zion, the pure in heart, must be redeemed by righteousness,

but the land of Zion by power. The first, we may by the grace of God work out; the second, we leave in the hands of Him that hath power and doeth all things well.

“Commending all the Saints to the mercy of God, and fellowship of His Spirit, through our Lord Jesus Christ.

By order of the quorum,

JASON W. BRIGGS, *President.*

October 25th, 1861.”

“*Appendix to the Epistle of the Twelve.*—In order to place the Church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the Church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-agrandizement by any one, be he whomsoever he may be.

“As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

JOSEPH SMITH, *President of the Church*

*of Jesus Christ of Latter-day Saints,*

SANDWICH, Illinois, Oct. 7th, 1861.”

So it will be observed that this first epistle of the Twelve was called forth by the “word of the Lord” from the Prophet.

David Hyrum Smith, at about this date, was baptized and confirmed a member of the Church which his father, the Martyr, had founded by the commandment of Jesus Christ. All will remember that David was not born until five months after the martyrdom of his father.

The Annual Conference of the Church in 1862 was held at Mission, LaSalle county, Illinois, from April 6th to the 9th, Joseph Smith presiding; while a Special Conference was held at the same time at Galland's Grove, Iowa, under the presidency of Elder Blair.

In the June number of the *Herald*, Elder Charles Derry published his "Reasons for leaving Utah," a very interesting and touching article, quite an historical picture of the time.

John E. Page, of the first quorum of the Twelve, wrote to Joseph upon his administrative policy. The following is a passage:

"PRESIDENT JOSEPH SMITH.

"*Dear Sir*.—I have no disposition to flatter you, but suffice me to say, that your remarks in the *Herald* of the present instant, so completely 'hit the nail on the head,' relative to the executing of the law of tithing, that I can not refrain saying that it meets my highest approbation. Had what you have suggested been carried out from the commencement of the Church, who is able to expand their ideas sufficiently extensive to comprehend the vast difference there would be in the standing and character of the Church, compared with the present. The position I occupied in the Church under your father's administration, presented me with ample experience and opportunity to say, that the partial and maladministration of the Bishops of the Church, of the moneys, goods and chattels of the Church, has done more to overthrow personal confidence, and the faith of the Church as brethren, than all other things besides."

Another special conference was held in June of the churches in Western Iowa, Elder Blair presid-

ing. Quite a number of branches were represented and the Elders manifested a lively spirit in the ministry.

About this time David H. Smith began to make his mark as a poet. He appears first in the *Herald* of August, 1862, in a song of triumph—

“THE MARCH TO ZION.

“Hark! Hark! The word to you is given,  
 Make haste to Zion, gather in,  
 Follow the guide sent down from Heaven,  
 The holy onward march begin.  
 Then see the hundreds, marching onward, onward,  
 Behold the thousands marching onward, onward,  
 In beauteous order marching onward;  
 The holy city enter in.”

The Semi-Annual Conference of the Church, October 6th, 1862, was held at Galland's Grove; Joseph Smith presiding, and Elders James Gillen and Charles Derry acting as clerks. The reports of the Elders and Branch representation show great vigor and increase. Another manifestation that the mission of Joseph II was destined to develop itself in the gathering of the “scattered sheep of Israel,” was seen at this conference. The “Cutlerites” now made their appearance. President Joseph Smith introduced Wheeler Baldwin of Manti, who addressed the conference. He said:

“I came here for good and not evil, and am grateful for the present opportunity. I have been a witness of the work of the last days thirty-two years, on the 8th of January next. I attended the first June conference, and was ordained, by the special direction of Joseph, to the High Priesthood. I attended the second general conference, held at Orange, and the third conference, held at Amherst. \* \* I saw the doings of the Church until

the Prophet was taken away. With the books in my hand I could not follow the Twelve. I could not get testimony to follow them to Salt Lake. What could I do? I could not practice their doctrines. I felt that we needed all the light we could obtain to guide us in this darkness. I tried to take the things in the Book of Covenants for my guide, and studied the revelations that I might not miss the grand pole star. It has done me good to hear our present beloved Joseph state the course we should have taken. He calls upon all scattered Israel to return to the words of the Lord; and I feel that this doctrine will lead us on to eternal life. \* \* \* With respect to our President here, I have heard Father Cutler say, that when Joseph took his place, he would sweep the world. Our people have always held that Joseph's family had rights, and that they would possess those rights some time. If we (the Cutlerites), as a people have missed the 'pole star,' I think we are honest enough to return and live; and I can say sincerely, 'Lord, send by the hand of him whom thou wilt send.' When the first Joseph came, he had to make many amendments, until he had set the whole in proper order."

Elder W. W. Blair said:

"I and Elder E. C. Briggs visited that people on Farm Creek. Calvin Beebe was President of the Branch. Bro. Beebe went and inquired of the Lord, and obtained a testimony, and on the next day he told the people he knew we were servants of God. Brother James Badham spoke in tongues, and the interpretation was that this work was true; and that the Cutlerite Branch would unite with us in time, and that a great work would be accomplished in this region. We went to Manti, and tried to learn the nature of their organization, but failed.

We inquired of the Lord, and obtained that knowledge, and also a testimony that, in time, they would unite with us."

Bishop Israel L. Rogers said:

"I feel to rejoice with the Saints. I am not a man of many words. I thank God he has given me a heart of feeling with you, that I can enjoy with you the Holy Spirit. When I see my brethren here that have come up through much tribulation, it touches a tender chord in my heart; but we must all come up through great tribulation; we must all be tried as by fire."

President Smith said:

"It is pleasing to see that the spirit of peace is with us in our difference; and, as I believe, truth wins its way slowly, but will surely prevail."

The Annual Conference of the Church, April 6th, 1863, was held at Amboy, Joseph Smith presiding. Jason W. Briggs reported that he had been endeavoring to get ready to go on his mission to England, Scotland and Wales. He had made all the preparation that he could, and that he would go yet, if this conference desired him to do so. Charles Derry, who had been appointed to England at the October conference had announced in the January number of the *Herald*, that he expected to be in New York in six days, to embark for England; so this long contemplated mission to Great Britain was at last likely to be consummated through the example of this missionary spirit.

It was 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 re-establishment 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."

This Annual Conference also directed that the Reorganized Church send out to the world its "Declaration of Loyalty," as given in a former chapter.

In the "news from Elders" in the May number of the *Herald*, are the following items:

"Bro. J. Jeremiah was in Cincinnati, April 22nd, *en route* for New York, to embark with Bro. J. W. Briggs for England. We hope and suppose that he is now in Wales and attending to the duties of his mission in that country, and that Bro. J. W. Briggs is with Bro. Charles Derry in England. Bro. Derry wrote from West Bromwich, Staffordshire, England, April 10th, and said that he was sick and had not been able to fulfill several appointments which he had made.

Bro. E. C. Briggs, left this vicinity on the 21st ult, to fulfill his mission to Utah, Nevada and California. He expects that three or four Elders will accompany him, and co-operate with him in his mission."

The foreign missionaries now began to make report of their labors in the re-opening of the Latter-day mission to the nations. Elder Jason W.

Briggs, in a letter to Bishop Rogers, dated "West Bromwich, Staffordshire, England, May 25th, 1863," says:

"We arrived in Liverpool, May 14th. The next day we went to Birmingham, and the morning after came to this place, where we found Bro. Derry, who had been laboring in this place and vicinity. He had baptized one, and the next day he baptized three others, and a branch was organized of six members; some uniting without baptism. Well this looks like taking hold of the end of the rod of iron in this land as in the beginning. Every obstacle is thrown in our way by those who call themselves Elders of the Church of Christ, but hail from the land set apart for the rebellious, viz, 'a dry' and 'a salt land.' (See Jer. 17:6, and Psalms 68:6.) I doubt not when you hear from us again, this branch will have increased its numbers. We have information verbally and by letter from different parts, all going to show that notwithstanding the vigorous measures taken to stifle all investigation and smother all dissatisfaction, there are those yet in the land, who having been made free by the truth, are not willing to surrender that freedom. \* \* \* We intend to enlarge the field of our labor, extending it to Wales, whither Bro. Jeremiah went, after three days stay in this place. We have a room, and are holding meetings regularly in this place, as Bro. Derry had done something before. The work of restoring the Church in this land to its original standing before the Lord, by returning to the law of God, may be slow and laborious, but it will surely be done, and the pure in heart, in this land, will greet the true Saints in the land of Zion, and in union will accomplish the great purpose of God in this dispensation."

A special conference was held in the North Star

Branch, Pottawattamie county, Iowa, June 6, 1863; Elder Blair presiding. The reports of the elders show great spirit and increase everywhere at about this period. Elder Wheeler Baldwin (formerly of the Cutlerite division) bore a strong testimony to the divinity of the Reorganization, and said that "he had not enjoyed the Spirit and power of God so much for the past thirty years, as he had since he united with this work last March. The power of God's Holy Spirit was with the people in the branch at Manti, and he looked to see many more united with them soon."

Elder Blair said:

"In March I left Council Bluffs for Amboy, to attend the April Conference, and went preaching by the way. At Manti, Fremont county, I preached a few times; baptized some who had formerly been Methodists, some Campbellites, some Presbyterians, and some old Latter-day Saints; and organized them, with three who had been previously baptized by Brother Joseph, into a branch, numbering in all twenty-two, Wheeler Baldwin president and S. S. Wilcox clerk. The dear Lord blessed my labors mightily in word and deed. \* \* A testimony was given me by brother and sister Reals, of Manti, relative to young Joseph. Here it is as they gave it to me:

"During a visit of Joseph Smith and family, in June, 1839, at Mr. Anson Matthews', near Table Grove, McDonough county, Illinois, we heard the Prophet say that he had sometimes thought his enemies would kill him; 'and if they do,' said he, 'this boy,' putting his hand on young Joseph's head, 'will finish the work in my place.'"

On the 20th of June a special conference was held at String Prairie, Lee county, Iowa; Joseph

Smith presiding. In the reports of missions, Elder John Shippy said:

“At the last April Conference I was appointed to preside over Canada and Northern Michigan, with the understanding that I should go on that mission after the close of this conference, in company with brother Gillen. I left Amboy with him, and went to Kewanee, where I found a great many old Saints, principally from England and Wales, some of whom were intending to go to Utah. We commenced a series of meetings, baptized eight and organized a branch while there, and the Spirit of the Lord attended us as at the beginning, and we left them rejoicing in the work of the Lord, and others were investigating.”

Brother Shippy's is about a specimen of the reports of the elders of their labors at that date, so that it may be seen the spirit of the work was alive in the land. At this conference Bro. John H. Lake (afterwards one of the Twelve) was ordained an Elder.

A special conference was held June 27th and 28th, at Elk Grove, Lafayette county, Wisconsin, under the presidency of Father Gurley; these numerous conferences showing the activity of the presiding men of the Church.

Elder Charles Derry, writing from West Bromwich, England, July 7th, said:

“We have a branch of thirteen members in this place, I expect to baptize another this week. Elder Briggs went down to Lydney, in Gloucestershire, on the 16th of June; John H. Morgan, a Brighamite Elder, to whom I had written before, received him kindly, and scattered a notification among the

people, and the result was about twenty old Saints assembled on the next Sabbath and heard him gladly, and he organized a branch of eight members, Elder Morgan being president; the remainder wanted a little further time to consider. He then went to Brother Jeremiah in Pennydarren, near Merthyr Tydvil, South Wales, and there they organized a branch. Elder Jeremiah informed me that when he preached there the previous Sabbath, two Brighamite elders from Aberdare waited on him, and told him they were elders in good standing in the Brighamite Church, but as soon as he could come over to that place there was a sufficient number desiring to be organized into a branch of the Reorganized Church. \* \* I think it likely that the Welsh will receive it sooner than the English. Elder Briggs says the work has commenced there in the same street, and within half a stone's throw of where it commenced in Wales in the days of Joseph; and it is received by the very people that received it then.'

Bro. E. H. Webb, of Sacramento, Cal., wrote:

"I am happy to learn that the missionaries are on the way here. May the Lord abundantly prosper them in each location of their intended labors. I believe they will be well received here. Here are hosts of scattered sheep, and all without a shepherd. I have been among them somewhat, but they all seem too timid to venture a step (lest it should be a wrong one) till the missionaries arrive."

Stirring letters now began to arrive from Utah, from Edmund C. Briggs, of the Twelve, who was accompanied by Alexander McCord, of the Seventy, The first is dated Salt Lake City, August 18th, 1863. He says:

"At Fort Bridger we were required to take the

oath of allegiance to the Government of the United States, which we willingly did; and on our arrival here we at once drove up to 'President' Brigham Young's house. His clerks told me he was not at home. We then put up at the Mansion House, kept by Mr. Tuft and his mother, a widow, who treated us kindly; and on Tuesday, 11th inst., we had an interview with Brigham Young in his own office. There were twenty-five or thirty of his associates and two secretaries present. I at once introduced the object of our presence, and under whose directions we came, and what we expected to accomplish by coming; and with all I bore testimony of the sure calling and true standing of President and Prophet Joseph Smith, the son of the martyr. He said that he knew more of that family *than they knew of themselves*, that Emma is a 'wicked, wicked, wicked woman,' and always was; that Joseph is acting under the influence of his mother; that she is at the bottom of this work, and our mission here; that the heavens have nothing to do with that family at present; but they shall be felt after in time; but they are under the influence of the devil now; that all Joseph wants is to associate with the murderers of his father, &c. He said, 'I do not want any of your preaching here, or your doctrine, and I will immediately write and advertise you and warn the people not to receive you, or your doctrine into their houses; and while I have influence over the Bowery you can't hold meetings; and then he threw out some intimidations to us, and gave us to understand we should be watched, that he wanted us to be gentlemen, and other low insinuations. We then told him we had come to do good, and that we were not in the least daunted or fearful, though intimidations had been thrown out at us before, and since we had arrived here, by him and his adherents, &c. We then bid him good day, and since then all man-

ner of stories are afloat against us. Every crime you can think of, we are charged with, and I suppose some of the people believe them, but we console ourselves without noticing them enough to contradict them, with the blessed promises of our dear Savior who said, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.' We have an appointment for the first meeting in the Territory next Sunday, August 23d, at the residence of the Hon. Judge Waite, by his proffered kindness and that of his noble wife, who have opened their house to our service whenever we wish to hold meetings. We find some true friends here, though poverty is seen in their little dwellings wherever they welcome us with hospitality. They detest the evils of this people as much as any can in this world. We have seen many here who feel that they are in bondage, and are mourning for that deliverance that is promised; but we realize the literal fulfillment of the prophecy of Jeremiah, 17:6: 'For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.'"

From letters received from Utah by Bro. W. D. Morton, dated September 15th, are culled the following extracts:

"I am actually astonished at what has taken place here. It will be four weeks to-morrow since the brethren arrived, and notwithstanding every obstacle is thrown in their way, some sixteen have been baptized, and that too not in secret or in the dark, but in broad, open daylight, to the great joy of all who then and there joined the Reorganization, and they were confirmed the same evening. \*

\* The seed is sown, the leaven is laid; it is growing, it is working. The glad tidings are spreading, and as a matter of course, men and devils are awfully raging for fear of what is coming. We have four meetings weekly. \* \* I am thankful to say I am inexpressibly happy in the realization of gospel blessings. Utah has never before yielded such peace of mind and consolation as now. I feel at times that I could say with Simeon, 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

'Tis the heart of Utah bursting at last into speech! Oh! what agony of heart and intellect has she felt! But the time of her full and perfect redemption will yet come. This was the beginning, and the missionaries and the disciples rejoiced thus together. "As the first fruits of Utah," said one of the writers, "may the hallowing power of the blessed Spirit enable us to cast an halo of compassionate love around, giving courage and perseverance to enable us to pluck some brands from the fire."

Elder Briggs in his letter of October 12th, to the *Herald*, gave an epitome of thrilling items from the sermons of the October conference. The following are a few of them. Brigham Young, in the Bowerly, said:

"As to the subject of the Prophet Joseph, (what shall I call it), or Josephism; you have heard of that Young Josephism; it is a humbug, and of the devil. Let me just say here that I know more of that family than any man living, and Joseph Smith that now lives in Illinois, will never lead this people, the Latter-day Saints; but there was a son born in November 18th, 1844, and *Joseph told me* that David

would lead this Church, and others can testify to this. \* \* \* Joseph is a confirmed infidel, and Emma I know, and have known her for years; and she tried to destroy the Church, and to influence Joseph against the Twelve, against Brigham, Heber and others, and tried to destroy Joseph by administering poison to him, which she did several times; but she gave him too much and he vomited it, and she was always opposed to Joseph, and filled with the devil. \* \* \* If one of Joseph's children take the lead of the Church, he will come and place himself at the head of this Church, and I will receive him as willingly as any one here; but if any one wants to harbor any of these hypocrites that are running around here, let them do so, but apostatize altogether."

"After he closed," wrote Elder Briggs, "I then arose from my seat and walked up near to the stand and said, 'Will the president allow me to speak to this congregation for myself?' He replied, 'No.' I said, 'Will you allow me to read an epistle from the pen of Brother Joseph. He replied, 'No; let the police take care of this man.' He replied to me in an excited, angry, and loud manner; and as I started back to my seat I met the police, who kindly said, 'I would take a seat,' which I did, and wrote the remarks of George A. Smith, who was the next speaker.

"George A. Smith said, 'When I was on a mission to the east, I saw young Joseph in Illinois. He met me with a cold shoulder, and every single question I asked him he met me with a cold, flat, rebuff, and I made up my mind that he was a confirmed infidel; and Bro. Taylor, who was with me, asked him if he read the Book of Mormon?' He replied, 'I once read it as a school book, but have not read it lately.' Do you believe it is true? He again said 'If I tell you what I think of it, it will hurt

your feelings.' What could I infer but that he was an infidel? How could it hurt our feelings to say that the Book of Mormon is true?"

(The explanation of Joseph's real meaning has been given in a former chapter.)

"John Taylor said, 'Emma was saying something, and making a fuss, and I spoke to Joseph about it. It was about this plurality, and he said to me, Bro. Taylor, Sister Emma would dethrone Jehovah, if it was in her power, but what she would carry out her purposes.'"

Thus did these Apostles treat the missionaries, and speak of the family of the Prophet whom they professed to love. But in the reverse of this, mark what Joseph wrote of his wife in pouring out his affections and reverie of his mind while hiding from the mob a few days before his martyrdom:

"How glorious were my feelings when I met that faithful and friendly band on the night of the 11th. \* \* \* What transports of joy swelled my bosom when I took by the hand, on that night, my beloved Emma,—she that was my wife, even the wife of my youth, and the choice of my heart. \* \* \* What a commingling of thought filled my mind for the moment. Again she is here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma!"—See Hist. J. Smith, Mill. Star.

For the purity of history, surely this is of more value than these blasphemies of Apostate Elders against a noble woman and wife, whose very presence in the world was a supreme protest to their polygamic iniquity: it is the last testimony of her

martyred husband to her faithfulness and worth, and of his undying love for her.

And John Taylor himself bore a testimony of the Prophet's wife a few months after the martyrdom, very unlike the tenor of his remarks in the presence of the ministers sent by her son. There had been a rumor among the anti-Mormon folks, (who, believing Mormonism was a fraud, supposed it would explode at the death of its Prophet), that sister Emma was about to give a full exposure. This rumor called forth from John Taylor the following, in the *Times and Seasons*, January 15th, 1845:

“Suppose we say a word concerning the Prophet's wife, Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of disgrace, like the above, is as cruel and bloody as the assassination of her husband at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the wormwood and gall!

“The fact is, the story must have been put in circulation to injure the Latter-day Saints; and as Mrs. Smith was one of them, to destroy, or murder her reputation, and create division in the Church; but let us say once for all—Mormonism exists by unity; and as to its exposures, ten thousand Elders

are constantly exposing it to the understanding of the world, in America, Europe, Asia, the islands of the sea, and peradventure to the spirits in prison."

Here now we have a testimony agreeing, and in some of the expressions almost to the very words—with the testimony of the Prophet Joseph concerning his wife, the "Elect Lady" of the Church. John Taylor's testimony in Nauvoo was given from the irresistible force of facts present, and from the universal knowledge of her among the Saints, in Joseph's words, as the "undaunted, firm and unwavering, unchangeable, affectionate Emma!" If the words of John Taylor were so true in Nauvoo—that "she honored her husband while living;" that in her character as a wife, a woman and Saint, she was "as a fixed star," and that "the very idea" that she would "dishonor his good name" and betray the Church was "as cruel and bloody as the assassination of her husband, at Carthage," what, then, shall be said of this "cruel and bloody" assassination of the Elect Lady by the apostles in the Tabernacle of the congregation? "There is no honor or shame in this generation" might well be said of those men of the Twelve who have never, since they betrayed the Church, given the Prophet's family "a chance to drink once without the wormwood and gall" when their hands have administered the cup. Hear what this same apostle John said concerning "Young Joseph" and the Reorganized Church:—"The whole system is built upon the face of lies, and Joseph is associated with the murderers of his father!" What a wife that so poisoned her husband! What a son that so mur-

dered his father! What a Twelve that thus bore witness!

But this apostolic tragedy performed in the Tabernacle for the Josephite missionaries in 1863, was not without its farce as will be seen by Brigham's close:

"Now I am going to wind up. Now you that love Joseph Smith and his family, I am going to make you a proposal, that is this: Joseph F. Smith, and here is Samuel Smith, sons of Hyrum and Samuel, &c. Now I propose that we give them \$1000, to each of them. Now you who love so much Joseph Smith's family, and you Josephites, will you show how much you love them? Here now are some Josephites. I will give \$100. Heber says he will give \$100."

A vote was taken to make the present. Brigham said,

"Rather faint. I guess you love the money more than you love the Josephites."

What a test to make to see how the Church stood! Brigham's judgment of the worst part of human nature, and the selfishness of the priesthood, was absolutely infallible!

Jason W. Briggs, writing from Birmingham, England, November 24th, said:

"The news from Wales is encouraging for the progress of the work. I have been laboring for some time past in this place and vicinity, and have held nine public discussions in Birmingham, West Bromwich, Wednesbury, and Wolverhampton. At the latter place, I found some of the old Saints, who then for the first time were informed of the exis-

tence of the Reorganization, and they seemed much interested concerning it. I shall look after them again this week. The work is going steadily onward, and with perseverance and patience, the Kingdom of God will be re-established in this land."

The first General Conference of the Reorganized Church of Jesus Christ of Latter-day Saints in the British Isles, was held in Pennydarren, Merthyr-Tydvil, Wales, on the 26th and 27th days of December, 1863. Elder J. W. Briggs was called to the chair, and Elder Charles Derry to act as scribe. The following cullings from the report will be found interesting and illustrative.

"The president gave an outline of the business to be attended to, after which he reported that since he left this place, he had been laboring in Birmingham and vicinity. The fruits of that labor did not as yet appear, but he had good faith that it would. His object had been to disabuse the public mind, and to show the difference between Mormonism and its perversion. He had held several discussions on the subject in different places in public, and he thought it likely that the individual set on by the clergy to tear down the truth would turn round and walk with us and help us."

Elder Jeremiah said:

"I left this place about five weeks ago and went to a place called Maesteg. I found Brighamites there. After some talk, some acknowledged that, if God had a Church on the earth, this was it. One commanded me to leave his house in the name of Jesus Christ; but I did not think proper to leave at the command, for I knew Jesus Christ would not order his own word out. He then ordered me out

in his own name, and of course I obeyed. I visited Neath, and among others I talked with David Davies, who acknowledged the truth; many called me a false prophet. I went down to Llanelly, and found the Saints there in good order. It appeared that when they were connected with the Brighamites, that they all met in a chapel of which Brother Thomas Thomas is the only Trustee, and when he and others united with the Reorganized Church, they waited upon the Brighamites, by my advice, to suggest the propriety of our using the chapel one Sabbath and they another, but they would not agree to it. Thomas Thomas then demanded the key, but they treated him with contempt, and would not give it up. He then broke open the door and forbade them using it any more, and we hold the chapel, and good is being done there. I visited a number of other places and found some that could see the light; others said I would be in hell soon, but they were sorry for me, for they thought I was honest."

We can not follow the reports of the Elders, a number of whom were now busily laboring in England and Wales; but the foregoing with the following from Elder Charles Derry's report, will give a view of the work of these Elders in the reopening of the foreign missions:

In Gloster, Elder Derry found a man by the name of James Wiltshire, whom he knew in Utah. This man took hundreds of pounds with him to Utah. He was now working for fifteen shillings per week. But his poverty had not stripped him of his love for truth, and he received him gladly and commenced to investigate, and told him his humble fare was at his command. After investigation he

declared his intention to be baptized. Others of the old church are investigating the matter, but the majority have lost their manhood and dare not examine. He visited Cheltenham and distributed the written word, and talked where he could get a chance. Through the kindness of Mr. Wiltshire he was introduced to a family that never had been in the Church, who made him welcome to their shelter. He found another family that had been to Utah, the lady received him kindly, and when the man came home, he introduced himself as a missionary come to look after the scattered sheep; when the man told him, rather abruptly, that he need not trouble himself about him, for he should never have anything to do with Mormonism again. Elder Derry told him he must be his own judge about that, but he knew that if he was an honest, truth-loving man, he would come into the fold of God. He preached to him. The lady invited him to sup with them, and when he left to look after some place to sleep at, the man went with him a little distance, pressed his hand like a brother and begged him to forgive his abruptness, and heartily thanked him for his trouble in coming to visit him. Elder Derry said he visited a little place called Castle Eaton, in Wiltshire, the birthplace of his wife; the people received him kindly on their account. He talked to the Brighamites, and all that he saw were very reasonable, and willing to talk with him, and treated him kindly. He believed there was a good work to be done in the places mentioned, notwithstanding the efforts of the Brighamite Elders to close the doors and hearts of the people against him.

In a letter from Elder W. W. Blair, dated Little Sioux, Iowa, December 27th, the writer said :

“I must tell you something more of the good time we had last October, in visiting around with Brothers Joseph, Alexander and David Smith, and Bro. Wm. Davis. We stopped at the house of Bro. Alexander McCord. That night Joseph had a remarkable night vision, which he told me in the morning. He said: ‘I saw in my dream a woman, whom I was to receive into my charge, and under my watch-care and counsel, and she was almost wild, having been held captive a long season by barbarians, who had degraded and dishonored her. She was nearly naked. The clothes that were upon her were tattered and torn, and very filthy withal, and her whole appearance was that of extreme wretchedness. In her pitiable condition, she looked with distrust upon all around her, especially upon me, apparently fearing lest I, too, would abuse and disgrace her. My heart was deeply moved with her deplorable condition. I ordered that she be washed, her hair combed, and that suitable apparel be given her, including clean underclothes. My request having been complied with, I now saw her again; but how changed,—how entirely different from what I saw her last. Her garments now were of spotless purity, her eye beamed with joy and delight, her fears and misgivings were entirely banished, and she expressed her unbounded gratitude to me, as her friend and benefactor, while she clasped her arms around my neck, and imprinted upon my cheek a multitude of kisses, with all the tender affection of a mother.’”

The woman was the Church!

“At Manti,” continued Elder Blair, “we had a joyous time. In one of the evening prayer meetings,

Brother Joseph spoke in prophecy relative to the work the Lord had lately begun in that place; immediately upon this David arose in the congregation in the Spirit of the Lord, and sang two verses of a beautiful hymn which he afterward wrote down:

“Let us shake off the coals from our garments,  
And arise in the strength of the Lord,” &c.

— 1864. —

The year 1864 opened with “good news from Canada.” The work was prosperous there in the ministry of Elders Shippy and Gillen.

The first conference of the Reorganized Church in Utah was held January 26th. Present: of the Twelve, E. C. Briggs; of the Seventies, Alexander McCord. R. H. Atwood, clerk.

The General Annual Conference of the Church this year was held at Amboy, commencing April 6th; Joseph Smith presiding, and President Wm. Marks assisting, Isaac Sheen and J. W. Gillen secretaries. The reports this year of the Elders were full and spirited, showing that missionary operations at home and abroad had been brought into an excellent organic shape. Elders were appointed to Great Britain, Canada and Utah, as well as in many parts of the States, and special conferences ordered, which had now become too numerous for the historic thread to follow.

Elder Webb, writing from Sacramento, California, March 23rd, said:

“I can vouch for fifty-one who have been baptized into the Reorganized Church in California, and

probably there are several others. We have six branches of the Church, with presidents as follows: Sacramento branch, Cornelius Bagnall; San Francisco, T. J. Andrews; Folsom, Jeremiah Thomas; Dry Creek, Thomas Phillips; Watsonville, George Adams.

“April 6th, 1864, was a great day in Utah with the Reorganized Church; for on that day was held the first General Conference of the Church of Jesus Christ of Latter-day Saints in the Rocky Mountains, under the presidency of Joseph Smith. It was the prophecy of that which shall more abundantly appear when Israel of the Mountains are redeemed and Latter-day Israel in every land shall have one shepherd and one fold.

“The report set forth that ‘about one hundred members have joined the Reorganized Church in Salt Lake City, and fifty-two in Provo City.’ North Ogden branch reported thirty members. The work is very prosperous in Weber County, and surrounding country. Several Elders who had been engaged in the ministry said they found the people everywhere where they traveled more or less dissatisfied with Brighamism, believing their leaders were ambitious of worldly honors and self-aggrandizement under the cloak of religion, but through fear and intimidation they were prevented from avowing their sentiments publicly.”

It was resolved “that a conference of the Church of Jesus Christ of Latter-day Saints be organized in this Territory, divided into Northern, Southern and Central Districts, Salt Lake City to be the Central.” Elder Thomas Squires was ordained an High Priest and appointed to preside over the conference. Frederick Ursenbach was ordained an High Priest, and Henry Ursenbach an Elder, and

they were appointed on a mission to Switzerland, with instructions to call upon President Joseph Smith on their route. Thomas Job, Alex. Williams and David Pudney, were ordained Elders; R. H. Atwood a Seventy; John Stiles an High Priest; and Elders George M. Rush, P. Peterson, J. Hansen and C. W. Lange, were sustained as traveling Elders, and I. Green a Priest, in the ministry. There were twelve or fourteen baptized during this conference. A two-days' meeting was appointed to be held in North Ogden, June 4th and 5th, and a special conference to be held in Salt Lake City, July 23rd and 24th. This detail will give a view of the first ministry of the Reorganized Church in Utah under the direction of Elders E. C. Briggs and Alexander McCord.

The second Quarterly Conference for California was held at Sacramento, May 14th and 15th, E. H. Webb, president. Eight branches of the Church were represented, comprising 104 members, including 22 Elders, 7 Priests, 2 Teachers, and 1 Deacon.

Here is a notice suggestive of the movements in Great Britain: "The *Restorer* is published monthly, by the Reorganized Church of Jesus Christ of Latter-day Saints, and edited by J. W. Briggs; price, three pence; address the Editor, 305 High Street, Pennydarren, Merthyr Tydvil, Glamorganshire, Wales."

This will illustrate that the restoration was finding Wales in the lead among foreign nations. Indeed in the history of the Latter-day work it has been proven that the Welsh are the most inspirational race in modern times, almost equal to the

ancient Hebrews. The miracles wrought among the Welsh Saints compare with those recorded of sacred times; the history of the Latter-day work in Wales from the beginning (before the apostasy) will afford marvelous proof that Joseph Smith was sent of God.

The first conference of the Reorganized Church in Canada was held July 9th, 1864. A number of districts were represented and legislated for; the work in Canada being continued under the missionaries, Elders Shippy and Gillen.

The General Semi-Annual Conference of the Church this year was held at Galland's Grove, commencing October 6th; Joseph Smith presiding.

Elders Charles Derry and J. W. Briggs returned from their mission to Great Britain at about this date, Elder Derry being at the Semi-Annual Conference at which he represented the missions abroad.

E. C. Briggs had left Utah for California and Nevada.

The work in St. Louis and vicinity was prosperous, and vigorously prosecuted. Bro. Alexander Smith was the presiding missionary in that district.

The year 1864 closed with general prosperity attending the Reorganized Church. The work in Utah during the year had been wonderfully prosperous, but emigration of the converts to the States de-populated our little "Zion" in the "Salt land." The following from R. H. Atwood, dated Salt Lake City, November 23rd, is very suggestive:

"The work of the Lord is prosperous in every part with us. We are surely and steadily moving

onward. About four hundred have joined the Reorganization in this Territory during the past year. Nearly all of the Saints here are making preparation for an early start east in the Spring. \* \* \* As soon as we baptize any into the Reorganization, they are for leaving this country as soon as possible. There is no counsel given them on the subject. In my simple judgment it is the greatest hindrance we have here. We no sooner get a place open than the Saints leave, and the ground has to be broken over again. If they had not hurried away we should now have had three or four times the number of places open. In American Fork we have now better meetings than the Brighamites, and those under fear and intimidation attend, and one by one embrace the truth. In the Spring I expect they will all leave: then of course it will take time to make another breach, and so it is with other places."

It must be confessed that with the bitter experiences which the Saints from the old country met in Utah, this return emigration was in decided keeping with their "redemption" from the bondage of priestcraft; yet it is but the plain statement of history to affirm that, had the converts remained establishing branches everywhere, the Josephites in Utah at the death of Brigham Young would have been ten thousand strong, holding the very destiny of that Territory in their own hands. 'Tis a lesson of the past for the improvement of the future.

— 1865. —

The Annual Conference of the Church, this year, was held at Plano; Joseph Smith presiding. Very important business was transacted. Among the resolutions were the following.

“Resolved, That the names of Daniel B. Razy, David Newkirk and George White, be stricken from the Quorum of the Twelve.”

Z. H. Gurley, W. W. Blair and A. M. Wilsey, having been appointed a committee for the purpose, nominated Josiah Ells and Charles Derry to fill the places of D. B. Razy and David Newkirk in the Quorum of the Twelve, which passed into a resolution, and they were ordained apostles under the hands of Joseph Smith, James Blakeslee and Z. H. Gurley.

In the “Latter-day Saints’ Herald,” May 1st, 1865, Joseph Smith sent out his “Salutatory” as the Editor.

In a council of the First Presidency and Quorum of the Twelve, held at the residence of Bishop Israel L. Rogers, near Sandwich, it was

“Resolved, That the First Presidency and the Quorum of the Twelve, declare to the Church that the doctrine of sealing, as relating to marriage for eternity, is a heresy, and hence not taught or sanctioned by the law of God.

“Resolved, That the First Presidency and the Quorum of the Twelve, re-affirm the article published in the *Herald* on the first of May, 1863, entitled ‘Loyalty of the Saints.’

“Resolved, That the First Presidency and the Quorum of the Twelve, declare that the Choice

Seer spoken of in the Book of Mormon, second chapter of the second Nephi, is Joseph Smith the martyr."

Then followed a discussion by the council on the Negro race, touching the Priesthood, the delicacy of which question decided these elders to enquire of the Lord. Here are the resolutions and revelation:

"Resolved, That the gospel makes provision for the ordination of men of the Negro race, who are received into the Church by obedience to its ordinances.

"After much discussion, it was

"Resolved, That we refer the above matter to the Lord, and that we come together fasting and praying to God, that he will reveal his will on this point unto his servant Joseph Smith.

"The Quorum carried this resolution into effect, and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following revelation through His servant Joseph:

#### REVELATION GIVEN MAY 4TH, 1865.

"Hearken ye Elders of my Church, I am He who hath called you friends. Concerning the matter you have asked of me: Lo, it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue should minister before me; therefore, it is expedient in me that you ordain Priests unto me, of every race who receive the teachings of my law and become heirs according to the promise.

"Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved, (if doing no evil), though their glory which is given for their works be withheld, or in other words their works are burned, not being profitable unto me.

"Loosen ye one another's hands and uphold one another, that ye who are of the Quorum of the Twelve may all labor

in the vineyard, for upon you rests much responsibility; and if ye labor diligently, the time is soon when others shall be added to your number till the quorum be full; even twelve.

“Be not hasty in ordaining men of the Negro race to offices in my church, for verily I say unto you, all are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it.”

In a letter of date August 21st, from Elder Job, then president of the Utah Mission, he said:

“I accepted a mission in this Territory at the last April Conference, and as there was no other elder left here after the emigration had gone east, that was able to take a mission, I had to go out alone. I found that the Saints who had to remain here were only a few, and those scattered, numbering in all about twenty souls, and most of those poor as to circumstances, and much downcast in spirit, and some indeed, in a suffering condition, being dependent on their enemies for maintenance. We had two skeletons of branches left, one in Salt Lake City, and another in Provo; in Salt Lake City the saints had no place to hold meetings at present, so I had to travel a good while without preaching at all: as I could not raise meetings in places where branches had been broken up, I thought I would break up new ground.”

This is illustrative of the history of the Reorganized Church in Utah in 1865; its chief causes were emigration of the “Josephites,” and the terrible tracks which the Brighamites made that year to exterminate them.

But excepting in Utah, the missions generally at home and abroad were very prosperous during the year 1865.

— 1866. —

The Annual Conference was held in Plano, for the year 1866, under Presidents Joseph Smith and William Marks. The following culled from the resolutions of the conference will, of itself give an historic page of the times :

“Resolved that the time has arrived for the Church to publish the New Translation of the Bible.” Also “That Wm. Marks, Israel L. Rogers and W. W. Blair be appointed a committee, to confer with Sister Emma Bidamon, respecting the relinquishment of the manuscripts of the New Translation of the Scriptures, for the purpose of publishing the same to the Church and the world, and that said committee be empowered to enter into and fulfill the contract for the same.”

“That the Church take immediate measures to release the hands of the Twelve, that they may carry the gospel to the nations of the earth ; That the Bishops be instructed to collect means for that purpose ; That in view of the demand of the work in Utah, it is deemed advisable that, as far as practicable, the Saints in that region remain for the present ; That Elder J. W. Gillen be appointed a mission to Utah ; That considering the European Mission is of great importance, and should at once be entered upon if possible, Jason W. Briggs and Josiah Ells are appointed to that mission, and that in these missions, new fields of labor are to be opened, and churches organized, as the Spirit may from time to time direct ; That the California Mission comprise the States of Nevada, California and Oregon and the Territory of Washington ; That Alexander H. Smith be appointed to take charge of the California Mission, and empowered to choose

his fellow-laborers; he chose Wm. Anderson and William H. Kelley."

The following constitutional and gospel resolutions are very important:

"Resolved, That we recognize no other rule by which to test the validity of the baptism of persons who have embraced the gospel, except the fruit and manifestation of the Spirit. Therefore the question of rebaptism is a matter of conscience; further, That a connection with those factions during the dark and cloudy day, does not necessarily invalidate the priesthood; holding as we do, that those factions could neither confer nor take away the priesthood."

"Resolved, That any member of this Church having been lawfully married, and having put away their companions for any other cause than for the cause of fornication, is unworthy of the fellowship of the Saints of God; and that the Church be very careful, with all enquiry, that they receive none into the Church who have put away their companions for adultery, they themselves being the offenders."

This year the mission in Utah revived again under its President Thomas Job; the Salt Lake Branch was now under the presidency of Elder Mark H. Forscutt, who having served his time out in the army at Camp Douglass, most of the time as secretary of General Connor, had joined the Reorganized Church.

— 1867. —

The Annual Conference for this year was held at Keokuk, Joseph Smith presiding. The statistical report showed the total of 52 branches represented

with 2210 members; but California, Utah, Canada and the European Mission were not represented; there was probably not nearly one half of the churches represented. The following is an Epistle of the Twelve and the Bishopric to the Church:

*“To the Household of Faith in all the World,  
Greeting:*

“BELOVED BRETHREN AND SISTERS: Grace and peace be unto you, from God and our Lord Jesus Christ.—We, as watchmen upon the walls of Zion, and Stewards of the Great Master to you-ward; of the manifold grace of God toward Zion and her converts; address you at the present time concerning the work and its requirements at the hands of all who love the truth, and are willing to labor for its triumph. The ministry whom God has appointed, the spiritual authorities of the church, are expected to be self-sacrificing—to carry the gospel to every creature—and we enjoin and beseech all who have received missions, presiding authorities over districts and branches, to be faithful in the discharge of duties, exemplary in word and deed, ensamples for the flock whom the Lord has called you to ‘feed.’ The work of setting in order the house of God, of redeeming from thralldom the victims of false guides, and the carrying of the gospel to those who have long sat in darkness, is an arduous one; and the widening fields of labor opening in the Eastern, Middle, and Southern States; the great west, including Utah, Idaho, and the Pacific Slope; the Canadas, Nova Scotia, and New Brunswick, upon this continent, as well as England and Wales, and the open doors in Denmark and Germany upon the eastern continent, demand an increase of laborers; and this demand can not be overlooked nor neglected by us. Neither may we neglect the poor, for if they cry at all unto God He

will hear and succor them by other hands, while condemnation will fall upon those whose duty it is to minister to them.

“The reports of elders from every part of the vineyard, show that doors are opened on every side for the word to be preached; and the cry from across the sea is, ‘come over and help us,’ and still but few comparatively are in the field. Why is this? The reasons are, that most elders have families, who look to them, (very properly), for the necessaries of life. This is the first duty of every head of a family, and, the Lord holds such responsible for its faithful discharge, and while God recognizes this obligation, He has imposed another, viz: to travel and preach the gospel. Some are required to do this *continually*; and that they may do so, without neglecting their duties to their families, the Lord has commanded a law of consecration and tithing for this very purpose, among others, that the hands of those bound may be loosed. The Lord has said that this is a day of sacrifice and tithing of His people, that the day of tithing precedes the day of burnings, and a promise is made that those tithed shall not be burned. In view of the Law of God upon this subject, and of the requirements of the work, and the responsibilities resting upon us to ‘execute the law of tithing,’ through much travail of soul and patient hearing of reason through words and arguments, and prayerful seeking unto the Lord for wisdom and for truth, we have unanimously presented our exposition of the law in question, in a resolution that will accompany this, which we believe is in unison with the letter and with the Spirit, as we believe we have been led by the Spirit; and in the name of the Lord it shall bear testimony to you also.

“While we regard a tenth as what the Lord requires, we also recognize the right and duty of all

who tithed themselves to exercise a prayerful watch-care over its uses, that all may be done agreeably to the will of the Lord. Those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of the tithing required by that law, such can not strictly be regarded as subjects of the law of tithing. And such as have over and above, or a surplus, of them the Lord requires this surplus, which the Lord calls a tithing, or tenth; while all may bring their offerings into the storehouse of the Lord, from time to time, as the Lord gives to them, and in proportion to the willingness to do so, will the blessings of Heaven descend upon the cheerful giver.

“It is the duty of Presidents of Branches to present this duty, with others, as in its time and place equal with any other requirement of the gospel. And in the absence of a resident Bishop, or special agent, it is their duty to act as agents of the Bishop in this matter, and send to the Bishop such means as are raised in the several branches.

“The question has been asked, How shall the needy in the several branches be relieved? We would say, let such be relieved first, when needed, out of the tithing, and send the residue to the Bishop, or to the treasury of the whole church. Tithing and offerings, it is evidently contemplated, shall supply every legitimate want of the poor and needy; and therefore it is improper for any to solicit means of the members of branches, individually, in the name of the church, or as an elder. Brethren, we have felt compelled to call your attention to this subject, for God has ordained this as one of the means to carry forward the great work of building up His kingdom, and blessing His children; the obligation to obey this law is included in the covenant made at baptism; and as you obeyed the ordinance of baptism, so do in respect to tithing.

It is a free will offering. As such, the Lord will accept and have respect unto it; but offered from other motives, He will not have respect to the offering. Finally, brethren, the work has reached a point that requires a more extended and systematic effort to evangelize the world and convert and strengthen the brethren. To this work we have covenanted with the Lord to give ourselves, and all that we possess, of soul, body and spirit. Fulfilling this covenant assures the triumph of our faith, and prepares us for the seal of our God, giving us a right to the tree of life.

“May the God of all grace bless you, ye Latter Day Saints. Peace be unto you. Amen.

“From your brethren and fellow-laborers in the kingdom of our God, in the name of our Lord Jesus Christ.

“J. W. BRIGGS, *President of the Twelve.*

“I. L. ROGERS, *Presiding Bishop.*”

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“We, the Quorum of the Twelve, in view of the wants of the cause in which we are engaged, after careful, protracted and prayerful deliberation touching the same, and the law under which such wants can only be supplied, and to answer our consciences towards God, and towards the Church, have adopted the following resolution :

“Resolved, That we regard the law of consecration and tithing, as a means of fully establishing equality among the saints in the building up of Zion, as the kingdom of God, to the which we look for the coming of the Lord Jesus, to reign a thousand years upon the earth. But the scattered condition of the Church precludes the carrying out of the law in its fullness. Yet the present necessities of the work do require a portion of tithing and consecrations, and we believe that the tithing now required, is one tenth of the properties of all who possess a surplus, afterward, one tenth of their annual interest annually.—Others not having more than supplies their necessities, are ex-

pected to bring their free will offerings, as the widow brought her mite.

“By order of the Quorum of Twelve.

“JASON W. BRIGGS, PRESIDENT.

“NAUVOO, April 8, 1867.”

The following manifesto from the spiritual authorities of the Church, signed by its President, upon marriage and its relations is an invaluable document for Church history:

“At a Council meeting of some of the general authorities of the Church, held at Nauvoo, Illinois, April 3, 4, 5, 1867, the following resolutions were passed:

“Resolved, That any official member of the church who shall, in public or private, endorse, teach, or encourage, either directly or indirectly, the doctrines of polygamy, spiritual wifery, or marrying for eternity, should be silenced; and if he does not repent of the evil, he should be cut off.

“Resolved, That, whereas too great laxity in the observance of the marriage relation amongst the saints, is calculated to result in the destruction of the honor and sancity of that relation; therefore it is the opinion of this Council that the spiritual authorities of the church should seek to inculcate by precept, also by example, the sancity of the marital relation in all holiness and virtue; and that nothing less than the strict observance of the covenant of marriage is becoming the character of Latter Day Saints.’

“While we can not, as an ecclesiastical body, declare a rule binding the conscience or controlling the belief, we can advise the erring, declare against doctrine manifestly subversive of the general faith of the church, and may regulate the conduct of persons toward the body; therefore

“Resolved, That a persistent belief in the doctrines of polygamy, sealing, (marrying for eternity), or spiritual wifery, shall be considered as heretical; and the persons so holding to such doctrines, subject themselves to suspicion of apostasy; and such persons, if found advocating those, or any of those doctrines, should be labored with; and if they refuse to conform to the rules prescribed by the body respecting the teaching or advocat-

ing heresy, publicly or privately, they are in danger of the council, as not being in possession of the Spirit of God.

“Resolved, That public meetings are not the proper places for accusation, slander, or depreciation of the character of a brother or sister; also, that one so offending should receive a just rebuke.

“Resolved, That persons married, who become so estranged in feeling one toward another, that they can neither live together amicably, nor separate without scandal falling upon the church, can not be retained in full fellowship, without endangering the public purity of the body.

“Resolved, That no authority is resident in the church to grant any species of letters of divorcement whatever, whereby persons duly married are justified in separating and disregarding the covenant of marriage, and persons so separating, are in disobedience to the spirit of public purity enjoined upon the church. Branch organizations acting contrary to this are subject to be called to an account for the same, as we believe such acts to be illegal.

“Resolved, That it is the right of a General Conference to appoint the presiding officers of Districts.

“JOSEPH SMITH, PRESIDENT,  
“MARK H. FORSCUTT, CLERK.”

The October General Conference of the Church was held at Union Grove, Harrison County, Iowa, October 6, 7, 8. The following descriptive close of the Minutes will supply the historical illustration of the time:

The Conference was well attended by the Saints, and everything passed off without a single jar. Greater unanimity of feeling and concert of action has never probably obtained than from its opening to its close. The words of inspiration flowed, the Spirit of God was manifested and the heart of every Saint present made to rejoice in the hope of the glory of God. On Saturday, Sunday and Monday evenings, prayer meetings were held, and on the two latter nights, the gifts of the gospel manifested in tongues, interpretations, prophecies, &c. On Mon-

day night the President of the meeting called for the sick to come forth, and having appointed Elders Forscutt, Elvin, Putney, Craven and Kelley to administer, some twenty-eight were administered to, and many blessings conferred. The hearts of the Saints leaped within them for joy, and God verified his word, proving Himself to be the God of the Saints by his power, as He proved himself the God of Israel of old. To Him be glory, now, henceforth and forever, through Jesus His well beloved Son, our adorable Master. Amen.

JOSEPH SMITH, *President,*

MARK H. FORSCUTT, } Clerks.  
WM. H. KELLEY, }

The Semi-Annual Report of the California mission, showed—Districts 2; Branches 9; Members 417: San Bernardino, the settlement founded by the Mormons, numbered 204 “Josephites.”

— 1868. —

The Annual General Conference of the Church was held this year at Plano, April 6, 7, 8, 9.

Alexander H. Smith in reporting the California Mission and the labors of himself and companion, Elder Anderson, for the last two years, said he knew of no field of labor so wide, and affording so many opportunities for faithful and effectual laborers. The work in California, Nevada and Oregon demands a faithful and experienced man.

Elder Wm. W. Blair of the Twelve Apostles was given the charge of the missions of California,

Nevada, Oregon, Montana, and Utah, to be assisted by Alexander H. Smith.

At length Apostles Josiah Ells and Jason W. Briggs had arrived in Great Britain. Elder Briggs took for his ministerial field Wales and adjoining counties, and Elder Ells the midland counties Staffordshire, Nottinghamshire, Leicestershire and Sheffield. The long delay of the missionaries had dispirited the Saints in the old country, but after their arrival the work began to revive again. A General Conference of the European Mission was held in Birmingham, England, September 6th, 7th, 1868, at which a number of Elders were called in to the field and Presidents appointed over the Districts of Wales, Birmingham and Nottingham, and laborers appointed for Gloucestershire, London, Sheffield, Stafford, Manchester and Pelsall. It was also

“Resolved, That this conference deem it essential for the propagation of the faith of the Latter-day work in the British Isles, by the Reorganized Church of Jesus Christ of Latter-day Saints, that a periodical be published, setting forth our doctrines and our faith, in contradistinction from the corruptions and abominations taught in the pretended revelations respecting polygamy, and other kindred doctrines.”

The Semi-Annual Conference of the church was held this year near Council Bluffs, Joseph Smith presiding.

The work abroad was reported by the President as being in a prospering condition. In California, Oregon, Massachusetts, Tennessee and the South-

ern States, it was moving gradually onward; and from Denmark, Sweden and Switzerland, came the Macedonian cry, "Come over and help us!"

— 1869. —

The Annual Conference of this year was held at St. Louis from the 6th to 11th of April.

Alexander H. and David H. Smith were, upon resolution, associated in a mission to Utah and the Pacific slope.

The Annual Conference of the Church on the Pacific Slope was held in Sacramento under the presidency of W. W. Blair.

In the August number of the *Herald* the Editor says, "From every quarter now comes the cheering news that the gospel is winning its way."

The following unique letter from Alexander H. Smith giving his interview with Brigham is too rich in its historical interest and suggestiveness to be denied immortality in Church literature:

"SALT LAKE CITY, July 18, 1869.

"I have had many trials in my short life, of my powers of control over my passionate temper; but never in my short life did I have need of strength more than I did yesterday.

"David gave you an account of our trip and arrival. We met many who were anxious to see us, and hear us; and asked us if we were going to speak in the tabernacle. We of course did not know, but were desirous of so doing; and to leave no stone

unturnd in our favor, David, myself, John Smith, Saml. Smith, Geo. A. Smith, and John Henry Smith, (Geo. A's. son,) called on President Young yesterday morning, and I plainly stated our mission, and asked for the use of the Tabernacle to speak to this people.

“ My statement that we differed from them in principles and points of doctrine, called forth some questions, all of which I endeavored to answer in calmness, with respect and courtesy to all present. Pres. Young then favored us with an account of how the marriage ceremony became inserted in the Book of Covenants, directly in opposition to all father could say on the matter. I told him we did not come to argue the matter there; that our reasons for differing were many—and among them, the fact that the principle he was endeavoring to sustain was contrary to all the former revelations of God, and that, in this view of the matter, we could not accept the testimony of any man or set of men, that came in opposition to God's holy words in the Book of Covenants and Book of Mormon.

“ Brigham then took me to task about what I had said in the garden three years ago, and denied that the Twelve ever did anything to embarrass mother in any way; but, to the contrary, that they had done everything in their power to help her in her time of trouble. I, of course, differed with him, and told him so; and then he called mother ‘a liar, yes, the damnedest liar that lives;’ said that she tried to poison father, that she stole Uncle Hyrum's portrait and large ring.

“ He also said many other things, too numerous to mention. I can not write all that was said. Geo. Q. Cannon, John Taylor, Joseph F. Smith, Daniel Wells, Joseph Young, Phineas Young, Brigham Young, Jun., and several others, besides those who went with us, were present at the interview. At

the close, Young shook hands with us, and wished us God's blessing in all righteous and good works, positively refusing to let us have the use of the Tabernacle.

“He said we had not the spirit of our father; but we possessed the spirit of our mother—that we had not God enough to make us a name, or to bring upon us any persecution. We told him that as to the persecution, we were thankful we had none seriously; as to the name, time that was said to prove all things, would prove whether this were so or not.

“After our interview, we returned to John's and I vented my anger in biting my food and swallowing it; but was nervous all the rest of the day,—perhaps from indigestion, as it did not sit well on my stomach.

“Yesterday we went to see, and made the acquaintance of, the Governor of Utah; reported our mission to him, and desired the territorial authorities to take cognizance of our presence. We had a very pleasant visit with Gov. Durkee.

“After this visit, we made the acquaintance of the Walker Bros., thought to be the richest firm in the city, who treated us with great kindness, and promised to secure a hall for us. We also had quite a long conversation with Mr. Stenhouse.

“And now let me say, in leaving the presence of Mr. Young, I took the responsibility of asking him or any of his Elders to call on you in their tours eastward, and guaranteed they would have extended to them the courtesy of the meeting-house, by asking for it, and I gave a special request for Brigham Young, from you, to call and preach in our meeting-house.

“July 21.—David and I have fairly entered on our mission, and everywhere we go we are received in kindness. We make it a distinctive feature of

our converse to establish the object of our mission, except at the house of cousin Joseph, and there the subject of religion has not been broached at all, in our presence.

“The show for the saints to remain here is very slim, I assure you.

“We are indebted to the Walker Brothers for assistance in procuring Independence Hall. We speak there next Sunday at 2 P.M.

“We spoke in a private house last Sunday afternoon, and the house was crowded, inside and out. There is a good feeling among our people here now, and more freedom of speech than there was three years ago. \* \* \*

“Brigham is failing in wisdom and power, and begins to look old. He did us a good turn in refusing to let us have the Tabernacle; we do not want it now. God is blessing us, and working in our favor.

“Give our love to all. Remember us in prayer.

“ALEXANDER H. SMITH.”

A paragraph from David's journal must accompany the above.

“We have visited the civil authorities, and as many friends and acquaintances in the city as we have had time to do, and through the kindness of the Walker Brothers, influential merchants in the city, have obtained Independence Hall, and held three meetings therein, having the house full to overflowing. Yesterday, being Sunday, Alexander was examining some of the principles advocated here, when he was interrupted by our cousin Joseph F. Smith, who demanded that Alexander should read the whole of a letter he was quoting, from the *Times and Seasons*. Alexander stated his displeasure at his meeting being interrupted, when the

interruption was continued. This exasperated the people so that they cried out, 'Shame!' 'Put him out!' 'Silence!' Silence being restored, Alexander continued his remarks, stating that we had been refused the Tabernacle, and that now he regretted sadly that Joseph F. Smith should be the one selected to attend our meetings and oppose us, but that our determination is to hold meetings without interruption, if possible, and treat upon whatever principle we chose to examine. This so delighted the people that they broke out with thunders of applause. Silence again being restored, he finished his discourse, giving polygamy a thorough disapproval. We sang 'Let us shake off the coals from our garments,' and were dismissed. Alexander attended a meeting of the branch, while Bro. Brand and myself repaired to the water, and I was permitted to baptize eight souls from the Brighamite church into the Reorganization. God has blessed us greatly. May praise and glory be to His holy name."

The Semi-Annual Conference of this year was held at Galland's Grove.

At about this date occurred the Utah schism, under the leadership of Godbe, Harrison, Shearman, Lawrence, Kelsey and Tullidge. In the December numbers of the Saints' *Herald* was published "An Appeal to the People" of Utah, accompanied with a "Protest" from Godbe and Harrison, copied from the Utah Magazine. The President of the Reorganized Church commenting upon the "issue" wrote thus:

"We can not rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against

another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing, of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.

“We shall note with great interest the result of the struggle now going on in Utah; and if Messrs Harrison, Godbe and Kelsey, will permit us, without ascribing unto us any desire to widen the breach between Brigham Young and themselves, we offer them our congratulations upon the manly stand they have taken in defense of God-given human right.

## CHAPTER LII.

THE UTAH "SCHISM"—MR. GODBE AND HIS COPEERS—A MORMON REFORMATION IN THE NAME OF JOSEPH—THE REBELS BEFORE THE SCHOOL OF THE PROPHETS—THEIR TRIAL BEFORE THE HIGH COUNCIL—THE "NEW MOVEMENT" BEGUN—ITS MORMON MISSION DESTROYED BY SPIRITUALISM.

Elder Stenhouse in his "Rocky Mountain Saints" connects the "schism" with two prime causes—one being the attempt of President Young to establish in Utah a commercial commune controlled absolutely by himself, and the other the attempt of certain Elders to establish an independent press power which in the very genius of the two were in direct antagonism. Passing from the view of President Young's co-operative movement, he says:

"Another and an unlooked for phase of Mormon experience was soon to demand public attention. Two elders were trying to establish a literary paper—*The Utah Magazine*. The proprietors were W. S. Godbe and E. L. T. Harrison; the latter was the Editor. Elder Harrison had essayed, once before, with his friend Edward W. Tullidge, to make literature a profession among the Saints, and had established the *Peep o' Day*; but they met with insurmountable difficulties, and the paper stopped."

But there was something more radical in the first effort for a free press than even Mr. Stenhouse fully knew. It was not a mere effort of Harrison and Tullidge "to make literature a profession." Substantially the schism was designed as early as 1864, and the title of the magazine—*The Peep o' Day*, and the fact that it was published at Camp Douglas show the signs. Had it been possible at that early day a temperate revolution would have been developed by the combination of the editors with the independent commercial men of the city, and this would have ran side by side with the "Josephite" mission. Indeed, a conversation with Edmund C. Briggs actually gave the impulse to the starting of the *Peep o' Day* at that moment.

Tullidge was always known as a Joseph worshipper. In an artistic point of view this was pardonable in one who had partly written and published an epic poem entitled "The Prophet of the Nineteenth Century." But he had now resolved to join in covenant with the Reorganized Church: this was hindered by a dream. A personage came to him, as often before, who was ever "Joseph the Prophet." This personage told him not to join the missionaries at that time, saying, "It is all right, Edward; you will be with Joseph when he comes." In the meantime "Edward" was directed to urge his friend "Elias" and with him at an opportune moment to start a paper, and "prepare the way;" and he was positively told that "when Joseph comes" there will be "a day of God's power" among the Saints in Utah. It was enough; the time was fixed!

There were, however, friendly intercourses between Elders Briggs and Tullidge at the house of brother David Putney; but when Elder Briggs spoke of "you Brighamites," there invariably followed an indignant protest. So on a certain occasion thus:

"I am no Brighamite, sir; I am a Josephite as much as you are; I have loved Joseph the Prophet as much as you have loved him; I shall be with his son Joseph when he comes."

"O yes," replied Elder Briggs, caustically, "you'll enlist under the banner when the battle is won."

They parted in brotherhood, for their animus was without malice, but Tullidge was grieved over the terrible crossings of love between the "children of Zion."

The same day Harrison and Tullidge resolved to start their paper, breaking up their business for that purpose. They immediately went and laid their project before Mr. John Chislett, and Mr. Fred and Sharp Walker. The Walkers met the proposition at once with sagacity and munificence, offering to bear all the expenses of a three months' issue of 4000 of a weekly magazine to be circulated throughout the Territory. The Jew Kahn also gave a hundred dollars and Mr. Chislett nobly responded and was the instrument in working up the movement. Thus it may be seen that a social revolution was attempted in 1864. That is exactly what these merchants meant; they cared nothing about two Elders "making literature a profession among the Saints;" they wanted the backbone of priestly despotism broken.

It was resolved to start the *Peep o' Day* at Camp Douglas; and a contract was made with General Connor, who had sent east for a quantity of paper, new type and a larger press for the *Vedette* office; hence a delay. In the meantime paper had gone up at a fearful rate, the cost of freight alone being thirty cents per pound across the plains. There was a paper panic in America. In Utah even the *Deseret News* had to suspend; but the *Peep o' Day* ran for awhile at a cost to the Walkers alone of quite two thousand dollars. Had the editors however waited the "due time of the Lord," and started an independent newspaper devoted to a genuine Mormon reformation—substantially a "Josephite" paper—with the Walkers and Gentile merchants at the back supporting it, there would have been five hundred "Josephites" in the Territory at its start, and no need then for their "flight" to California and the States.

Four years had passed; the railroad was nearly completed; the nation was upon the borders of polygamic theocracy; Brigham was madly trying to melt the invading powers of civilization by his commercial commune; the "Gentile" merchants were in consternation. At such a crisis Godbe and Harrison took a trip east, leaving the *Utah Magazine* to the editorial care of Tullidge. Mr. Stenhouse thus describes their case :

"On the way they compared notes respecting the situation of things at home, and spoke frankly together of their doubts and difficulties with the faith. \* \* \* One proposition followed another, and scheme after scheme was the subject of discus-

sion, but not one of those schemes or propositions, when examined, appeared desirable; they were in terrible mental anguish. Arriving in New York and comfortable in their hotel, in the evening they concluded to pray for guidance. \* \* \* They claim that while they knelt and earnestly prayed, a voice spoke to them and made some communication upon the subject which most interested them. They were astonished, and bewildered, but instantly were calmed and self-possessed. For three weeks, while, during the day, Mr. Godbe was purchasing goods in the busy marts of commerce, Mr. Harrison was sitting quietly in the hotel, preparing a series of questions upon every subject of religion and philosophy that he could think of, and in the evening by appointment, a band of spirits came to them and held converse with them, as friends would speak with friends. One by one the questions prepared by Mr. Harrison were read, and Mr. Godbe and Mr. Harrison, with pencil and paper, took down the answers as they heard them given by the spirits.

“They returned to Utah, and to a very small circle of friends confided what has here been only very briefly related, and their story was listened to. Elder Eli B. Kelsey, a Mormon of twenty-seven years' standing, and who was also a president of Seventies, was the intimate friend of Mr. Godbe, and Elder Edward W. Tullidge, another Seventy, was the bosom friend of Mr. Harrison. Believing that Brigham had set out to build up a dynasty of his own, and that he looked upon the people as his heritage, these four Elders resolved to sap the foundations of his throne, and to place before the people the best intelligence they could command to enable them to realize their true position. Elder Henry W. Lawrence, a wealthy merchant, a bishop's counselor, and a gentleman of the highest integrity, was early informed in confidence of this New Move-

ment, and to his friend, Mr. Godbe, gave valuable material support. The *Magazine*, that had before this been hastening to an end, took a new lease of life, and became a brilliant, well conducted paper. \* \* \*

“These two Elders—Godbe and Harrison—with their immediate friends who have been named, and a few brave women of spotless character, were ready to walk into the jaws of death, if it were necessary, in order to succeed in scattering that gigantic power that was crushing the manhood out of the people. This little band did not number altogether a dozen persons, and what they knew, and the design among themselves, were matters secretly kept within their own bosoms.

“Some very pungent articles had been published in the *Magazine*, that had awakened attention, and in some measure they had foreshadowed a purpose on the part of the writers to judge of the teachings and measures of Brigham Young as they would those of any other man; but of the true nature of the movement they were inaugurating, nothing had been fairly stated. The writers at first only aimed to provoke the people to thinking.

“Vice President Colfax and his party made their second visit to Utah at this juncture. On the evening before his departure, he made a temperate, yet firm speech, from a platform in front of his hotel, reviewing the situation of the Mormons towards the General Government, and especially in their preserving the institution of polygamy against the law of Congress.

“The Vice President and his friends were made acquainted with the forthcoming opposition from members of the Church, and took much interest in the ‘Movement,’ believing as they did that the one-man-power and the infallibility of priesthood had seen their day.”

Mr. Stenhouse in his book fails to emphasize a fact well known to him—that this was all done in the name of the Prophet Joseph and that it was believed by the Elders who were thus preparing the way that Utah would be redeemed under the leadership of “young Joseph.” During a period of six months this revolution was in active preparation, and by reference to dates it will further appear that quite twelve months intervened between Godbe and Harrison’s experience at New York and the summons of the “rebels” before the “School of the Prophets.” All the dreams of that period above the work of preparation was of the grand advent of Joseph II. Sometimes it was thought that Providence would bring him up to the mountains to lead us at the very beginning of our movement. This was our dearest hope; for, with Joseph as our leader, success was certain; hence the slowness of our steps and the carefulness of our preparation. And there was a very sound judgment taken of the character of “young Joseph” in one respect at least: it was that “the Heavens” must speak to himself,—that we had no power of our own to move him, and therefore we sought him not, but waited his coming.

Without the name of the Prophet Joseph inspiring, and the prospective leadership of his son, the “New Movement” would not have grown even to the proportions of that “little band” not numbering “altogether a dozen persons” who gave it birth.

Mr. Godbe possessed a social and commercial potency, it is true, but for a religious leadership, nothing in himself; and Elias Harrison was power-

ful as a Mormon Elder acting in Joseph's name, but a Samson shorn of his locks the moment he threw off his Mormon Eldership. As for Mr. Stenhouse and his noble wife, it was Tullidge, and not Harrison or Godbe who converted them to the cause, and that meant altogether Joseph Smith and pure Mormonism. Well does the author remember the words of that noble, heroic woman, to himself and her husband when she resolved "to walk into the jaws of death" with us "if it were necessary."—"Let us trust in Providence, and stand by the truth, though it should take the home from over the heads of ourselves and children!" These were the words of Mrs. Fannie Stenhouse to her husband, and he said, "Amen," to her. She paid the sacrifice: it took that home from them. Never did Stenhouse act more nobly in all his life. And this meant the Lord and pure Mormonism. That New York "band of spirits" kept out of sight to all but Godbe and Harrison. How often did Stenhouse say to me—"Ed, why don't *the Lord* speak to me as well as to Godbe and Harrison?" The fact was that Stenhouse at that time possessed the real Mormon faith and believed that the Lord could speak to his Elders without the permission of the Chief Priest. It was not Spiritualism to these disciples when they said, Lord, we are "ready to walk into the jaws of death," if it be necessary, to redeem thy Israel; that is Christian heroism—that is golden Mormonism. When Spiritualism came in, then came betrayal! But to the story of those times.

The reform movement had fairly begun. Its

leaders were ready to be excommunicated and anathematized by their pope; but their aim was to let the wrong-doing be clearly on his side. At length came their agitation of the subject of the mineral resources of Utah. The people were urged to develop the inexhaustible wealth which Nature herself had stored for them in the mountains and canons every where. The President now saw something of the reformers. Men were arising who sought to lead the people through the power of the press. On the afternoon of the day on which the article entitled "The True Development of the Territory" was published, Brigham, in the School of the Prophets, was furious. The names of Godbe, Harrison, Tullidge, Stenhouse and three others—not "rebels"—were called, and, as all these gentlemen were absent, Brigham, in his anger, moved that they all be disfellowshipped from the Church, and the following brief notification was sent to each:

SALT LAKE CITY, October 16, 1869.

*Dear Brother:*—I hereby inform you that a motion was made, seconded, and carried by a unanimous vote of the School of the Prophets to-day, that you be disfellowshipped from the Church until you appear in the School and give satisfactory reasons for your irregular attendance there.

Your brother in the gospel,

GEORGE GODDARD, *Secretary.*

There was a great sensation in the city. The Gentiles were deeply interested. Nothing before had occurred in Utah to so stir them toward a common cause. An organized movement from the

Elders was what the Gentiles most desired to see arrayed against the Utah hierarchy. That night might have been seen in the Gentile stores groups of men in earnest conversation touching the signs of the times and the new situation.

At the School of the Prophets, on the next Saturday, the rebels were at the bar. The president, however, had somewhat revised himself. He designed, if possible, only to take action against Godbe and Harrison. To raise up a party of the chief men of the press and of commerce, he saw, upon reflection, was too serious an undertaking. The first hour of the trial before the School of the Prophets was exhausted by the president's manœuvres to exclude from trial two of his good, but erring servants, that they might "testify" and weep, as they did, for having spoken against co-operation. They were patted on the back, and restored to grace. There was management and comedy in this; and the Elders were fitly chosen, for one of them was the best comedian of Brigham's theatre, the other the costumer. Next came T. B. H. Stenhouse, who had designed to proclaim the rebellion. But the president was playing the fox, not the lion, that day. Stenhouse was the father-in-law of Brigham's eldest son, and the wily chief made the grievance between them a family matter of a most trivial character, to the infinite chagrin of Stenhouse who thus lost immortality. At last Brigham came to his rivals; W. S. Godbe was the first called. Modestly, but firmly, he took the speaker's stand, and awaited the questions from Apostle Woodruff upon which he and his compeer were to be tried.

The first embodied all the rest—"Do you believe that President Young has the right to dictate to you in all things temporal and spiritual?"

The question drew a speech from Mr. Godbe to several thousand assembled Elders. He did *not* believe in the extraordinary right claimed for President Young; deemed it wise in commerce to be guided by commercial experience and the circumstances of the case; had till then followed the president in his mercantile schemes, often against his own judgment, and he instanced the failures. Touching theology, he said that "the light of God in each individual soul was the proper guide in the life of every rightly cultured man, and not the intelligence of one human mind dictating for all God's creatures."

The President then arose, and let loose his matchless tongue of ridicule. He mimicked the man of sentiment who had preached "another gospel" to the School of the Prophets than that which it was accustomed to hear. The *Utah Magazine* he denounced as a snake in the grass, which he would now destroy; for it was more dangerous than all the papers which the Gentiles had published in Utah to destroy the priesthood.

There was a sensation when the president sat down, and Elder Elias Harrison arose and took the stand. Instead of addressing the audience, he turned boldly to the judge himself, and protested against him and his rule in a voice which thundered through the School. The Apostles and Elders were wrathful; but Brigham hastened to hand the case over to the High Council for private trial, and

took a vote to discontinue the reading of the *Utah Magazine*. This brought Henry Lawrence out with his protest, and the statement that he should maintain the freedom of the press. The affair was becoming every moment more serious, for Lawrence was one of Brigham's pillars in commerce and in the city government.

The trial before the High Council came on the following Wednesday morning. None were allowed in the court room but those who brought with them the permit of President Young. Harrison and Godbe did not permit the case to take the form of a trial, but made the circumstance their opportunity to declare their mission before the High Council, and read a series of resolutions for a reform movement. Clearly nothing remained for the High Council to do but to excommunicate these men of a rival mission; and at a word from President Young, Eli B. Kelsey was added to their number and cut off without the form of a trial.

On the following Saturday the *Utah Magazine* appeared with manifestoes from the protestant Elders, which were republished in most of the leading papers in America. The reform leaders hastened also to take the platform, which they were prepared to do in a few weeks. The Thirteenth Ward assembly-rooms were applied for to inaugurate the reformation. Mr. Godbe owned three or four thousand dollars worth of stock in the property, but Bishop Woolley dared not grant the chapel without first consulting President Young: the chapel was granted.

Sunday, December 19, 1869, was an eventful day

in the history of Utah. An hour before the time the people began to gather, and by eleven o'clock the large assembly-rooms were filled and the doorway crowded. The service of the day opened by the choir singing the famous hymn of Parley P. Pratt:

"The morning breaks, the shadows flee,  
Lo! Zion's standard is unfurled;  
The dawning of a brighter day  
Majestic rises on the world."

It is the first hymn in the old Mormon hymn book, and has been sung thousands of times at home and abroad, but on this eventful morning it had a new meaning. The people sang it with the heart and with the understanding; and even the Gentiles, who formed one-third of the audience evidently liked the theme. Then came the speeches of Godbe and Harrison, reviewing the past and declaring their mission and "call from the heavens to arise and redeem the people of Zion from their bondage."

In the evening the Utah protestant Mormons met in Mason Hall, which was literally packed, and yet not more than two-thirds of those who came could get inside of the door. All were impressed by the results of the day that the "schism" was a great fact, and that henceforth in Utah there would be a public platform and a public voice.

For a time this reform movement among the Mormon Elders was crowned with success, and it bid fair to spread over the Territory, and this it would undoubtedly have done had it continued a pure Mormon reform with Joseph the Martyr as the Prophet of the new "church of Zion;" but from

the moment that Mr. Harrison introduced his "band of spirits" from New York, and laid aside the simple garb of a Mormon Elder, that moment he lost the potency of a mission, which can never live after the death of its own integrity. The revelations that Messrs. Godbe and Harrison read to the "little band" of earnest disciples were professedly from Jesus, the Apostle James and Joseph Smith, *i.e.*, Jesus and two of his ministering servants. This seemed to them Mormon enough in type. Then the new organization took the name of the Church of Zion, with Godbe and Harrison "Counselors" to *a coming head*, understood to be Joseph the son of Joseph, with a quorum of Twelve, High Priests, Seventies, a stake of Zion with its President and two counselors, a Bishop, and Henry Lawrence as Trustee-in-Trust of the Church. It is true there were but two Apostles chosen—Kelsey and Shearman—and merely an attempt was made to organize priesthood, this being in the design left open till the "coming of Joseph" our leader. It would be contemptibly weak for the brethren concerned to affect forgetfulness when they were Mormon-dressed from crown to sole with the Melchisedec and Levitical priesthoods, with Mormon methods ranging from the tithing system to testimony meetings. Moreover it was the Mormon part that succeeded and all that imported from modern Spiritualism came to profitless birth, and died amid general contempt. Joseph Smith was a power in Zion! Aside from his name there was nothing in this "New Movement" better than a will o' the wisp.

## CHAPTER LIII.

MISSION IN CALIFORNIA—CONGRESS MEMORIALIZED—  
THE NEW MOVEMENT IN UTAH—CHURCH OF  
ZION—THE COMING MAN—DEATH OF WILLIAM  
MARKS—ELDER FORSCUTT APPOINTED TO ENG-  
LAND—NEW REVELATION ON ORGANIZATION—  
CHALLENGE TO ELDERS O. PRATT AND D. H.  
WELLS—THE MESSENGER—DEATH OF C. W. WAN-  
DELL IN AUSTRALIA—J. SMITH IN UTAH—WM.  
SMITH UNITES WITH THE CHURCH—DEATH OF  
EMMA.

— 1870. —

The brothers, Alexander and David Smith, had taken their departure from Salt Lake City for California, when the year 1870 opened with its stirring events in Utah. In his journal, David thus wrote of his farewell :

“Time and space would fail us to mention the acts of generous friendship and hospitality enjoyed by us, or mention the pleasant names of those displaying that generosity belonging to the Reorganization. Not alone to these were we deeply indebted, but to very many of the Gentiles of noble character, we must express thanks, for procuring a hall, for assisting in many respects, for liberal marks of courtesy and christianity. Many also of the Jewish merchants showed great kindness towards us,

and when praying for the peace of Jerusalem, we shall ever remember them with pleasure. There were some noble examples, also wherein Brighamites displayed towards us that kindness, liberal-mindedness and toleration—nay, even brotherly regard, that should be observed between man and man however marked their difference of faith.”

Elders Blair and Brand continued the work in Salt Lake City. In March Alexander and David Smith returned from their western mission. Josiah Ells of the Twelve reported his return from England, and said, “I am pleased to record that the work of God respecting His Church and kingdom is beginning to brighten in its prospects in the British Isles. The fact is now to some extent understood in that land, that it does not follow because a person claims to be a Latter-day Saint, that he is therefore a believer in the doctrine of polygamy.”

The Annual Conference of this year was held at Plano. There were present of the First Presidency, Joseph Smith and William Marks; of the Twelve, Josiah Ells, Z. H. Gurley, W. W. Blair, and E. C. Briggs. The President of the Church in his opening address to the Conference of Elders said :

“As we are prepared to show that that which has brought so much reproach upon the cause has not proceeded from, nor been cherished by our organization, therefore the labor in California and Utah should, if possible, be more important than others, that the true cause of Christ may be faithfully and plainly presented to those who are in error. The Canada and Southern missions should be attended

to, and the financial condition of Church affairs should be placed upon a firmer basis, in order that the accomplishment of the work may be more surely and systematically done. He also suggested that a memorial be sent to Congress, in order to establish before the courts of justice the legal point of distinction between ourselves and the followers of Brigham Young. He did not do this that we may attain any honor or distinction before the people, for this would be contrary to the eventful truth stated by Christ, but to get the truth before those who may desire to know the distinction. A still further reason is that old Latter-day Saints need to be convinced that we are truly endeavoring to establish righteousness and not laboring for self-aggrandizement. When this is done many who now hold aloof will come forth heart and hand to the redemption of Zion."

Elder Josiah Ells reported the English mission. He said that in England he had large audiences always, and the mission was far from being a failure, though present results may seem small. Faithful men should continue the mission.

Elder W. W. Blair gave an outline of the Utah and California mission, on which Bro. Banta and himself had gone two years ago. The work in Idaho was progressing. That of Utah was in fine condition, with plenty of opportunities and facilities for preaching. In Salt Lake City and Ogden they had large congregations and the Lord was truly with them. He and Elder Brand had also got a strong hold in Echo City.

Elder John H. Lake reported the Canada mission. Elder Mark H. Forscutt presented a resolution.

“That this conference do appoint a committee of five to draft and present, before this conference shall adjourn, a memorial to Congress in which shall be embodied an epitome of our faith, and especially a setting forth of our views on government. Church polity and polygamy.”

President Joseph Smith and Elders W. W. Blair, Josiah Ells, Alexander H. Smith, and Mark H. Forscutt were appointed as that committee.

The spirit and movements of this General Conference showed great missionary activities this year and the steady rise of the Reorganized Church before the attention of the nation.

The “Memorial” was duly sent from the committee in behalf of the Reorganized Church, addressed “To their Excellencies, the President and Vice President, and the Honorable Senate and House of Representatives of the United States in Congress assembled.” It set forth that the true Church of Jesus Christ of Latter-day Saints was a pure monogamic church in its origin, and in its laws and sacred books; and affirmed “that there can be no true Church of Jesus Christ of Latter-day Saints excepting that which is based on the law of the Church.” A special protest was also made in the memorial to that famous “Remonstrance” which had just been presented to Congress from the Polygamic Church of Utah against the Cullom Bill. The following will illustrate :

“We, your memorialists, would therefore submit for the consideration of Congress in its action on

the Utah question, and in its legislation on the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter-day Saints:

1st. That the law of the Church found in the Bible, the Book of Mormon, and the Book of Covenants, books accepted by the polygamists themselves, expressly forbid to one man more than one living wife.

2nd. That the law contained in those books is the constitution of the Church; that no law can obtain in the Church in contravention thereof, and that therefore polygamy is illegal and of no force."

The Memorial also gave an elaborate exposition of the "faith of the Church on governments and laws in general," which in itself was a statement quite worthy of a great constitutional lawyer. It was signed in behalf of the Church by "Joseph Smith, Alex. H. Smith, Mark H. Forscutt, Wm. W. Blair, Josiah Ells." On the 5th day of May it was presented to the Senate by Senator Trumbull, of Illinois, and referred to the Committee on Territories.

In a letter from Thomas Liez, to President Joseph Smith, dated Salt Lake City, May 2nd, is a very sagacious view taken of the New Movement:

"Scores were disappointed in not seeing 'The Coming Man' at the conference held by the brethren of the New Movement. Many were very sanguine that the son of a certain prophet would make his appearance at that time, and take the lead. In consequence of the non-appearance of that person, the faith of many waxed weak, yet they feel like 'holding on awhile.' Socially and politically the

“Movement” will do a certain amount of good; but religiously it is far from being what is needed. At first it pledged itself to the maintenance of the principles of the gospel. They were to remain intact as at present, but one by one they are put aside, and considered fictions of the human mind. Luther once said, ‘It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.’”

The Semi-Annual Conference of this year was held in September, (from the 15th to the 19th), at Council Bluffs, thus beginning the change from the original date of October 6th, for the convenience of the ministry and the Church generally in their Conference gathering in the west at an earlier season.

— 1871. —

Elder W. W. Blair after the Annual Conference had returned to Utah in July 1870; thoroughly understanding now the changed situation of nearly everything in that country, Elder Blair's letters at the opening of the year indicates for the future an entire change of policy of the Reorganized Church in Utah touching emigration. Six companies of “Josephites” had been sent to the States by the emigration agent, in one of which was Elder E. W. Tullidge, who had renounced the “New Movement” the moment it ceased boldly to proclaim Joseph Smith the Martyr as its prophet. This betrayal of a Mormon Reform into the hands of Spiritualism not only scattered the five hundred

disciples who enrolled their names for the restoration of pure Mormonism and the redemption of Zion, but separated their leaders, Tullidge actually emigrating from Utah in a company of "Josephites" in consequence of that betrayal, resigning the "Presidency of the Stake" and of the "Seventies," and the assistant editorship of the *Mormon Tribune*. This was the end of the "Church of Zion" as an organization in Joseph's name; every attempt at organization thereafter was in the name of Spiritualism. Henceforth there was no hope for Utah in religious reformation or redemption of the Mormon people excepting in a well pronounced mission proceeding directly from the Reorganized Church. Elder Blair duly grasping this eccentric change of affairs respecting all parties concerned—Brighamites, Godbeites, Gentiles, and Josephites, and yet the radical shock which society had received, announced in the *Saints' Herald* that "we shall not encourage emigration to the east another year as the way is rapidly opening for the people to procure a living, now the mines are being extensively opened."

The General Annual Conference for 1871 was held at Plano. The attendance of delegates was not as large as last year, but the reports show a better representation. The increase of the Church during the year was estimated at about twelve hundred and seventy members. Utah commanded great attention. Elder Blair reported by letter. Among his many pertinent statements and suggestions he said:

“Prospects are highly encouraging for the speedy emancipation of the masses from the thralldom of priestcraft, and for the rapid and successful spread of the principles taught by the Reorganized Church. God is manifestly working the confusion and utter overthrow of the false leaders of the Utah systems. The tormenting fears under which the people have so long suffered at the hands of their rulers, are being taken from the people and put upon the oppressors. Utah needs a number more of faithful, intelligent, experienced, and spiritual ministers. The demand is urgent, and it should be supplied at once. None would be more acceptable as ministers in Utah, than Bros. A. H. and D. H. Smith, except, perhaps our beloved President, Joseph Smith.”

Elder Blair was right. The people of Utah look upon Joseph as the “coming man.” This was not a mere conceit of the “Godbeites.” It is the living idea of the future of the Church which for nearly twenty years has been slowly but surely growing in the faith and hope of the Latter-day Saints in every land. Their soundest judgment ever and anon comes up in the emphasis of events, Joseph *is* the “coming man” and the *only* “coming man” possible.

Elder John Seville writing from Stafford, England in June, said he was about to start to Liverpool to baptize Mr. Coward and Mr. Enneon, brethren who had returned from Utah. Mr. Coward was at one time at St. Louis in charge of the European emigration from that point; and is the same English merchant who gave to the Utah Church so many thousand pounds to import machinery for the manufactory of sugar, which like

the investments of others in iron, was consumed by the arrogance of wisdom in the "Priesthood." "Sugar House Ward" is still the nominal representative of Bro. Coward's magnificent investment for the public good. Thousands of the Utah Saints will be pleased to learn that this thorough English gentleman is not lost to the Church. The Josephite mission is indeed the regathering of the best of the sheep both at home and abroad.

In the September number of the *Saints' Herald* is the following obituary notice of "Father" Gurley:

"It is with no ordinary feelings of sadness that we chronicle the departure from this life, of Br. Zenas H. Gurley, Sen., one of the Twelve.

"Br. Gurley was born in the State of New York, May 29th, 1801, and was, consequently, well past his seventieth birthday when the summons to depart reached him, which was on the 28th of August last. He heard the call of the Angel of the latter day work at Williamsburg, Canada, in the year A. D. 1838, and obeyed, receiving the rite of baptism at the hand of Elder James Blakeslee, in April of that year; and under the hands of Elders Page and Sherwood was ordained to the office of Elder in the following June. Br. Gurley followed the fortunes of the Church with unflagging faith until the death of the martyrs, Joseph and Hyrum, when, like many others, he wandered into the mists of the 'cloudy and dark day' that succeeded. He ultimately became convinced that there was need of and that there would be an uprising and a re-gathering; nor was he alone in this, for many others were of kindred sentiments. He was one among the elders with whom the work of re-organization began, and was called and ordained an apostle in April, 1853.

“To say that Br. Zenas H. Gurley has been a faithful adherent to the principles of the Latter Day Work, is but to say what all who knew him can affirm.

“Sometime last winter, Br. Gurley was attending a meeting at the residence of Sr. Philo Howard, near Batavia, and while there preached his last discourse. He was taken sick before leaving there, and had failed to rally to his former good health, although he was thought to be slowly gaining when the ‘reaper of death’s harvest’ struck him down.

“He was stopping at the house of Br. Jesse L. Adams, not far from Joy Station, in Mercer county, Illinois, when he died, having been with the Buffalo Prairie saints for some two or three weeks prior to that time.

“Perhaps no more energetic defender of the ‘one faith’ has lived in modern Israel than our departed brother has been. Stern in his integrity against evil doing, his heart was always softened by the cry of the erring and repentant, and for them he was ready to sacrifice his all if thereby he could magnify the cause of the Redeemer.”

The Semi-Annual Conference was held near Council Bluffs, commencing September 20th. W. W. Blair had lately returned from his Pacific Mission. The Utah Mission was again urged upon the consideration of the Church. Elder Blair said: “After my mission to California, I returned to Utah and found great changes had taken place there. Spiritualism and infidelity prevail there; but the people are freer. I wish this conference would send half a dozen, or a score of Elders to Utah.”

In December Bro. Ells wrote: “I had the privil-

edge of baptizing three at Indian River, Maine, on Sunday, the third of December. Others would have been baptized, but for their too late arrival at the place of meeting. These were a part of the colony that Elder G. J. Adams took to Jaffa, Palestine, and who returned from there." Thus, year after year, the Lord has been re-gathering his scattered Israel.

— 1872. —

In the Saints' *Herald* of April 1st, Joseph Smith administered a noble rebuke to the Utah "Liberal Party" and the *Salt Lake Tribune*. He said:

"We have noticed with some degree of curiosity, and some regret, the course pursued by what is called the Reform or Liberal Party, in Salt Lake City, as appears from the *Salt Lake Tribune*. When this journal first set out there was a feeling of humanity discoverable in its editorials and leading articles, that indicated that the course pursued was rather forced upon the men who sustain it than otherwise; but whether the change in its editorial management has changed the forecast of its mission, or destiny itself has shaped its ends, there is a wide difference in the animus of its leaders now and then. It has grown bitter, harsh and acrimonious; and, except for now and then a saving clause, it might be inferred that those who were instrumental in originating and continuing the scheme of its publication, had either sold out their entire interest in it as a financial instrument and social reform, or had forgotten that they ever held a tie in common with those against whom their invectives are now hurled." \* \* \*

"We regard the situation in Utah as fraught

with grave issues; not only to 'Mormons' and 'Gentiles' there; but to the people of the United States generally, and to us of the Reorganization especially.

"The position which we as an individual have assumed upon the main question at issue, has been known from the first; and much, very much censure has been passed upon us for assuming that position. Many things which have transpired within the past few years go far towards confirming us in the position taken, and relieving it from its seeming inconsistency.

"Had we less faith in the law of compensation, which ordained of God makes all things even, we should scarcely have cared to have entered into the field of religious and social warfare as a defender of the faith of 'the fathers' of the Church, as a Latter-day Saint under the depressing clouds that to us have ever lain over the horizon of the past, and with a knowledge of the ordeal to which we must submit, being the descendant of one whose name was 'had for good and evil' among men. Very few have shared with us in the feelings and sentiments this warfare has given rise to. Nor have we often cared to express them, for fear that they might be chargeable to an undue morbidity of mind not compatible with the largeness and grandeur of the plan of salvation.

"To some extent, we have feared what the developments of a disruption in Utah might reveal of the past. This fear we have outgrown or overcome; and we are now persuaded, that not being responsible for the acts of others who have lived in the past, we can neither change nor obliterate the record they have made; we have therefore no just reason to fear what the truths of that record are. We are now prepared for whatever those revelations of the past may be.

“We wish everybody to understand, that we are not an apologist for Brigham Young, or any of those who are his coadjutors; neither are we now a defender of those things which in times past we have declared our opposition to. We are however, now, and we ever expect to be, an opposer of persecution, irresponsible violence unjust denunciation, harsh, vindictive vituperation, and a building up of reputation out of the vices and follies of others. We have further concluded that now was a proper time to be understood upon some portion of the Utah question.”

Would that these noble passages had been read by all the Mormon people of Utah; some day they will be to them as oil poured upon the troubled waters.

The Annual General Conference for 1872, was held in St. Louis.

In the June number of the *Herald* is the obituary of President William Marks. President Joseph Smith thus wrote of him:

“With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, Senior, from this earthly life.

“Br. Marks was one of the noblest of men. He has lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him he would not do.

“Br. Marks united with the Church at an early day and was with the saints through all their troubles, up to the terrifying times of eighteen hundred and forty four and five, and then, because that he would

not keep still while crime and iniquity overran the rights and liberties of the people of the Church, he was made an offender and left the city of Nauvoo. He was identified with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

“As the President of the Stake at Nauvoo, Br. Marks was one of the most faithful and steadfast men the Church had. He was an example of clear-headed wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator; and became one of the most valued and trusted friends of the martyr, Joseph. His integrity was incorruptible.

“He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth; ever ready to reprove what he saw that he believed to be wrong; and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

At the proper time Br. Wm. Marks became the Counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the 22nd day of May, 1872, at 11 h. 45 m. A.M.

“In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his spiritual existence, in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when ‘He shall gather in one all things in Christ.’

“Br. Marks was born in Rutland, Vermont, November 15th, 1792, and died May 22nd, 1872, having lived nearly eighty years. He was patient and long suffering during his decay, and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous.”

At the Annual Conference Elder Mark H. Forscutt was appointed to the Presidency of the British Mission. His valedictory as assistant editor of the Latter-day Saints' *Herald* appeared on the 15th of June. On the 20th he started on his mission accompanied by Elder John S. Patterson.

The Semi-Annual Conference of this year was held at Parks' Mills, Iowa, September 12th to 15th.

The year closed with Josiah Ells and David H. Smith on mission in Utah.

— 1873. —

Elder Samuel Powers, of the quorum of the Twelve, died on the 17th of February, and the Saints' *Herald* was put in mourning over the event.

The General Annual Conference was held this year at Plano, Joseph Smith presiding. Among the reports, Elders Josiah Ells and David H. Smith reported their labors in Utah. David said “he baptized thirteen while there. Some professed great love for the sons of Joseph, but wished them to adopt their peculiar platform. He had met with much kindness while there, and a good deal of trial.” During this conference the President presented a revelation which was read as follows:

“PLANO, Illinois, April 6th, 1873.

“*To the Church in Conference assembled, greeting:—*

“In answer to long continued and earnest prayer to God for aid and light upon the condition of the Quorums of the Church, on the morning of the 1st of March, 1873, I received the following:—

“Hearken to the voice of the Spirit, O, ye Elders of my Church; the prayers of my people have prevailed with me.

“Behold, it is wisdom in me, and expedient in my church, that the chief Quorums should be more nearly filled, and their organization more nearly completed. Thus saith the Spirit.

“Let my servants, William W. Blair and David H. Smith be chosen and ordained to be Counselors to my servant, the Presiding Elder of my Church. Let them be set apart to this office by the laying on of hands by my servants, whose duty it is to ordain and set in order the officers of my church; and let my servants, the President of the High Priests' Quorum and the President of the Lesser Priesthood, also lay their hands upon these their brethren who are to be Counselors, but let my servants of the Twelve be the spokesmen.

“Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurlley, and Joseph R. Lambert, be chosen as especial witnesses, even of the Quorum of the Twelve, for they are called thereunto, that they may take this ministry upon them. Let them be ordained and set apart to this office by the laying on of the hands of my servants, Joseph Smith, Jason W. Briggs, and William W. Blair.

“Verily, I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people.

“Let the names of my servants, Daniel B. Rasey and Reuben Newkirk, be taken from the record of the Quorum of the Twelve and placed with the records of the names of the Elders, and let them labor as Elders, and their labors will be accepted by me.

“It is my will that my servants, Jason W. Briggs, Josiah Ells and Edmund C. Briggs, remain and stand in their lot as especial witnesses before me. Let them diligently labor in their ministry, encouraging and directing their brethren in their labors. It is expedient for the good of my cause that my servant Jason take the active oversight of his Quorum.

“Let my servants, Archibald M. Wilsey, William D. Morton, and George Rarick, be ordained High Priests; and let my

servants, E. C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witnesses of the Seventy in their places; and let my servants, Joseph Lakeman, Gland Rodger, John T. Davies, and John S. Patterson, be also appointed as witnesses of the Seventy before me.

“Until such time as the Quorum of the Twelve shall be filled the decision of that Quorum, being a unanimous decision, shall be accounted final as if such Quorum were filled, according to my law as given in the Book of Doctrine and Covenants. And until such time as the Quorum of the Seventy shall be filled, their decision, if unanimous and agreeing with that of the Quorum of the Twelve, shall be considered the same as if the Quorum were filled.

“It is expedient that the Bishop of my Church shall choose two Counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people. The Bishop of my Church may also choose and appoint Bishop’s Agents, until it shall be wisdom in me to ordain other Bishops in the districts and large branches of my church.

“It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary, I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church, guide in this matter until it shall be otherwise given of me.

“Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith.

“Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work.

“It is not expedient that I command you further at this time; but be ye diligent, wise and faithful, doing all things with an eye single for the glory of your God, and the good of His people.

“Thus saith the Lord. Amen.

“JOSEPH SMITH,

“PRESIDENT OF THE CHURCH.”

At due process of action upon this revelation by the conference, Elders W. W. Blair and D. H. Smith were ordained under the hands of Elders J. W. Briggs, E. C. Briggs, Josiah Ells, Isaac Sheen, and I. L. Rogers. Elders W. H. Kelley, T. W.

Smith, J. H. Lake, A. H. Smith and J. R. Lambert were ordained under the hands of Elders Joseph Smith, W. W. Blair and J. W. Briggs. Bishop Israel L. Rogers made choice of Elijah Banta and David Dancer as his two Counselors.

On the 18th of April, Colin C. McPherson and Enoch Morrin were killed while on their way to a conference held at Providence, Rhode Island, by the accident on the Stonington and Providence Railroad, in what was termed the "Richmond Switch Horror." Brother McPherson was the president of the Williamsburg Branch. He was one of the earliest converts in Scotland. If we remember rightly, the famous Sir Colin Campbell was his "godfather."

The Semi-Annual Conference was held this year (September 3rd) in a beautiful grove, three miles north-east of Council Bluffs. Reporters of newspapers were present, one of whom, in the Council Bluffs *Nonpareil*, thus describes: "The attendants are a primitive, conscientious and courageous looking people. Their religion has a decided mental stamp, with probably less spirituality and emotion than that which characterizes other camp meetings. The Prophet Joseph Smith is a man of plain and cordial address. His head is exceedingly high, indicating unusual qualities of veneration, benevolence, and human nature. His language is spontaneous and fluent; he has great individuality and a ready manner; and in fact he would at once rank as a leader and speaker of high grade, in any church and in any land. He evidently possesses the complete allegiance of his people; and, though

their church government is congregational, his words fall on them with all the influence of law. As a religious leader, he is admirably qualified, and ranks among the foremost living characters of that class of men."

— 1874. —

Elder Isaac Sheen, the first editor and founder of the Saints' *Herald*, died April 3rd, 1874; the *Herald* was put in mourning for him.

The twenty-second Annual Conference of the Reorganized Church was held at Plano, Joseph Smith presiding, assisted by President W. W. Blair. At this conference, Zenas H. Gurley, junior, of the Twelve, was appointed to the Utah mission, and Robert Warnock was associated with him.

The Semi-Annual Conference was held at Parks' Grove, Pottawattamie county, Iowa, commencing September 19th. The missionary labors at home and abroad were well represented in person, or by letter. Concerning the California mission, Alexander H. Smith said, "there never has been a time when the people of California were as anxious to hear the word of God as they are now." One hundred and fifty had been baptized since he entered upon the mission. Jason W. Briggs was requested by the conference to proceed to Utah and take charge of that mission.

— 1875. —

The year opened with something of a “new departure,” to use a journalistic phrase, between the two sister churches—the monogamic and the polygamic. The *Ogden Junction*, in December, having challenged the editor of the “Josephite *Herald*” to the issue on polygamy, declaring, “He dares not face the music!” “The son of the father” dared in the *Herald* of January. The Utah church also got the following in exchange from the authorities of the Reorganized Church:

“SALT LAKE CITY, Utah,

“December 1st, 1874.

“*Messrs. Orson Pratt and Daniel H. Wells*:—SIRS:

In pursuance of our mission to Utah to preach the gospel of Christ, and to reclaim the Latter Day Saints from error and false doctrines, into which they have been led; among which are the following:

“1st. That Adam is God, ‘and the only God with whom we have to do,’ as taught by Brigham Young, *Journal of Discourses*, vol. 1, p. 50, and elsewhere.

“2d. That polygamy, together with that document called a ‘revelation,’ dated July 12th, 1843, is of God; as taught by Orson Pratt, in the *Seers*, and elsewhere by others.

3d. Blood Atonement; that is, the killing of men by the chief Elders of the Church, in order to save them; as taught by Brigham Young and others.

4th. That Brigham Young is the rightful successor of Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter Day Saints; as claimed by himself, yourselves, and others.

“5th. That Utah is the place of safety, or place of Zion, and that the organization there, over which

Brigham Young presides, is the Church of Jesus Christ of Latter Day Saints, as taught in the *Deseret News*, *Journal of Discourses*, *Millennial Star*, etc, all of which we deny.

“We, therefore, invite you both, or either of you, to come forward and discuss publicly with us, or one of us, the above principles and doctrines of your faith. If those principles are true and divine, all ought to know it; if they are false and pernicious, all ought also to know that.

“And more especially is this course proper, since, in this country, almost all great questions of the hour are publicly discussed. Of course you will affirm these propositions; but that the laboring oar may be equally shared by us, we in denying the first proposition, will affirm and undertake to prove, that Adam worship is idolatry, equal to that of the worship of Baal.

“In denying the second thesis, we will prove that polygamy is abominable in the sight of the Lord, forbidden in the books that all Latter Day Saints profess to believe; and that the so-called revelation of July 12th, 1843, is an invention, false in principle and pernicious in its influence, a fraud in its origin, neither genuine nor authentic.

“In denying the third proposition, we will prove that it is one of the doctrines of devils, and to obey it is a capital crime against the laws of God and man.

“In denying the fourth proposition, we will show that Joseph Smith, eldest son of Joseph Smith, is the rightful successor of his father in the Presidency of the Church, and that Brigham Young is an usurper, and the quorum organization under him, are a conspiracy to rob the fatherless, the seed of Joseph of the birthright promised of the Lord, and that they are, as a body or Church, rejected of God.

“In denying the fifth proposition, we will affirm and prove that the ‘Reorganization,’ over which

Joseph Smith, son of Joseph Smith, presides, is the true and only Church of Jesus Christ of Latter Day Saints. Authorities to be used in the discussion: the Bible, Book of Mormon, Book of Doctrine and Covenants; also Church publications from A. D. 1830 to A. D. 1844.

“If you accept this proposal, we can arrange the preliminaries necessary. We await your reply, which we request during this week, or at your earliest convenience.

“Respectfully,

“JASON W. BRIGGS,

“ZENAS H. GURLEY,

“Members of the Quorum of the Twelve in the Reorganized Church of Jesus Christ of Latter Day Saints.”

The invitation was declined by the elder church, which has from the first affected to treat with contempt the Reorganization under “young Joseph,” yet perchance with a secret fear of the decisive issue which must sooner or later come. As vain had it been in the Papal Church to have shuffled from the issue with Protestantism as for the polygamic “mother church” of the latter days to shuffle away from the meeting which she must come to with the Reorganized Church of Latter-day Saints under Joseph, the son of Joseph. That controversy will come in Utah; there is manifest destiny in it; and when it does come it may be more than a mere discussion on the platform. It will surely be an issue between “peoples” rather than “champions,” unless the apostles of the father’s calling return to their righteousness and the purity of the gospel at the call of the son.

Elder Jason Briggs at this period was publishing "*The Messenger*" in Salt Lake City. It was a very able, but a very caustic little paper. It might have been more fitly named the "*The Wasp*" than "*The Messenger*." Utah, however, has needed some stinging into newness of life. She will by and by need the comforter; but it is the mission of Joseph the son to cry in the valleys of the mountains, the "Comfort ye, comfort ye, my people, saith your God."

The General Annual Conference was held at Plano, Joseph Smith presiding, assisted by President W. W. Blair. Elaborate reports were made in writing by the Elders from various parts of the world. At this session Henry A. Stebbins was chosen by the presiding Bishop to be one of his Counselors in the place of Bro. Banta, who was released last fall.

In May, news was received from Elder Glaud Rodger, of the Australian mission, of the death of his compeer, Elder Charles W. Wandell. The deceased was a Utah man, once a member of her Legislature. His letters under the *nom de plume* of Argus, at one time created quite a sensation in the *Corrinne Reporter*, and his lectures against the Mountain Meadow Massacre, in the Liberal Institute, were most able and terrible in their denunciation.

Martin Harris, one of the witnesses of the Book of Mormon, died at Clarkston, Cache County, Utah, July 10th, 1875, aged ninety-two years, one month and twenty-two days.

The Semi-Annual Conference was held near

Council Bluffs, Iowa, September 8th, Joseph Smith presiding, assisted by W. W. Blair. Elders Jason W. Briggs and Zenas H. Gurley were present from Utah. The subject was discussed whether or not it were wise to prosecute or abandon the Utah mission. Elder Gurley said he felt at times to continue and at times to abandon it. Elder Briggs said. "I have a definite opinion. If the sects feel their responsibility regarding Utah, the Reorganization certainly ought to do the same, and I think owes it to God and themselves to prosecute the mission, and to build a place or places of worship, as an absolute necessity. We can not afford to abandon it: hence must prosecute it.

President Joseph Smith said: "We ought to take the front rank in prosecuting this mission, in order that the public may discriminate between us and the people of Utah. That church in Utah has connection with Norway, Sweden, Denmark and other countries, and raises difficulties for us in prosecuting missions in those countries. One thing needed is a spirit of self-sacrifice in those interested in this mission, a greater spirit of self-sacrifice than we have ever had, to meet the opprobrium arising from the action of the past. The brethren will please bear this in mind."

President Blair said: "I have been interested in this mission. As for a true missionary spirit, it was as prominent in the Utah mission from 1863 to to 1867 as in any field of labor. Much has been done without chapels, and much can yet be done. Thousands have come out from there, and thousands in the world have been able to discriminate

between the two teachings, through the efforts of the Reorganized Church."

Elder W. H. Kelley, of the Twelve, was now in Utah on a mission.

— 1876. —

The General Annual Conference was held, as usual, at Plano; Joseph Smith presiding, assisted by President Blair. The reports showed that the Reorganized Church numbered now upwards of ten thousand baptized members, which of course with the families who were substantially identified with the Church, made the total strength quite double that number.

The Semi-Annual Conference was held near Council Bluffs, commencing this year on the 6th of October. President Joseph Smith being absent in California, President W. W. Blair was chosen to preside. The action of the conference was sustained with the same vigorous spirit manifested on former occasions, but missionary arrangements remained intact.

— 1877. —

The year opened with President Joseph Smith in charge at home again. The editor published his "notes of travel" in the January number of the *Herald*. He had been to Salt Lake City; a passage from his "notes" will illustrate:

"On Sunday, December 3rd, we spoke twice, morning and afternoon, in the Liberal Institute, to

quite large and attentive audiences; meeting a number of old-time Saints, who kindly remembered us for 'our father's sake.' They loved him and wished to shake hands because of that love. We were pleased to learn of their love and regard still cherished for him; but it was a trifle mortifying to be made to think we had no merit of our own for which to claim a recognition. However, some seemed to grant this, and we can not complain. On the Wednesday night we again spoke in the Institute; and on Thursday night, December 7th, we spoke in Bishop Rawlins' ward meeting house, near Union Fort, he having kindly granted us the privilege at the request of Brother Wm. P. Smith, our brother in charge of the little Union Branch, of that place. The house was warmed and lighted; was a very comfortable place to speak in, and, though large, was well filled. The audience was very attentive, and although many of them at first looked as if they expected us to be harsh and denunciatory, this was apparently dissipated, and good feeling seemed to prevail at last."

The twenty-fifth Annual Conference of the Reorganization convened at Plano; Joseph Smith presiding, assisted by President W. W. Blair. The Church Recorder's report showed branches established in nearly all the States and in foreign lands: total, 316 branches with 10,285 members; thus showing that the Reorganized Church had grown into one of those grand religious organisms which society and history class as the "established churches." Like the original church, which Joseph the Martyr established in 1830, with six members, the Reorganized Church of Jesus Christ of Latter-day Saints had grown from just such a handful, so that

Joseph the son properly ranks with his father as a church founder. Thus had Joseph the second already proved that he is truly the father's successor by the very class of evidence which to the historian is supreme: The facts of history is the only ground work of his judgment, and the proofs of history is ever to him divine proof: the Reorganized Church herself is "Young Joseph's" proof and witness of his divine call to stand in his father's place.

On the 29th of August, 1877, at 4 p.m., at Salt Lake City, Brigham Young, President of the Utah church, died, aged seventy-six years and three months. His body was embalmed, and laid in state from 9 a.m., Saturday, September 1st, till 11 a.m., Sunday 2nd, when the funeral services commenced. There were quite fifteen thousand people in the "Great Tabernacle" at the service, and quite as many more who were unable to obtain an entrance. People came from all parts of the country. His tomb is on his own grounds on the "sides of the North," and within those remarkable castle-like walls which distinguished the residence of the "Mormon king," but which, since his death are fast being demolished.

The Semi-Annual Conference of the Reorganized Church convened at Galland's Grove, Shelby County, Iowa, September 20th. In opening the conference, President Joseph Smith, in a forcible speech gave expression to the following:

"The affairs in Utah call forth thought; and it will demand energy on our part to meet coming

events. Not from ambition for place, but from differences of views, there have arisen things that have distracted the minds of some less qualified to judge of these differences, than those holding them.

“By the outside world, we are less misunderstood at the present than at any time in our previous history. We are expected to help solve one of the most perplexing problems that now engrosses the attention of the world. I refer to the Utah Territorial problem. The only real difficulty in the way of our progress is the lack of right action. As was said by a learned political economist, ‘The only way to resume is to resume.’ So with the Latter-day Saints. They should not wait for united action upon each other’s views, but should act promptly and wisely with the best light they have. Our religion is drawing us nearer to humanity. We have had the errors of the past to fight, and have still to meet the issue with both conservative and progressive minds; with strictly religious and with sceptical minds; and as there comes out of the classes represented by these varied minds those who have heard and who obey the gospel truths, they will necessarily bring with them more or less of the peculiar views and habits attaching to their past lives; and hence the necessity for kindness and charity for each other. We must not expect these differences to subside only as they do so by the gradual merging of them into a Christ-like oneness of spirit. It is for us to redeem the principles which have been trailed in the dust. We are now approaching a crisis; there should be more unanimity of feeling among us to meet it. Whether we view things from the same, or from different stand-points, I hope there are none among us who can not find it in their hearts to trust God with the results—the ultimate results of the work. We have learned from past experience, that from which we

hope for benefit to arise in the future. We feel confident that if we prove faithful to the trust reposed in us, we shall be able to accomplish good results. My mind has been led to a contemplation of the history of the past. We are accredited with being honest in our convictions and purposes; yet we have met not only the obstacles which the Church had to meet in the first days of its existence in this dispensation, but we have also to meet the mistakes made by those who formerly bore its banner. Fifteen years ago I sought to encourage the Saints here at Galland's Grove, at Fisher's Grove, and elsewhere, to retain their homes, and extend their borders. They thought I was inexperienced, and they neglected to do as advised; the result is they have lost the key to much of the beautiful country which God had placed within their reach. I may not live very long, but I expect to live long enough to see the name of Latter Day Saint made honorable. We hope and have hoped that latter day Israel will become settled and established, and cease to wander. I hope, too, that we may be able to work together on the basis of principle, and that nothing may occur to mar our harmony."

— 1878. —

The following appeared in the Saints' *Herald* of March 1st:

"The Saints are requested to observe Sunday, March 31st, as a day of fasting and prayer, for the general success of the work; for divine care and direction during the session of General Conference in April; for the better understanding among the Elders upon duty, doctrine, church government and

discipline, and for the redemption and delivery from mental distress and spiritual bondage those of the Saints thus afflicted.

“JOSEPH SMITH, } Of Presidency.  
“W. W. BLAIR, }

“PLANO, Illinois, February 25th, 1878.”

And the following from the editor in the number for April 15th, will show the answer:

“The April Conference for 1878 is past. The Elders have come and are gone. The Saints who visited us, and those who sojourned, have been permitted a season of extraordinary good feeling, a gospel liberty. The business sessions, with one exception, were marked with excellent courtesy, and a kindness of deportment seldom seen in a deliberative assembly, before which questions of so vexatious a nature were brought. The one referred to, lasted but for a time, and was more the result of anxious care for the good of all and the maintenance of right as seen from the individual point of observation, and was temporary. A better understanding between the Eldership in much that appertains to usefulness in the field and the council, seems to have been reached; and a better comprehension of the mission and scope of the work was undoubtedly had. \* \* \*

“Uncle William Smith, only surviving brother to Joseph and Hyrum, was present and united with the Church. His venerable locks and sonorous voice, as he addressed the Saints on Friday evening, on the fulfillment of one of Ezekiel’s prophecies respecting the Christ, gave one of the connecting links between the Church under the presidency of the Martyr, and the Reorganization. Together with this, the administration of the children of many of the earlier Elders of the Church, such as brethren

Lambert, Kelley, Gurley and Smith, and the presence of some of the grandsons of some of those early laborers, gave force and vitality to the propriety of the Reorganization."

The following extraordinary vision of Joseph, the second Prophet of the Church, will be read with a keen interest, and will illustrate beautifully that inspired visions form the very gems of sacred literature:

## THE HOUSE OF THE LORD

AS SEEN IN VISION.

"In sleep, or in waking hour, I can not tell, I saw and realized what I shall try to relate; and, though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

"I had slept and was consciously awake, and approaching a building, apparently eighty feet long by fifty in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone, roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it, from the north-east, I had time to note that on the outside of the building no attempt had been made by the builders at ornamentation; except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall; the bases of which were finished in square work, pedestal and pediment, the tops in capitals rich and peculiar in style, but which I can not describe. At the front a flight of nine, wide, stone steps reaching nearly across the building, led up to the entrance; this entrance being an open

porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch, supporting, with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide and nine or ten feet high.

“As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care nor responsibility respecting the nature of the assembly, any more than to be there with the rest. I found three or four brethren standing at the right, or north end of the porch, conversing in low and quiet tones together. I joined them for a moment; and, while standing there, I saw numbers of both brethren and sisters come up the steps and pass across the porch and into the open doors, the brethren to the right, the sisters to the left. Some I knew; some were strangers whom I had never seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch, went no further than the doors, when, for some cause that I could not see, they stopped, and either turned immediately round and walked hastily away, or turned hesitatingly, slowly and sadly, and, with frequent backward glances, went away as if overcome and distressed.

“While standing thus a shadowy fear came over me, that, as I saw some turned away for reasons

that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and, in my perplexed and doubting frame of mind, I turned from the brethren with whom I was chatting and walked slowly toward the door upon the right, thinking that, if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near to the doorway, to my surprise, I saw neither sentinel nor usher, neither door shutter, nor bolt, lock nor hinge, nothing but the open doorway with door jams, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; nor anything to betray the mystery of turning those back that had gone away.

“I went carefully in, taking my hat off as I passed the doorway, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the doorway, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end, and across the room, except at the two sides of the pulpit platform, where they were placed lengthwise, facing the pulpit. The middle row of seats were in parallel lines with those at the side, and level with them for about two-thirds of the way from the pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or

six feet. At equal distances apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

“The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs at the sides, and an orator’s desk all of a similar material and finish as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that at the back of the platform much more elaborate and complicated than those at the sides; the ceiling, also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter-scroll, reaching along the sides, and down the corners, and along the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the Apostles of the New Testament, and of the Book of Mormon; the statuettes the figures of covenant leaders of both continents, ancient and modern.

“I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

“I had hardly time to renew my survey of the walls and ceiling, when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right, through which I had come; I turned in my seat, and saw a man standing at the doorway facing it as if to come in, and in the doorway itself, two crossed swords, much like the old fashioned broad swords, only a trifle broader; the hilts rested against the door-jams, one at either

side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door-jam, about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow.

"The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door jam itself, turning upward as if upon a hinge formed at the hilts. I looked the door jams all over after the swords were withdrawn, but there was no sign nor trace of any opening in which the swords might be hid; nor was there an evidence of the existence of the swords to be seen.

"I turned to renew my survey of the room, and as my eyes became more accustomed to the peculiar light, I discovered new and wondrous beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the centre; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while, now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and corruscate along the emblazoned imagery of cornice and column like yellow lightning. I sat

in wonder, but not in fear, for within was complete quiet; I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables, and chairs.

“A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion, putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never

forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

“I watched him depart, and though many came, some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir, nor change took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a hot, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

“I saw some enter whom in my waking every day hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who are deemed most worthy.

“Some walked briskly in, some slowly; none who entered seemed to take any heed to whether there was any thing to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others, coming

quickly, would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plough-share set in the sun.

“My waking eyes have never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design and finish.

“It faded from my sight, as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never be effaced. Well may we believe that the “Flaming swords that turn every way to guard the way of the Tree of Life,” still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.”

The Semi-Annual Conference was again held at Galland's Grove.

Connected with the “Life of Joseph the Prophet,” nothing could be more historically rare than the following testimony of David Whitmer, the last surviving witness of the Book of Mormon. It was called forth by a visit to Kirtland, of Apostles Orson Pratt and Joseph F. Smith of the Utah church, to see this venerable brother for the purpose of obtaining from him the original manuscript

of the Book of Mormon and his present testimony. The manuscript no money could purchase from this witness, but the testimony was given with all its original purity, notwithstanding David Whitmer has been separated from the Church these forty-two years. The date of the testimony is 1878. It was published in the *Deseret News*, and signed by Orson Pratt and Joseph F. Smith. They thus relate:

“Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but, as the place was too public for private conversation, and it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along, to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was “wash day,” and he and his wife were “worn out” with the extra labor, exposure, &c., &c., consequent upon rebuilding since the cyclone. He accepted our invitation to our room, and brought with him James R. B. Vancleave, (a fine looking, intelligent young newspaper man from Chicago, who is paying his addresses to Miss Josephine Schweich, granddaughter of David Whitmer), George Schweich, (grandson), John C. Whitmer, (son of Jacob), W. W. Warner, and another person whose name we did not learn. In the presence of these, the following, in substance, as noticed in brother Joseph F. Smith’s journal, is the account of the interview.

“Elder O. Pratt to David Whitmer. Can you tell the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John?”

“D. W. I do not know; Joseph never told me. I can only tell you what I know, for I will not testify to anything I do not know.

“J. F. S. to D. W. Did Oliver Cowdery die here in Richmond?”

“D. W. Yes, he lived here, I think, about one year before his death. He died in my father’s house right here, in January, 1849. Phineas Young was here at the time.

“Elder O. P. Do you remember what time you saw the plates?”

“D. W. It was in June, 1829—the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the three witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us this time, he obtained a view of them afterwards, (the same day.) Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light, it was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away around us, I can not tell how far, but in the midst of this light, about as far off as he sits, (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the Sword of Laban, the directors—i. e. the ball which Lehi had, and the Interpreters. I saw them just as plainly as I see this bed, (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life,

declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.

“Elder O. P. Did you see the Angel at this time?”

“D. W. Yes; he stood before us, our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph; I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph.

“Soon after this Joseph sent for me (D. W.) to come to Harmony, to get him and Oliver and bring them to my father’s house. I did not know what to do, I was pressed with my work. I had about twenty acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night.

“I don’t know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow.

“This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was

why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old fashioned wooden spring seat and Joseph behind us, while traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon who saluted us with, 'Good morning; it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and by a sign from Joseph I invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

. "J. F. S. Did you notice his appearance?"

"D. W. I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vancleave there, but heavier, his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Sometime after this, my mother was going to milk the cows, when she was met near the yard by the same old man, (judging by her description of

him), who said to her, 'You have been very faithful and diligent in your labors, but you are tried because of the increase of your toil, it is proper therefore that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it therefore of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained, she had sometimes thought that her labor was too much, or at least she was beginning to feel so. This circumstance however, completely removed all such feelings, and nerved her up for her increased responsibilities."

— 1879. —

The General Annual Conference was held at Plano, Joseph Smith presiding, assisted by W. W. Blair. The report of the Secretary showed a total of nearly four hundred branches, established in twenty-nine States and Territories; and also in Canada, England, Scotland, Wales, Australia, Switzerland and Denmark; total of members 12,176; showing a net gain of members over losses during the year of 1,116.

On the 30th of April, 1879, "Sister Emma," the beloved relic of the Prophet Joseph and mother of the President of the Reorganized Church, departed this life, aged seventy-five years, nine months and twenty-one days: a biographical sketch is given of her elsewhere.



*your mother*

*Emma Smith*



In Bonds Yours  
Joseph Smith

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## CHAPTER LIV.

BIOGRAPHY OF JOSEPH SMITH—EARLY INCIDENTS—  
REMOVAL FROM NAUVOO AND RETURN—LEAD-  
INGS TO HIS LIFE WORK—CONFLICT UPON DUTY  
—HOW IT WAS DETERMINED—UNITING WITH  
THE REORGANIZATION—RESULT.

I was born November 6th, 1832, in Kirtland, Lake county, Ohio. I remember some of the events that transpired during the dark days of the trials in and exodus from Missouri. Among these the being thrust from the side of my father, by the sword of an armed guard, set without sanction of law to watch a prisoner held for no crime; and a visit with my mother to Liberty Jail, where the elders lay waiting a trial their captors did not intend to grant.

As pass the years of childhood to all, so passed the time to me; the removal to Illinois, the crossing on the ice, the reception at the farm of Mr. Cleaveland, the return of my father from captivity, and the subsequent arrival at Commerce, are like the unfinished pictures of memory to me.

With the sickly season that ensued upon the settlement made at Commerce, subsequently Nauvoo, my active life began. At my mother's direction and under her active ministration, I aided to care for those whom the malaria of the swamp,

incident to the new country, struck down with the fever. Once, with a house full of fever stricken patients, a tent in the yard furnished shelter to mother and children, while with tender and sleepless solicitude she cared for those placed in her charge; father absent, and others with their hands full caring for their own, left no help to her save that of her little boys, the oldest only able to carry water from the spring to cool the parched tongue and quench the fevered thirst.

Better times came, so that in 1840 and 41, though many noble ones fell by disease, there were more to care for them. The town was laid out, buildings sprung up as if by magic. In 1842, the Mansion House was erected, and our family moved in.

In the Fall of 1843, or Spring of 1844, the latter it is believed, I was baptized by my father, at the foot of Main street, Nauvoo. During the latter year, and before the death of my father and uncle Hyrum, I was blessed by the first, in the presence of quite a number of then prominent elders in the Church, this blessing being confirmed just prior to the tragedy at Carthage.

At the death of my father, Joseph W. Coolidge was appointed administrator of the estate. Under his administration, besides the personal property allowed by law, there was allowed my mother \$124 per year, for the support of her family. The private and personal correspondence of my father, many books and some other matters of personal character were in his office in care of Willard Richards, and others, clerks and officials. These were either retained by the administrator upon his

own responsibility; or were refused to my mother's demand at the direction of the Twelve; the latter we were at the time led to believe.

I was now in my twelfth year, with perhaps the intelligence usual to boys of that age, and habits of observation and memory fostered by occasion and circumstance. In answer to repeated demands for my father's private papers, journal and correspondence, made by my mother, there was an invariable denial; and it was only with seeming reluctance that some title deeds and unimportant papers were accorded her.

Soon after the return to Nauvoo of Brigham Young, then president of the Twelve, from the east, it became evident that there was to be a conflict between Sister Emma and Elder Young. What personal reasons there may have been for differences between them I do not know.

For some cause, the Mansion was rented; Elder Wm. Marks, E. Robinson, and — Johnson, occupying it in turn, while mother, with her family, occupied the old homestead, nearer to the river.

This condition of things lasted from soon after father's death in 1844, till the summer of 1846. During this time, the effort of Sidney Rigdon to secure to himself the allegiance of the people of the Church; the stand of William Marks in his favor; the rejection of that claim by the Church under the guidance of Elder Young; the return of William Smith, one of the Twelve, and the subsequent defection of John E. Page and himself; the conflict of lawlessness against piety; the death by murder, of Irvine Hodge; the plundering in the outside

settlements, and the fierce hatred engendered against the Saints, all were taking place culminating for disaster.

One scene that happened before my father's death remains on memory's tablets, ever fresh. In the evening of the day that the *Expositor* press and material were destroyed, by order of the City Council, an act that should ever be condemned by good men, a crowd gathered on Main street, between the Mansion and the City Hotel, nearly opposite the residence at one time occupied by Sidney Rigdon, and among them was the Mayor, my father. Curious as others I ventured near them, and at a lull in the noise and confused murmur of voices, I heard my father's voice, measured and clear, "Whatever you may think about it, you have this day made me do, in my official capacity as your officer, an act that I believe we shall all be sorry for, and that will make us great trouble hereafter." I am satisfied now, looking over the matter from the standpoint of matured manhood, that he was then convinced that the counsel to destroy the press was bad, and that such a desecration of the rights of others must result in distress, sorrow and regret. Who were with him on that occasion I do not know; there were thirty or forty, I should think, as I now remember the appearance of the crowd.

Sometime in the Summer of 1845, or possibly in the Fall, mother was made aware that she was an object of suspicion to the leading element of the Church; and that a watch was set over herself and her household. Persons visiting her house were

watched and their footsteps dogged; some were turned away from her door, without being permitted to hold communication with the household; and upon one occasion a man, a friend, was assaulted, and but for his resolute defense of himself, would have suffered severely. At one time, word was sent her to vacate her home, and that if she remained in it after the expiration of three days it should be burned over her head. Who were responsible for these threats I do not know; suffice it to state that the city was at that time still in the hands of the Church; its police regulations under the charge of Elder Young and the Twelve.

For us, however, flight was out of the question; my mother, now resting in the quiet of the just, gathered her children unto her, and sitting down with them around her, explained to them the danger she and they were in, and charged them what to do in case the worst came; and after kneeling with them in prayer commending them to God, all lay down to sleep. The dreaded night passed,—and the old house still stands unharmed by fire.

As an indication of the spirit of preparation that had seized the people, sometime during the summer of 1845, Elder Brigham Young presented me with a pistol, a single barrel affair, with the hammer, and trigger without a guard, on the under side of it; a rather dangerous plaything with which I came near killing myself by its prematurely discharging itself. Cousin George A. Smith, learning that Elder Young had furnished me with a pistol, gave me a huge bowie knife, that I might be fully armed. The incongruity manifest in the gift of these weap-

ons from my religious superiors, those who had expressed themselves interested in my spiritual well-being, did not strike me until I began casting about me for a use for the knife, when it occurred to me. I then offered the knife to my mother, for kitchen use; but she remarked that she would "rather have one of John Huntington's rolling pins." This John Huntington was a genius of a lad, brother to Dimic and William Huntington, and Zina D. Jacobs, whose father had married the widow of Bishop Edward Partridge, who had erected a lathe and was turning and selling such things as housewives needed. Acting upon her wish I traded my bowie to him for a cherry rolling pin for my mother, which remained in use in my mother's kitchen during the rest of her life. My mother would not allow me to use the pistol after the accidental discharge referred to, and it was afterwards disposed of to more careful hands. In strong contrast to these gifts, was the mark of affection given me by Bishop N. K. Whitney, who bade me come to his house one day and presented me with his writing desk, a valuable and consistent gift, the "pen" being "mightier than the sword."

All through this year, the preparations for the exodus of 1846 went on. The farm stock that was left by my father in the care of Cornelius P. Lott, sickened and died; the lines of supervision laid round my mother and her family by her self-constituted watchmen grew closer and more offensive. Her opinion in reference to the policy of the leading men began to be known; the word "apostate," was heard coupled with Sister Emma's name; the

intolerance of bigotry, long complained of by the Church as exhibited towards the elders preaching abroad, found lodgement in the city and raged with rabid venom against the "apostate" and recalcitrant; all those who dared to express an opinion not in strict accord with the rulers, were ostracised. One instance of this sort, witnessed by me, made a life-long impression upon me. Elder Austin Cowles, than whom a firmer friend to Joseph Smith while he was living could not be found, visited the city. Upon being asked his opinion of certain things which had been taught, he expressed himself freely in disapproval. His words were noted, and soon after he was waited upon by a guard of some thirty young men and boys, who followed him the whole of the day, urging him from place to place, annoying him by whistling, and whittling towards him with wicked looking knives; saying nothing to him, except to tell him to move on when he stopped to speak to any one. I saw him in the afternoon about four o'clock, when despairing of honorable entreatment from his before time brethren, broken down with infirmity, and stricken with grief, he had turned his face from the city and was going to the ferry to cross the river. I spoke to him, when his escort struck up their din of whistling and whittling, hustling the poor old man with the ends of broken boards and the sticks they were whittling. I remonstrated with them for thus using him; but to no purpose, they were only the more offensive; so with tears of pain in the eyes of the old man, and tears of indignation in mine, we parted, never to meet again. May God soon send the day when

the curse of intolerance may be known no more in the land.

Events rapidly culminated during the Fall and Winter of 1845 and 46. The Church had been actively engaged at work upon the Temple and Nauvoo House. The Temple Committee and Nauvoo House Association kept at their work, determined to build those houses, before being compelled to leave, and it does not appear that any serious intention to remove was entertained, except as a possibility, until the Fall of 1845 and Winter following. Then it was made certain that there would be a removal.

In the Spring of 1846, the new citizens began coming in, and formed with those who dared remain, and citizens not Mormons but favorable to them called Jack Mormons, a body averse to the sacking of the city by a mob. The Mansion House was rented to a new citizen whose name was Van Tuyl, mother rightly thinking that her property would be safer in case of an invasion if the incumbent were one not in sympathy with the outgoing host. The Summer of 1846 was a trying one. The first detachment of driven Saints had gone; and as fast as those remaining could get away they were doing so. The new citizens were constantly in alarm; messages were being sent to and from the state authorities, the citizens and the exasperated mob; the city was put under martial law and the time dragged wearily along. In September it became evident that an invasion would take place, and being advised to flee with her family, to escape if danger should be found to her-

self and family, on the 12th of September, 1846, mother embarked on the *Uncle Toby*, Captain Grimes, commander, accompanied by the families of Loren Walker and Wesley Knight, Angeline and Nancy Carter, Savilla Durfee and William Clapp. It was rumored that the *Uncle Toby* would not be permitted to land at the upper landing on her upward trip; but Captain Grimes was a brave and humane man, and landed his boat, suffered all who wished to come on board that they might get away from the doomed city; and when the last one who could had accepted his offer to carry them away had come on board, the good steamer plowed her way up the "father of waters," dropping the refugees at every landing place. Mother, with her group of dependents, landed at Fulton City, Whitesides county, at which place not long after, Loren Walker and Wesley Knight arrived with the teams overland from Nauvoo. Mother rented a house just in the edge of town, and after a visit to Mrs. Wasson, her sister, at Dixon, the three families settled down for the winter together, mutual misfortunes making them mutually dependent. The Carter girls, and Miss Durfee sought and obtained employment in the families of the neighborhood, and after a time William Clapp married Nancy Carter and returned to Nauvoo, and became the landlord of the City Hotel.

In the Winter of 1845 and 46, mother received letters from Dr. Bernhisel and some others, that her tenant, Mr. Van Tuyl, was making preparations to leave the city in the Spring and was intending to take with him the furniture of the hotel rented of

mother. To forestall and prevent this robbery, mother resolved to make the overland journey before the river should open, and with her children and Loren Walker drove up to the door of the Mansion House in the afternoon of the 19th of February, 1847. Her coming disconcerted the plans of Mr. Van Tuyl, and within two weeks mother was installed as landlady of the Mansion House, losing a few bedsteads and bedding, some table furniture, chamber linen, and her rental dues. It was, under the circumstances, a daring thing for mother to do; but as she expressed it, All that she had was her home; she had no friends greater than her God. She knew no reason why she should not live in her home. She would not stultify her faith and her womanhood by submitting to the rule of Brigham Young. She had been vilified and harassed by those who should have been her friends, because she dared herself to defy oppression and denounce wrong, and to counsel others to do the same thing. Her husband's last counsel to her was to keep her children together; to remain in her home, or somewhere near it, and wait the termination of events. This counsel she thought she ought to heed, and determined to attempt it. One event that transpired either in 1846 or 1847, I incline to the latter, rather confirmed than weakened this determination to thus keep the counsel of her husband's last hours with her. A trusted member of the Church, in the active discharge of secular duties, imposed by appointment from the Twelve, waited upon mother to ascertain what her feelings were in reference to following the Church

west. She informed him that she thought she would not go. He laid before her the blessings of aid, association and spiritual advantages to be obtained by so following the Church. To these she urged her views, objections and knowledge. The elder, whose name I refrain from giving, because he sleeps in the grave where he was sent by the hands of assassins, either losing his temper, or following his instructions, finally stated to her that it had been decided to offer her an opportunity to go; and that if she refused, it was "decided to make her so poor that she would be glad to beg pardon of the Twelve and follow them; and," added he, "I have been selected as the one to do it, and I will do it." To this mother replied that it was possibly in the power of the Twelve to persecute her and to force her from poverty to follow them; but that she would not voluntarily go.

She did not at that time, nor did she afterward have reason to doubt, that the love the Twelve bore to her and her family was of that character that if they could have compelled her to accept their favors and their protection, at the price of her faith and womanly dignity, they would have done what they dared to do to bring it to pass; and she had reason to know that he who, as their messenger and agent, had dared to threaten her, was fully equal to the task assigned him—a good man in a good cause, an efficient one in a bad cause. Mother, grand in her independence of thought and character, gravely weighed the situation and dared the issue; and though she died unblest in life or death with the luxuries of competency or wealth,

she died herself and her sons untrammelled and uncursed from the tyranny of priestly rule and domination. She was not yet "so poor" that she had "begged pardon," or followed the Twelve, whose rule she believed to be destructive, whose doctrine she believed to be corrupting and false, and whose oppression and tyranny she hated and opposed. She outlived President Young, and when she died, a city wept as for a friend departed.

An incident occurred while we were living at Fulton City, that ought to be noticed. One night while in attendance at a young folks' party, at the hotel of a Mr. Johnson, I was requested to meet two gentlemen, just arrived. Upon being shown into their presence they proved to be Elder Wm. Marks and James J. Strang. After a moment's chat we separated, promising to meet again. They preached a night or two after at the house of a Mr. Baker, from which meeting I was excused owing to a severe earache. They visited the house and chatted with mother, but held no further communication with me. It has been alleged by some that Mr. Strang at this visit, ordained me, and that he so reported on his return to his home. If this was done by him at all, it was done when I was unconscious, and unknown to Bro. Marks, and to all the inmates of mother's house. I feel therefore, perfectly safe in saying that he did not. I mention this, because some, even at this late day suppose that the right by which I am an elder in the Church is by virtue of that ordination.

In December, 1847, mother was married to Major L. C. Bidamon, one of the new citizens, a

man who had been active in the defense of the city, and who had traded into the ownership of considerable amount of the property offered for sale by the outgoing Saints, and who was in a small dry goods trade with a Mr. Hartwell of Philadelphia. I clerked in his store for a part of the time till the next summer, when mother put for me a few hundred dollars into a mercantile venture with the Major's goods, and placing them in the old brick store, began life as a merchant. This venture was an unfortunate one; the stand was out of the way, and cash and goods were soon absorbed. In the Spring of 1849 the Major left for the gold mines of California; the farm was rented and things went on much after the usual method of things earthly.

In 1850 Mr. Bidamon returned from California. The tenant on the farm Mr. Benjamin Rucker, had violated his lease; and Mr. Bidamon and himself had some legal difficulty in reference to the rent finally settled by arbitration. In this I was mixed up as a principal witness and participator in distraining for rent. In 1852 my brothers and myself undertook to work the farm, under the direction of our step-father. In this labor I continued till the beginning of the railway in 1853, when at the solicitation and under the management of Major Bidamon, I subcontracted to grade a half mile of the Warsaw and Rockford railroad. In this work I spent the Summer and Fall and eight hundred dollars cash, through the failure of the original contractors, and mismanagement. My summer's work and the expenditure of the money gave me returns as follows: one alpaca coat \$4.00, \$2.50 cash, an

iron crow-bar and a log chain, all valued at about \$12.00.

The summer of 1853 was an eventful one to me. The season was uncommonly hot and dry; the harvest was long and the work hard; during it, or rather just at its close, I fell ill from an attack of billious or intermittent fever. So severe was this attack that I lost thirty-three pounds weight in a fortnight's time. Just at my convalescence I was visited by a Mr. Fred Piercy, then traveling getting up the illustrations for "The Route to Utah," a large work upon the Mormon Exodus from Nauvoo, and settlement in Deseret; and it was during this visit that he took the crayon picture of me that is found in that work.

It was during this Summer and Fall that I had the first serious impressions concerning my connection with the work of my father. That Spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi river. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my

sanction to things there; my prejudices were against them. In the Summer and Fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court houses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but

who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farm house, pleasant cot and home-like place, everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

I pursued my legal studies at intervals with other reading, some of it solid and meritorious and some

of it worthless, without any further thing of note occurring to bring the matter up again till sometime in the early part of the winter of 1855, I think, when William Walker, an Elder from Utah, on his way from Utah to Cape Good Hope, called on me. I had known him when I was a boy. He worked for my father, and I think was engaged in teaming at the time of father's death, having that year married a Miss Olive Farr, and living at the Mansion. With him I had the first serious disagreement about polygamy. It is not needful here to repeat the dispute; he affirmed, I denied.

In January of 1855 I went to Canton, Illinois, there to prosecute my study of the law in the office of Hon. William Kellogg, at that time an able and influential lawyer of Fulton County. I remained here the better part of a year, visiting home in the spring and being present at the death of Grandmother Smith in May. In June I was chosen clerk of the City Council, and was also employed by Postmaster Parley C. Stearns in the post office, to fill his place when legal duties called him away. During my stay I boarded part of the time at Christian Bidamon's, a brother to my step-father, and the remainder with Abel H. White, whose wife was a sister to the Major, my step-father. I made many friends during my stay in Canton, who still express themselves warmly towards me.

I returned home in 1856, owing to the want of means to continue my studies at Canton, and began farm life with my brother Frederick as my partner. October 22d of this year I was married to Miss Emaline Griswold, the daughter of the widow

of Elias Griswold, who had moved into Nauvoo soon after the Saints had left, and who had afterwards died while in Texas on a business venture there. Some of her friends had tried to induce her not to comply with her contract to marry me, but failed; and, on the evening of that day, left alone by her every relative, in the presence of Mathew Waldenmeyer, a Presbyterian clergyman she pledged herself to me in marriage.

In the fall of this year three events transpired that had much to do with deciding my course religiously and aiding me to answer the question, What part in my father's work, if any I was to take. For a number of years I had been more or less intimate with the family of Christopher E. Yates, a friend to the Saints, who at the time of the disturbances in Hancock County, for his outspoken denunciation of mob violence and mob law, had suffered the loss of a fine barn, a lot of grain, hay and a number of horses by fire, set by incendiaries out of revenge as it is supposed, and who had removed with other citizens into Nauvoo and bought property there. With one of his sons, Putnam, circumstances had made me well acquainted. He had crossed the plains a number of times, had been in Salt Lake City and other parts of Utah, and in California. He and I had frequently discussed Mormonism, that is, some parts of it, and he had persistently insisted that I could do a great and an excellent work by going to Utah, and as he put it, "Taking the lead away from Brigham; breaking up that system of things there," or to "fall in with the style of things there become a leader, get rich, marry three

or four wives and enjoy yourself." Though not a religious man himself, he thought it might be a duty that I owed the people of Utah. He further thought, that from his experience in Utah, and the expressions he had heard among the people there, that I would be received with open arms and could succeed.

To this I replied as best I could, until the question, Why not go to Utah? There are the men who were with my father, or a great many of them. There, a large part of the family; there, also, seem to be the only ones making profession of belief in Mormonism who appear to be doing anything. Does not duty demand that I go there and clear my name and honor of the charge of ingratitude to my father's character? Is not polygamy, against which you object, a correct tenet? Is not your objection one of prejudice only? These and a thousand others of similar import were suggested, and added their weight to the difficulty of the situation. In the height of it, the words suggested to one who had gone before me came to me with force; "If any lack wisdom, let him ask of God." Why not I? Was I not in a position to need wisdom? And was I not destitute of sufficient to enable me to properly decide. I had for three or four years been investigating spiritual phenomena; had read some of the productions of Andrew J. Davis; had also read a little of Dr. Emanuel Swedenborg's philosophy; but I found no good in Spiritualism; the phenomena were physical and gross; no response from the departed spirits of any of the family, though severally appealed to in turn ever came; and the manifes-

tations though strange and material were altogether inadequate for the deductions spiritists drew from them. I did not give credence to the philosophy. My human intelligence was at fault, I could not decide. I believed that He who had enabled my father to decide which of all should receive his attention, could, if he would, enable me to decide whether I should, or should not, have anything to do with Mormonism; and if so, what. I proceeded upon this conclusion.

A year or two before this we had raised an excellent crop of wheat, upon a piece of land lying in the south of our meadow, and this man Yates had assisted in doing some of the work. While engaged in it we had some conversation about Utah. After this, I did not see him for some months. One day, while pondering these questions, (and here, unlike some, I can not certainly state whether morn, or even, only that the sun was shining), I suddenly found myself sowing this piece of land to wheat. My brother and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon this Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented, Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending towards me a

sort of cloud, funnel shaped with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely, so that I stood within its radiance.

As the cloud rested upon the ground at my feet, the words "Because the light in which you stand is greater than theirs," sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed. A few days after this occurred I met this man Putnam Yates, and had a conversation with him in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen. The other question, "Is polygamy of God?" was as distinctly and definitely answered to me, as was the one referred to above; and the answer was, "No," and I was directed that I was to have nothing to do with it, but was to oppose it.

Much of my opposition to polygamy has been charged to my mother's teaching and influence. Mother's influence may have had something to do with controlling my youth; but she did not trouble herself to teach me anything specially in regard to that tenet. I knew what she had said at times to others, and that she was opposed to it. I never questioned her upon the subject until near the close of her life. I relied upon what was given me concerning my own action in the premises, and trusted to my own judgment upon the records of the Church as published. I heard her replies to questions put by Elder Jason W. Briggs before his mission to

England; and interpreted the events of my childhood, remembered by me, in the light of the record.

The question of my going to Utah in order to fill the destiny appointed me was now disposed of, and I was prepared for two events that occurred subsequently to what is here related.

A week after my marriage my wife went with me to the farm and here we began our married life. We had hardly been settled more than a month when I was visited by George A. Smith and Erastus Snow. They came to visit and chat with me, and to discharge a commission entrusted to them by Mr. Fred Piercy, the artist to whom I had sat for a crayon sketch for his work "Route to Salt Lake," referred to elsewhere; he had sent me a copy of that work by them. I made them as welcome as my means permitted, set before them something to eat, and did my best to answer their inquiries and entertain them. Elder George A. talked but little, leaving the burden of conversation to Elder Snow. I was at this visit asked if I did not intend to come to Utah to see them there, the question being supplemented by the statement that they were looking for me to come; that I had many friends there, who had been friends to my father; that they thought I ought to be with them, and felt a great desire to see me among them.

To this I replied that I might some day visit them when a railway was completed that I could go and come without let, or hindrance.

"But," said Elder Snow, "we want you to come and stay." In reply to this I stated that "I could not do that in the sense conveyed, so long as such

things were taught and practiced there as I had reason to believe were taught and practiced.”

“You refer to plurality,” said Elder Snow; and I answered him, “Yes, I refer to the doctrine of polygamy as it is called in the states.”

“Why, you believe in the Book of Mormon; do you not?” inquired Elder Smith.

I replied to him, “I believe in the book; but do not believe the construction that you Utah people put upon it.”

Other conversation took place of a general character, mainly between Elder Snow and myself, until they left, the interview lasting some two and a half or three hours.

Not more than three or four weeks elapsed after the visit of Elders Snow and Smith when I was visited by Elders Samuel H. Gurley and Edmund C. Briggs, sent as delegates from the Reorganized Church at Zarahemla, Wisconsin, with a commission to deliver what they believed to be the word of the Lord to me:

“THE CHURCH IN ZARAHEMPLA, WISCONSIN,  
TO JOSEPH SMITH.

“Our faith is not unknown to you, neither our hope in the re-gathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same, viz: that the seed of him, to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right, and Heaven

appointed duty, you can not be unmindful nor indifferent. The God of Abram, Isaac and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of his mouth nor out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion:—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come; unto us saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The Apostles, Elders and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as president of the Church and of the Priesthood. In our publications—sent to you—we have shown the right of successorship to rest in the literal descendent of the chosen seed, to whom the promise was made, and also the manner of ordination thereto. We can not forbear reminding you that the com-

mandments, as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our master, even Jesus Christ, as moved upon by the Holy Ghost we say, Arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the Saints.

“Holding fast that which is good and resisting evil we invoke the blessings of the God of Israel upon thee and upon all Saints. For whom we will ever pray.

“J. W. BRIGGS,

“Representative President of the Church and the Priesthood in Zarahemla.

“ZARAHEMLA, November 18th, 1856.”

The reception that these brethren met with was not a flattering one. Elder Gurley stated their mission, and presented the document containing the message to me. I heard what he had to say; I read the message that they brought, but could not accept it as they had hoped. It was not to me the word of the Lord. Elder Briggs vehemently urged the matter upon me; and announced the culmination of the message in tones of thunder, and almost dictatorially directed me to accept the message, and do as directed therein; or reject it at my peril.

I met this vehemence indignantly, and almost turned these messengers out of doors. But, through the calmer, humbler efforts of Elder Gurley and the interposition of my wife, the storm abated; I invited them to stay over night, and that when the morning came, I would accompany them

to town and would then give them a final answer. In the morning I went with them to Nauvoo, introduced them to my mother and step-father, went with them into a room, where quietly and peaceably, Elder Gurley and I talked the situation over. I gave them my answer which was this. What they came to bring might be the word of the Lord; I could not say that it was not. I had, however, no testimony that it was. That I was prepared to do what God required of me, if he would make it known to me what it was. That I believed that he could reveal himself if he would. That I believed that my father was called of God to do a work; and that I was satisfied that that work was true, whether I ever had anything to do with it or not. That I did not then know whether I should ever be called to take any part in that work; but that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others what that work was; that I could not move upon the evidence given to others only. That they might be assured that I should not go to Salt Lake to affiliate with them there. And finally, that if it should be made clear to me that it was my duty to cast the fortunes of my life and my labor with the work and the people that they were representing, I should without hesitation do it, but that I could not then do so. Upon this understanding we parted, Elder Gurley returning to report the result of their mission; Elder Briggs declining to accompany him home, for reasons known to himself; and I to my farmer's work. Elder Briggs stopped in the city and neighborhood for nearly a year, work-

ed for me a part of the time, and returned at his leisure.

My brother Frederick and myself continued our farming together; but the seasons were disastrous. My brother married a Miss Alice Jones in 1857, and his family took the place of mine on the farm; my wife's confinement on July 28th with our daughter Emma Josepha, being followed by a long and serious illness which continued till the cold weather set in. The Winter months of 1857 and 8 were spent by my wife and self at my mother's house, and in the Spring of 1858 we removed into the old homestead, the house first purchased by my father in 1839, on what was called the Hugh White farm. That same Spring I was chosen one of the justices of the peace for Nauvoo township, and found my legal reading of avail. I remained here in the old home during the remainder of my stay in Nauvoo.

The disastrous seasons of 1856 and 1857 had exhausted what little my brother and myself had, and left us destitute of means and in debt. I drew out of the farm, my brother and I dissolved our partnership, he went into a business enterprise in the employ of a Mr. Brigham, on the road between Keokuk and Montrose, Iowa, and I kept soul and body together by labor and my fees as justice of the peace.

It may be well here to mention that but a short time after the Saints left Nauvoo, while Joseph W. Coolidge was administrator of the estate of Joseph Smith, deceased, a suit at law was commenced against the estate of Joseph Smith, and his heirs, in

the Circuit Court of Hancock County, Illinois, to recover payment of certain notes given by others, with Joseph Smith as security ; said notes being in the hands of a Mr. Phineas Kimball, heir at law, devisee, or agent of a Mr. Granger ; and which we had believed we had reason to think had been paid, or their payment provided for by my father before his death. In the prosecution of this suit all the property that had been left to my mother and her children, together with a large amount of other property owned by him at different times, and to which the titles of conveyance from him appeared to be, or were defective, because of mismanagement in recording or failing to record in the county records, became involved ; and, as I believe, but for the untiring friendship of George Edmunds, jr., a lawyer of repute in the county, and who was at one time of the firm of Babbitt and Edmunds, (Almon W. Babbitt), and his unflinching determination, we would have been stripped ; but, through his means, nearly all that we could rightfully claim as indisputably ours was saved to us, a hundred acres of a farm near what is now Hamilton, which were taken by Mr. Kimball in compromise of part of the claim, excepted. It must not be supposed that the estate left to us was a large one, some town property, including the Mansion House and barn, the old homestead, an hundred and forty acre farm three miles east of Nauvoo and the one hundred and thirty-seven acres, after the compromise, near Keokuk, partially improved. During the unsettled condition of affairs between 1844 and 1847, the farm east of Nauvoo, had been impoverished by bad farming,

and one Clarkson, a new citizen to whom it had been rented, had burned and sold the fences till it was stripped of protection. The country after the Mormons left was worse than a new one; the tenure of personal property was uncertain; produce was scarcely worth the gathering; prices rating like the following: eggs, three cents per dozen; corn, six and a quarter cents per bushel; oats, ten cents; pork, one and a half cents per pound; beef, two and a half and three cents, and other things in proportion. Money was scarce. The moral tone of society was destroyed; in fact, from 1845 to 1850-1 there was a far worse condition of things in the city of Nauvoo, Hancock and surrounding counties in Illinois, the counties adjacent in Iowa, than when the county of Hancock held twenty-five thousand Mormons. Thieves were abundant and infested the country like a plague; riot and lawlessness held the reins; and we with others were compelled to live under this condition of things.

The keeping of the hotel, the entertaining of man and beast at the Mansion, was the means by which my mother maintained herself and household during all those dark and cloudy days.

After my mother's marriage to Major Bidamon, our manner of life changed but little. We still continued to keep the hotel; the new citizens tried hard to rescue the city from the blight that had fallen upon it; the Church property was sold to the Icarian community, who moved in under Monsieur Cabet, and set up a system of communism, that ultimately faded out at the death of Mr. Cabet. The temple, rented before its sale to a company to

be used as a Normal school, was burned October 8th, 1848, as it was and is yet believed at the instigation of jealous property holders of adjacent towns. Scheme after scheme originating with the new citizens to attract attention from abroad, and intended to build up the place failed; the participants, many of them left the old town to its fate, while others remained to try again and again, growing poorer and less able at each attempt, until they wore out energy and means. From a busy city of 20,000, it descended the scale, until in 1858 and 9 it rated less than 1500, a scattered hamlet, its ruling population Germans, Prussians, Austrians, French and Irish. Several men of enterprise came, but they hopelessly sunk their capital, that melted away like ice before the sun, and left them powerless to do what they desired—the fates were against them.

During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the Church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."

This was in the Fall of 1859, and in the Winter I resolved to put myself in communication with the brethren of the Reorganized Church. In accord-

ance with this resolution I wrote the following letter to Elder William Marks, then residing at Shabbona Grove, DeKalb county, Illinois, announcing my intention to make the effort to take up the work left by my father, and asking for a correspondence.

“NAUVOO, March 5th, 1860.

“MR. WILLIAM MARKS, *Sir*:—I am soon going to take my father's place at the head of the Mormon Church, and I wish that you, and some others, those you may consider the most trust-worthy, the nearest to you, to come and see me; that is, if you can and will. I am somewhat undecided as to the best course for me to pursue, and if your views are, upon a comparison, in unison with mine, and we can agree as to the best course, I would be pleased to have your co-operation. I would rather you would come previous to your conference in April at Amboy. I do not wish to attend the conference, but would like to know if they, as a body would endorse my opinions. You will say nothing of this to any but those who you may wish to accompany you here.

“With great regard, I subscribe myself

“Yours most respectfully,

“JOSEPH SMITH.”

I was moved to this course, because Elder Marks was the President of the Stake at Nauvoo, and also of the High Council, at the time of my father's death. He had retained his faith in Mormonism, as taught by Joseph and Hyrum, and his counsel would now be valuable. I announced my intention to my mother and my step-father. The former approved my determination; the latter took a speculative view of it, and straightway built castles

in the air, which he felt warranted in doing, from his point of observation.

At an early date after receiving my letter, Elders William Marks, Israel L. Rogers and William W. Blair, all of them interested in the movement of reorganization, visited Nauvoo, and the conclusion of their interview with me was that my mother and myself should attend the next ensuing conference to be held at Amboy, Lee county, Illinois, when the matter was to be laid before the brethren, and a decision arrived at; for, said Elder Marks, "We have had enough of man-made prophets, and we don't want any more of that sort. If God has called you, we want to know it. If he has, the Church is ready to sustain you; if not, we want nothing to do with you."

My mother and myself made the necessary preparation and started from Nauvoo to Amboy, on the 4th of April 1860, in the face of one of the fiercest tempests that had blown that spring. My mother made the characteristic remark, that thus it had been all through her life; that whenever she set out to do anything for the gospel's sake, the old boy seemed to be in the elements trying to prevent. We crossed the Mississippi, James Gifford and another resolute man in the small boat at the oars. The crossing was made in safety, and wet with spray, but strong in purpose we pursued our journey by boat and rail, arriving at Amboy on the 5th in time to attend the evening prayer meeting held at the house of Sr. Experience Stone, when for the first time I learned that it had been prophesied among them that I should come to the Amboy con-

ference of 1860. Whether these sayings had been known to Brethren Marks, Rogers, and Blair at the time of their visit to me, I do not know; but if so, they had not so stated to me; though there was a general expectancy that I would be there. A strange thrill pervaded the air, and when Elder Z. H. Gurley, Sen., in one of his impulsive, impassioned exhortations, referred to the fulfillment of the "word of the Lord to them," by the fact of my being there the whole people sobbed aloud in their joy and gratefulness. The story of the next day, April 6th 1860, has been told and my life since that day has been spent for and with the Church, and what that life has been remains with the Saints.

At my return to my home, after the sitting of the Amboy Conference, the news of what I had done spread rapidly. My action was commented upon largely in the newspapers, nearly everywhere, and various speculations in regard to motive, object and method of procedure were offered, among them the following:

An attorney of Quincy, Illinois, by the name of Godfrey, whose specialty appeared to be the securing of obscure claims, presented to me the subject of reinstating the claims to Missouri lands forfeited and abandoned by the Saints in their expulsion from that state. He had secured by vigorous research a list of names of those whose claims he believed could be made good, and offered to perfect the titles, being at all the expense and trouble, for a specific share of the lands, titles to which should be so perfected; my part of the business was to assist him to the names of others who might be

entitled to lands there, secure their co-operation, powers of attorney, consent, &c. Besides this, there were some lands to which it was supposed mother and her children might be entitled, to which we were to present our personal claims. The agreement was consummated between Mr. Godfrey and myself and, in keeping with this agreement, Major Lewis C. Bidamon, my step-father, started to Independence, Missouri, to look the matter up. Before starting, my mother, the Major, and myself held a council, in which the idea of removing from Nauvoo, to some eligible spot to which a colony of Saints might gather and build a town was discussed; and when the Major departed he was requested by me to look at various points in his line of travel, and report their eligibility at his return. He was not told, nor authorized to make any selection, and was not to make his business in this regard known. He went to Jackson county, but made no discoveries of value touching our claims to Missouri lands; but assuming extra powers, he proceeded to Weston, Missouri; Council Bluffs, Iowa, and to Florence, Nebraska, at the last named places stating that he was looking for a place for the Josephite Mormons to settle. Men of wealth and enterprise interested in both these places presented the claims of their respective localities, and made him offers thought by them to be advantageous inducements for the Mormons to settle there. What statements he made to these men I never knew from them; but at his return, he stated to us that he had given them partial promises at Florence. He had exceeded his instructions and had apparently put the movement

before the speculative world for bids to settle in their respective domains. To this, neither mother nor myself could agree, and therefore did not entertain the propositions.

In the meantime events were transpiring in Nauvoo, and the county of Hancock, of a different character. Persons interested in the welfare of Nauvoo, and some who believed that the town was the gathering place for the Saints, wished us to agree to remain. I therefore, entered into an agreement with Mr. George Edmunds, Jr., not to remove from Nauvoo for five years, it being thought that that length of time would determine whether the place would attract the attention of the Saints enough to rebuild it again; or still permit the clouds of decay to rest upon it. This agreement I kept, the circumstances and the work of the Church not requiring my removal till January, 1866.

In antagonism to this idea of remaining at Nauvoo, to rebuild again this one waste place of Zion, some of the inhabitants of the county, met at Carthage, the county seat, and in Basco and Montebello townships, and after the necessary inflammatory speeches about the dreadful consequences to accrue to the county if the Mormons were allowed to settle in it again, adopted resolutions opposing such settlement. The following proceedings were had at Carthage; the minutes of which were sent to me.

“Pursuant to call a meeting of the citizens of Carthage and vicinity assembled at the Court House, on Thursday evening, August 21st, 1860. Jesse C. Williams was called to the chair, and

Henry P. Harper and Jacob B. Strader were appointed secretaries. David Mack having explained the object of the meeting to the persons assembled who densely filled the entire court room and were of all political parties, Judge Couchman then offered the following resolutions, which were, upon motion unanimously adopted; to wit,

“Whereas, A Report is in circulation that the ‘Mormons’ have an idea of returning to Nauvoo in Hancock county, Illinois, for the purpose of resettling at that place, which re-settlement in the unanimous opinion of this community would be a great calamity to the future prospects of said County: therefore

“Resolved, By this mass meeting assembled, without respect to political parties, that we earnestly protest against the return of the Mormons to Nauvoo; that they will not be allowed by the people of Hancock county to return and make such settlement.

“Resolved, That the secretary of this meeting be directed to forward without delay a copy of the proceedings of this meeting to Joseph Smith, Jr., and also one copy for each of the newspapers in Hancock county with request to publish the same.

“JESSE C. WILLIAMS, PRESIDENT.

“HENRY P. HARPER, }  
“JACOB B. STRADER, } Secretaries.”

The minutes and resolutions of the meetings at Basco and Montebello, were similar to those had at Carthage.

The minutes and resolutions of the meeting at Montebello were not signed, but those of Carthage and Basco were.

About the same time a meeting of the citizens of Nauvoo was called, and presided over by the mayor, then Robert W. McKinney, Esquire; of which meeting John Bernard Risse, a rising young lawyer, was secretary. This meeting passed resolutions of a similar nature, with an additional one recommending Joseph Smith to go to other parts to preach, pray and practice his religion. These minutes were presented to me by Mr. Risse, who

was an old acquaintance and a then office mate, having his lawyer's office in the same room and building occupied by me as a justice of the peace. Upon looking to see by whom they were signed, I discovered that there were no signatures; I then requested him as secretary to put the chairman's name and his own to them. This he declined to do, and I refused to accept them without signatures. The other minutes came by mail, hence I had no choice but to receive them.

Simultaneously with these movements, as I was credibly informed at the time, two men prominently engaged in the crusade against the Mormons in 1845-6, prepared a letter notifying me to leave the country, or to remain at my peril. This letter they presented, so ran the story, to Judge Roosevelt, one of the most influential men of the county, living at Warsaw, asking him to sign it, that his influence might secure them the signatures of others to whom they designed to present it. His reply to them was, "No, gentlemen, I shall not sign it. And my advice to you is to put that letter away. If you send it to Mr. Smith you will get into trouble." It was stated that they also presented the letter to Thomas C. Sharp, who refused to sign, it stating that he had "lived through one Mormon war," and did not choose to get into another. Mr. Roosevelt sent word to me by a trust-worthy messenger, that if a letter of the description stated was sent me, to present the men whose names were affixed to it, to the Grand Jury at its first sitting thereafter, and I would find a host of friends that I knew nothing about.

What influence these meetings and the published minutes of them, had upon the immigration of Mormons to the county, I need not state. The letter referred to was never sent me. Friends in different parts of the county were prompt and positive in their denunciation of such measures; while some radical Anti-Mormons took equally strong ground against my propagating Mormonism in the county, one interior township passing a resolution that "no Mormon should be permitted to preach, or pray in the county." The minutes of this meeting did not reach me, possibly for the want of moral courage on the part of chairman and secretary to sign them. The *Carthage Republican* opened its columns to articles against the re-settlement of Nauvoo by the Mormons; one writer, over a fictitious name wrote a series of articles against me personally; but was betrayed to me to be the mayor of the city of Nauvoo, before named. I was warned frequently to be on my guard; to avoid traversing the county, and to be as quiet as possible. A Mr. John J. Middleton, a friend at that time, subsequently married to Mrs. Julia Dixon, formerly Murdock, my adopted sister, waited upon me in great anxiety, stating the inflamed condition of the public mind in the county, and almost imploring me to get away. To him I made the offer, if he dared to risk the venture, to go into the county, wherever necessary, and there publicly to state my views, believing that the grossest exaggeration prevailed; but as for leaving I would not unless compelled, and of that I was in doubt.

Under this condition of things the Summer, Fall,

and Winter of 1860 wore away. I was not disturbed. In the year following I continued to preach in the city and the country adjoining, Illinois and Iowa; went to and fro in the county of Hancock as business, or caprice dictated, unarmed and alone, as well as in company. I met and conversed with numbers, citizens of the county of more or less prominence, and was assured that mob violence would hardly again be tolerated to any extent. Many of the citizens of Nauvoo and near vicinity, expressed their opinion that the "driving out of the Mormons had left a curse upon the county that would not be removed until they should be permitted to return."

The Temple, after the burning in 1848, had fallen, wall after wall, until but a small portion remained. The French, Prussian and other German element into whose possession the ruins fell, under the charge of one Sellers, a German of some local genius and enterprise, had become a quarry, whence stone for buildings, churches, stores and wine cellars were digged; until there was not one stone left above another. The relics put into the corner stone were for a time in the office of the French community, but where they may now be the writer can not say; as the community broke up soon after the commencement of the war, Monsieur Cabet, the founder, going to St. Louis, with one part, where he soon after died; and the remainder going with Monsieur Girard, to Icaria, Iowa. The Methodists, who had long worshiped in the old Music Hall, north and east of the Temple lot, purchased a lot on Mulholland street a little more than a quarter

of a mile from the Temple east, and built them a small chapel, using Temple stones for corners; window ledges and caps; but disaster attached to the stones and the society slowly faded away.

The Temple was not finished. One stairway, on the south of the entry way, the basement assembly room, and a few rooms in the third story only were finished; and these it is said were not completed in the style agreed upon prior to my father's death. David LeBarron, long had charge of it, and the writer has often been over it from basement to cupola with tourists of every shade of religious belief.

The first meeting room occupied by the Saints of the Reorganized Church, in Nauvoo, was a small one in the rented premises of Benjamin Austin, who was among the first to move into the city from abroad. Here for nearly a year and a half we kept up our Sunday worship, afterwards in the premises once owned by Elder Wm. Marks, corner of Water and Granger streets; then as our congregation grew by the moving in of brethren Thaddeus Cutler, Henry Cuerden, Thomas Revell, William Redfield and others, together with local baptisms, until we had to find larger quarters. We then fitted up the large room in the Brick Store, built and occupied by my father as a store and office. In 1864 we numbered seventy-five, and were exerting an excellent influence upon the neighborhood. Of my brothers, Alexander and David received the work, and soon engaged with me. Frederick died April 13th, 1862, expressing contrition and belief, but without baptism. The others began to teach

almost simultaneously with myself, and did excellent work.

There came no "Thus saith the Lord," upon which to make Nauvoo a rallying place. The site was not an advantageous one for poor people dependent upon daily labor, or agriculture for subsistence. The few of the Saints who came in there with their means, bought property cheap; but the same property cheapened still and still more upon their hands; their substance wasted and out of necessity first one, then another left. The Olive Branch, once flourishing, was plucked off. The Fall Conference of 1865 required me to remove to Plano, Kendall county, Illinois, to take active charge of the *Herald*, the Church paper, first published in Cincinnati, Ohio, in January, 1860, by Elder Isaac Sheen, who removed to Plano, in 1863, with his family, to still continue as editor in the office purchased and established there by the Church. I therefore made the necessary preparation, resigned my office of Justice of the Peace, and also School Director, each of which I had held for seven and a half years, having been re-elected Justice in 1862 by a majority over my competitor of two to one, and in January, 1866, I removed with my wife and children, three in number, to Plano. I arrived January 3rd, and was within a week located in a house purchased for my use by the Bishop of the Church, Israel L. Rogers.

I entered upon the duties of Editor and Manager of the Herald Office without previous experience, and was glad that the Church had so able and devoted a man already in the office as Elder Sheen

had proved himself to be in his conduct of the *Herald* for the six years he had been in charge. I had before had a sort of editorship conferred by the Conference, but did not really assume any responsibility until my arrival in Plano. It was sought to make me the responsible censor of the press; to so impress my responsibility as Editor in chief upon me that I should virtually be responsible for both matter and manner of what appeared in the *Herald*. This I refused; and, although three several attempts were made, I as frequently refused, deeming it neither wise, nor just to establish such censorship, and especially deeming myself as incompetent as unwilling to accept the post.

I remained in the active discharge of the duties of the office until June, 1872, when the Board of Publication having been fully organized, took possession of the business affairs of the publishing department. My co-workers were at first, Elder Sheen, as assistant, book-keeper and cashier, with Bro. William D. Morton, superintendent of the printing department. In October 1868, Bro. Morton was succeeded by Bro. John Scott as superintendent; and Bro. Sheen as book-keeper by Bro. Mark H. Forscutt, in 1869, who became also assistant editor near the close of the same year, the choice being ratified by the conference of April, 1870. Soon after Bro. Robert Warnock took charge of the book-keeping department. Upon the sending of Bro. Forscutt to England, in June 1872, I was alone for some time, receiving help from Brn. W. W. Blair, H. A. Stebbins and others till Bro. David H. Smith returned from Utah in 1873, when

he came into the office; he was in turn succeeded by Bro. Milton B. Oliver, and he by Bro. Henry A. Stebbins, who still remains.

In June, 1872, I gave notice to all the employees of the Herald Office that my engagements with them would end on the 15th of that month, and on the 17th I delivered the keys of the office to Bro. E. Banta, President of the Board of Publication, which then took possession; and though I have since been for a part of the time a member of the Board and all the time on the Editorial staff, I have not been responsible for its business affairs.

In June, 1875, I visited the east, was present in Boston on the occasion of the Centennial celebration of the Battle of Bunker Hill; went as far east as the Island of Grand Manan, New Brunswick, preaching three times on July 4th of that year at Little Kennebec, a hamlet in Maine, on the shores of the ocean away from the cities and their confusion. In 1876, I visited California, Nevada and Utah, leaving home July 17th and returning December 19th. During that period I preached in the principal cities, north and south, in the Golden State; in Carson City and Virginia, Nevada, and in Salt Lake City, Utah. My visit to Salt Lake City was an opportune one, for President Brigham Young died the following year, and had I not made the call as I did in November and December, of 1876, I could not have done so during his life time. At this visit to Salt Lake City, I spoke four times in the Liberal Institute, a building erected by Messrs. Godbe, Harrison, Tullidge and others, in the interests of the Church of Zion,

free thought and advanced morality; and once in the Ward meeting house in Union Fort, south of the city, Bishop Rawlins in charge.

While in Salt Lake City, learning that Apostle Orson Pratt, of the Utah church, would speak in the 17th Ward Meeting Rooms on Sunday, December 10th, in company with Bro. Peter Reinsimar, I went to hear him. But few had arrived when we went in; the room was without fire, and the air was chilly; soon they began to come in and the room was filled. Elder Joseph F. Smith, my cousin, son of Hyrum Smith, came in, saw me, and invited me to a seat on the stand; this I declined as I was desirous to see as well as hear the speaker. Mr. Pratt in his discourse gave a short sketch of his early life, religious convictions, and experiences; but dwelt seriously and at length upon his connecting himself with the Latter Day Saints, his acquaintance with and knowledge of Joseph Smith, my father. Whether the discourse was designed for my benefit, to enlighten me on the character of my father, or as a covert rebuke to my antagonism to the views of the Salt Lake Mormons, I do not know; but it is certain that some things stated by the speaker struck me with great force. The note of them made at the time is as follows:

The Church convened in conference, to the number of fifty or sixty, January 2nd, 1831, at father Whitmer's, Seneca, New York. At this conference he heard what was to him a new doctrine, that of the inheritance of the Saints. It was also at this time stated to the Church that they were to remove from there to the Ohio; that when they

should arrive there, the Lord would give them his law to govern his Church. In obedience to this command, Joseph went from New York to Ohio, February, 1831; and, before the rest of the Church reached there, Joseph received a revelation which was a law suitable for them in their then situation and in the New Jerusalem on this land. This law, stated Mr. Pratt, was the revelation of 1831 and is to be found in this book; and he took up and presented to their view a Doctrine and Covenants, of the European edition. As the revelation of 1831 is unfriendly to the plurality of wives, it is as well to quote it here, and let the reader draw his own conclusions as to what sort of law was suitable "then" and in the "*New Jerusalem*."

In a revelation given February, 1831, occurs the following; "Thou shalt love thy wife with all thy heart, and cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out,"

In March of the same year, the following was given; "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh; and all this that the earth might be filled with the measure of man, according to his creation before the world was made."

These things occurring in commandments given in 1831, and so soon after the statement that the law given was to be operative then and there, and in the New Jerusalem, gave rise to surprise in me

when I heard Elder Pratt make so strong a point against himself and his compeers. I thought then that I discovered the reason why President Young had always kept Elder Orson Pratt under control; if left to himself, untrammelled by authority, he would be likely to tell the truth.

One other point that Elder Pratt made was that the valleys of Utah were not the true home of the Saints; was not the Zion. He said that there was not a temple erected that God acknowledged as his, the temple to which he would come; nor would there be such a temple till there was one built in the land which had been declared to be the centre of Zion, and though they might build many temples in the mountains, not one would be the temple of God. That the faithful, who kept the commands of God should finally be permitted to go back to Zion; but the unfaithful and disobedient should not. That the temple would be built within the life time of some who were living in 1832. At the close of his sermon, I was presented to Elder Pratt, and after the usual compliments, I stated to him that I was congratulating myself upon being one of those living in 1832, who might be permitted to see the things accomplished to which he referred in his discourse; that having been born near the close of that year I might indulge the hope. He thought it not unlikely, but thought conditions as well as age must attach; to which I assented.

I did not see President Young, he having taken his yearly journey to St. George in southern Utah before my arrival; I was however, visited by several, and called upon and met a number. I was

cordially received by my cousin John Smith, oldest son of my uncle Hyrum, who took me to various places of interest, and introduced me to many. Among those whom I thus met were Bishops Edward Hunter and Robert T. Burton, Joseph Kingsbury, Horace Whitney, Dimic Huntington, William Clayton, architect W. H. Folsom, Professor Thomas and others.

I was the guest of Bro. Peter Reinsimar, resident in the 9th Ward, and in his company traversed the city through its many interesting streets. By him I was introduced to many, and was permitted at his house to receive those who chose to call upon me; and to him and his family I am indebted for the pleasure of my stay in the city.

It now remains to notice a few facts connected with myself, my work and my history to complete this sketch.

Of my brothers, Alexander and David are still living; the former is in Missouri, and is engaged in the work. The health of the latter failed upon his return from his mission to Utah and California, in 1873. He recovered partially, but in 1875 failed again, and to such a degree that his intellect was impaired; and in January of 1877, he was placed in the Hospital at Elgin, Kane county, Illinois, where he is at present writing.

I have elsewhere in this sketch stated that I had not questioned my mother respecting the matters named upon which so great controversy has existed. I determined, however, to seek an interview with her, and receive her testimony; as she was nearing the close of her life. If I had feared

that the answers to my questions would destroy the conclusions I had formed, and was thus in fault and doing an injury to many beside myself, I would hear the worst and submit. I consulted with several of the leading men nearest to me, and agreed upon the questions to be put to her.

Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?

“I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him when I was in my 22nd or 23rd year.”

I here suggested that Mother Smith's history gave the date of the marriage as January 18th, 1827. To this she replied,

“I think the date correct. My certificate of marriage was lost many years ago, in some of the marches we were compelled to make.”

In answer to a suggestion from me that she might mistake about who married father and herself, and that it was rumored that it was Sidney Rigdon, or a Presbyterian clergyman, she stated:

“It was not Sidney Rigdon, for I did not see him for years after that. It was not a Presbyterian clergyman. I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him than any other man I knew, I consented. We went to Squire Tarbell's and were married. Afterwards when father found

that I was married he sent for us. The date in Mother Smith's history is substantially correct as to date and place. Your father bought your uncle Jesse's place, off father's farm, and we lived there till the Book of Mormon was translated, and I think published. I was not in Palmyra long."

How many children did you lose, mother, before I was born?

"There were three. I buried one in Pennsylvania and a pair of twins in Ohio."

When did you first know Sidney Rigdon? Where?

"I was residing at father Whitmer's when I first saw Sidney Rigdon. I think he came there. Parley P. Pratt had united with the Church before I knew Sidney Rigdon, or heard of him. At the time the Book of Mormon was translated there was no church organized, and Rigdon did not become acquainted with Joseph and me till after the Church was established in 1830. How long after that I do not know, but it was some time."

Was this before, or after the publication of the Book of Mormon?

"The Book of Mormon had been translated and published some time before."

Who were scribes for father when translating the Book of Mormon?

"Myself, O. Cowdery, M. Harris and my brother, Reuben Hale."

Was Alva Hale one?

"I think not. He may have written some, but if he did I do not remember it."

What about the revelation on Polygamy? Did

Joseph Smith have anything like it? What of spiritual wifery?

“There was no revelation on either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it, was that in a chat about plural wives he had said “Well, such a system might be, if everybody was agreed to it, and would behave as they should; but they would not; and besides, it was contrary to the will of heaven.” No such thing as polygamy, or spiritual wifery, was taught publicly or privately before my husband’s death, that I have now, or ever had any knowledge of.”

Did he not have other wives than yourself?

“He had no other wife but me; nor did he to my knowledge ever have.”

Did he not hold marital relation with women other than yourself?

“He did not have improper relations with any woman that ever came to my knowledge.”

Was there nothing about spiritual wives that you recollect?

“At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine and never should be with his knowledge or consent. I know that he had no other wife, or wives than myself, in any sense, either spiritual or otherwise.”

What of the truth of Mormonism?

“I know Mormonism to be the truth; and

believe the Church to have been established by divine direction. In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us."

Had he not a book, or a manuscript from which he read or dictated to you?

"He had neither manuscript nor book to read from."

Could he not have had and you not know it?

"If he had had anything of the kind he could not have concealed it from me."

Are you sure that he had the plates at the time you were writing for him?

"The plates often lay on the table without any attempt at concealment, wrapped in a small linen table cloth, which I had given him to fold them in. I once felt of the plates as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book."

Where did father and O. Cowdery write?

"O. Cowdery and your father wrote in the room where I was at work."

Could not father have dictated the Book of Mormon to you, Oliver Cowdery, and the others who wrote for him, after having first written it, or having first read it out of some book?

"Joseph Smith, (and for the first time she used his name direct, having usually used the words

'your father,' or 'my husband'), could neither write, nor dictate a coherent, and well worded letter, let alone dictating a book like the Book of Mormon. And though I was an active participant in the scenes that transpired; and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, 'a marvel and a wonder,' as much so as to any body else."

I should suppose that you would have uncovered the plates and examined them?

"I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so."

Major Bidamon, who was present here suggested: "Did Mr. Smith forbid your examining the plates?"

"I don't think he did. I knew he had them and was not specially curious about them. I moved them from place to place on the table, as it was necessary in doing my work."

Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

"My belief is that the Book of Mormon is of divine authenticity. I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he were inspired. For, when acting as his scribe, your father would dictate hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript, or hearing any por-

tion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and for one so ignorant and unlearned as he was it was simply impossible."

What was the condition of feeling between you and father?

"It was good."

Were you in the habit of quarreling?

"No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and as he wished nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him."

What do you think of David Whitmer?

"David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on."

It has been stated sometimes that you apostatised at father's death; and joined the Methodist church. What do you say to this?

"I have been called apostate; but I have never apostatized, nor forsaken the faith I at first accepted; but was called so because I would not accept their new fangled notion."

Who was John Brassfield?

"John Brassfield was one of the guards who watched your father and others, who slept on his post so soundly that the ones guarded escaped—he received favors for it after."

By whom were you baptized. Do you remember?

"I think, by Oliver Cowdery at Bainbridge."

You say that you were married at South Bainbridge, and have used the word Bainbridge. Were they one and the same town?

“No. There was Bainbridge and South Bainbridge; some distance apart; how far I don't know. I was in South Bainbridge.”

I apologized to my mother for asking the questions referring to polygamy, spiritual wives, her relations to father, and whether he had other wives, stating to her that I had been told that I did not dare to ask them; that if I did her answers would condemn me for the course I had taken in regard to these things; that I was now getting to be a grey haired man, while she was near her journey's end; and that I was anxious to know from her own lips, what her testimony was. In reply to this, she stated that she had told me the truth as she comprehended it.

Major Bidamon, who was present during the greater part of the time when these questions were being asked and answered, stated that he had frequently conversed with her on the subjects involved in them, and that she had always answered substantially as now. What was written was read to her before my departure from her home, and confirmed by her.

I left home for the purpose of this visit of inquiry February first, 1879, attended a session of conference held at Streator, LaSalle county, for the Northern Illinois District, on my way to Nauvoo, at which place I arrived on the 4th, and remained with my mother until the 10th. She had been ill since July 3rd, 1877, but had slowly recovered so as

to be up and about the house, and hopes were cherished that she would become strong again. We had frequent conversations, in which I tried to obtain from her whatever recollections of the days of my father would bear upon the work I was striving to do. From these, as well as from the answers to the questions enumerated, I drew the conclusion that if there had been evil and wrong doing in the Church before my father's death, my mother was not a party to it; nor was it sanctioned by her. Among other things stated by her, that I noted, was the following:

“Sheriff Hadley told me at my last visit to Liberty Jail, Missouri, that all the authorities were waiting for was to get me out of the state. That as soon as I was out of the state, the prisoners would be let out. That there was no reason for detaining them, other than the wishes of the unreasonable, outrageous rabble that had caused their imprisonment.”

I felt as I left my mother on the 10th of February, 1879, that wherein I had failed in moral courage to ask her at the outset of my career, in 1860, or before that time, I had now discharged my duty, and the result was to relieve me of all apprehension respecting what had often been stated to me, “Your mother knows, ask her.” This I had now done, and her testimony is here recorded.

Sunday, April 20th, while in attendance at the evening service in the Saints' Chapel at Plano, Elder Joseph Luff occupying the desk, a telegram was brought me from my brother Alexander, stopping at Nauvoo, on his way to his home in Missouri, that

“Mother is passing away; come on first train.” As soon as I could I hastened to her side, reaching there at half-past nine on the evening of the 21st, found that mother had rallied a little, but it was evident that time was ebbing to its close for her. In company with Alexander, Mrs. Julia Middleton, our adopted sister, Sr. Elizabeth Revell and Major Bidamon, we watched beside her couch till the night of Tuesday, April 29th, when at half-past four of the morning of Wednesday the 30th, she passed quietly away. A few hours before her death she showed by frequent expressions that her mind was busy with the scenes of the past, and once she appeared to be holding converse with some one not identified by those standing round her. So marked and vivid was the fact apparent that others beside her earthly friends were with her, that her husband who had always been an unbeliever, and disregarded religion in all its forms, turned away conviction marked upon his face, with the exclamation, “It is enough.” On May 2d we buried her on the hillside, and left her to sleep with the just.

It will be seen that in view of her departure at so early a time after the statements made by my mother heretofore recorded, those statements may be regarded as her latest testimony upon the subjects there named. It may be as well then that I here state my convictions regarding the vexing question of polygamy.

I believe that during the later years of my father’s life there was in discussion among the elders, and possibly in practice, a theory like the following: that persons who might believe that there was a

sufficient degree of spiritual affinity between them as married companions, to warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest, whom they might choose, and there making known their desire, might be *married for eternity*, pledging themselves while in the flesh unto each other for the observance of the rights of companionship in the spirit; that this was called spiritual marriage, and upon the supposition that what was sealed by this priesthood, before which this pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity. That this was not authorized by command of God, or rule of the Church; but grew out of the constant discussion had among the elders; and that after a time it resulted in the wish (father to the thought) that married companionship rendered unpleasant here by incompatibilities of different sorts, might be cured for the world to come, by securing through this means a congenial companion in the spirit; that there was but brief hesitancy between the wish and an attempt to put it into form and practice. That once started the idea grew, spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of home were invaded; less and less restraint was exercised, the lines between virtue and license hitherto sharply drawn, grew more and more indistinct; spiritual companionship if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be antedated and put to actual test here—and so the enjoyment of a spiritual companionship in eternity

became a companionship here; a wife a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which in easy transition became one in essential earthly relationship. From this; if one, why not two, or more, and plural marriage, or the plurality of wives was the growth. That so soon as the prophet discovered that this must inevitably be the result of the marriage for eternity between married companions, which for a time was perhaps looked upon as a harmless enlargement upon the priesthood theory, and rather intended to glorify them in doing business for eternity and the heavens, he set about correcting it. But the evil had, unnoted by him, taken root, and it was too late. What had been possibly innocently spiritual became fleshly, sensual—devilish. He was taken away. The long train of circumstances burst upon the people. He and Hyrum placed themselves in the front of the impending storm and went down to death. That which in life they were powerless to prevent, rapidly took the successive forms heretofore stated, and polygamy after eight years of further fostering in secret, rose in terrible malignity to essay the destruction of the Church. That my father may have been a party to the first step in this strange development, I am perhaps prepared to admit, though the evidence connecting him with it is vague and uncertain; but that he was in any otherwise responsible for plural marriage, plurality of wives, or polygamy, I do not know, nor are the evidences so far produced to me conclusive to force my belief.

As a fitting close to this chapter, on the evening of January 16th, 1880, I spoke in the Court House, Carthage, Hancock county, Illinois, and followed this effort on the evening of the 17th, and on Sunday the 18th, delivered two discourses on Mormonism in the same place. This visit was made upon an invitation from some of the citizens of the city, given through Elder Joseph A. Crawford, then presiding elder of that conference district. The house was well filled at each service, and the most respectful attention was paid to my efforts. The services were held in the court room in which my father and uncle Hyrum were tried, and from which they went to jail and thence to death.

The reasons for my course in regard to the doctrines and people comprehensively styled the Latter Day Saints and Mormonism, herewith appear; and whether for good or ill, remains within the arbitrament of time and the providences of him, "who doeth all things well."

JOSEPH SMITH.

## LV.

THE "ONE MIGHTY AND STRONG"—THE REVELATION  
GIVEN AT THE BIRTH OF "YOUNG JOSEPH"—  
A LINEAL PRIESTHOOD—JOSEPH AND HIS "SEED"  
THE ONE SENT TO RESTORE LATTER-DAY ISRAEL.

"And it shall come to pass that I the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the hand of death, like as a tree that is smitten by the vivid shaft of lightning."

This prophecy concerning the man who should be raised up to consummate the work of Zion, is now incorporated in the edition of the Doctrine and Covenants sent out under the authority of the Utah church. It stands thus: SECTION LXXXV.—"Revelation given through Joseph, the Seer, in Kirtland, Ohio, November 27th, 1832, concerning the Saints in Zion, Jackson county, Missouri."

Thus presented in the Doctrine and Covenants,

like a chapter of a Bible, it loses at once its historical simplicity and its historical connections.

It is a fragment cut out of the heart of a letter written by the Seer to W. W. Phelps. By examination it will be discovered that the connections thus destroyed or impaired happen to be those which exist between the Prophet and his successor. This is of vital importance, for the discovery of who is the "one mighty and strong" is just the issue of the present and the future.

We mark, then, that this is not Jesus Christ giving a revelation to the Church. (See the many examples in the Doctrine and Covenants). It is Joseph himself who speaks under the power of God that "maketh my bones to quake." He is speaking of his successor. This is in the name of the Lord, for thus speaks a prophet; but the personality of Joseph is marked in the opening of the letter, and the chief subject is of his successor and his successor's work. It is not of the fathers chiefly as actors, but of the children, to be fulfilled long after Joseph and Phelps are in their graves. Still until we discover the reason it does seem strange that the "burden of the Spirit of the Lord" finds expression in a letter addressed to an individual.

Why then, this seeming hastiness of expression? Why is the Spirit thus untimely? Why is this important prophecy addressed to an individual and not to the Church? Why, moreover, name his successor at the opening of the dispensation, on

this 27th of November, 1832, years before even the apostles were chosen?

Simply because an occasion had come which made all both timely and proper. Find that occasion out in its simple historical directness and we have found the key to the revelation concerning the "one mighty and strong."

There is no enigma. It is a simple history. There is no mystery. It is simply the birth of "young Joseph" November 6th, 1832, that gave to the Prophet the burden of the Lord concerning the future.

"Young Joseph" is twenty-one days old. The Prophet is writing a letter to W. W. Phelps. The Spirit of the destiny of his son rests upon him; for he who is born at this opportune moment is the one whose mission it will be to redeem Zion. Hence the revelation in the heart of that letter—the prophecy of his own son. The event is a revelation in itself, throwing a flood of light upon a vital subject which could not well be veiled in darkness with the history known.

Once started on the line of proof of this prophecy, and it multiplies at every step. It will be discovered that the Prophet has just returned with Bishop Whitney from a "rapid journey" to Albany, New York and Boston, made thus rapid by the expected birth. He arrived home the 6th of November, 1832, the very day his son Joseph was born. The following from a letter to Sister Emma, during his absence is also suggestive as perfecting the chain of evidence which connects the famous prophecy with young Joseph's birth:

“October 13, 1832,  
“Pearl Street House, N. Y. City.

“*My Dear Wife:*

“\* \* \* After beholding all that I desired to behold, (of New York), I returned to my room to meditate and calm my mind; and behold the thoughts of home, of Emma, and Julia, rush upon my mind like a flood, and I could wish for a moment to be with them. My breast is filled with all the feelings of a parent and a husband, and could I be with you I would tell you many things. \* \* I feel as if I wanted to say something to you to comfort you in your peculiar trial, and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible and not afflict you. I feel for you, for I know your state, and that others do not; but you must comfort yourself, knowing that God is your friend in heaven, and that you have one true and living friend on earth—

Your Husband,

JOSEPH SMITH, JR.”

Unpublished letters of Joseph to Emma.

The Prophet calls himself a parent, not because of “Julia” the adopted, but for his unborn child, Joseph. Notice also, the “parent” is named before the husband, for it signifies the burden of the coming event; and in the passage about the thoughts of this event rushing over his mind “like a flood,” we have the prelude to this of the revelation: “Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest saying, ‘And it shall come to pass

that I, the Lord God, will send one mighty and strong," &c.

The historical clue to this prophecy is found. The Prophet hurries home from his mission east, for he has seen the looming star of "one mighty and strong." He arrives home, as before observed, on the day of "Young Joseph's" birth. The boy is just twenty-one days old at the date of the letter to Phelps; the mother is up with the babe in her arms; most likely the Prophet is writing this letter in her presence, the very sight of the "child of promise" kindling the parent's love and re-inspiring the prophecy.

Such were the quick suggestions as I read the Prophet's letter to his wife; and I felt impressed that proof of connection with "young Joseph's" birth would be also found with the letter to Phelps.

Turn now to page 673, volume v., *Times and Seasons*, and see that in his father's diary "young Joseph's" birth-record is not cut off from the prophecy of his mission by so much as the division of a paragraph, nor even by a period mark, but simply by a colon. It is the first touch of history after the return and birth, being a summary sentence prefacing the letter. Here is the example:

Joseph's Diary: "I continued the translation, and ministering to the Church through the Fall, excepting a rapid journey to Albany, New York, and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son, Joseph Smith 3rd. In answer to letters from the brethren in Missouri, I wrote as follows: "

“KIRTLAND, Nov. 27th, 1832.

“*Bro. William W. Phelps*:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion and such a being as me; and while I dictate this letter I fancy to myself that you are saying or thinking something similar to these words: ‘My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the church, and all the affairs of the same.’

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord’s clerk whom he has appointed to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the bishop, and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their

inheritance by consecration, agreeably to his law, which he has given, that he may tithes his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man, who was called of God and appointed that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill.

“ And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church; as well as the lesser priesthood, or the members, in that day shall not

find an inheritance among the saints of the most High; therefore it shall be done unto them as unto the children of the priest, as you will find recorded in the second chapter and sixty-first and second verses of Ezra.

“Now, brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord’s commandments; while you, who do the will of the Lord and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

“O Lord, when will the time come; when brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraved upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the round of eternity, to the fullness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

“I have obtained ten subscribers for the Star, &c.; love for all the brethren.

“Yours in bonds; Amen.

“JOSEPH SMITH, JUN.”

We may boldly affirm, and challenge judgment of a council of experts in history, that this famous prophecy embodied in this letter in question was not as now headed in the Doctrine and Covenants by Orson Pratt and others as Section LXXXV.—

“Revelation given through Joseph the Seer, in Kirtland, Ohio, November 27th, 1832, concerning the Saints in Zion, Jackson county, Missouri;” that the prophecy itself was incidental in the letter; that it was originally given to Joseph himself rather than through Joseph to the Church through Phelps; that the prophecy of the “one mighty and strong” did not directly concern those then in Jackson county, but rather a people who to this day have not set their foot in Jackson county—the children rather than the fathers; and that the mission foreshadowed related to his son Joseph, who, like his father, should be sent in the spirit of the “one mighty and strong” to restore the “house of God” to “order,” after it shall have been ruled out of order and the fathers plucked up out of the land of Zion because of their iniquities. Numerous other prophecies and revelations may be compared to corroborate this, and the facts of history to this day confirm the view. Moreover it would seem that the prophecy of the “one mighty and strong” was not originally given on the 27th of November, 1832, but was probably given nearer the birth of young Joseph and about the 6th of November, the day of his birth. Since that time the Spirit had pursued the Prophet with the burden of his son’s mission, for mark—history itself proves it was not his own mission, which also proves that it was not a revelation “concerning” the Saints then in Jackson county, and strongly suggests that the prophecy was incidental in that letter to Phelps by the very law of association which connected with his son. Under an ordinary occasion (especially in a letter

to an individual and not a formal revelation to the Church) he would have dealt with the work of his own lifetime rather than with the work of his successor. Perhaps when the Prophet sat down to write that letter to Phelps he may have had no intention to record an immortal prophecy, the value of which would be greatly enhanced fifty years from that time, for he commenced his letter in a most common place manner, and not as the Revelator writing an epistle to the Church; notice it:

“KIRTLAND, Nov. 27th, 1852.

“*Bro. William W. Phelps*:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. [Substantially the very language which he used to Emma, “Could I be with you I would tell you many things”]. Some things which I will mention in this letter, which are laying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours,” &c.

But as he launched out into the gathering to Zion and the subject matter leading to arrangements and events which would not come to pass in his own lifetime, but in the lifetime and work of his son, the Spirit again came over him: hence the seemingly untimely and out of place record by which the prophecy has been singularly preserved.

Notice now where the Spirit of the Lord begins after the transition is made from Joseph's own presidential directions to Phelps as one of the leading Elders of the time:

“Yea, thus saith the still small voice, which whispereth through, and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying,” &c.

Now I would not distort the simplicity of truth by inferring that the expression “maketh my bones to quake” is not general in its signification of the power of God upon him; but the words “while it maketh manifest, saying: ‘And it shall come to pass that I the Lord God will send one mighty and strong,’” give a special directness to the prophecy concerning the son of Joseph at his birth. And now see the force of this when applied to the Prophet and his son, for the burden of that revelation is the very mission and destiny of both the father and the son, and it makes no connection with the Twelve, (who were not yet called), nor to the Church only through them as Prophet-founder, and successor. Moreover, if that passage called paragraph eight of section eighty-five, Doctrine and Covenants, refers to the martyrdom of the Prophet, then we have the birth of the son, and the death of the father, and the mission of the Founder, and the future work of the Successor to its consummation brought together in this marvelous prophecy or word of the Lord to Joseph. Was not that enough to “often times” make “my bones to quake, while it maketh manifest” my destiny and the destiny of my son,—my martyrdom and his triumph through the mighty God of Jacob in restoring Zion? Doubt will be expressed by many, however, that Joseph is the one meant who was to “fall by the shaft of death, like as a tree that is

smitten by the vivid shaft of lightning;" but independent of this, his martyrdom, or at least his death, is implied in the very succession of his son. As I pursue the historical methods of interpretation it seems that "that man, who was called of God and appointed, that putteth forth his hand to steady the ark" is one of future doom who shall interrupt the "one mighty and strong," or who shall presume to put forth his arrogant hand to steady the ark of the covenant in the day of God's power. If this be the proper interpretation, then is it almost certain that this is some presiding man of the Twelve who shall oppose the "Seed" of Joseph after that quorum shall have ruled the "house of God" out of "order" and rejected the son to possess his inheritance; and it seems that this man shall be smitten by the hand of God: so, should this be the proper view, the prophecy is still more awful in the grandeur of its future prospect. The writing of a presidential letter to Phelps fifty years before the fulfillment of the prophecy is altogether inadequate to explain the record, whereas the birth of the son—a principal personage of the prophecy—is fully adequate to give significance to the whole.

Let us consider, next, the attributes of this prophecy, for in these are expressed at once the *identity* and the *character* of the man. We will pass for awhile the supreme attribute of the prophecy—"one mighty and strong"—to the attribute of endowment which brings the man into his mission, "holding the scepter of power in his hand." The mission of his father endows him with this. He

inherits the scepter. The Apostles may perceive that this can not possibly be their case nor that of any man to-day excepting Joseph the son of Joseph. They may even possess the supreme attribute of the prophecy and be "mighty and strong" as men, or apostles, but they are not and can not be endowed with the "scepter" of this dispensation. It is the endowment of the prophecy, and that, too, just the very endowment which excludes all other persons so long as young Joseph lives, unless he should forfeit his birthright in the sight of God.

Joseph Smith being the founder of the dispensation, the scepter is unto "him and his seed." It can not inhere in any of the Apostles. It did not pass from Joseph to Brigham Young. Brigham well knew that, and fell back upon the endowing attribute of the prophecy,—namely, that expressed in the words "one mighty and strong." He would have had it understood that this prophetic character-phrase was but the synonym of Brigham Young. Others claimed for him the successorship, or the "scepter," but notwithstanding he profited thereby, he grew in some sort so like the supreme attribute of the prophecy that he preferred to be considered absolutely and in himself the "one mighty and strong" without much reference to Joseph the founder: hence, at last, he sought to establish a dynasty of his own, and to leave a "scepter" which he inherited not.

He ruled the people, ruled the priesthood, and ruled the Twelve, by the might of his own will, and not by the scepter of the Lord, or even the word of the Lord: when that *will*—called Brigham Young

—died, there was nothing left. All Israel realized this, in a moment after the vital spark expired, and then they realized also that Brigham Young was never the President of the Church of Jesus Christ of Latter Day Saints, but simply the President of the Twelve; and this the Elders of the Utah Church confessed in a most extraordinary manner. Am I asked to prove when they confessed it, and to give their words? I saw the hands of ten thousand Elders uplifted in the "Great Tabernacle," Salt Lake City, making the Twelve the successor of Brigham Young. Is not that confession? Is not that proof? They *restored him to his quorum* after his death, and then succeeded him by vote. Therefore do this Twelve themselves give the proof in the logic of their present action and in the present existence of their church without the First Presidency proper, as well as in the facts of their history, that Joseph Smith, the founder, never had *his* successor among them.

"The King is dead! Long live the King!"

It is the everlasting law of succession. There is no suspension. When the line of succession ceases for a moment, it ceases for ever. The chain of authority is cut off. It is held then by the one in whom the authority last inhered. He is dead; his line has ceased. Thus would it be with Joseph and his line. His dispensation would have died. It could only be restored by his coming from the dead and endowing some chosen one with the authority and line which he held on earth. Is not this the very foundation argument of the Church?

Now we all, with one accord, admit that the dis-

pen-sation which Joseph the Prophet opened is continued. The case could be no other; for it is the millennial dispensation. Then has the Prophet a successor. To him belongs the "sceptre" till the Lord comes; or should he die before Messiah comes, then to his successor belongs the sceptre of power. And if the Prophet has a successor in 1880, he had one on the close of the day of martyrdom, June 27th, 1844.

We turn from this Twelve; we will leave them to their own conceits; we will become as little children; a child shall lead us back from the bewilderments of the paths which the Twelve has led us into. We will remember that at about the moment the "Lord's anointed" was born, the word of the Lord came unto his father, saying, "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand." And the ink of "young Joseph's birth-record was not fairly dry before the Prophet recorded the revelation itself in this letter to Phelps. If any of the Elders who are in judgment upon this matter think these are mere trifles, let them take the Doctrine and Covenants and instead of the present incorrect heading, thus head Section LXXXV.—"Revelation written by Joseph the Seer, November 27th, 1832, immediately after recording the birth of his son, Joseph Smith III."

Is there a single person in the Church who could possibly misapply the revelation? And, supposing the introduction to the section was even more direct, stating that it was given on the birth of his

son Joseph, and concerning this son whom the Lord would send as "one mighty and strong" to "set the house of God in order," after the Twelve shall have ruled it out of order nearly forty years, without a Prophet—without the true successor—would not such an explanation be in itself a revelation to the church in the mountains? Yet this is but the plain truth!

And now let the reader notice the mark of "heirship" to the presiding priesthood and prophetic office of his father in the record of "the birth of my son Joseph Smith III. There is very profound method here, and a long history of priesthood and heirship in the Prophet's birth record. We of to-day should speak of "young Joseph," or Joseph II; but his father calls him Joseph III, and that, too, in reference to his family order in the priesthood. Joseph is the presiding priesthood name. This is more than a modern form of distinction. It is a linking right back to Joseph of Egypt, runs through the Book of Mormon, is taken up in this dispensation in Father Joseph Smith, who gives in himself the patriarchal branch of priesthood to the Church, while the links of the Melchisedec Priesthood are continued in the son of the "Choice Seer," Joseph III, counting upon the Book of Mormon order:

"And thus prophesied Joseph, saying: Behold, that Seer will the Lord bless; and they that seek to destroy him, shall be confounded, for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his

name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand by the power of the Lord shall bring my people unto salvation. Yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord has said unto me, I will preserve thy seed for ever.”—Second Book of Nephi 2:3.

Now it must not be inferred that I affirm as an historical fact that all this ran through the Prophet's mind in making the birth-record of his son, as Joseph III, (the third has no reference to “Smith,” but to “Joseph”), but it is there latent in the record itself both as touching its history and its priesthood. And this latent meaning is brought out of the record to-day to enlighten the present comprehension by the same law of association that brought it into the record forty-seven years ago. Here, now, we touch something more than the literal—namely, the genus of the truth, and that, even more than the record, points out the man as Joseph III of this dispensation, for the literal of the record is of the moment when the father penned it, but this is of all time since the genus of the truth began. For illustration an “analogue” is thus defined: “A species or genus in one country closely related to a species of the same genus, or a genus of the same group in another.” Well, then, Joseph of Egypt is the “analogue.” In him is the genus of this sacred history. It will agree with itself in ancient times in Egypt; in the Book of Mormon times in America—*Joseph's* land of promise; and in the latter days

with the dispensation in Joseph. See how this analogue worked out in the family of Lehi, and in the very genesis of the Book of Mormon:

“And now Joseph my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph; wherefore, Joseph truly saw our day.”

Perceive you not that the very sacred story of this land being given to Joseph by covenant, and his prophecy of the “choice seer” is disclosed by old Lehi in his instruction and blessing of his “little” Joseph? Not even is it disclosed in the royal Nephi, though the blessing of the continent inheres in him; but it *began* in Joseph of Egypt, and so even Lehi dates his claim to America, not in his colonization, but unto Joseph of old, the parent of the genus. And so in the last days the covenant of the continent comes up again in Joseph the “choice seer:” “And he shall be great like unto Moses, whom I have said I would raise up unto you” “to deliver thy people out of the land of Egypt.” Like Moses, Joseph of the last days shall be the founder of a dispensation, but see now how quickly Joseph brings the “choice seer” of his own loins back from his type Moses to his prototype: “And his name shall be called after me; and it shall be after the name of his father. *And he shall be like unto me!*”

The analogue has become terrible to any one

who dares to touch the prophecy of November, 1832, to claim it, except the one to whom it belongs; for it must not only prove him in the lines of the covenant and history back to Joseph of Egypt, but his own personal character and history must correspond. On him must be stamped the original face—from the beginning to the end he is *like unto Joseph!*

Test now the character and work of this “one mighty and strong” by the text of the prophecy: “While his bowels shall be a fountain of truth, to set in order the house of God, and arrange by lot the inheritances of the Saints.”

Here notice that we have the very character-figure used to describe but two persons in all sacred history—namely Joseph of Egypt and Jesus of Nazareth. “His bowels of compassion” and all such expressions belong to the character-descriptions of the Redeemer of Israel. It would be blasphemous to apply such to any other person to the robbery of Christ’s character-typings, and yet wonderful is the fact that the sacred pen has typed Joseph and his history by the Christ-figure and narrative. See the following touches of the story of Joseph:

“And Joseph made haste; for his bowels did yearn upon his brother. And he sought where to weep; and he entered into his chamber and wept there. \* \* \*

“Then Joseph could not refrain himself before all of them that stood by him, and he cried, Cause every man to go out from me. And there stood

no man with him, while Joseph made himself known unto his brethren.

“And he wept aloud; and the Egyptians and the house of Pharaoh heard.

“And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him for they were troubled at his presence.

“And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. \* \* \*

“And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

Thus we see that this very analogue of the original Joseph defines at once the character and work of the “one mighty and strong,” and that too in his relation to the Mormon Israel of the Mountains. Notwithstanding they have rejected this Joseph of ours and treated him ill, his “bowels” will yet “yearn” over them; and the Lord has raised him up to preserve them a posterity in the earth, and to save their lives by a great deliverance. And this he will do with the consent and good will of Pharaoh and his servants. In other words, the Government and people of the United States will permit him to do this and rejoice over his work; and the God of Israel in his providence will have

so ordered it and separated him from his brethren for this very purpose. Hence, this Joseph will be sent unto them as "one mighty and strong" to preserve them in the earth and to save their lives with a great deliverance. And all this shall be done before he leads them back to Zion in Jackson county, where he will "arrange by lot the inheritances of the Saints." So we see that the very type and historic pattern of this Joseph of ours, in the fulfillment of the prophecy of his birth, leads us by a well defined path to another great revelation of the man:

"Behold, I say unto you, the redemption of Zion must needs come by power;

"Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

"For ye are the children of Israel, and the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm:

"And as your fathers were led at the first, even so shall the redemption of Zion be.

"Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go before you, but not my presence;

"But I say unto you, mine angels shall go before you and also my presence."

And now are we prepared by the text of the mission of the future to consider the descriptive title of the person—"ONE MIGHTY AND STRONG."

This is the title of Christ himself. He is pre-eminently the "One Mighty and Strong." Isaiah

describing this redemption of Zion thus gives the text of the personage: "And thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."

It would be blasphemous therefore to apply this title of "One Mighty and Strong" to any one apart from Christ. Yet how plain has the text become coupled with the Lord's promise to modern Israel:

"I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel."

And this promise is crowned by the endowing presence of the Redeemer of Israel himself, who is supremely the "One Mighty and Strong;" "I say unto you, mine angels shall go before you and also my presence."

We perceive then there are two personages who are chief in this redemption of Zion,—namely, the man who shall be raised up to lead Mormon Israel out of bondage as Moses led ancient Israel, and Christ himself who shall redeem them "out of bondage with power, and with a stretched out arm." The one will be the visible leader, the other the Invisible Leader of Israel—"thy Redeemer, the Mighty God of Jacob." Endowed by His Spirit the man will be "one mighty and strong," but in himself compared with this almighty work before him he will be as nothing. As "little Joseph" whom his brethren sold into Egypt will this man be,—Joseph who was separated from his brethren, the founders of the house of Israel, that through him God in his providence might preserve the sons

of Jacob a "posterity in the earth," and "to save" their "lives by a great deliverance."

This interesting view of the future takes us back to Mormon Israel in the beginning of the dispensation. The Lord raised up out of "Joseph's seed" the "choice seer." He was like unto Moses as a founder of a dispensation, but like unto Joseph in name and nature. At first when the Lord called him he was "little Joseph," and afterwards when his mission developed him into a man of marvelous force as a leader, it was a true Joseph's wondrous love-nature that verily created an Israelitish brotherhood. It was this nature which his prototype foretold he would possess, that enabled him to rise above men of mighty character and indomitable will; and all who know him must confess that it is this love-nature which prevails in his son "young Joseph," and therein is he as "one mighty and strong," a fitting instrument in Messiah's hand to redeem Israel.

In himself, Joseph the first Prophet, was esteemed as naught, as one despised and rejected; but mark the language of the One who speaks to this age in his revelations and ministry:

"Thus saith the Lord God, the Mighty One of Israel." "Behold, I am Jesus Christ, the Savior of the world." "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and life of the world—a light which shineth in darkness and the darkness comprehendeth it not."

And this is the One who, when He shall raise up the man to lead Israel out of bondage, shall not

only send his angels before them, but his own PRESENCE shall be with them. See, therefore, how the revelation explains itself:

“And it shall come to pass that I, the Lord God, will send “one mighty and strong,” holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words.”

Jehovah shall speak through him as he did through his father before! Is not this what all Israel believe shall verily be fulfilled in the mission of some man to be raised up, or who may be already raised up to consummate the work begun in the first Prophet of this dispensation?

Since Joseph's martyrdom the Israel who was driven to the mountains have not been led by the angels of the Lord ministering as at first, much less has the presence of Jehovah been with them to speak to them. Neither will the presence of the Redeemer of Israel go before the man who shall be sent to redeem them from bondage until the time shall come for his crowning work; until then the following is the text of his mission:

“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

Thus has it been. For twenty years that standard has been in the hand of “young Joseph” inviting backsliding Israel to return unto the Lord.

And He who in the very beginning of the dispensation, foreknowing the partial fall of his Israel, purposed to send this man in the Spirit of the “one mighty and strong,” has also in the very providence

of his ministerial life been making him potent enough for that crowning work. "Young Joseph" is first sent to "the remnant." Among that "remnant" the Spirit of the Lord has been lifting up a standard. Men of God in whom was the spirit of prophecy, effected a preparatory organization in "young Joseph's" name; they received for themselves well pronounced promises of the Spirit that the Lord would in his own due time send him to take his father's place; and the Saints in all the churches established upon that promise, from time to time during a period of nearly ten years, were kept alive in the faith by the Holy Ghost often witnessing concerning its fulfillment. Thus is all this the work of the Spirit unto the churches themselves without any management or prompting from "young Joseph." Indeed, "the remnant" is prepared by the Holy Ghost for his ministry years before he himself is prepared, and he gives no promise of his coming until he is also sent by the *command* of the Holy Ghost to gather the scattered of Israel and "to set in order the house of God."

So it may be noticed here in the wonderful consistency of the Lord's ways that this Reorganized Church is actually founded upon this grand revelation concerning the "one mighty and strong;" and this setting "of the house of God in order" begins upon the birth-prophecy of "young Joseph" twenty-seven years after its utterance. It is the prophecy of his destiny; and, without even the Elders of the Reorganization intending as much, this birth-prophecy works out in the fulfillment with a scientific-like exactitude. These Elders built wiser

than they knew. Led by the Spirit of the Lord, they have been proving "young Joseph's" mission in every footstep of their work. Just as the Elders of both branches of Latter-day Israel find proof of the restoration of the everlasting gospel by the angel in its proclamation in every nation, so have we the proof of the prophecy of the "one mighty and strong" in its fulfillment thus clearly marked in "young Joseph's" life. He is the man by God's own rule of proof—the fulfillment of the prophecy! And he comes now to Israel of the mountains to redeem them from "bondage" with Jehovah's stamp upon his front—Joseph not *alone*, but as the "one mighty and strong" in the might of the God of Israel, with a church at his back and a host of Elders bearing the standard of Zion's redemption. And now, O Israel, you have in the near future by the testimony of all these signs the grand prospect of the later revelation concerning you:

"Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel; For, \* \* \* *ye must needs be led out of bondage by power, and with a stretched out arm.*"

THE END.