

KIRTLAND TEMPLE.

# Young People's History

of the

## Church of Jesus Christ of Latter Day Saints

Volume I

VIDA E. SMITH, Author

Revising Committee: Frederick M. Smith, John W. Wight, Richard S. Salyards,  
William H. Kelley, and the Board of Publication, viz, Edmund L. Kelley,  
Albert Carmichael, Fred B. Blair, Oscar Anderson, and  
Thomas A. Hougas

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## PREFACE

While the General Conference of 1910 was in session at Independence, Missouri, the church was asked to publish an illustrated history of the church for young people "and others." The request came from the Sunday School and Religio associations. The church decided to publish the book and referred the matter to the Board of Publication and Church Historian, giving them power to act. In May, 1910, the author received the following letter:

Mrs. VIDA E. SMITH, Lamoni, Iowa.

*Dear Sister:* At a meeting of the Board of Publication and Church Historian agreeably to a resolution of General Conference, to consider the publication of a "Juvenile Church History," you were chosen to write that part of the history from the beginning of the church to 1852, the compensation to be arranged with the Church Historian and the Executive Committee of the Board, President E. L. Kelley, Manager A. Carmichael, and F. B. Blair.

A resolution was passed providing that the writing of the history should be under the general direction of the Church Historian.

Very sincerely in bonds,

J. A. GUNSOLLEY,  
*Secretary Joint Committee.*

The history of the church is the story of a people who were pioneers in a great work of God; a people who had a splendid message for the world. Sometimes it seems as bright as a garden full of blooming roses, all gladness and color; then it is like a dull, gray, winter day, and not a rose in the garden, because there is trouble and sadness for the people. Remembering that in history facts are sacred and truth is holy, the story was written as directed, to the year 1852, and left with the Church Historian. At the General Conference of 1912 the following resolution was adopted:

“Whereas, the Historian of the Church in his report informs us that the Juvenile History is written to the year 1852, and intimates that further instructions are desirable, Therefore, be it resolved, That we are in favor of its completion in such a manner as to include the history of the Reorganization.” In April, 1913, the General Conference voted to “sustain the committee on Juvenile Church History: The Historian and the Board of Publication.” And in May, 1913, the committee appointed by the church to examine and revise church history passed upon the pages of typewritten matter, and handed the author the following letter:

May 28, 1913.

MRS. VIDA E. SMITH, Lamoni, Iowa.

*Dear Sister:* At a meeting of the Board of Publication and Historian, held May 26, you were unanimously chosen to write the remainder of the Juvenile History, from 1852 to the present. The following resolution was adopted touching the matter:

“Resolved, That the author be instructed to proceed to write the rest of the Church History, up to the present time with the understanding that an effort be made to include the entire history in one volume of not more than four hundred pages. If not so able, to print in two volumes.”

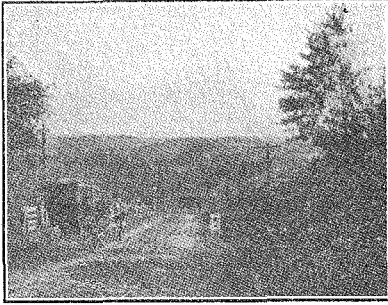
Respectfully yours,

J. A. GUNSOLLEY, *Secretary.*

After carefully canvassing the work and counseling with men of authority on such questions, the story, to the year 1852, went to the press and comes to you as volume 1 of the Young People's History of the Church. We have received many courtesies and much kindly assistance in preparing the work. Men and women both in the church and without helped us in securing pictures. We assure all of our appreciation and gratitude for word or deed or generous thought.

THE AUTHOR.

## CHAPTER 1.



In the hill country in New York.

THE HISTORY of the church begins with the visit of an angel to a young man named Joseph Smith. The angel came to him while he was out in the woods, praying aloud. He was all alone when he began to pray, and he felt a little strange praying

aloud in the quiet forest. He was used to being alone anywhere, but now he wanted the Lord to tell him which church he should join, for there were many churches. It was morning, the day beautiful and clear, and early in the spring of 1820.

After he began praying he felt very much discouraged, but he kept trying to pray, and just when he felt that there was no use trying to do anything more, he saw in vision over his head, a light brighter than the sun. This light came down around him. The sadness and trouble left him. He saw two persons standing in the air. One of them spoke to him. Then the boy Joseph asked which of all the churches was right, and wanted to know which he should join.

The angel told him to join none of them. Their creeds (the ways they believed) were wrong. The

angel said many other things to this young boy, then went away.

A few days after this, Joseph told a minister of one of the churches about the vision, but the minister

Joseph Smith  
tells of seeing  
a vision.

did not believe him and said that it came from the Devil. He said angels did

come to the earth a long time ago, but they would not do so any more. The other people joined with the minister and made it a matter of fun. They even persecuted this boy of fourteen because he told them he had seen a vision. But Joseph would not join any of the churches. For nearly three years he kept at his work. He often prayed the Lord to keep him from doing wrong. On the twenty-first day of September, 1823, after he had retired to his bed, he began to pray, and what happened to him at that time he tells in the following words:

“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 wrist. 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 to me. . . . 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 sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior 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.”

Book written  
on gold plates.

Stones used by  
ancients.

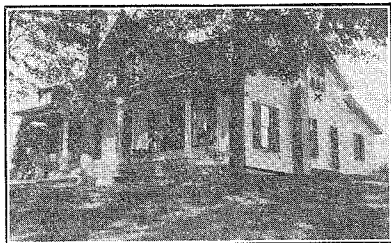


The angel told him many other things, saying that when he got the plates he should show them to no one except those to whom he was commanded to show them. Then Joseph saw in vision the place where the plates were hidden, and it was so plain that he knew the place when he did afterward visit it. Then he tells us in his story of the vision:

“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.”

## CHAPTER 2.

## The Hill Where the Wonderful Things Were Hidden.



Home of Joseph Smith's father, near Manchester.

THREE TIMES that night in September the angel told Joseph these things, and, besides, gave him a warning. His people were poor, but the gold plates would be very valuable. The angel told Joseph he must not try to get

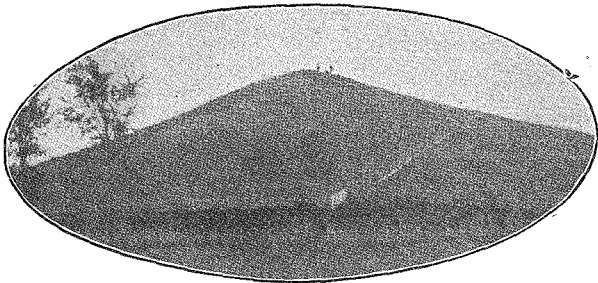
rich with these things, but he should use them for the glory of God and the making of people better. It was nearly morning when the angel went away the third time. Joseph arose and went into the field with his fathers and brothers. He did not seem to feel so strong as usual and his father sent him to the house. He stopped on the way, and while lying on the ground he heard some one calling his name. He looked up and saw the same messenger, surrounded by light as before. The angel told him all the things he had told him the night before, in just the same way. Then he commanded him to go tell his father of the visions, and all of the story.

Joseph went back to the field and told his father everything that had happened. The father was

named Joseph Smith, too. He was a kind and intelligent man. He had not joined any of the churches, but he was a good man. He listened to the boy's story. Then he said that he believed it was from God, and told Joseph to go do as he had been commanded.

Joseph left the field and went to the place where the angel had told him the plates were hidden. He

Place where the plates were hidden. knew the place as soon as he saw it, because the vision had been very plain, and it was only two and one half miles from his home. The country was a land of many beautiful hills, and was very much admired by travelers;



The hill called Cumorah.

so the angel must tell it very plainly; but he had an advantage, for this hill is very peculiar in its shape. It was the highest of the hills near to the village of Manchester, Ontario County, New York. On the west side of the hill, near to the top, under a stone, lay the plates in a stone box. The middle of the stone

covering the box was above the ground, but the edges were under the soil. Joseph removed the soil from the edge of the stone, and with a lever lifted the stone and looked into the box.

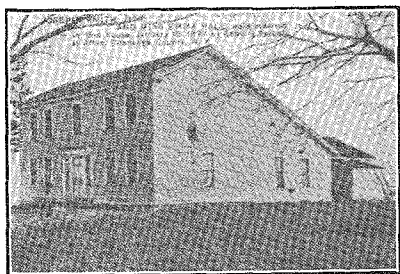
The things in the stone box.

There were the things just as the angel had told him. They were in a box made of stones fastened together with cement. He was told by the angel that he could not take the things out of the box. It was not time for them to be brought out. They must remain there for four years more. The angel said he would meet him there in September every year until the time came, and as the years went by, and the Septembers came with their sunny days and cool, still nights, Joseph met the angel as commanded, and was taught many things.

In October, 1825, Joseph went to work for a man named Stoal, who lived in Chenango County, New York. This man was trying to find an old silver mine that he had heard about. He hired men to dig for the silver mine. But the old man finally gave up the search. This was the only time Joseph Smith ever dug for silver or gold. But while working for Mr. Stoal he discovered something of far greater worth; he found the lady whom he afterward married.

He found a boarding place at the home of Isaac Hale and fell in love with his daughter Emma, a dark-eyed, dark-haired, tall, young lady. They were married at the home of Squire Tarbell, in South Bainbridge, Chenango County, New York, now called

Afton. It was on January 18, 1827. Emma Hale's father was an intelligent, well-to-do farmer. He had heard about Joseph Smith seeing a vision, and did



House where Joseph Smith and Emma Hale were married.

not want his daughter to marry the young man. After they were married, they went to live with Joseph's father and mother, and were both made welcome there. In September of the same year that he was married, Joseph went

again to the hill to meet the messenger. This time the messenger gave to Joseph the things that were in the stone box. There were the plates, the Urim and Thummim, and the ancient breastplate.

It was the twenty-second day of September, 1827. Joseph was to keep them, and if he used all his efforts to preserve them until the messenger should *call for them*, they would be protected. Just so soon as people learned that Joseph had the plates, there was an effort made to get them away from him, for they were worth a great deal of money. But Joseph kept them, in spite of the multitudes who worked to get them away from him. When his work was done with these things, the messenger called for them and Joseph delivered them up to him.

## CHAPTER 3.

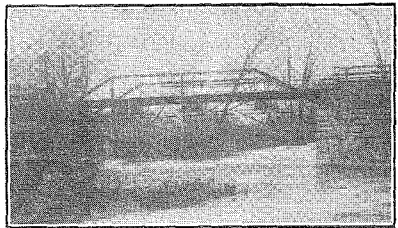
## The Learned Men and the Writing on the Plates.

PEOPLE told many false stories about Joseph Smith and his father and family. They persecuted him and gave him no peace, so he with his wife moved to Susquehanna County, Pennsylvania. He had been living only a few miles from the hill where he found the plates; now he was farther away. He carried the wonderful things with him.

The golden plates.

The plates were thin pieces of gold, about eight inches long and six inches wide. They were thin as tin, so thin that they made a sort of rustling sound when handled. About one third of the leaves were fastened with rings on both sides, so tight they could not be read.

These were called the sealed part. But the two thirds was open as a book, and full of very beautiful, delicate writing. They were fas-



Near Manchester, New York.

tened together by brass rings through small holes in the plates, something after the manner of loose-leaved ledgers. The plates were covered with writing in a language that Joseph Smith did not know, and he could not show them to anyone unless commanded by the Lord to do so.

Just as he was about to leave Manchester, a respectable farmer, named Martin Harris, came to him and gave him fifty dollars to assist him. He wanted to take it as a loan, but Mr. Harris insisted on giving it. This gave him more time, and so soon as he reached his new home in Pennsylvania, he commenced to write the story as it was on the plates, off onto paper. He found now the use of the Urim and Thummim. They were something like spectacles, being clear stones set in bows. The writing was done at the house of his wife's father, sometime between December, 1827, and February, 1828, after he arrived there. In February Mr. Harris went to Mr. Smith and got the copy of some of the old language that Joseph had drawn off the plates, and took it to New York City.

Martin Harris tells us that he showed the copy and the words that Joseph had translated from the same plates to a man who knew many languages, who said the translation, or writing in English, was true; he looked at the copy of the old languages which was not translated, and said they were true characters or writings of the Egyptian, Chaldaic, Assyriac, and Arabic. He wrote out a certificate saying they were true. But when he found out that an angel had told a young man where to find these writings, he tore up the certificate and said there were no such things as angels coming to men now. Then Mr. Harris went to another learned man, Doc-





tor Mitchill. He agreed with Mr. Anthon about the writing and the translation.

Martin Harris went back home. He arranged business affairs, then went to Harmony, Pennsylvania, and began writing for Joseph. He commenced to write sometime in April, 1828, and by June 12, 1828, he had written one hundred and sixteen pages of foolscap paper, Joseph looking through the Urim and Thummim and telling him what he saw.

No one had yet seen the plates and other things excepting Joseph. His mother, in her history of Joseph, tells that she had seen the breastplate and Urim and Thummim. The plates were kept covered when not being used by Joseph. His wife sometimes moved them about from place to place, as she needed to do in her housework, but they were covered by a cloth. She never saw them.

## CHAPTER 4.

## The Lost Manuscript.

WHEN MARTIN HARRIS had written one hundred and sixteen pages, he prepared to go home. He wanted to take the writing along and show it to his family and friends. He begged so hard that he was finally told to take it and show it only to certain ones. He promised very solemnly to keep his word, but when he got among his friends he broke his word and showed it to others. It was taken away from him in some unknown way, and it has never been heard from to this day. This made a time of trouble both for Joseph and his family and for Mr. Harris. Joseph did not know what to do. He found that he could no longer read with the Urim and Thummim, and the plates were taken away.

Plates taken  
away.

His wife had been very sick, and was still very weak, and he was afraid to tell her, for it would make her worse. Finally she grew so much better that he left her with her mother, while he went to find Mr. Harris. He found him sorry indeed. He walked with slow steps and his eyes looking down. He was an honest man, about forty-four years old, and had enough land and money to be very comfortable. But no money could bring back the wonderful story that

was written on the one hundred and sixteen pages of paper that he had been so careless about.

Joseph prayed often and was nearly ill. One day



Martin Harris.

the Lord told him not to write that part of those plates again, but he would finish the same story from other plates until he came to that place in these plates; he would give to him the gift again, for power to see the words through these queer stones was a gift from God. The power was not alone in the glasses nor in the man who looked in them, but when the right man looked through them

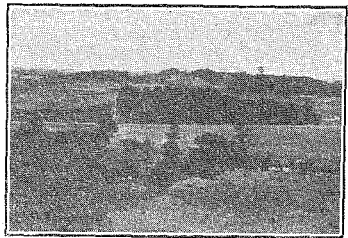
in the right way, with faith in God, then God gave the words. In the Bible we read of the Urim and Thummim, used by God's people thousands of years ago in another land far over the ocean.

Plates returned to Joseph.

When Joseph received the things again, he was told that these things were sacred and that he must not fear to do right even if men did not like it. He must do the things he had been commanded to do, or he could have the gift no more. He was told to be diligent, but not try to go

too fast. After this trouble, Joseph did not go to translating for some time. He worked on a farm he had bought of his wife's father. One day in February of the next year (1829) his own father and mother came to visit him. They were anxious that he should do the things the angel had commanded him to do. But Joseph, like other young men, was spending his time earning money to buy stock and tools and furniture for his farm and home.

The next month, March, 1829, Martin Harris begged Joseph to ask the Lord to let him, Martin Harris, know that Joseph Smith had these plates or records, for he had not seen them, nor had anyone but Joseph. The Lord told Joseph that he would show the plates and other things to three witnesses besides Joseph. Three other people he (an angel) would show the plates to. The Lord promised to declare it to these three from heaven, so they would surely know. He would give three people, and only three besides Joseph, power to behold and view the wonderful things as they were, and these three were to tell about it as long as they lived.



Farm of Martin Harris.

They were to say, "I have seen them; they have

been shown unto me by the power of God." But the Lord said that Martin Harris was not humble enough yet to see these things.

## CHAPTER 5.

## Prays for a Scribe.

JOSEPH was told to translate a few more pages, then stop for a while. Sometimes Joseph's wife wrote for him, but her household cares took much of her time. Joseph prayed the Lord to send him a scribe, some



one to write for him and do nothing else, and he was promised a scribe in a little while.

In the following month, after the things we have written occurred, there came to help Joseph a man near his own age, whose life and works make the history of the church more beautiful and interesting than it could

have been without him. This

*Truly your brother and friend  
Oliver Cowdery*

young man's name, we learn, was Oliver Cowdery.

In the winter of 1828 and 1829, Oliver Cowdery taught school in the town of Manchester, New York. He was then twenty-two years old. While here, he

boarded with Joseph Smith's father. A strong feeling of love grew up between himself and this family. He called Mr. and Mrs. Smith "father" and "mother" in an affectionate way, and he became a great favorite in the family. He heard about their son Joseph, of

Oliver Cow-  
dery.

course, and the wonderful story of the angel and the plates was told to him. He became greatly interested, and prayed about it with much earnestness. He told Father Smith that he felt he should some day write for Joseph. This feeling stayed with Oliver. He said "it worked in his bones." He could not get away from the feeling. He resolved to go down to Pennsylvania, where Joseph lived, so soon as his school closed. He declared if the Lord had a work for him to do he was firmly determined to do it.

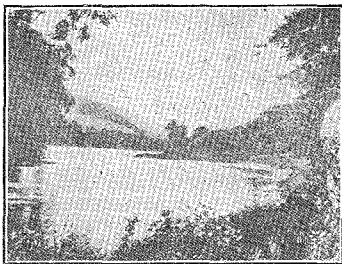
When April came, the roads were almost impassable. There had been such rainy, freezing weather that the trip seemed next to impossible. Oliver was determined to go, so he started with Joseph's younger brother, Samuel, and arrived at Joseph's home on Sunday, April 5, 1829. They talked together until late. They were both young men, and although they had never met, they entered at once into a bond of friendship. Joseph had not learned much from books, nor had he been in school very much. He had spent most of his time when well at outdoor work.

Oliver was a great reader and had had good schooling, and fortunately was a fine writer. On Tuesday,

April 7, 1829, he began to write for Joseph. Oliver enjoyed this task; he tells us, "These were days never to be forgotten. . . . Day after day I continued uninterrupted, to write from his mouth as he translated with the Urim and Thummim, (or as the Nephites would have said, 'Interpreters,') the history or record called 'The Book of Mormon.' "

Oliver Cowdery is Joseph's scribe.

Joseph and Oliver did not always agree, but they differed pleasantly. Joseph received three revelations during this time. On May 15, 1829, they were in the woods, praying the Lord to let them know about baptism for the remission of sins, for they found it mentioned in the translation of the plates. While they prayed, an angel came down to them in a cloud of light and laid his hands on them and ordained them to the Aaronic priesthood. (This is that part of the priesthood that may do much of the work of the church, but not all those things requiring laying on of hands.) He told them to go baptize each other, Joseph baptizing Oliver, then Oliver baptizing Joseph. They were commanded to ordain each other. This one thing only they could now do by laying on of hands,—ordain men to the same priesthood or



On the banks of the Susquehanna.

On the banks of the Susquehanna.



power that they had. This angel told them that he was John—"the same that is called John the Baptist in the New Testament." He was directed by Peter, James, and John. These three held the power of the higher priesthood, the one that could lay on hands for the reception of the Holy Ghost, etc.

Oliver Cowdery writes that the voice of the angel "dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced." Here were these two young men blessed in the open daytime, by an angel who had been a young man when he finished his work on earth. This happened in the woods on a May morning.

Soon after this Oliver Cowdery baptized Samuel Smith. The Lord told Hyrum, Joseph's older brother, that it was his work to "declare" God's word, but first seek to obtain God's word. He should study both the Bible and the words that were then being translated.

This introduces to the reader Hyrum Smith, a man whose love was great indeed. A quiet, peaceable, gentle man, and through the final years of the work of Joseph Smith we find close beside him to counsel and help him, this older brother, Hyrum; always near, and always dear to the impulsive, frank-spoken young Prophet.

While the work of translating was going on, there

was no one to earn money to buy food and necessary things in the home of Joseph Smith. This was a trial to a young, energetic couple, people who were used to the active and constant labor of their hands. The Lord seemed to be providing for them while they did this work. About thirty miles from Harmony, at Colesville, New York, there lived a man named Joseph Knight, senior. He heard of these young men at Harmony, writing by the power of God, the story that was on the golden plates, in the strange language. Several times he came that long way with provisions for these young people.

**Joseph Knight  
brings  
provisions.**

## CHAPTER 6.

## The Whitmers.

AND NOW we introduce one of the most important names in the history of the church—the name Whitmer. Across the Pennsylvania line, in the State of New York, in a picturesque and healthful location near the village of Fayette, lived a man named Whitmer, with his wife and family of children. Some of the people about were German. The children were nearly grown, and others were young men and women. One, a son named David, a young man, was born January 7, 1805, the same year that Joseph Smith was born. None of these people had met Joseph Smith. The only acquaintance they had was that made by Joseph Smith, senior, and his wife, Lucy. When traveling to Manchester to visit Joseph and Emma they had stopped over night at the Whitmer home and talked with David about their son Joseph, and Oliver Cowdery had written to David in answer to David's letters to him about Joseph Smith and the plates and the wonderful story they had on them.

The meeting of Joseph Smith and the Whitmer family came about in this way. Joseph and Oliver were translating in the little house in Harmony in the early summer. Samuel had returned to his father's home. When Joseph looked through the Urim and Thummim, instead of seeing the words of the book

there, he read a commandment to write a letter to a man named David Whitmer, who lived in Waterloo, asking him to come immediately with his wagon and horses and take Joseph and Oliver to his home. The words that he read told him that the work of the Lord was about to be stopped by wicked people, and they would try to kill Joseph, too. Joseph read it to Oliver, and he wrote the letter and sent it to the young man named David, for he knew this young man to be good and pure, and had written him before as a friend. David showed the letter to his father's family and asked them what they thought about it. He had his farm work waiting and he could not leave some of it until it was done. He concluded that if he did it quicker than it was ever done before, he would go. It was finished so quickly he was amazed, and could not tell how some of it was done, or by whom; and the family could not tell. But David went with his team to Pennsylvania.

David Whitmer goes after Joseph.

Harmony was one hundred and thirty-five miles from Waterloo, but it took but two days for David to drive it. The Lord told Joseph to give the plates to an angel, and when they got to Whitmer's the angel would meet him in the garden and give them to him again. So Joseph and Oliver set out with David for the new place of work in New York. David Whitmer, when he was an old man, remembered this

trip, and is said to have told this little story of what occurred on the way:

“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—when traveling along in a clear, open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and 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



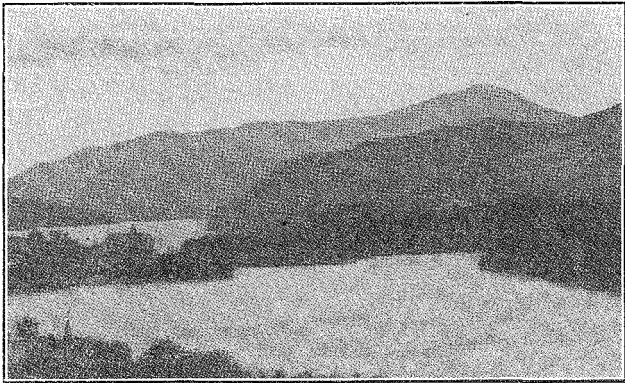
David Whitmer.

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 inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.”

Emma Smith stayed at the little home in Harmony, near her own father, to look after some business matters. Afterward we find her at the Whitmer home.

The next day after the arrival of Joseph and Oliver at the home of David Whitmer, they again translated by means of the Urim and Thummim. It was June and they worked in an upper room of the Whitmer house, John and Christian Whitmer assisting at times to relieve Oliver. They would sometimes stop writing and talk of the wonderful things in the book. Their eyes would wander out over the beautiful hills and catch

Translating at the Whitmer house.



The beautiful lake region near Seneca Lake.  
Palmyra, New York.

here and there a glimmer of the waters of a lake, glistening in the sun; for they were in that beautiful lake region near Seneca Lake. Beautiful Seneca Lake, of Indian fame, and soon to be blessed above many waters! for some of the first baptisms of the church were in this wonderful lake with an Indian name.

Peter Whitmer, the father of the family, asked nothing for boarding the men, and helped them in other ways, wishing to help the work of the Lord.

They found a warm friend in Peter Whitmer, junior.

## CHAPTER 7.

## The Witnesses and Their Story.

WHILE still working at the translation, there was another wonderful thing happened. The Lord had told Joseph that he was not to be the only one to see these plates and the breastplate. Three others were to be shown all these wonderful things. Joseph was glad indeed. He had felt the need of some one else in this strange secret. Oliver Cowdery, David Whitmer, and Martin Harris wanted to be the three people. They persuaded Joseph to ask the Lord about it. The Lord told them through the Urim and Thummim that they should have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim which was given to the brother of Jared upon the mount when he talked with the Lord, face to face, and the miraculous directors which were given to Lehi in the wilderness, on the borders of the Red Sea. "And ye shall testify that you have seen them, even as my servant Joseph Smith, jr., has seen them, for it is by my power that he has seen them, and it is because he had faith." This and many other things the Lord told them.

Things promised the three witnesses.

Not many days after they received this commandment, Martin Harris, Oliver Cowdery, David Whitmer, and Joseph Smith were out in the woods talking of these things and praying earnestly for the Lord to



show them the plates. Joseph prayed aloud first, then each of the others. They repeated their prayer the second time. Martin Harris thought he was not good enough, and if he would go away the rest might get to see the plates. He went away and left them. They knelt and prayed again, and soon there was the light above them. It was not like any light they had seen. It was very bright. An angel stood in the midst of it and turned the plates as if they were the leaves of a book, and they could see the writing on them very plainly.

David Whitmer relates in his old age that wonderful scene in the woods in New York. To him the angel spoke directly: "David, blessed art the Lord, and he that keeps his commandments." It was near the middle of a bright June day in 1829. He tells that a table appeared in the light that shone brightly and extended away around them, and on the table were many plates, or books with metal leaves, but the angel held the book they were translating and turned the leaves. They were quite close to the table. On it, beside these plates, were the other things mentioned. He says he heard the voice of the Lord saying: "These plates have been revealed by the power of God, and they have been translated by the power of God; the translating of them which you have seen is correct, and I command you to bear record of what you now see and hear."

The vision to the three witnesses.

The vision went away then, and Joseph, Oliver, and David were alone.

Joseph Smith left Oliver and David and found Martin Harris in deep prayer. He prayed with him, and soon they saw the same angel and the plates, and heard the same words. It was between three and four o'clock in the afternoon when they went back to the house and told the people there all that had happened. Joseph Smith's father and mother were visiting at Peter Whitmer's at the time. It was the work of these men to tell these things to the world. They prepared their story of it, writing it carefully, and called it the "Testimony of Three Witnesses."<sup>1</sup> (From Church History, vol. 1, p. 47.)

<sup>1</sup>THE TESTIMONY OF THREE WITNESSES.

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

OLIVER COWDERY.  
DAVID WHITMER.  
MARTIN HARRIS.

They returned to their writing and translating. Lucy Smith's history tells that Joseph, Oliver, and the Whitmers came to Manchester to visit the Smith family and to see about getting the book they were translating printed. The men of the company went

Eight witnesses shown the plates.

into the woods, where they were in the habit of meeting to pray and think on the work of the Lord. It had been

shown to Joseph that the plates would be carried there by an angel and they were to be shown the plates by Joseph Smith. Here there were eight people permitted to look at the plates they had been writing from, Joseph Smith turning the leaves and showing the writing in the strange language to them. They were permitted to handle the part that Joseph had translated, and they wrote their story and signed it, and it is called "The Testimony of Eight Witnesses,"<sup>2</sup> and published in *Times and Seasons*, volume 3, pages 898, 899. These witnesses did not see the angel nor many other things shown to the three witnesses.

<sup>2</sup>Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.  
JACOB WHITMER.  
PETER WHITMER, JR.  
JOHN WHITMER.

HIRAM PAGE.  
JOSEPH SMITH, SR.  
HYRUM SMITH.  
SAMUEL H. SMITH.

## CHAPTER 8.

## The Church Organized at Fayette, New York.

IT WAS after these things occurred that the angel came to Joseph, and Joseph gave into his hands the plates that he had watched so closely for so many months. Joseph Smith lived at Peter Whitmer's in New York until the book was all translated, and they had secured the copyright for it. He was told to have Oliver Cowdery make a copy from the writings they had translated from the plates. One copy was for the printers to use, and one to keep in the event the other one be lost.

Plates given  
back to the  
angel.

In the little room at Father Whitmer's there was another time of great joy. They had been baptizing almost every day, but they had not power to lay on hands for the reception of the Holy Ghost. They prayed for this blessing. Joseph Smith says the word of the Lord came unto them, commanding that Joseph should ordain Oliver to be an elder, and Oliver should ordain Joseph to the same office, but they were not to do this ordaining until they met with the other men and found if they wanted them to do this. They were commanded to bless bread and wine and eat and drink of it in memory of Jesus' blessed body and blood, with these others who had been baptized; then ordain each other and call out and ordain others from among the

brethren. They laid hands on those who had been baptized, for God to give them the gift or blessing of the Holy Ghost. They, Oliver and David, were told to “search out the twelve”—men who were anxious to go anywhere in the world and preach to the people about Christ and his work. But all this must be done without haste.

Witnesses to  
search out the  
twelve:

While the Book of Mormon was being printed, many inquired about it. Some were determined that it should not be printed, and there was much trouble and anxiety. The church was to be organized on the sixth day of April, 1830. This had been told to the people. On that day, Tuesday, they met at the home of Mr. Whitmer, in Fayette, Seneca County, New York, and organized the church. There were six members present at this meeting. It was at this meeting that Oliver Cowdery and Joseph Smith ordained each other after the others had said that they wanted them to do so. Others were ordained and confirmed and some were baptized. The six members were Joseph Smith, Oliver Cowdery, David Whitmer, Hyrum Smith, Samuel Smith, and Peter Whitmer, junior. Martin Harris was not yet a member.

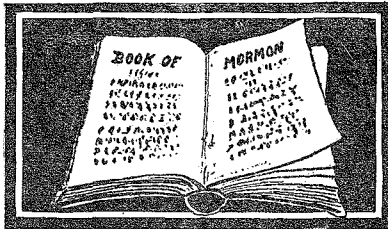
Instruction had been given for the different quorums and for many rules and helps in the church. It was soon after this that Martin Harris was baptized, along with Joseph Smith's father and mother.

## CHAPTER 9.

## The Wonderful Story Being Printed.

THE STRANGE writing on the plates which had been written in our language and was ready to go to the printer to become a book, was named the Book of Mormon. The written story was given to the printer in August, 1829. A man named John H. Gilbert tells that he set all the type for the book. In March, 1830,

the strange story that had been told on the gold plates was all in a printed book. Anyone could read it now. It is the Book of Mormon, for the name was given by the angel.



It told about the people who lived in America hundreds of years ago; about their cities and towns; how they traveled and worked; about their priests and kings; and how some were wicked and some were good; how Christ came to them after he was risen from the grave, and many other things.

People did not know anything about who had lived in America so long ago, and some of them read the book and believed it. Then they asked about who found it out, and that led them to learn about the

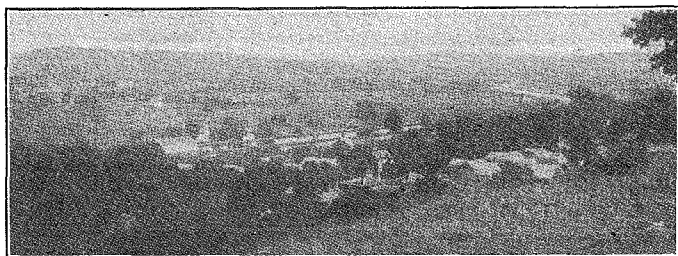
story of the angel and the young man, and then about the gospel taught by the church. Some people called it a new church. Some said it was the church of Christ brought back again, with all the rules and orders and ways of doing that Christ had in his church. Many people joined the church.

The story of the Book of Mormon is very wonderful. God kept it safe for hundreds of years. The man who hid it so carefully in the Hill Cumorah, many years before, fixed it so that fire nor water nor anything else would destroy it; and when Joseph had written the things from it that the Lord wanted written, the angel took it again, and who can tell where it is now?

The story on the plates kept safe.

who hid it so carefully in the Hill Cumorah, many years before, fixed it so that fire nor water nor anything else

would destroy it; and when Joseph had written the things from it that the Lord wanted written, the angel took it again, and who can tell where it is now?



Palmyra, New York.

The story that was graven in the gold of the plates was now printed and ready, and the men of the church went to the people, showing the book and telling the story. While many believed, many, many would not listen, and treated the ones who did believe in a cruel and wicked manner.

The first Book of Mormon was printed in the same State where the plates were given to the young man, in New York, at the town of Palmyra. It was printed by E. B. Grandin. Its story would seem to be very interesting to the Indians, for it told where their people came from, and what they did, and what became of many of them. Long before the Indians' great-great-grandfathers lived, these people were called Lamanites,—so the book told, and so the Lord called them, when talking to Joseph Smith.

Indians called  
Lamanites.

When the church organized, it got men together and chose to do things like Christ's church did, that it might do right. Men working all together in some chosen way can do better than any other way. These men wanted to teach men to be good and how to be good, and get them to get others to help make the world better, so all might know and do Christ's way.



## CHAPTER 10.

## The First Preaching in the Church.

ON SUNDAY, April 11, 1830, Oliver Cowdery preached the first sermon that was preached by an elder of this church. This sermon was preached at Mr. Whitmer's house, in Fayette. Large numbers of people went to hear him, and on the same day Oliver Cowdery baptized Hiram Page and a number of others in Seneca Lake.

In the same month, Joseph Smith went to Colesville (we will remember about this Colesville Branch, for it was a very important branch, and has a great history), Broome County, New York, and began to preach. He stayed while in Colesville with Joseph Knight, the man who had been very kind to him and brought things needed when he was translating the story from the plates. After the meetings at Colesville, Joseph went back to Fayette. In June, 1830, the church held its first conference.

First conference.

There were about thirty in the church at this time. They opened meeting by singing and praying. They partook of sacrament as the Bible tells us Christ and his disciples did in the church in Palestine. Some were ordained, or blessed, to be ministers for Christ. At this conference some of the people saw, by the Spirit, many beautiful and wonderful things that made them understand what

the Lord wanted these people to do to help mankind.

After conference, David Whitmer baptized nine persons in Seneca Lake; their names were John Poorman, John Jolly, Jerusha Smith, Katherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Joseph Smith and wife now went to their own home in Harmony, Pennsylvania. Oliver Cowdery and John and David Whitmer went with them to visit Joseph Knight. There were people that wanted to be baptized. On Sunday there was to be a meeting. On Saturday the church people made a dam across a little stream so the water would stay in one place and become deep enough so the people could be baptized, for they believed in the baptism that the Bible tells about, and it takes much water for that kind; so both the preacher and the one being baptized can go down in the water together.

On Sunday Oliver Cowdery and others preached, telling about the Book of Mormon, and repentance and baptism, and the laying on of hands for the Holy Ghost.

They went about now telling the people that the old gospel had come back to the earth, and the story of the Indians, or Lamanites, and all the wonderful story of the angel's coming to earth again. Some people hated them as the people hated Jesus, in Jesus' time, and they wanted to kill them and do anything to them that would hurt them or keep them from

preaching, or showing the Book of Mormon. The church people believed, and did lay hands on sick people, and God healed them.

Many of the world's people did not like to have them do this, but the Lord told them to do these things and he (the Lord) would bless them, and they felt that they must do all that they could for the sick and poor and blind, and even the bad ones, that God's love might be all the time in the minds of the people, to help them bear things cheerfully and make them happy. Those who hated them gathered into a mob and tried every plan to break up their meetings and keep them from preaching or baptizing.

## CHAPTER 11.

## Joseph Smith Before the Courts of the Land.

WHILE in Colesville, the mob spoiled the dam in the river so there could be no baptisms on Sunday. But early Monday morning, the church people fixed the dam, and before the mob knew it, had baptized a number of people. The mob began to gather before they were through, but there were thirteen baptized by Oliver Cowdery. Their names were Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, junior, Aaron Culver and wife, Levi Hall, Polly Knight, and Julia Stringham.

Emma Smith  
baptized.

There were about fifty men in the mob, and they threatened and raged, surrounding the house of Mr. Knight—where the church people had gone after the baptisms—and acting so rudely that the church people left the house, going to Newel Knight's, and the mob followed. There was to be a meeting in the evening, but Joseph Smith was arrested for preaching about the Book of Mormon. The constable told Joseph that the mob had a plan to get Joseph and kill him, but the constable found that he was not the bad man the mob said he was.

The mob did try to get Joseph, but the constable got him away by whipping up his horse. Then a wheel

came off the wagon, and they came near getting to him. The wheel was soon on, and they hurried to

**Mobs.** South Bainbridge. Here Joseph stayed in an upper room of a tavern. The constable slept on the floor that night with his feet against the door, and a loaded musket by his side. Joseph slept on a bed in the corner. The constable was determined to fight for Joseph. The next day they held court.

They had many false things charged against Joseph Smith. Among the witnesses was the man, Josiah **Josiah Staal.** Staal, for whom Joseph Smith had worked when he was a boy. The court and Mr. Staal had a dialogue something like this:

“Question. Did not the prisoner, Joseph Smith, have a horse of you? Answer. Yes. Question. 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? Answer. No; he told me no such story. Question. Well; how had he the horse of you? Answer. He bought him of me, as another man would do. Question. Have you had your pay? Answer. 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, junior, 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.”

Then a Jonathan Thompson was called, and there was another dialogue:

“Question. Has not the prisoner, Joseph Smith, junior, had a yoke of oxen of you? Answer. Yes. Question. Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them? Answer. No; he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.”

So soon as the court had set Joseph Smith free, another constable from another county arrested him and took him to Broome County. This constable was very rude and most unkind; after taking Joseph to a tavern, he gathered in a number of men who abused and insulted the young man, spitting upon him and pointing their fingers at him, crying, “Prophesy, prophesy.” Joseph asked for food and they gave him some crusts and some water; nothing more. The next day they tried to prove that he had been a money digger and altogether a bad man. A Mr. Davidson and a Mr. Reed helped Joseph, and the court found nothing against him.

Joseph Smith  
persecuted.

The constable who had treated him so badly now came to him and asked his forgiveness, and told him what the mob was going to do. He helped Joseph to get away from the mob to Emma Smith's sister's house. Here he found his wife, and the next day with her he went to his own house.

After a few days, Joseph and Oliver Cowdery went back to Colesville to confirm the ones who had been baptized, but the mob was getting together. So these two young men returned immediately to Joseph's home. Years after, in a state convention at Nauvoo, Illinois, the same Mr. Reed told of Joseph Smith's trial in those courts in New York. He said that not one spot or blemish was found against the character of Joseph Smith; but he said, "They were sure they could send the boy to hell or to Texas." It was about twelve o'clock at night when the trial closed and the judge said, "Not guilty"; but in half an hour they made that other arrest and took him off to Broome County.

Here again his friend, Mr. Reed, acted as his lawyer, and we will let him tell his story:

"I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in lawsuits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but I thought I must go and

clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on until we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes, sir, it seemed that her very heartstrings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The Lord's  
anointed.

“The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing.



They then sent out runners and ransacked the hills and vales, grogshops and ditches, and gathered together a company that looked as if they had come from hell

and had been whipped by the soot boy thereof, which they brought forward to

Mr. Reed's testimony.

testify one after another, but with no better succes than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proved against him whatever. Having got through with the examination of their witnesses about two o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: 'Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged.'"—Taken from *Times and Seasons*, vol. 5, pp. 550, 551.

## CHAPTER 12.

## Commandments about Hymns and the Sacrament.

JOSEPH had been told many things by the Lord. Sometimes the Lord told him to tell others what to do; and sometimes he told him things that made plain to the church people what they did not otherwise understand. Then came a revelation telling Emma Smith she was to choose some hymns for the use of the church, and she was to write for her husband so that Oliver might be free to go and preach. Emma Smith took delight in music. She had some training in music and the use of the voice. She had a clear, ringing, soprano voice, of more than ordinary quality. Some now living recall the ease with which she would take the high notes in some of the old-time hymns, even after she had passed late middle life.

She began selecting the hymns for the new hymn book, and assisting her husband with his writing. Oliver Cowdery returned to Fayette, but John Whitmer resided with and assisted Joseph. They began to arrange and copy the revelations which Joseph had received. Oliver Cowdery and the Whitmers were great friends of Joseph, but they did not worship him.

One time Joseph got a very harsh letter from Oliver, commanding him to change the words in a certain commandment. Joseph immediately went to Fayette and found all the Whitmers agreed with

Oliver. Joseph told them he had no right to change any commandment of God. He finally got Christian Whitmer to see what he thought was reasonable and according to Scripture, and with Christian's help, Oliver and the rest were finally convinced. This shows that these men were not under the control of Joseph Smith; they thought and spoke and acted for themselves. Joseph showed a kindly spirit and was not a "boss" at any time; yet, he would not give up what he thought was right, merely to keep these men his friends. He needed every friend that he had on earth, and loved them dearly; he could not bear to think of giving them up. He might have changed this one little line in the commandment to please them, but he did not. He was sorrowful and anxious. They had done much for him and the work that he was leading, and they were among his dearest companions and friends, but he did not yield. He overcame by his very love and earnestness, and the commandment stood as the Lord had given it to him; and the friends were still friends and believers.

It was early in August, 1830, that Joseph went to get some wine to use in sacrament. He had gone but a little way when he was met by a heavenly messenger who gave him a long revelation about the sacrament, the first paragraph being this:

"Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick

and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth."

Joseph wrote this paragraph down at the time. He returned to the house and told those present. They made some sweet wine and had their meeting and sacrament. There were Newel Knight and wife, Joseph Smith and wife, and John Whitmer; they had a "glorious" meeting.

Afterward, people began to persecute them again. A man professing to be a Methodist minister went to Emma Smith's father, Mr. Hale, and by telling shameful falsehoods, turned him against his son-in-law, Joseph Smith. He knew that Mr. Hale had promised Joseph protection and was friendly to him, and he did turn him against the young Prophet.

The mob began to gather and to treat these people shamefully. Mr. Whitmer heard of these troubles over in Harmony, Pennsylvania, and he sent them an

Turn Emma  
Smith's father  
against Jos-  
eph Smith.

invitation to come live with him. Mr. Knight came with his wagon and moved Joseph and family to Fayette, New York. This was the last week of August, 1830.

Joseph Smith  
moves to Fayette.

At this time trouble began in the church. Hiram Page had come into possession of a stone, and claimed that by it he had received revelations about Zion and the order of the church, directly opposite to the same things as told in the New Testament and the things told to Joseph. There was to be a conference the first of September, but Joseph did not wait for that. Many were believing

One to receive  
revelations.

Hiram Page (especially the Whitmer family and Oliver Cowdery) so Joseph prayed to the Lord. The Lord answered, saying that Joseph was to be the one to receive revelations for the church.

Hiram Page was to be dealt with kindly, but all things were to be done by consent of the church. The people might accept or reject Joseph Smith's word. Everything was to be done by the order as chosen by the church. People might have revelations, but not commandments to the church. This same revelation told Oliver Cowdery he was to be heard by the church as he spoke by the Comforter; and Oliver was to go to the Indians (or Lamanites) and preach to them, and there was to be a city built on the borders "of the Lamanites."

In September the conference met, and the trouble

with Hiram Page was settled, Hiram Page himself being convinced that he was wrong. There were many things talked of at this conference, but it was peaceful, and all the church showed how anxious they were to go on and tell about God's love and do the good things he required of them.

Several of the elders were greatly interested in the Indian mission. They hoped the Indians would receive the gospel and become a clean and peaceable people. Peter Whitmer was commanded to go to them with Oliver; Ziba Peterson and Parley

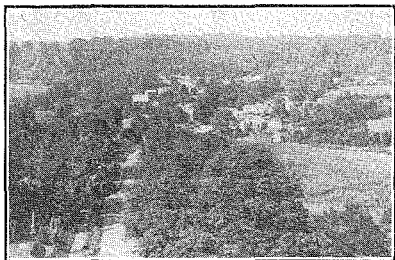
P. Pratt were also to go with them. Church physi-  
cian.

Thomas B. Marsh was chosen by revelation to be the church physician and to preach the gospel; but he was not to be a physician to the world, for they would not receive him.

We again find evidence of the kindness of the Whitmers, for Parley P. Pratt left his wife an inmate of their home while he went west. Parley Pratt was a young man, not long married.

## CHAPTER 13.

## The Mission to the West.



The village of Kirtland on the flats.

THE ELDERS at once made ready to go west. Starting in October, they traveled through the villages and country, telling the people by their doors or firesides about the Book of

Mormon and the church. They preached wherever possible. They came to Kirtland, a village in northeastern Ohio. This part of the United States was called the West at that time.

Among those who joined the church here was Sidney Rigdon, who became a very important man in the church. When young Rigdon was twenty-six years of age, he had preached for the Regular Baptists, and afterward preached for the First Baptist Church of Pittsburg. He was a brilliant and stirring speaker. His church was always well filled with interested listeners. But he did not find in those church creeds or doctrines the things Jesus taught in the New Testament. He stopped preaching and left his church, where he might have made himself rich and famous; but he was after truth.

While he was so popular as a preacher, there came to him the missionaries, Parley Pratt, his friend, with Ziba Peterson, Oliver Cowdery, and Peter Whitmer. They told the story of the Book of Mormon, and that the Lord had raised up a prophet and restored the priesthood as it was in the time of Christ.

Elder Pratt had been a preacher in the same church with Sidney Rigdon, and he was on a mission for that church when he found Joseph Smith and the church. He was so pleased with his new faith that he made this call on his old friends to tell them the good news and great things the Lord was doing. So the very first house at which they called was Sidney Rigdon's. They showed the Book of Mormon. Elder Rigdon objected to their statement that the Book of Mormon was a revelation from God. He was like many people to-day who think that there is no inspiration from God in any book but the Bible. He was kind and hospitable and advised his friends to "prove all things," and examine the book. He himself read the book, praying for light, and thinking about the things he read. In about two weeks, he was sure the book was true, and it was revealed to him from Jesus Christ. He told his wife and she agreed with him, and they were baptized November 14, 1830.

Sidney Rigdon  
first sees the  
Book of Mor-  
mon.

There were about one hundred and twenty-seven who had joined the church here, so they made a little branch in that part of Ohio, after ordaining Sidney





*James Aswer  
Sidney Rigdon*

Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge, and many others to the ministry.

The missionaries, bound for the Lamanites and western Missouri, went on their way, but they had one more in their party now. They had found a doctor, whose name was Frederick G. Williams, with a good practice in this land, and told him their story and their mission. He was soon ready, baptized, and went with them as they left for the land of the Lamanites. Joseph Smith says that he was full of love and kindness; was not a man of many words, but very winning in his ways; honest and upright, but not having much confidence in himself.

Frederick G.  
Williams.

Sidney Rigdon had never seen Joseph Smith, and had been a very busy minister for the greater part of his life.

## CHAPTER 14.

## Something More about the Book of Mormon.

IT IS WELL to remember that the story written from the plates was a simple, plain story of the people who left the Old World, where Jerusalem was built, and came to this New World. It told how they traveled, of their boats and cities and battles. It told of their church and how Jesus visited the people in this land after his resurrection; how the people became wicked Indians; and story after story written by different writers was engraven, cut in the gold or brass plates until there were many of the stories, some of them bound together. A man named Moroni was the last

of the good people to write, and he put  
 The angel  
 named Moroni. the plates in the box, as we have told  
 you,—hiding them in the earth until the  
 time came. Then he came to tell the boy at Manches-  
 ter, New York, about them. And at times he took  
 the plates and kept them from others, during the  
 months after they were first given to the young man.  
 When the time came, he showed them to the three  
 witnesses, and when the story was written, he took  
 them away again—no man can tell where.

To men who were willing to read the book and think about it with fairness, the story bore its own testimony, and there were many strong-minded, fair-minded men joined this church, and carried their Book

of Mormon to others. It had many names. It was called the Record—"The Stick (or book) of Joseph in the hands of Ephraim"; "The History of the Ancient Americans"; but the name, Book of Mormon, given it by the Angel Moroni, was the real name, and the best for it.

Many people failed to consider the power of God in the translating of the book from the strange writing. They said an ignorant boy could not do such a thing. "He has stolen it from some place." Others did not read it, but pretended they knew about it, and said it was a silly fable. Others claimed that Joseph Smith just made up the story to get money and fool the people. Among these stories was "The Story of the Manuscript Found."

This was a little story written by a man named Solomon Spalding, who it was claimed was educated, who had been a minister, but because of ill health could not work in the ministry. To amuse himself, he wrote a story and read it to his friends. It was written at New Salem, Ohio, in 1812. The man died in Amity, Washington County, Pennsylvania, in 1816. His wife carefully kept the story, still unprinted. She had it in this condition in 1834. The Book of Mormon went to the printer in 1829, and was all printed by March, 1830. Yet this story was believed about it: That Sidney Rigdon secured this Spalding Story, and Joseph Smith read it and fixed up the story into the Book of

The Manu-  
script Found.

Mormon. In fact, Sidney Rigdon never had anything to do with Joseph Smith until December, 1830, and then the Book of Mormon was being read by many people. Parley Pratt first showed the Book of Mormon to Sidney Rigdon, and *he* did not know of it until April 6, 1830. Oliver Cowdery stated in 1848:

“I wrote, with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God. I beheld with my eyes and handled with my hands the gold plates from which it was translated. . . . That book is *true*. Sidney Rigdon did not write it. Mr. Spalding did not write it. I wrote it myself as it fell from the lips of the Prophet.”

And Sidney Rigdon himself denies writing it in these words:

“In your paper of the 18th instant, I see a letter signed by somebody calling herself Matilda Davison, pretending to give the origin of Mormonism, as she is pleased to call it, by relating a moonshine story about a certain Solomon Spalding, a creature with the knowledge of whose earthly existence I am entirely indebted to this production; for surely, until Doctor Philastus Hurlbut informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence. . . . It is only necessary to say, in relation to the whole story about Spalding's writings being in the hands of Mr. Patter-

son, who was in Pittsburg, and who is said to have kept a printing office, and my saying that I was concerned in the said office, etc., etc., is the most base of lies, without even the shadow of truth.”

The county and state records of those years, from 1826, show where Sidney Rigdon was and what doing, for he was a popular minister and performed the marriage ceremony for many people; and prior to that time his life was the quiet life of a young student and preacher.

We see in the story of Elder Rigdon's life nothing to lead us to believe that he was deceitful or in any way insincere. Anyone reading the Manuscript Found and then reading the Book of Mormon will find nothing in the one at all like the other, in spirit or letter. It has been many years since this story was told. The story by the Salem minister is almost unknown. The Book of Mormon is published by thousands in many languages, and men are discovering the cities and towns that it tells about. Many, many of them are found buried and ruined. Every year, some discovery is made that proves the truth of the Book of Mormon story. Parley Pratt, Oliver Cowdery, Ziba Peterson, and Peter Whitmer left two of this Book of Mormon with the Indians near Buffalo, New York, and told them that it was the record of their forefathers. The Indians received them kindly, and

Indians near Buffalo first to hear Book of Mormon.

some of them being able to read, accepted the books. These were the first Indians to read this history of the Indians, and their beginning in America.

## CHAPTER 15.

## The Visit of the Missionaries to the Indians.

THE VISIT they made to the Delaware Indians living across the Kansas River, in Kansas Territory, was very interesting. They found the chief a very old man; he had been at the head of the Delawares for a long time. The Indians treated him respectfully, as if he were the great-grandfather of their Ten Nations or tribes.

He was sitting on a sofa or lounge of furs, skins, and blankets, before a fire in the center of his "lodge," which was a cabin of two rooms. The Indian women in his "lodge" were dressed quite neatly, partly in calico and partly in the skins of animals. They wore many silver ornaments. The old chief treated the missionaries very kindly, giving them a seat on the buffalo robes and blankets; the women brought them a tin pan full of beans and corn boiled together, which tasted very good, but there was just one wooden spoon in the tin pan, so the three missionaries had to take turns eating. When all this was over, the missionaries began to tell the chief about the Book of Mormon, and when the chief finally understood about it, he had them wait until he could call a council, as they wanted him to do, so the chief men could all hear about it. In an hour they had gathered about forty of them into the "lodge." Each one shook hands with the



missionaries, then sat quietly down to wait. At last they were ready, and the chief told the missionaries to tell their story, and this is the way Oliver Cowdery told it:

*“Aged Chief and Venerable Council of the Delaware Nation: We are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards*

**Oration to the Indians.** *the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the paleface.*

“Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no palefaces dwelt among them. But now they are few in numbers; their possessions are small, and the palefaces are many.

“Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and prophets. This they wrote in a book; together with their history, and the things which should befall their children in the latter days.

“This book was written on plates of gold and

handed down from father to son for many ages and generations.

“It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the palefaces now do.

“But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth, that it might be preserved in safety, and be found and made known in the latter day to the palefaces who should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the palefaces, who were willing to believe and obey the same book, and be good men and live in peace.

“Then should the red men become great, and have plenty to eat and good clothes to wear, and should be

in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up prophets and wise and good men amongst them again, who should teach them many things.

“This book, which contained these things, was hid in the earth by Moroni, in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

Book hidden in  
Cumorah.

“In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place, and dug in the earth, and found the book written on golden plates.

“But it was written in the language of the forefathers of the red man; therefore this young man, being a paleface, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the palefaces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from

Present In-  
dians with  
Book of Mor-  
mon.

him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

They then presented him with a Book of Mormon.

There was a pause in the council, and some conversation in their own tongue, after which the chief made the following reply:

"We feel truly thankful to our white friends who have come so far, and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here"—placing his hand over his heart.

"It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fence and make farms; but we will build a council house, and meet together, and you shall read to us and teach us more concerning the book of our fathers and the will of the Great Spirit."

## CHAPTER 16.

## Translation of the Bible Begun.

AMONG the converts to the church were men of mature years and men of families, but the principal workers were men in youthful manhood, young men full of hope and earnestness. Among Orson Pratt. these we mention Orson Pratt. His brother, Parley Pratt, had joined the church in 1830, been ordained, and had taken a mission; but in September, before leaving for the West, he baptized this younger brother of his. It was the young man's nineteenth birthday and the nineteenth of September, 1830.

In November, this young man came to Joseph Smith, trying to learn what his duty was. Joseph Smith prayed to the Lord, and the Lord gave instruction to Orson Pratt. He was to preach repentance to the people, and the young man became a deep thinker, and a zealous preacher. His name and what it meant as a worker is known in the History of the Church.

In December, 1830, Sidney Rigdon visited Joseph Smith, for the first time meeting that man, and he, too, wanted to hear if the Lord had something for him to do of special importance. With Sidney Rigdon came a man named Edward Partridge, a wealthy man and true, and these two men were told by the Prophet

what the Lord had made plain to him that they were to do at this time.

The last revelation given in 1830 mentions a work begun in June, 1830, a work of which Joseph Smith had been able to do but very little. Sidney Rigdon was commanded to write for Joseph, and to journey with him and watch over him. This work of writing, for one thing, was most important. The work was the translation of the Scriptures, or the Bible. There were many things as they appeared in the Bible that seemed to be in contradiction, and some books mentioned in the Bible that should have been in it, were nowhere to be found. They were called "lost books." The Lord revealed some of these lost writings to the church from the prophecy of Enoch. The revelation concerning these things was given in June, 1830, and it is a story of the Lord directing Moses. Here, in speaking to Moses, he tells how there is a loss of words and meaning in the Bible. He says:

"In a day when the children of men shall esteem my words as naught, and take many of them from the book which you [Moses] shall write, behold, I will raise up another like unto you, and they shall be had again among the children of men."

This one that was to restore these words, Joseph Smith claimed to be, and by inspiration of almighty God, he began and continued to translate the Bible. Here was come to him a man who had made the Scriptures his life study; a brave, courageous man, mature

of thought, and earnest of heart, guided to this young man in the very hour of his need for such help; a man of deep thought and wide experience in the study and propounding of the Scriptures; but he, too, found the information was extended beyond his knowledge. This revelation, late in December, 1830, cautioned them to "translate no more because of the enemy," until they should go to Ohio. But they were not to go to Ohio until they had preached the gospel in those parts, and strengthened the faith of the Saints. They were to gather to Ohio by the time of Oliver Cowdery's return. Ohio was a very important State. It stood between the East and the great unknown West, like some place of preparation.

January 2, 1831, there was a conference at Fayette, New York, when they received a further commandment to go to Ohio. They were told that there was to be a mysterious thing happen in secret chambers to bring to pass the destruction of the church in time. They had promise of many good things in Ohio. The Lord was going to give them more power and light, and there were to be bishops appointed to care for the needy, and govern the affairs of the property of the church.

This was a very important revelation, because it contained much of warning and instruction to the church that would save trouble and sorrow if they heeded it, and studied to understand it. Not all men, who received the word of the Lord from the mouth of

his Prophet, heeded it. There was one man, James Covill, who had been a Baptist preacher, who asked God's commandment to him, and when it came, he rejected it and went away. He probably counted the cost too great, when he considered the persecution he might receive.

Joseph Smith tells of the journey of himself and wife and Sidney Rigdon into Ohio, and the branch at Kirtland:

“The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife 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 [this evidently should read one thousand] 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. The plan of ‘common stock,’ which had existed in what was called ‘the family,’ whose members generally had embraced the everlasting gospel, was readily abandoned for the

Church in  
Kirtland.



more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation."—From *Times and Seasons*, vol. 4, p. 368.

## CHAPTER 17.

## The First Bishop Called.

ON FRIDAY, February 4, 1831, a revelation was given in which the church was promised, if it would meet with "prayer and faith," a law should be given whereby the church might be governed and have all things right before God. They had the meeting, and the law was given which was to last until the judgment day. The first bishop was called, the man Edward Partridge, whom Joseph Smith had baptized in Seneca River, in New York, on December 11, 1830. This man had been baptized into the Christian Church, in 1828, by Sidney Rigdon, but was in doubt many times whether that was the right church, and was now glad to find it. In the revelation, he is likened to "Nathaniel of old in whom there is no guile." Joseph Smith called him a "pattern of piety," and "one of the Lord's great men, known by his steadfastness and patient endurance to the end." (From *Times and Seasons*, vol. 4, p. 320.)

This revelation containing the law was given on Wednesday, February 9, 1831, in the presence of twelve elders. This document is beautiful in its plainness, and if it were kept as a law, there would be no wickedness in the church, and no poor. When we read it, we see in it beauty and order and the love of Christ made manifest in the acts of man. Not only was the

church to be pure, but if anyone did wrong before the laws of the land, the church was to give him up to the men whose right it is to see that the law is kept. In this way the church might keep herself pure and help to purify the world.

*Answer* A bad man turned out of the church makes the world no better, and the church has a duty toward the nation in the control of her members. She is a part of the nation, and if she kept this law she would be a marvelous help. In this law the translation of the Bible is mentioned again. They were not to teach this Inspired Translation until they had all of it translated. They were to keep still about it until all the Bible was translated. The manuscripts were to be preserved. Nothing would happen to them until they were finally ready. Then they were to be preached to every nation. How wonderfully this promise was kept we shall see as we move on through the history. We shall see the faithful care they had from the woman to whom they were intrusted, and who proved true to the trust.

God promised before this band of twelve men: "If they shall ask, they shall receive that which would bring them joy and life eternal."

In June, there was another conference called by revelation.

There were many foolish stories told about this church, whose members were called "Mormons" be-

cause they believed in the Book of Mormon. Because of the false and silly stories, they were made ridiculous and appeared like foolish people to the world; but the church grew very fast.

## CHAPTER 18.

The Story of the Book of Mormon Told to the Indians.

THIS story is told in plain words and beautiful style by Parley P. Pratt, thus:

“In the beginning of 1831 we renewed our journey; and, passing through Saint Louis and Saint Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—



Old road near river.

no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south

side of the houses, even in the midday sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often eat [ate] our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

“After much fatigue and some suffering we all arrived in Independence, in the County of Jackson, on the extreme western frontiers of Missouri, and of the United States.

“This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming, and organizing many hundreds of people into churches of Latter Day Saints.”

While these brave men were doing so much in the West, there were as brave and willing men working in the East. Orson Pratt, early in 1831, walked from New York to Kirtland, Ohio, about three hundred miles, preaching as he went, at every opportunity, and making opportunities. He was zealous and successful in his work.

Lyman Wight records in his journal that from the time of his ordination, November 20, 1830, to June 14, 1831, he traveled six hundred miles (this without railroads), in Ohio and Pennsylvania, and baptized three hundred and ninety-nine persons. Others were as busy. These are but samples of the zeal and ardor with which the men of that day worked for the good of mankind. It is little wonder that the church had many “added to it.”

The people were commanded to gather out of the

Eastern lands and go to the Western lands. The West was not what we now would think of. Then, Ohio, Indiana, and Missouri were called “the West.” They were to go to these places with the gospel. In March, Joseph Smith received much valuable information by revelation for the church. Again we find them given permission to translate the Scriptures; and the church is told that war is near, and it will not be many years until they shall hear of war in their own land.

Lemon Copley, a former member of the church of the Shakers, had joined the church, but still believed the Shakers were right in some things. Joseph inquired of the Lord, and so came that revelation touching the peculiar belief of the Shakers. One paragraph of this revelation we present, thinking it very important when we consider how some of the early churchmen in after years did just the opposite way:

“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. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold,

the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto the man that sheddeth blood or that wasteth flesh and hath no need."



## CHAPTER 19.

The First Historian and First Conference at Kirtland, Ohio.

AMONG other offices in the church was that of Historian. Early as 1831, John Whitmer was made Church Historian, and if he had kept as busy at that work as were the missionaries, the Church History would to-day be full and interesting; but what hindered him, we can not tell; the history we get as written by him is meager.

In April, 1831, Joseph Smith and Sidney Rigdon did some more translating of the Bible. In May, 1831, a revelation was given about the different spirits shown by men's actions in the world. Kirtland was the scene of much activity about this time, for the people acting according to God's command had left the East. Many of them joined company and traveled together, and so there would come over the Ohio hills little trains of loaded wagons, or sometimes just a family in their covered wagons or carriages. This sudden coming of many people to a community made it hard to care for them. Some were poor, and some of them were the families of missionaries, and all needed homes, and many needed help.

The Lord spoke by revelation, telling Edward Partridge, the Bishop, how to organize the people and bring order where there might be confusion and an

Many coming  
to Ohio.

unsettled condition. This revelation is the great law that God intended should make his people equal and should help them to be unselfish and "be alike among this people."

The organizing was to be done by vote, in the appointing of officers and agents, by the voice of the church; but everything was to be "according to the law of the land." We find as we go over the history, the Lord makes plain the way for these people to live together in settlements or communities, and all be provided for, that there be no poor among them, and no bad or lazy people protected by them. Each man was expected to do his share in his place to keep the church growing and healthy.



*Edward Partridge*

In June, 1831, there was a General Conference at Kirtland, Ohio. All the elders from near and far that possibly could do so gathered to the beautiful hill country of Kirtland. Early in June the meetings began. Several men were selected and ordained to be high priests. This was the first time this office in this priesthood had been

given to men in this time. This was the fullness of the Melchisedec priesthood, like that of the Son of God. The office of elder is like it to a certain degree.

The following day a revelation was given, providing that the next conference was to be held in Missouri. That was very exciting, for Missouri was far

away on the very line where the Indian country began. Several elders were called to go two by two by different ways, preaching the gospel as they went, and finally meet in Missouri.

**Elders start  
for Missouri.**

Almost immediately, three of the elders, named Jacob Scott, Edson Fuller, and William Carter, apostatized and would not go. This left one man, Wheeler Baldwin, without a traveling mate. So he stayed in Ohio and preached among the churches there. There were twenty-six elders appointed to go on this long preaching tour, and by twelve different ways they finally reached Missouri. Twenty-two of them started as commanded, on a journey full of hardships and exposure, with none of the conveniences of modern travel, and few of the comforts of those pioneer days. They were full of hope that they should meet and rejoice in the land of Missouri, which land they expected to some day own, but which the Lord told them was now the land of their enemies. There were two elders sent back to the East to labor with their families. In this same month of June, Sidney Gilbert was called to be an elder, and an agent for the Bishop,

and he was to go with Joseph Smith and Sidney Rigdon. Newel Knight also was to journey to Missouri. Parley Pratt had returned to Ohio from Missouri during the spring.

The preaching to the Indians seemed to be of great interest to the church people. Eagerly they listened for news from those who had gone out to Missouri the fall of 1830.

Oliver Cowdery wrote in that flowing, easy way of his, concerning this work. His letter is dated May 7, 1831, and written at "Kaw Township, Missouri," being somewhere between the present Kansas City and Independence. At that time there was no Kansas City, the settlement consisting of little more than a trading post.<sup>1</sup>

No Kansas  
City.

<sup>1</sup>*Our Dearly Beloved Brethren:* I have nothing particular to write as concerning the Lamanites, and because of a short journey which I have just returned from, in consequence of which I have not written to you since the sixteenth of last month. I and Brother Ziba went into the county east, which is Lafayette, and is about forty miles; and in the name of Jesus we called on the people to repent; many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure. . . . The letter we received from you informed us that the opposition was great against you. Now, our beloved brethren, we verily believe that we also can rejoice that we are counted worthy to suffer shame for His name; for almost the whole country, (which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed Christians, priests and people, with all the devils from the infernal pit), are united and foaming out their own shame. God forbid that I should bring a railing accusation against them, for vengeance belongeth to Him who is able to repay: and herein brethren we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they

live three hundred miles west of Santa Fe, and are called Navajoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labors and travels, believing as I do that much is expected from me in the cause of our Lord; and doubting not but I am daily remembered in your prayers before the throne of the Most High by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our Brother Pratt, soon; we have heard from him only when he was at Saint Louis. We are all well (bless the Lord) and preach the gospel we will if earth and hell oppose our way and we dwell in the midst of scorpions; for in Jesus we trust. Grace be with you all. Amen.—From *Times and Seasons*, vol. 5, pp. 432, 433.

## CHAPTER 20.

## The Travelers Toward Zion.

BEFORE JOSEPH SMITH left Kirtland, a gentleman, W. W. Phelps, with his family, came to see him, and wanted to know God's will regarding him. They prayed and God answered. He was to be a minister, but he was also to "assist Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me."

Books for children.

Is it not wonderful that the very things needed were provided for? Here was a man able to do this very necessary work led by the Spirit right to the place, and at the time needed.

The Lord wanted a people who were not ignorant, and he made a way for this church to select and write books, so they need have only that which was true and good taught them and their children. Elder Phelps joined the party going to Missouri. He could the more quickly get into his field of work and meet Oliver Cowdery. We find some changes in the men who were to go to Missouri. Thomas B. Marsh did not wish to wait, his companion not being ready, so Selah Griffin was told to go with Elder Marsh.

W. W. Phelps going to Missouri.

On the nineteenth day of June, Joseph Smith, Sid-

ney Rigdon, Edward Partridge, W. W. Phelps, Joseph Coe, Martin Harris, A. S. Gilbert and his wife, left Kirtland for Missouri. They traveled by wagon and canal boats and stages, to Cincinnati, Ohio. From that city they went in a steamboat to Louisville, Kentucky. Here they waited for three days for a steamer to take them to Saint Louis, Missouri. At Saint Louis they separated, Joseph Smith, Martin Harris, W. W. Phelps, Edward Partridge, and Joseph Coe walking to Independence.

They arrived at this, the county seat of Jackson County, Missouri, about the middle of July, 1831, Elder Rigdon, A. S. Gilbert and wife going up the river by steamer and reaching Independence a few days later. They were treated with unkindness and abuse by many because they believed in the Book of Mormon. Yet they enjoyed many blessings. They made it a rule to read as often as possible from the Bible, and to pray. They were glad to meet their brethren, but they found everything different from the country they had left.

There the most of the people were refined and cultured in books, and in gentle ways and honesty and truth. Here was a people who were different, many of them ignorant, most of them rough and careless of right or justice. The Indians were not the most savage and abominable of the inhabitants of these beautiful prairies and noble timber lands, as future history will show.

The outlook did not seem to be very cheering or promising, and Joseph Smith in his account of it breaks into the language of the prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory? And where will thy temple stand into which all nations shall come in the last day?" There is a note of sadness in this that finds an answering chord in the bitter days that came so soon afterward. Was the prophetic soul of the man in touch with coming events?

What these brave men suffered who took that hard journey to Missouri can not by any of us be even guessed at. Lyman Wight's account of that journey, kept daily, gives us a faint idea. They baptized many, and fifty miles from Independence, John Murdock was left sick, and Lyman Wight pushed on to Independence. Securing a horse, he went back after Elder Murdock. He held him on the horse, walking by his side back to the city of hope. This was in August.

Suffering of  
missionaries.



## CHAPTER 21.

## The Temple Lot and Zion.

IN JULY, 1831, at Independence, was given the revelation pointing out the spot for the building of the Temple, and telling the people that this was the land of promise, with Independence as a center place. In the revelation, the Lord says: "It is wisdom that the land should be purchased by the Saints." The counsel in this is indeed good. They were to have a store, with Sidney Gilbert in charge, and W. W. Phelps and Oliver Cowdery were to enter upon their work of printing and selecting and writing schoolbooks, so that all might be right. These things were to be done



Temple Lot at Independence, Missouri.

regularly and according to law, the law of the land and the law of the church.

The church was warned of tribulation, and given many and careful directions. On the Sunday after the arrival of Joseph Smith and his party, W. W. Phelps preached. His audience was made up of white pioneers, Indians, and negroes. On the same day, two people were baptized. The following week, the whole church branch from Colesville, New York, Sidney Rigdon and wife, and Elders Morley and Booth arrived.

On the second day of August, Joseph Smith assisted the people of the Colesville Branch in laying the first logs for a house, in Kaw Township, twelve miles west of Independence. This was the foundation for Zion, and was attended with some ceremony.

**Colesville  
Branch in Mis-  
souri.**

The log was carried to its place by twelve men, representing the twelve tribes of Israel. At the same time, Elder Rigdon by prayer dedicated and consecrated the land of Zion for the gathering of the Saints. The description of this land follows:

“As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all information necessary to accomplish so desirable an object. Unlike the timbered States in the East, except upon the rivers and watercourses, which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance, the beau-

tiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder, and basswood, together with the addition of cottonwood, buttonwood, pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab apples, and persimmons. The

prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile, from three to ten feet deep, and generally composed of rich black mold, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an inferior breed, are tolerably plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stock-

Good things in  
Missouri.

holder in the blooming prairies, than the honey bee; honey is but about twenty-five cents per gallon.

“The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific Oceans, as well as from the Allegheny and Rocky Mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude, it bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic States, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down, and running over, even an hundredfold. The disadvantages here, like all new countries, are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanish when it is recollected that the prophets have said concerning Zion in the last days, how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make

Disadvantages  
of the new  
country.

the place of his feet glorious; where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people; the calculations of men and the vainglory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.”

## CHAPTER 22.

## Temple Lot Blessed and First Conference Held in Zion.

ON THE third day of August, 1831, the spot for the Temple, "a little west of Independence," was dedicated by prayer in the presence of eight men, Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe, were seven of the eight. We do not know who was the eighth one. The eighty-seventh Psalm was read, and we are told the scene was "solemn and impressive."

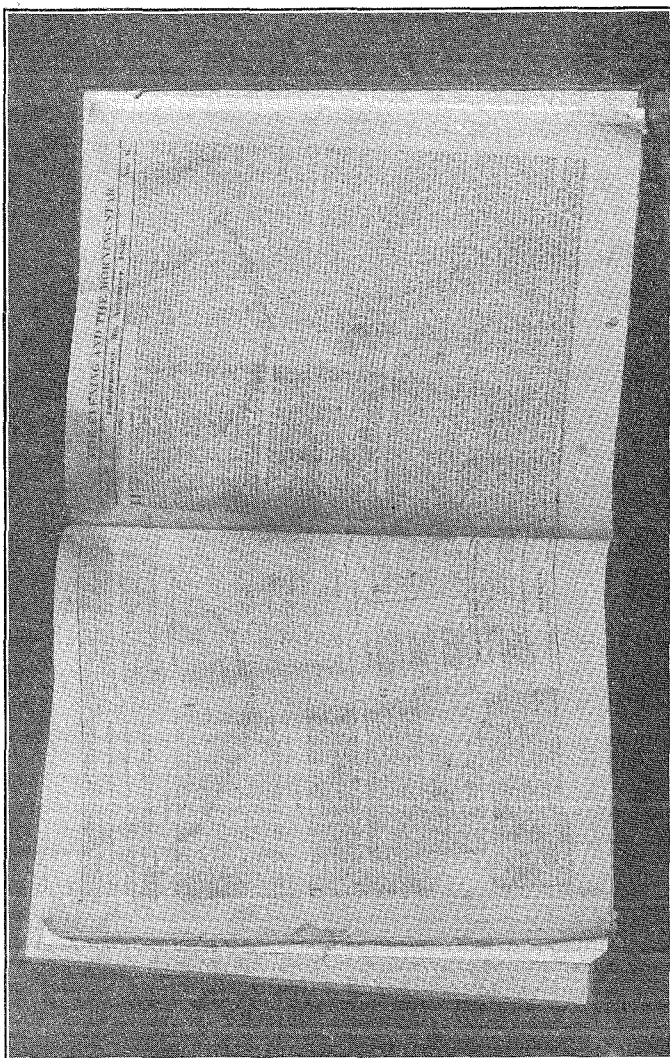
The Colesville Branch was the first on the land, and they were present, and helped make the first conference held in Zion. This was the fourth day of August, at the house of a member, Joshua Lewis, in Kaw Township. On August 7, 1831, the first funeral occurred, and Polly, wife of the kind-hearted Joseph Knight, senior, of Colesville, New York, was laid to sleep in this strange new land called Zion. On the same day, Sunday, August 7, a revelation was given, teaching the people how to keep the Sabbath, and in fact all days, and how further to increase their own goodness and virtue. Following it came a revelation on the eighth, Monday, telling the elders how to return to the East, and on Tuesday, the ninth, in company with ten elders, Joseph Smith started for Kirtland.

First funeral  
in Zion.

They left Independence Landing in canoes, and went as far as Osage the first day. They camped at McIlwain's Bend the night of the third day out, and the next morning, Friday the 12th, after prayer, Joseph received another revelation regarding their way of going. Sidney Gilbert and W. W. Phelps were to hurry upon their way, the others going more leisurely, preaching by the way, excepting Joseph Smith, Sidney Rigdon, and Oliver Cowdery, who were not to preach until reaching Cincinnati. The next day, Saturday, they met several of the elders who were on their way to the land of Zion, and they greeted each other with great joy.

After this little meeting, Joseph Smith, Sidney Rigdon, and Oliver Cowdery went on by land to Saint Louis, where they overtook W. W. Phelps and Sidney Gilbert who had hurried on by way of the river, carrying with them such things of the parties as they were not needing. From Saint Louis, part of them went by water, but Joseph Smith and party by stage, arriving at Kirtland on the twenty-seventh day of August, 1831.

There was great anxiety to know about this new land of Zion. It seemed to be the most important thing to arrange for. Joseph Smith was asked by many people many things about it, and how the Saints were to get there, and what they were to do to get homes. Earnestly and humbly he prayed, and God sent answer. They were not to go in a hurry, and unpre-



*THE EVENING AND THE MORNING STAR.*  
First paper published by the church.



pared. They should buy the land and go ready to keep the laws. Newel K. Whitney was to keep the

**Saints not to hurry to Zion.**

store at Kirtland yet a little while, but he was to send all money possible to help in the new settlement in Missouri.

The translating of the Scriptures again became the work of interest for Joseph Smith, and he was busy the early part of September, 1831, preparing to move

**Hiram, Portage County, Ohio.**

to Hiram, in Portage County, Ohio, about thirty miles southeast from Kirtland. He moved his family on September 12, into the home of John Johnson. Until the forepart of October, he was busy completing arrangements for this work of translating.

A conference held at this time instructed W. W. Phelps to stop at Cincinnati on his way back to Missouri, and purchase a press and type, that he might publish a monthly church paper at Independence, in Jackson County, Missouri. The name of the new paper was to be *The Evening and the Morning Star*.

**A church paper.**

## CHAPTER 23.

## The First Board of Publication.

THE FIRST Sunday in October, 1831, was a marked day for another young man who was to help with his talents and energy this new movement in an old cause. In the store of Sidney Gilbert and Newel K. Whitney, in Kirtland, Ohio, was a young clerk, quiet and gentlemanly, named Orson Hyde. This young man was born in the same year as Joseph Smith. His mother died when he was seven years old. He had lived in Kirtland since he was fourteen. He had been a Methodist class leader, and later, as late as 1830, was a pastor in the Disciple Church. He had spoken in public against the Book of Mormon, but Sidney Rigdon finally baptized him into the church. For twenty years he had seen no kinsman. Now we find him willing to devote himself to this church work, which had for its only reward the good of other men. He very soon took up active work and held places of trust and honor in the church.

The work of translating called for money to pay expenses. At a conference held at Father Johnson's, in Hiram, the elders were told about it, and David Whitmer and Reynolds Cahoon were appointed a committee to tell the people about what was needed and let them furnish the money to help this work along.

There were some troubles among the people that had to be settled, and frequent pauses in the work, that Joseph Smith and Sidney Rigdon might help the people understand the work of the church and the way it was to be done. Some of the elders were not doing right, and the Lord spoke to them, telling them to repent and do right.

One of these was William E. McLellin, a man of large stature and a good brain. He had heard the gospel preached by Samuel H. Smith and Reynolds Cahoon while they were on their way to Missouri. He was at this time clerking in a store, but he felt impressed to follow these men, and accordingly left his work and started for Missouri. He reached Independence and was baptized by Hyrum Smith before the rest arrived there. He afterwards taught a grammar school in Kirtland, which for a time was attended by men and women, and later became a school for elders. He was sent on a mission in company with Samuel H. Smith. Elder McLellin was about twenty-seven years old at this time, a man of sudden impulses and strong language.

Grammar  
school in  
Kirtland.

November 1, there was another conference. Surely if any one man was controlling this church, there was no need to have conferences so often with the elders, to decide what the church should do. At this conference, they received instruction about a preface to

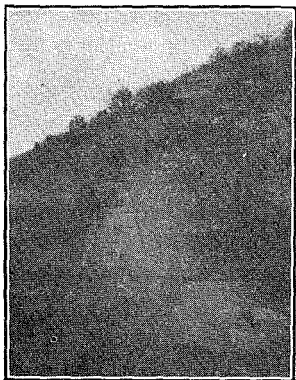
the Book of Commandments and also about other things.

Oliver Cowdery and John Whitmer were expecting to go to Missouri soon. But some of the elders complained about the language that Joseph Smith used in giving the revelations to the people. William McLellin tried to imitate one of the revelations and failed. This effort was witnessed by the elders and did them good. They were willing to bear testimony to the truth of these revelations to all the world. Joseph Smith received a short revelation on the subject, and one to Orson Hyde, Luke Johnson, Lyman Johnson, and William McLellin, sending them out to preach.

This same revelation tells of other bishops to be appointed in due time, and tells how the children are to be taught, and expressed commandment against the idler and the wicked, urging the parents to see to these things. It was decided that Joseph Smith should get the revelations ready, and Oliver Cowdery was to carry them to Independence, Missouri, where they were to be published with the new printing press already there, in the hands of W. W. Phelps. Joseph Smith in prayer dedicated the Book of Commandments to the service of almighty God, and by commandment from the Lord, John Whitmer was appointed to accompany Oliver Cowdery to Independence.

*d.c. b. 8*  
Revelations  
carried to Mis-  
souri.

This was a pleasant and wise thing. These men had been friends for years, and no one would be more likely to be true and faithful to the man intrusted with these revelations than John Whitmer. The way was long, almost a thousand miles, through a wild, new country. Many of the settlers were the roughest of men.



Up the hill from the river.  
Near Independence, Missouri.

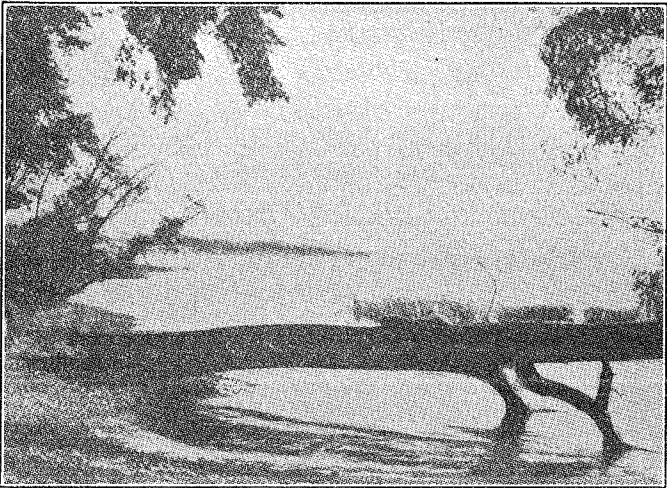
There was another object in sending John Whitmer with Oliver Cowdery at this time. He was Church Historian, and it gave him splendid opportunity to collect matter for his history. Oliver Cowdery had just returned from his mission to the Indians in the West, and could tell him many things. The revelations they carried to the printer were of great value to the church, and great care was taken to preserve them.

There was a revelation given about these same commandments, and Joseph Smith, Martin Harris, Oliver Cowdery, Sidney Rigdon, John Whitmer, and W. W. Phelps were mentioned as the ones to manage the printing of these revelations and the benefits from them. This was the first Board of Publication, and every man on it was well suited to his place on it.

Oliver Cowdery took the manuscript, and joined by John Whitmer, started for Independence, Mis-

souri. No doubt Oliver Cowdery was as willing to go on this mission as he had ever been to go on a mission. The way was long and the way was hard, but there were sweet promises awaiting him, and on January 22, 1832, in Kaw Township, Jackson County, Missouri, he married Elizabeth Ann Whitmer, sister of his traveling companion, John Whitmer, the sweetheart he had first met in Fayette, New York, when teaching

First marriage  
in Zion.



Beautiful Seneca Lake where many were baptized.

school there. That was before he ever knew Joseph Smith. This young German girl was industrious and happy, and had been baptized by Oliver Cowdery in

the clear waters of Seneca Lake, in Seneca County, New York.

After turning the revelations over to these trusted brethren, Joseph Smith and Sidney Rigdon worked at the translation until sent by the word of the Lord to preach for a season. They went to Kirtland and held a council with the brethren there. On December 4, 1831, Newel K. Whitney was called and appointed to be the bishop of Kirtland.

There had been some lying letters printed in the *Ohio Star* about the church. These letters were the work of Ezra Booth, a man who had left the church. Joseph Smith and Sidney Rigdon preached where these papers were doing most harm, and succeeded in giving men the true idea of the church, whenever they would listen.

On Tuesday, January 10, 1832, they were commanded to translate for a short time, attending another conference, and then returning to the translating. During the conferences, the missions of some were changed, and we find Samuel H. Smith and the young man, Orson Hyde, going to the East to preach. William McLellan, after a chastisement and repentance, with Luke Johnson and several others, were sent east and south and north and west. While these men traveled preaching, the translating went on.

Translate  
Bible.

## CHAPTER 24.

Joseph Smith and Sidney Rigdon See Vision of the Different Glories, and Soon after Suffer Persecution.

WHILE engaged in this work, on Thursday, February 16, 1832, Joseph Smith and Sidney Rigdon saw the beautiful vision showing the different glories. This is one of the grandest documents ever given to the church. It is comforting to the heart and enlightening to the mind. The study of it increases man's conception of God's love and mercy and justice.

Soon after this, while yet at work translating, Joseph Smith and Sidney Rigdon were brutally and violently treated by a mob of rough and wicked men. The story of this attack takes us back to tell of some other things. In 1831, Joseph Smith's wife lost a pair of twins by death. Near them lived a man named John Murdock. His wife had twin babies, too, but the mother died. There were three other children besides the twins. The man had no one to care for his babies. When about nine days old, he took them to Emma Smith. They were adopted by Joseph and Emma Smith. In the spring of 1832, when these children were about eleven months old, they were very ill with measles. Joseph Smith and family were still living at Father Johnson's, at Hiram, and the story of the mob runs this way, as told by Joseph Smith:

Emma Smith  
adopted twins.



“On the twenty-fifth of March, the twins before mentioned, which had been sick with measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle-bed, and I did so, and was soon after awoke 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 hold of my shirt, drawers, and limbs. The foot of the trundle-bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. 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. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood. . . .

Story of mob.



Mobbing of Joseph Smith and Sidney Rigdon.

“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.

“They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me but to pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, ‘Simonds, Simonds, where’s the tar bucket?’ ‘I don’t know,’ answered one, ‘where ’tis, Eli’s left it.’ They ran back and fetched the bucket of tar, when one exclaimed, ‘. . . let us tar up his mouth’; and they tried to force the tar paddle into my mouth; I twisted my head around, so that they could not; and they cried out: ‘. . . hold up yer head and let us give you some tar.’ They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: ‘. . . that’s the way the Holy Ghost falls on folks.’

“They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, etc., so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson’s. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed

to pieces, and fainted. During the affray abroad the sisters of the neighborhood had collected at my room. I called for a blanket; they threw me one and shut the door: I wrapped it around me and went in.

“In the meantime, Brother John Poorman heard an outcry across the cornfield, and running that way met Father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and Father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man, and raised his club to level another, exclaiming: ‘What are you doing here?’ when they left Elder Rigdon and turned upon Father Johnson, who, turning to run towards his own house, met Brother Poorman coming out of the cornfield. Each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards Father Johnson’s, and arriving while I was waiting for the blanket, exclaimed: ‘I’m afraid I’ve killed him.’ ‘Killed who?’ asked one; when Poorman hastily related the circumstances of the encounter near the cornfield, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman.

who, on learning the facts, joyfully came from his hiding place.

“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 of worship, and among them came also the mobbers; viz: Simonds Rider, a Campbellite preacher, and leader of the mob; one McClentic, son of a Campbellite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whisky to raise their spirits; and many others.

Joseph Smith  
preaches.

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 next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by the heels, and those too so high from the earth he could not raise his head from the rough, frozen surface, which lacerated it exceedingly; . . . and he continued delirious for some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

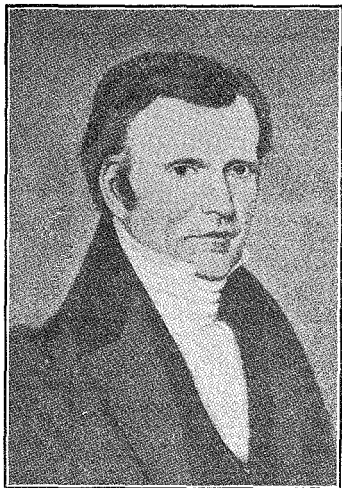
“During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and

died." It was the little boy twin who died. The girl, named Julia, lived to womanhood in the Smith family, and died at Nauvoo in 1880, at the home of Mr. and Mrs. James Moffitt.

## CHAPTER 25.

## President of the Church Ordained and Acknowledged by the People.

AT A CONFERENCE of high priests, elders, and members, held at Amherst, Ohio, January 25, 1832, Joseph Smith had been ordained president of the high priesthood. On the twenty-sixth day of April, 1832, at a general council of the church in Missouri, he was acknowledged by the people as that officer. Bishop Partridge gave him the right hand of fellowship and "the scene was solemn and impressive and delightful."



Frederick G. Williams.

This was the fulfillment of the language of the messenger declaring that Joseph was to be the first officer in the church. The church having all agreed to this, it was ready to accept the name of the other counselor, which was given by revelation as Frederick G. Williams. He was to be a

counselor to the first elder in the first quorum of the church, that is the Presidency, but he was not yet ordained.

There was much business for the leading men of the church to settle in Missouri. We find Joseph Smith, April 28 and 29, visiting a band of church people "above Blue River" in Kaw Township, twelve miles west of Independence; and following him through his writings, we find him at Independence on the thirtieth, in counsel with his brethren, and on May 1, 1832, they met in council and it was "ordered that three thousand copies of the Book of Commandments be printed the first edition." The committee appointed to prepare the revelations for the press, and print them was W. W. Phelps, Oliver Cowdery, and John Whitmer. These were to be printed at Independence, Missouri, W. W. Phelps & Company, publishers. W. W. Phelps was given the work of preparing the hymns, selected by Emma Smith, for the press.

Book of Com-  
mandments.

The people rejoiced, too, that there were to be stores owned by the church in Missouri and Ohio. On the sixth day of May, we find a party returning to Kirtland, in which were Sidney Rigdon, Joseph Smith, and Bishop Whitney. Just before arriving at the falls of the Ohio River, the horses ran away. While the coach was being dashed along at great speed, some of the passengers jumped out. Bishop Whitney caught his foot in the wheel, and had his foot and leg broken in several places.

They took him to a tavern in Greenville, where Jos-



eph Smith nursed him for four weeks, and Sidney Rigdon hurried on to Kirtland. Elders Smith and Whitney did not reach Kirtland until some time in June, when the ones appointed (who were Joseph Smith and Sidney Rigdon) began the translating of the Scriptures again.

## CHAPTER 26.

## First Paper Published by the Church.

IN JULY, 1832, the church in Kirtland received the first number of their paper, *The Evening and the Morning Star*. There was great rejoicing. There now appeared to be an excellent way of letting the world know the truth about the wonderful things the Lord was trying to do for the people. They had been treated unfairly by the papers and could not find justice or help in any of them; this made the little *Evening and Morning Star* look big with possibilities for the church.

The editors of this paper did not intend to meddle with politics, but wanted to devote it to religion and good morals, poetry and prose. We can give an idea of its way of treating matters by quoting in a footnote a short portion of an article on Common Schools.<sup>1</sup>

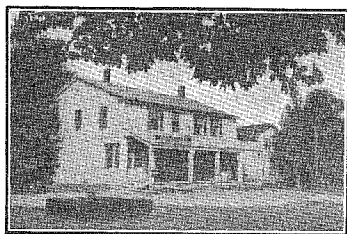
<sup>1</sup>The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, “And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.” If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes,

The early summer of 1832 passed. In August the elders gathered to Kirtland. On September 22 and 23, 1832, was given to them the revelation "On Priesthood." This important revelation was, and still is very instructive and comforting to those who are working under great trials for the gospel's sake. Comparing this revelation with the work of Christ and his disciples, we find they stand together in everything desirable.

The work of translating the Bible by inspiration went on through the summer of 1832. In October, 1832, Joseph Smith took a trip to Albany, New York, and Boston, Massachusetts, with Bishop Whitney.

Translating  
Bible.

While on this journey he wrote to his wife in his usual tender and faithful way. A letter written October 13, 1832, and dated at New York, has been kept, and is now in the hands of his grandson, Frederick M. Smith, of Independence, Missouri. This letter is, of course, highly prized for many reasons by his own family, but it also shows good and lovable things in this man's



Birthplace of "Little Joseph."

they are they that must follow us, and perform the duties which not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.—Taken from *Evening and Morning Star*, vol. 1, pp. 7, 8.

character that the church will find a help to them in proving his honorable and virtuous sentiments toward his wife, and his supreme trust in God.

Soon after his return to Kirtland, his son Joseph was born. This was the fourth child born to Joseph and Emma Smith. The twins we have mentioned, and a little son having died in babyhood. **Little Joseph born.** Little Julia, the adopted twin that lived, was the only child in their home. The boy born on this sixth day of November, 1832, in the little town of Kirtland, Ohio, was destined to fill a very important place in the history of the church.

## CHAPTER 27.

**The War of Rebellion Foretold by Joseph Smith.**

ONE of the most remarkable revelations given by this Prophet of latter days was given on Tuesday, December 25, 1832. This, you notice, was on Christmas Day:

“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 marshaled 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 bloodshed, 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 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."

Joseph Smith was certain that these things would happen. In a letter to Mr. N. E. Seaton, editor of a paper published at Rochester, New York, he said:

"And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our Nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing

worse to my fellow men than their eternal salvation; therefore, 'fear God and give glory to him, for the hour of his judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant, "JOSEPH SMITH, JR."

—Taken from *Times and Seasons*, vol. 5, p. 707.

Elder John Hyde published this statement, of Joseph Smith's, in 1857:

"I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, December 25, 1832."

War to begin in South Carolina.

These words were spoken publicly three years before the secession of South Carolina. People say the Mormons fixed these things up afterward, but it is true that these things were printed in the English language and read by hundreds at a time when war was not expected by the Government or most of the people of the United States.

## CHAPTER 28.

## The Church in Missouri Warned by the Lord.

THE CHURCH in Missouri was having its troubles, and that not with the world. The trouble was among the church people. A council of twelve high priests at Kirtland appointed Orson Hyde and Hyrum Smith as a committee to write to them. Joseph Smith also wrote them, begging them to do right, and telling them that unless they did, he "trembled for Zion."

The epistle of the committee is plain and not to be misunderstood. The Saints of Latter Days, as they called themselves, were forgetting the commandments. Some were ambitious, some light-minded and boastful. The committee entreated them to earnestness and purity and humility. The bishop was to read this letter to the people. They were not to be idle and neglect the things of God. Joseph had told them, "If the people of Zion did not repent, the Lord would seek another place and another people."

The committee explained this clause: "Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations."

These words of warning and counsel make us won-



der what might have been the story now written of these people had they kept all the laws and commandments of God. We are interested in the story as it is written in the world to-day, a story full of tragedy and pathos, romance and wonder, seldom told truthfully, and once told never forgotten.

The winter of 1832, the translating of the Scriptures went steadily on until on the second day of February, 1833, the New Testament was all translated, and the manuscript was sealed up, "no more to be opened until it arrived in Zion," the Prophets, or Old Testament translation being yet incomplete. That part of the old Bible known as the Apocrypha they were commanded not to translate, not because it was all correct, for the Lord said most of it was translated correctly. Some of the things as put in by man were not true. It was not needful to translate this part of the Old Scripture, but the rest of the Old Scripture they were to translate.

"Word of Wisdom" is the name given to a revelation received Wednesday, February 27, 1833. It gives instruction regarding the food and drink of man and beast. Men who have studied the effect of certain foods and drinks in the light of science and understanding have shown that there is a wonderful amount of truth in this Word of Wisdom given through a man who had

**Translating  
New Testa-  
ment finished.**

**Word of  
Wisdom.**

little learning or knowledge of the study of these things.

March 8, 1833, the Quorum of the Presidency is again mentioned, and Sidney Rigdon and Frederick G. Williams named as the counselors to the President, they being equal with Joseph Smith in authority; and on the eighteenth day of March the high priests assembled in the "schoolroom of the prophets" in Kirtland, Ohio, and were organized according to revelation.

Doctor Hurlbut was ordained an elder. Sidney Rigdon asked for the ordination of himself and Frederick G. Williams to the office of counselors according to the revelation. Joseph Smith ordained them to take part with him in the Presidency. A promise was made that the pure in heart would see a heavenly vision, and the promise was true, for many did have their understanding increased by the Spirit of God, so as to behold many things.

Counselors  
ordained.

They then partook of the sacrament, and many testified that they saw a heavenly vision of Christ the Savior, and angels, and many things, and we read, "Each one has a record of what they saw." Would you not like to see these records?

March 23, a council met to appoint a committee to purchase land in Kirtland to build up a stake of Zion. Joseph Coe and Moses Daley were sent to find the price of certain farms, and Ezra Thayre to see about

Peter French's farm. While they were gone, the meeting continued, praying and fasting for the success of their mission.

In about three hours, the committee returned and reported. The council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to buy the land, and "They were ordained by Sidney Rigdon and set apart as general agents of the church for that purpose."

While these things were being enacted at Kirtland, the Saints in Missouri were also busy. They had received the letter and epistle from the church at Kirtland, and had held a solemn meeting. They sincerely repented of wrongdoing, and on the twenty-sixth day of February a letter had been written and sent by the conference to the Saints in Missouri, comforting and satisfying them.

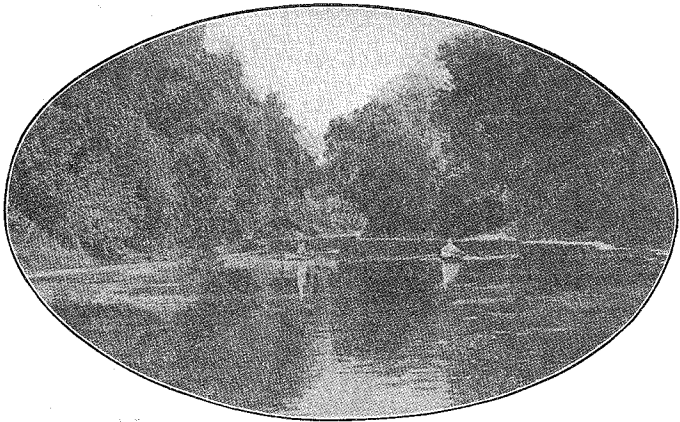
March 26, 1833, they held a council. Seven high priests sent from Kirtland were standing at the head of affairs relating to the church in Missouri. These were Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge, and his two counselors. These seven men were appointed presidents over the branches, but as men of the priesthood came into Zion, they sometimes used as much authority as those appointed.

The council was called to regulate these things and get an understanding of the law. The elders soon

saw the beauty of every man's working in his own place, and felt that their duty was more to call the people to God and his work, and all was settled peaceably. It is wonderful that these men did so readily fall into order and learn to honor these laws of organization.

Every man in his own place.

On the sixth day of April, 1833, the church in the land of Zion met to celebrate the birthday of the



Along the Blue, a fringe of shrubs and trees.

church. The church was just three years old that day. The meeting was held at the ferry of the Big Blue River, near the western limits of Jackson County, Missouri, which was then the western border of the State of Missouri and that part of the United States.

Spring in southern Missouri is like a glimpse of paradise, truly. The earth gives forth perfume; the

buds and leaves are opening; the sky bends blue and promising over all. Along the Blue River a border of different kinds of shrubs and trees forms a varicolored fringe to the muddy banks. Ah, those who know Missouri in her pleasant moods can guess the hopes and joys of this people far from their native places.

April 2, 1833, in Kirtland, the council met and appointed F. G. Williams as agent to rent the French farm and superintend the brickyard, and men hired to make the brick. This farm was a very choice property. It had a stone quarry on it, and the facilities for making brick, and these were to be used largely in the building of the city of Kirtland. The church had also bought, by hand of Ezra Thayre, the tannery of Arnold Mason in Kirtland.

In a letter dated March 21, 1833, at Kirtland, Ohio, Joseph Smith commends the good spirit shown by the brethren in Zion; urging the care of the poor who were pure in heart, and saying further, "It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself, and the New Testament and the Book of Mormon will be printed together."

## CHAPTER 29.

## Condition of People in Missouri and Ohio.

THE PEOPLE were gathering from many parts of the country then inhabited, to Zion in Missouri, and to Kirtland,—active, energetic, hopeful people. Of course, there may have been some who were overzealous, and some who were ambitious for a little power and a little land; but the history will bear out the assertion that it was a God-fearing, good-loving, God-serving people who represented the church, in both Missouri and Ohio.

The disagreements among themselves were not serious in their immediate results, and although men and women were put to fearful tests, there were few indeed who were not loyal to their belief in the divinity of this church built on the eternal foundation of that old one of Christ the Lord. Whether there was cause for the wicked and diabolical treatment of this people by the raging mobs will be left for the reader to judge.

In April, 1833, this mob did gather in Independence, making plans to drive the church immediately and violently from the State of Missouri. There were about three hundred men in this mob, and what with much liquor and such an unholy cause, they could not agree and broke up in a fight among themselves.

**Mob in  
Independence.**

In Kirtland, the church met in council, having need

of a house to hold meetings in. A schoolhouse for the elders to meet in and receive instruction, preparing them for their ministry, was decided upon. Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain means for building this house.

Revelations were given of a high and educational order and urging the messengers who were to do His work to "Make haste!" to tell the gospel to the people. Time seemed precious indeed, and was not to be trifled away. The translation of the Scriptures was to be hurried and they were to study, obtaining a knowledge of history and countries and kingdoms and laws, both of God and man; all for the salvation of Zion. The preparation for the building of the Temple now began. There was a meeting of the high priests held in the "translating room." The Lord had told them the size they were to build the Temple, fifty-five feet wide and sixty-five feet long on the inside. The conference appointed the men of the Presidency a committee to get a draft or plan of the inside of the house.

June 6, 1833, there was a conference called to counsel the committee who had been appointed to take oversight of the building of the house. They voted that the committee, Reynolds Cahoon, Jared Carter, and Hyrum Smith, proceed to build the house by obtaining material for it. There were about one hundred and fifty of the church in Kirtland at this time.

Commandment to study.

There were some who were still urging the printing of the translation of the Scriptures; to these Joseph Smith replied by letter to "W. W. Phelps and others in Zion."

"In regarding to the printing of the New Translation, it can not be done until we can attend to it ourselves, and this we will do as soon as the Lord permits."

About Inspired Translation.

In a letter dated July 2, 1833, written to the brethren in Zion, Sidney Rigdon says:

"Having finished the translation of the Bible a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance than endeavoring to build up Zion, in these last days, as we are not willing to idle any time away which can be spent to useful purposes. Doors are opening continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. . . . We hope, our brethren, that the greatest freedom and friendliness will exist between you and the Bishop, not withholding from each other any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord become offended; for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity."

Such counsel as this seems good for all time. We notice with pleasure that the Bible is at last trans-



lated by the inspiration of God. This work was commenced in June, 1830, and it must have been dili-

Inspired  
Translation of  
Bible finished.

gently pursued whenever possible, for the work accomplished by these men, Smith and Rigdon, outside of this translation, is great enough. How was it done? Not by wisdom and knowledge of those men. Nay! True, they were expected to use their own mental and physical powers, and being so willing to do, they were made agents of the Almighty, and by his power inspired to do this thing, and now it was finished and ready for the printer.

It was guarded and kept carefully by Emma Smith. Long after her husband slept in an unknown but honored grave, she stood between it and those who by every means sought to turn to filthiness the work of this man.

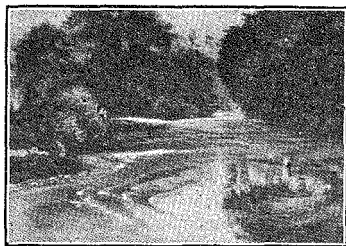
Emma Smith's  
trust.

We will leave it thus; guarded by this lady until the day when she should yield it up as an unimpeachable witness against the testimony of his traducers and false brethren. The Lord had said it shall be kept in safety, and further reading will show that it was ready when most needed.

In July, 1833, the mob in Missouri began to trouble the church.

## CHAPTER 30.

## The Work of Enemies in Missouri.



A waterway in Jackson County.

AT THIS time there was much said in all papers about the colored people,—both the free and those in slavery. The church paper, *The Evening and the Morning Star*, did not discuss these questions,

but printed a copy of the Missouri Constitution.

Among those who influenced the mob were ministers, sent by missionary societies to preach to the Indians or the people settling these wild lands. These people were many of them ignorant and rough, though some were hospitable and kind in a rough way. P. P. Pratt tells of men and women whose only clothing was that made of the skins of animals. There were, of course, among them people both cultured and refined.

Ministers  
and mob.

Their principal way of travel in this land was horseback by land, and canoes on the water. The sheep, cattle, and hogs were of strong but not fine breeds. We must remember this was a new country, and the ways of living were very simple and poor. Yet we do not find that the men, like governors and judges and lawyers, teachers and preachers, were less cruel or

willing to be more just than these rough, unlearned frontiersmen of the prairie and forests of this beautiful Western State. One man named Pixley, a man sent on a mission to the Indians by a missionary society, wrote false and horrible accounts of the church and sent them to papers in the East to turn the minds of the people against the church, and he went from house to house and to the Indians, telling his false stories and turning men against the church people.

*The Evening and the Morning Star* was mild and careful in the things it published, and devoted itself to the things that would help men to better ways of living. In their July issue there appeared a letter from the "Elders in Zion," addressed "to the churches abroad." It is one of the most beautiful public letters every read; both in spirit and letter there appears a kind, earnest, loving desire to do right, and help others to do so. Who the author is we can not say, but W. W. Phelps and Oliver Cowdery, with John Whitmer, were the committee on literary matters in Zion at this time.

This letter urges the Saints to be industrious and pay all debts, and to keep the law of the land. They were to be frugal and prudent, and a special caution was made against people leaving homes and lands in other places and rushing to Zion. They were to sell before they came, so they might buy homes here, for the way the church was to be started in this land, was "by purchase."

Altogether the instruction was careful and wise. They did not object to the poor coming. No. Zion was for the poor, but they needed enough who were not poor to be able to care for those less fortunate.

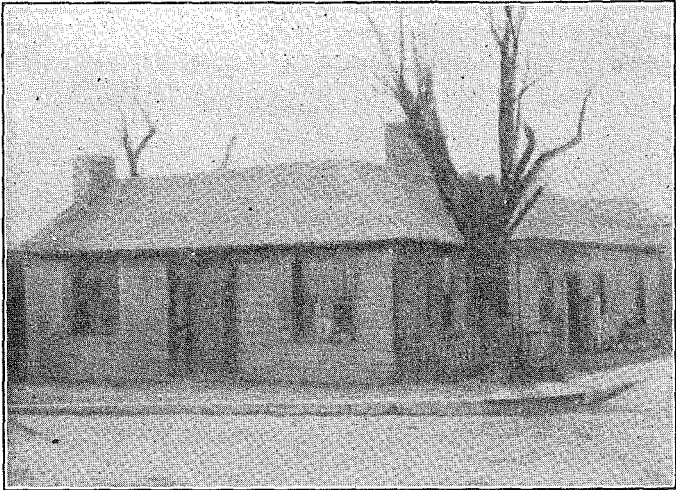
The Saints resolved to appeal to the governor for protection from the lawless mobbers who were brick-batting their houses, stealing their cattle, and threatening their lives. A document was written and signed and sent to the governor. In it appears the copy of another document, one sent out by those people who were opposed to the Saints, in favor of the action of the mob. "Among the hundreds of names attached to the document were: Lewis Franklin, jailer; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flourney, postmaster; S. D. Lucas, colonel and judge of the court; Henry Childs, attorney at law; N. K. Olmstead, M. D.; John Smith, j. p.; Samuel Weston, j. p.; William Brown, constable; Abner F. Staples, captain; Thomas Pitcher, deputy constable; Mosès G. Wilson, Thomas Wilson, merchants."

**Appeal to  
Governor.**

You will discover these are men of importance and influence in a community, and according to the agreement of these, and near a hundred others, there was a meeting held in Missouri to make plans to drive the Saints from Jackson County.

In the petition or paper to the governor were these words:

“On Saturday, the twentieth of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the courthouse between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Bristoe, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, and Richard Simpson, to some of your petitioners; namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac



Courthouse at Independence, Missouri, in 1830.

Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of *The Evening and the Morning Star*, and close the printing press in Jackson County, and that we as

elders of said church should agree to remove out of the county forthwith. We asked for three months, for consideration. They would not grant it. We asked for ten days. They would not grant it but said fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

“The four or five hundred persons, as a mob, then proceeded to demolish or raze to the ground the printing office and dwelling house of W. W. Phelps & Company. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown outdoors, the press was broken, the type pied, the book work, furniture, apparatus, property, etc., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families left destitute of the means of subsistence.” Edward Partridge and a man named Allen were painted with tar and coated with feathers in the presence of the mob, and much to the delight of the mob. This happened near to the courthouse. The next day [July 23] the mob came again and threatened to whip some of the Saints. Edward Partridge, John Corrill, W. W. Phelps, John Whitmer, A. S. Gilbert, and Isaac Morley offered themselves to the mob, and tried to get the mob to let the Saints go and just whip them or even kill them if it would save the Saints, but the mob would not do this.

Offered ransom.

The action of the leaders in offering themselves to

be whipped or killed to save the rest of the church is one of bravery and devotion, and showed that these men were truly sincere in their love for humanity and right. There was an agreement made between men chosen by the citizens of Jackson County and the church leaders, Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock were to move their families out of the county before the first of January. They were all to use their influence to remove all the church people—half by January 1, and all by the first of April, 1834. They were to stop, if possible, all church people coming into the country. John Corrill and A. S. Gilbert were to remain as agents to wind up the church business. The church was not to bring any more goods into the store, and could sell what they had.

The *Star* was not to be published there any more. Edward Partridge and W. W. Phelps were to come and go after their families were moved, until all business was finished, and the Missourians promised them they should be protected if they did these things. All these actions were told in the petition sent to the governor of Missouri, Daniel Dunklin. The governor answered, telling them to appeal to the county officers, and if they did not do *their* duty, he was to be told about it, and he would at once attend to the case.

## CHAPTER 31.

## The Exodus from Jackson County Begins.

THE SAINTS were strongly opposed to slavery, and Missouri at this time was a slave State. It was lawful to buy and sell slaves as they would hogs or horses, in Missouri. The Saints, as a church, did not meddle with these laws, but the elders urged the Saints to be prudent and careful, and to shun every appearance of evil.

Not slave-  
holders.

The Saints began to move out of the county. Some tried to live in Van Buren County, but were driven out without mercy. In October, the mob seemed to have forgotten their agreement, for they marched about eight miles west of town and tore the roofs from ten houses, and beat the men and frightened the women and children until they ran screaming and crying into the woods. Their furniture was scattered and broken, and their homes ruined. The morning found them homeless and terrified, the men bleeding and wounded.

This was not all the story; ah, no! There were about four hundred and fifty in this mob. In the beautiful city of Independence a scene as unholy and cruel was being enacted. Houses were stoned, doors and windows broken open, and furniture ruined. Sidney Gilbert's house was partly torn down, and the sick mistreated there. The store was broken open and the goods strewn in the street. Long poles were



thrust into the windows of houses. The Saints asked the officers, who had been chosen to see that justice was done, to help them, but these officers refused to do anything. One of them, Judge Ryland, told them to "fight and kill the mob." The mob renewed the attack on the Saints in the country the following Monday.

A battle was the result, for the brethren had armed themselves to protect the women and children. The mob was driven away, two of them being killed, and a number of horses shot. A young man named Barber, of the church people, died the next day. One of the mob who fell was a lawyer named Brazeale. He had boasted that he would "wade to his knees in blood or drive the Mormons from the county." The other man was named Thomas Linville.

There was great excitement and all kinds of rumors were carried to the settlers. Many cruel things were done by the mob. It was November 5, 1833, when the militia appeared. This band of men was commanded by Colonel Pitcher, by consent of Lieutenant-Governor Boggs. It was in fact composed of rough and lawless men—many of them the leaders  
Give up arms. of the mob. The Saints gave up their arms, and some of them were taken prisoners for the murder of the men shot in the fight, but they were not kept long.

The church people were trying to get out of the county now. They had to get a permit from the mob

if they hoped to go unmolested. Some were driven like foxes or rabbits to the open prairie. One party of about one hundred and fifty women and children wandered on these prairies several days without food or shelter. Men were shot at or tied up and whipped. Some piled what goods they could in wagons and moved out. Others escaped by boats down the Blue River, and others over the Missouri. Husbands were hunting for wives and children, children were trying to find parents, and sorrow and confusion and terror reigned.



Country east of Independence,  
Missouri.

Grain was left growing in the field, crops ungathered, and cattle in the yard; orchards were broken down, and fences burned; stacks of wheat and grain were burned, while their owners wandered hungry and homeless. In Van Buren and Lafayette counties, these hunted people found no resting place. Clay County was kinder, and many of them settled there for a season. The governor made an effort to settle things, but the mobbers drove the attorney general and his escort out of the county. The governor ordered the mob to restore the guns to the Saints, but it was never done.

Two hundred and three houses were burned. Lyman Wight hunted for three weeks for his family, and

found them in a rag-carpet tent on the banks of the Missouri. Here, the twenty-seventh day of December, 1833, his little son was born. This child lived to be a good and faithful man and a defender of Latter Day Saint doctrine.

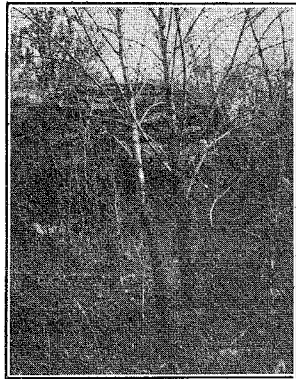
Baby born in  
rag carpet  
tent.

ber, 1833, his little son was born. This child lived to be a good and faithful man and a defender of Latter Day

Lyman Wight was one of the men named in the agreement who was to go in safety if he would go by January 1, 1834. This man, Wight, was a big, strong man, both in body and mind. He was without fear,

and this cruelty to his family was hard to bear, as it no doubt was with many others. We shall watch for him again in our story of these people.

Independence, the city of hope to the church people, was a scene of confusion during these times. Bolts of calico and other goods were unrolled and lay in strips of many yards about the square;



Near the old landing.

mechanics' tools were scattered, and the blacksmith's bellows cut; and down on the Temple Lot, among the forest of native trees that then covered it, were piled the household goods of many of the church people.

You will remember how the mob had in July put Edward Partridge and Elder Allen to shame and suffering by coating them with tar and putting feathers

over it. The minds of these mobbers seemed to be full of mean and wicked things, for this tar was mixed with lime, or potash, something that eats the flesh, and these men suffered torture because of it. Edward Partridge declared afterward, "I was so filled with the Spirit and love of God that I had no hatred towards my persecutors or anyone else."

And what did the lieutenant governor say? The man next in power to the governor, Lilburn W. Boggs, after secretly helping all this lawlessness, said to these suffering people: "You now know what our Jackson boys can do, and you must leave the county."

And the justices and judges, and sheriffs and constables and officers of every name joined with the mob, and there were ministers, too, in it, with names of McCay, and Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, declaring, "The Mormons ought



The old landing on the Missouri, near Independence, Missouri.

to be destroyed," and the registrar of the land office, the Reverend Finis Ewing, at Lexington, forty miles east, lent his power to the mobbers, and there was not

at any time one thing to prove that the Saints or "Mormons" had broken one law.

While the Saints were in camp in huts and tents made from bedding or carpets, or many of them without protection of any kind, they witnessed the wonderful "shower of stars."

Shower of stars.

This was the morning of November 13, 1833. The accounts of this night are many and interesting. The whole heavens appeared to be full of shooting, twisting stars, some like meteors, and some like "large drops of rain in sunshine." The streaks of brightness would twist and turn like serpents. They appeared to fall to the earth and be seen no more.

Years after these things happened to the Saints in Jackson County, that country was swept by a terrible destruction. Armed men rode through the land, burning property and killing people, and carrying away their precious things. Some of the homes taken from the Saints were burned in that terrible Border War in Missouri, and the Missourians were driven as they had driven the Saints twenty years before.

## CHAPTER 32.

## The New Printing Press and What Became of the Old One.

AS SOON as possible after agreement between the church and the mob was finished on July 23, 1833, Oliver Cowdery started for Kirtland to consult with the church there about what to do. He found Kirtland Saints eager to hear every little item possible about the church in Missouri. It was not easy to get news from one place to another.

There was much anxiety felt by the Kirtland people, and they sympathized with the Missouri Saints, but in the meantime they were busy preaching and getting the church in better order all the time. On the very day, July 23, when the mob and the church made the treaty mentioned above, the Kirtland people laid the corner stone for the Temple, with rejoicing and thanksgiving. Before any news could reach Joseph Smith of the very, very serious trouble in Missouri, he had two revelations concerning Zion. These had not been published.

Corner stone  
of Temple at  
Kirtland laid.

Oliver Cowdery had left his young wife in Missouri with her people, and he no doubt was anxious to hear from there, but he was detained to counsel with the elders



In Missouri.

about getting another printing press and starting it in Kirtland. This they agreed to do. It was to be

run by the firm of F. G. Williams & Company. This firm was to publish the paper as soon as possible, and call it *The Latter Day Saints' Messenger and Advocate*, and *The Evening and the Morning Star*, formerly published in Independence, Missouri, was to be printed in Kirtland by this new firm, but Oliver Cowdery was to conduct it, he being also a member of the new firm. The arrangement was in force only until the trouble in Missouri was settled, when it was to be printed as before in Independence, Missouri.

While these men, F. G. Williams, Sidney Rigdon, N. K. Whitney, Joseph Smith, from Kirtland, and Oliver Cowdery representing the Saints in Missouri, were in council in Kirtland, meetings were being held in Missouri, in which Bishop Partridge was acknowledged the head of the church in Zion, at the time, and also president of conferences, ten high priests were appointed to watch over the ten branches of the church in Zion. At these meetings, the Saints often sang or spoke in languages unknown to them. On one occasion a hymn was sung in an unknown tongue by W. W. Phelps and interpreted by Lyman Wight. It was about the Nephites and their travels and troubles.

Along the last of September, 1833, Orson Hyde and John Gould arrived from Kirtland, in Missouri. They had started soon after Oliver Cowdery got to Kirtland, being sent with the advice to the church in Zion, and the church immediately sent them to Jef-

person City, the capital of Missouri, with the petition mentioned in another chapter; and we have seen the beginning of their success in going to the governor.

X The church of Missouri was passing through heavy seas of trouble. On October 10, F. G. Williams, of the First Presidency, wrote a letter to his brethren in Zion. He tells that their letters were being taken from the mail by unknown people, and the Saints in Ohio knew little of the true condition in Zion.

The Kirtland Saints were not working on the building of the Temple now, having delayed that until spring, but they were working to prepare a house in which to print their papers. They expected to have a list of subscribers ready, and mail the *Star* to them early in December, 1833. Elder Cowdery and Bishop Whitney had gone to New York right away after the "printing meeting," the one with eight hundred dollars to get the printing outfit, and the latter with money to buy goods for the store in Ohio.

Preparing  
printing  
house.

After a successful mission to Canada, the missionaries returned to Kirtland on Monday, November 4, 1833, the day when the battle between Saints and mobbers was fought in Jackson County, Missouri. About December 1, 1833, Elder Cowdery and Bishop Whitney arrived in Kirtland with the new press and type, and on the fourth day of December, 1833, they began to prepare the type, and on the sixth began setting type for *The Evening and the Morning Star*;

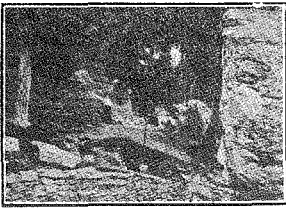


the gentle-mannered paper printed in Zion so lately, and so lately in her streets made a shame, and her type scattered and broken. What was hurriedly collected of this type and press was taken, by permission of the mob, to Liberty, Clay County, Missouri, by the firm of Davis and Kelley, and set up there to publish a weekly paper called the *Missouri Enquirer*. They paid the church's lawyer three hundred dollars for the one thousand dollar note, a small amount for an outfit that cost, books and furniture and all, between three and four thousand dollars. This old printing press

Old printing  
press.

years afterward was sold to a firm in Saint Joseph, Missouri, and the first papers of the *Saint Joseph Gazette* were printed on it, and these people sold it to a firm in Denver, Colorado.

On December 10, Joseph Smith wrote to the church in Missouri. His letter is dated Kirtland Mills, Ohio, December 10, 1833.



A rocky glen in Missouri.

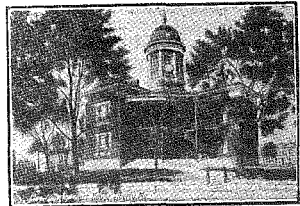
He tries to comfort the Saints in Liberty, Missouri, but he says: "I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have

been given." He did not complain so much of any other thing as he did that the Saints who were innocent of any wrongdoing had to suffer as much as those who

may have been boastful or false. He urges them to keep the lands they have paid for and to keep the law.

On the sixteenth, a revelation was received, explaining why this trouble had come upon the people in Zion, but promising if the church people would be faithful, there would be a return of God's favors. On December 18, 1833, the elders of Kirtland gathered in the printing office and dedicated by prayer the press and all things connected with it to the work of the Lord. They then took from the press the proof sheets of the first number of *The Evening and the Morning Star*, edited in Kirtland by Oliver Cowdery. This was just a continuation of the paper of Independence fame, and number fifteen of volume two.

On December 19, 1833, William Pratt and David W. Patten started from Kirtland for Zion, with dispatches and letters for the church there, and carried some of the late papers with them. This was the close of the year, 1833. In Kirtland there was some fear of the actions of those who hated the church and made threats, but there was much of peace and prosperity among the church. There were branches in the East, growing and peaceful, and some in Canada; but let us look again upon the church in Zion.



Courthouse at Liberty,  
Missouri.

We find the mob hunting for and mistreating and

killing all who had not left the counties that were under mob rule. The leading men had engaged lawyers in the city of Liberty, Missouri, to act for them in settling all church affairs. The law firm known as Messrs. Wood, Reese, Doniphan and Atchison had agreed to do this work for the sum of one thousand dollars. W. W. Phelps and Edward Partridge gave a note for the money, and the law firm, knowing all the true story of the men and their troubles, believed in their honor and integrity so strongly that they took the note and asked no further security.

The lawyers  
in Liberty.

## CHAPTER 33.

## The Exiles.

ON FRIDAY, December 6, 1833, six of the Saints sent another petition to the governor of Missouri, asking to be permitted to return to their homes in Jackson County, and to be protected while there, even asking to be allowed to organize their men in companies, and be given arms to protect themselves, and that the state authorities investigate the matter of the mob. This was signed by W. W. Phelps, John Whitmer, John Corrill, Isaac Morley, Edward Partridge, A. S. Gilbert, and sent to Daniel Dunklin, Governor of Missouri.

On December 12, 1833, there was news of mobbing and killing in Van Buren County, among the few Saints left there. The Jackson County mob was inflaming the whole country. The most of the church people were now in Clay County, where they had always been treated with some kindness. Here the men worked at any kind of honest labor, and some of them were very skillful workmen. The women, many of them, taught school; some did fine sewing; others worked as domestics and nurses.

Every cabin and house in Clay County was occupied. Some bought farms, and others went into business in towns, for there were locksmiths, blacksmiths, tanners, and tailors. Indeed, nearly every

trade was represented by these exiles in Clay County; for they were exiles, a persecuted, homesick band of pioneers, in this, a free country.

In a letter written from Clay County by W. W. Phelps, to the Saints in Kirtland, we find pathetic reading. He tells of the scattered condition, and how some are doing wrong, but others are immovable as the hills for right. He says: "I know it was right that we should be driven out of the land of Zion that the rebellious might be sent away, but brethren, if the Lord will, I should like to know what the honest in heart shall do?" They were anxious to do right, not alone for their own personal comfort, but for the good of all who should come after them in the history they were unconsciously making.

On the night of December 24, 1833, the mob tore down the chimneys, broke in the doors, and threw large rocks into the houses of four aged and poor families near Independence, Missouri. One of these men had been a soldier in the War of the Revolution, and was one of Washington's life guards. A court of inquiry was held at Liberty, Clay County, in December, to investigate the conduct of Colonel Pitcher in driving the Saints out of Jackson County. This resulted in his being arrested for further trial by a court-martial.

It must not be thought that the action of this mob was according to the laws of Missouri. Far from it. Missouri had a generous and just constitution, and

her laws were good and honorable. Not so the men under the laws, expected to see that the law was kept; but Missouri must bear the blame of this shameful thing.

The people of Clay County were kind to the church, but Jackson County mobbers hated them for it, and only the Missouri River lay between them. True, some of the state officers **Mob rule.** were eager for the "Mormons" to be treated right, but the mob ruled. The Saints could not go into what is now the State of Kansas. That was a territory and belonged to the Indians. So the Saints tried the north side of the Missouri.

The Jackson County people moved onto the Saints' farms and wanted a title to them. They sent word to the church in Clay County that they wanted to buy, and would pay one dollar and twenty-five cents an acre. This was what they had to pay the Government for new, unimproved land. The church refused to sell for this. They finally sent a committee from Jackson County to meet a committee in Clay County of citizens from Liberty. The Jackson County men tried to get their way, but finally left, but not until there came near being a fight. And thus the last days of 1833 found the church in Missouri. Poor, discouraged, and homeless, the company so full of hope and happiness in the early part of the year, at this its close, knew not what to do nor where to go.

## CHAPTER 34.

## Two Messengers Sent to Headquarters.

ON NEW YEAR'S DAY, 1834, there was a conference held at the home of Parley P. Pratt, in Clay County, Missouri. We think Parley Pratt's account of this meeting and its results will be interesting:

"After making our escape into the County of Clay, being reduced to the lowest poverty, I made a living by day labor, jobbing, building, or wood cutting, till sometime in the winter of 1834, when a General Conference was held at my house, in which it was decided that two of the elders should be sent to Ohio, in order to counsel with President Smith and the church at Kirtland, and take some measures for the relief or restoration of the people thus plundered and driven from their homes. The question was put to the conference: 'Who would volunteer to perform so great a journey?'

"The poverty of all and the inclement season of the year made all hesitate. At length Lyman Wight and myself offered our services, which were readily accepted. I was at this time entirely destitute of proper clothing for the journey; and I had neither horse, saddle, bridle, money, nor provisions to take with me; or to leave with my wife, who lay sick and helpless most of the time.

"Under these circumstances I knew not what to do.

Nearly all had been robbed and plundered, and all were poor. As we had to start without delay, I almost trembled at the undertaking; it seemed to be all but an impossibility; but 'to him that believeth all things are possible.' I started out of my house to do something towards making preparation; I hardly knew which way to go, but I found myself in the house of Brother John Lowry, and was intending to ask him for money; but as I entered his miserable cottage in the swamp, amid the low, timbered bottoms of the Missouri River, I found him sick in bed with a heavy fever, and two or three others of his family down with the same complaint, on different beds in the same room. He was vomiting severely, and was hardly sensible of my presence. I thought to myself, 'Well, this is a poor place to come for money, and yet I must have it; I know of no one else that has got it; what shall I do?' I sat a little while confounded and amazed. At length another elder happened in.

"We laid hands on them and rebuked the disease; Brother Lowry rose up well; I did my errand, and readily obtained all I asked. This provided in part for my family's sustenance while I should leave them.

I went a little further into the woods of the Missouri bottoms, and came to a camp of some brethren, by the name of

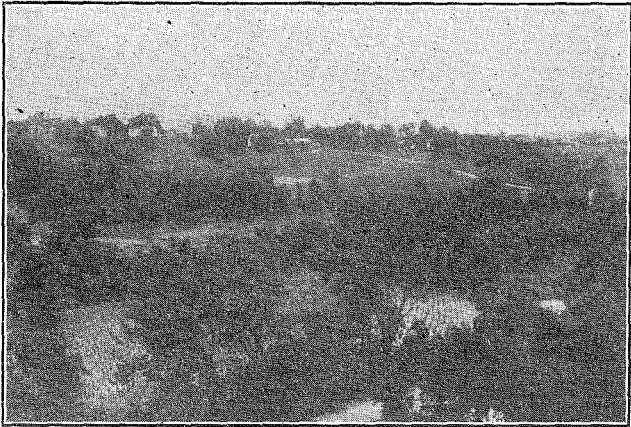
Messengers  
preparing to  
start for help.

Higbee, who owned some horses; they saw me coming, and, moved by the Spirit, one of them said to the other, 'There comes Brother Parley; he's in want of a horse



for his journey—I must let him have old Dick'; this being the name of the best horse he had. 'Yes,' said I, 'brother, you have guessed right; but what will I do for a saddle?' 'Well,' says the other, 'I believe I'll have to let you have mine.' I blessed them and went on my way rejoicing.

"I next called on Sidney A. Gilbert, a merchant, then sojourning in the village of Liberty—his store in Jackson County having been broken up, and his goods plundered and destroyed by the mob. 'Well,' says he, 'Brother Parley, you certainly look too shabby to start on a journey; you must have a new



The hills of Kirtland in the spring.

suit; I have got some remnants left that will make you a coat,' etc. A neighboring tailoress and two or three other sisters happened to be present on a visit, and

hearing the conversation, exclaimed, 'Yes, Brother Gilbert, you find the stuff and we'll make it up for him.' This arranged, I now lacked only a cloak; this was also furnished by Brother Gilbert.

"Brother Wight was also prospered in a similar manner in his preparations. Thus faith and the blessings of God had cleared up our way to accomplish what seemed impossible. We were soon ready, and on the first of February we mounted our horses, and started in good cheer to ride one thousand or fifteen hundred miles through a wilderness country. We had not one cent of money in our pockets on starting.

"We traveled every day, whether through storm or sunshine, mud, rain, or snow; except when our public duties called us to tarry. We arrived in Kirtland early in the spring, all safe and sound; we had lacked for nothing on the road, and now had plenty of funds in hand. President Joseph Smith and the church in Kirtland received us with a hospitality and joy unknown except among the Saints; and much interest was felt there, as well as elsewhere, on the subject of our persecution. The President inquired of the Lord concerning the matter, and a further mission was appointed us."

**Messengers  
arrive in  
Kirtland.**

Lyman Wight claims that it was January 12 they left Missouri, he leaving his wife frail and delicate with the little baby born in the rag-carpet tent, now several weeks old. Lyman Wight, in his journal kept

every day, counts the distance one thousand three hundred miles over which these men journeyed to get counsel from Kirtland.

## CHAPTER 35.

## The Saints Still Helpless in Clay County.

THE PEOPLE continued to ask the governor to help them. His replies as recorded would lead us to think that he was trying to be fair and just to all concerned in this sad and bitter tragedy. They appealed to President Jackson at Washington. He referred them back to the State and its rights to settle things. The question of the rights of a State were not so definitely known then as now, and the Saints found themselves as helpless as before.

Appeal to  
President of  
United States.

We give here the copy of the order censuring Colonel Pitcher for his action against the Saints, November 5, 1833, at Independence, Missouri, and other items of interest:

“CITY OF JEFFERSON, May 2, 1834.

“*To Samuel D. Lucas, Colonel Thirty-third Regiment; Sir:* The court ordered to inquire into the conduct of Lieutenant Colonel Pitcher, in the movement he made on the fifth November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the fifth November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corrill, John Whit-

mer, and A. S. Gilbert, or their order, the fifty-two guns, and one pistol reported by Lieutenant Colonel Pitcher to you on the third December last, as having been received by him from the Mormons on the fifth of the preceding November.

“Respectfully,

“DANIEL DUNKLIN, *Commander in Chief.*”

—*Taken from Times and Seasons, vol. 6, pp. 1073, 1074.*

On May 15, 1834, the Saints wrote Colonel Lucas, inclosing the order of the commander-in-chief for the return of their firearms:

“LIBERTY, CLAY COUNTY, May 15, 1834.

“*Colonel S. D. Lucas; Sir:* We have this day received a communication from the governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark that, under existing circumstances, we hope to receive our arms on this side of the river, and we would name a place near one of the ferries for your convenience. As the arms are few in number, we request that they may be delivered with as little delay as possible.

“Respectfully yours,

“A. S. GILBERT.

“EDWARD PARTRIDGE.

“JOHN CORRILL.

“JOHN WHITMER.”

“W. W. PHELPS.

“P. S. We will thank you for a written communication, in answer to this letter, and the accompanying order.”

In those days men needed guns for protection, and then, too, they depended very much on wild game for food; besides, the guns were valuable.

No attention was paid to the order from this man of power. The Saints wrote to Lucas and again to the governor, but the guns had been distributed among the mob.

Guns distributed to the mob.

The citizens of Clay County were trying to bring about a peaceable settlement of the trouble, and make it possible for the Saints to return to their houses and land. The church in Kirtland was distressed and anxious over the conditions in Zion. They held special prayer meetings, wrote letters, and sent them money. The literary part of the church was being carefully watched and wisely used. They even hoped to be able to print the Inspired Translation of the Scriptures.

The Saints in Kirtland drew up a petition to the Governor of Missouri, signed by sixty brethren, and mailed it to Jefferson City, Missouri; with it they sent a printed revelation, and they proposed to petition the Presi-

Saints petition governor.

dent of the United States in the same way. They were having trouble themselves in Kirtland with Doctor Hurlbut, who had threatened the life of the Prophet if he could not destroy the church. They held important councils,—one on February 17, 1834, at

the house of President Joseph Smith in Kirtland, Ohio, when the High Council of the Church of Christ of Latter Day Saints was organized.

This consisted of twelve high priests, with one or three presidents "as the case might be." This council was appointed by revelation for the purpose of settling important difficulties, which could not be settled by the elders or the bishop's court, to the satisfaction of the parties interested. There were present and voting at this organizing meeting, nine high priests, seventeen elders, four priests, and thirteen members. They voted that this council had no power to act without seven of them were present.

The seven could appoint other high priests whom they thought worthy to act in the place of the absent ones. If anyone was taken away from the number, by death or any other way, then the president of the council named a successor, and the people voted to have him or to reject him. Much more regarding this important council may be found in Church History. Its work is solemn and very important in its dignity and honor, to the settlement of only very hard and grievous cases.

The rules of this committee were read three times before a meeting of sixty-two persons, and adopted by them for the church. The men named were then ordained by the laying on of the hands of those having the right.

A conference was held in Kirtland on February 19 and 20, 1834. The high council was called to decide whether a man was worthy to administer the sacrament of the Lord's Supper, if he did not keep the Word of Wisdom. The decision reached was: "No official member in this church is worthy to hold an office, after having the Words of Wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote."

Word of  
Wisdom.

There were many sent out on missions from this conference: Lyman Johnson and Milton Holmes, Zebedee Coltrin and Henry Harriman, Jared Carter and Phineas Young to Canada; for Canada people had written asking that some one come and preach to them. Then they voted to send Orson Hyde and Elder Pratt to the East to obtain donations for Zion and to redeem the farm on which stood the house of the Lord, for they were in debt for this farm. The Saints in Missouri would no doubt rejoice at this last appointment, for in a letter they had been told that some one in the East was going to do something splendid for Zion's redemption if she was not soon relieved.

It was February 22, 1834, that P. P. Pratt and Lyman Wight arrived in Kirtland from Missouri, through winter's cold and with no comfortable way to travel, for they had been riding horseback all the way. On the next day, Sunday, they addressed the people



at the Methodist church in Kirtland. Lyman Wight's journal tells us the Missouri trouble seemed very real to the people that day. They wept and prayed, but what could they do more?

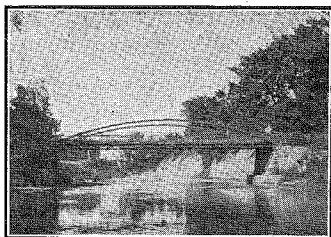
## CHAPTER 36.

“Zion’s Camp” a Relief Company for the Saints.

ON THE twenty-fourth day of February, a revelation was received directing plans for helping Zion, sending the leading men by twos to hurry through the branches and get help for the suffering people in Zion. Some of them returned from this hurried trip the last of March. April 21, 1834, Hyrum Smith and Lyman Wight started by team for the land of Zion. They were going by way of Michigan and the northern part of Illinois, visiting the branches of the church as they went, and getting what help they could for the Saints in Missouri.

There was now hurry and bustle in Kirtland, so that on the first day of May, 1834, there were four baggage wagons loaded with clothing and provision, and over twenty passengers left the hills of Kirtland and moved toward their mission to the waiting people in Zion. This was the first move towards Missouri of the company that was called “Zion’s Camp”; they went only fifty miles, to New Portage, where they waited for the rest of the company. (The Lord had

Helping the  
Saints in Zion.



Chagrin River.

especially instructed these people that they should not go with less than one hundred men.)

The fifth day of May, 1834, saw a company of about one hundred, mostly young men, nearly all elders, or priests, or teachers, or deacons, ready to start for Zion. Like the first little company, the wagons were full of clothing, food, firearms, and ammunition. So the men knew they would be compelled to walk most of the way. On the sixth day they joined the little band at New Portage, and on the seventh day got ready to travel in order, and, so far as possible, in comfort. Everyone turned his money into the hands of F. G. Williams, who was to be paymaster of the company.

There were now about one hundred and fifty men, and twenty baggage wagons. Zerubbabel Snow was commissary general. The band of travelers was divided in companies of twelve. Each company elected its own captain. Then the captain of his own little company gave each of his men a work to do, something like this: two cooks, two to make fires, two to fix tents, two to bring water, one messenger, two wagoners and horsemen, and one to look after the food supply. They baked their own bread, and cooked meat and vegetables, and Joseph Smith says, "It was good, though sometimes scanty." Sometimes they enjoyed "johnnycake," or "corndodger," instead of "flour bread."

A trumpet was blown when time to retire, and then in each tent the men of that place knelt in prayer; and in the morning the trumpet sounded again for prayers. Journeying slowly, this little band of men traveled in the States of Ohio, Indiana, and Illinois, to the relief of those in Missouri, where were twelve hundred homeless people looking and praying for their coming, while May passed and sunny June came to the timbered hills of Clay County, along the historic Missouri River.

Already an armory had been set up in Clay County. The governor had advised them to arm themselves and form in companies. There they were busy making swords, dirks, pistols; stocking rifles, and repairing arms in general, for their own defense. Many arms were purchased, for you see the leading men in Clay County helped in every way they could. They wanted the Saints to settle their own troubles.

An armory in  
Clay County.

The story of the march of the "Camp of Zion" from Kirtland to Missouri is full of interest. They were joined by little companies from different places until there were two hundred and five men and twenty-five baggage wagons. They preached on Sundays and held sacrament meetings. On the eighth day of June, Lyman Wight and Hyrum Smith joined them with their volunteers. June 12, they reorganized, making Lyman Wight general of the camp, and other officers were

Preach on  
Sundays.

elected. They had target practice and military drill.

In the camp were a few women and children. This company was to have been met at Fishing River by a band of rough, armed men who intended to destroy them, but a heavy storm of wind and hail, thunder and lightning drove the band of mobbers back to Independence. The "Camp of Zion," such as could, took refuge in an old meetinghouse. Up to this time, the weather had been very pleasant. Sometimes they did not travel far in a day.

**Storm saves camp.**

Orson Hyde and P. P. Pratt had left the camp soon after they crossed the Mississippi River, being sent by the members of the camp to visit Governor Dunklin at Jefferson City, and tell him what this company of men was coming to Missouri for (they did not want people to think they were coming like an army), and ask him to protect them and aid them in their efforts to get the people back to their homes in Jackson County. The result of this visit was not all they had hoped, and some may have been discouraged by it, but from the old journal of Lyman Wight we read, "They brought the intelligence that the governor would execute the law, whatever it might be."

**Visit Governor Dunklin.**

It was June 22, 1834, that Cornelius Gillium, sheriff of Clay County, went to the camp and talked with the men. He told them the disposition and manners of the people, and what they ought to do to get into

favor with these Jackson County men. He wanted to know what the "Mormons" intended to do, and finally got a written statement from the Saints in which they said it was their intention to go back upon their lands in Jackson. They had their arms for defense, and their one wish was to have things settled honorably and lawfully. Governor Dunklin had advised the Saints to arm themselves and defend themselves. They could even ask for State arms and the law would let them have them.

**Sheriff visits camp.**

The "Camp" was still at Fishing River, on land belonging to a member of the church named John Cooper; and the evening following the visit of the sheriff, Joseph Smith received a revelation known to the church as the "Fishing River revelation."

**Fishing River revelation.**

In the midst of their anxiety and perplexity, a new terror was upon them, for some of them were attacked with cholera, and the night of June 24, the camp was full of the moaning and crying of the sick and frightened. On the morning of the twenty-fifth day of June, the camp separated into small bands, and scattered among the Saints living in the country. In about four days sixty-eight of the people had suffered from this terrible sickness called cholera. The discovery of a very simple cure saved many from death. This cure was effected by dipping the sick ones in cold water or

**Cholera in camp.**

pouring it upon them. Thirteen were lost out of the camp by death, among them Algernon Sidney Gilbert, who had a few hours before declared he would rather die than go preach the gospel to the Gentiles.

Those who died were laid in the earth without coffins, wrapped in blankets and carried in the dark to the banks of Rush Creek. Here part of the men stood guard against the mob while others dug graves for the victims of the "enemy *within* the camp." Weird and pathetic

The last of  
camp.

must have been the scene in the still June night; a sad ending to the brave-hearted band who came to the help of their brethren. The "camp" was a thing of memory now, and the end of its journey was marked with graves.

## CHAPTER 37.

## Missouri Saints Still in Exile; Ohio Saints Building the Temple.

MEANWHILE, the Saints and their friends were still making efforts to settle the trouble. Letters and petitions passed back and forth. The governor insisted on the restoration of the firearms of the Saints, but Colonel Lucas resigned, rather than obey the order, and left Jackson County; and all this for fifty-two guns and one pistol.

Colonel Lucas  
resigns.

The Saints were willing to buy all the land from the Jackson County men, but of course needed time to raise the money. This was not allowed. They were not willing to sign a paper declaring they would *never* make effort to settle in Jackson County, either in a body or personally. The meeting of the Jackson County committee with the Saints and citizens of Clay County in Liberty offered them no other way out of the trouble. The mobbers, threatening wicked and unlawful things, left Liberty, and crossing the hills and lowlands that lay between, about twelve of them left the ferry landing after dusk to cross the Missouri River into Jackson County.

Mobbers meet  
committee.

The leaders were Samuel C. Owens and James Campbell. As Campbell adjusted his pistols in his holsters, he swore: "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his



army so that their skins will not hold shucks, before two days are passed." When the boat holding these men was about half way across the stream it sank, and seven of the twelve men were drowned. Campbell's body was found, caught among some driftwood, four or five miles down the river. His skeleton was a disgusting sight, the flesh eaten from it by the filthy birds of the air and wild animals that feed on decaying and loathsome things.

**Seven mobbers  
drowned.**

S. C. Owens floated to an island and swam to shore. To him "and others of the Jackson committee" the Saints addressed the letter from the church, trying to make settlement with them, and S. C. Owens signed the answering letter, refusing the "Mormon" proposition for settlement. The mob sometimes crossed into Clay County now and beat and imprisoned men, and frightened women and children.

The church was trying to keep its members in order and under proper care and direction. They organized a council with David Whitmer, John Whitmer, and W. W. Phelps as presidents, with twelve other high priests for helpers or counselors. Joseph Smith addressed them at this organizing meeting, urging them to be faithful and just to their enemies, according to the law of God. He had lived to see the church set up on earth, according to the order of heaven, and the

**Missouri Council organized.**

work would roll on and the gathering of the house of Israel take place in spite of everything.

On July 9, 1834, F. G. Williams, W. E. McLellin, Joseph and Hyrum Smith and others started by wagon for Kirtland, part of them arriving at that busy little city about August 1, 1834; some of them leaving the company at different places on the long way.

**Start for  
Kirtland.**

Sidney Rigdon was in charge of the work in Kirtland, and it truly was a busy time for these Kirtland people. Almost night and day they worked to build the Temple, the women and girls spinning and weaving cloth, and cutting and making clothes for the men who worked at the Temple. They made from the raw wool these clothes, and warm socks were knitted in preparation for the fall and winter months. Every bit of money was turned into the Temple fund, and the men who worked at building it got no pay for their work, so they had no means to buy clothing; hence the sisters furnished these necessities. Some of them made exquisite patterns in toweling and linen, doing all the work, from the raw flax to the finished towels and garments.

**Work on Kirt-  
land Temple.**

The Saints in Kirtland were few in number, and poor; but they were earnest and anxious to help God's work, and no one sat idle because he could not do the thing that some one else was doing. While some spun and wove and cut and made new garments, the

old clothes were also looked after and kept clean and mended by others. Men worked in any station they could fill, eagerly pushing the Temple work wherever they possibly could do anything. Some of the time they were forced to keep guards on the wall at night to keep their enemies from destroying the work they had done.



Stone quarry near Kirtland where they worked out stone for Temple.

President Joseph Smith was foreman in the stone quarry, and high priests, elders, priests, teachers, deacons, all worked at hard labor day after day on this house, planned and commanded by almighty God to be built. Many and heartfelt were the prayers of men and women for the building of that Temple. We are told that cherished keepsakes, bits of jewelry and family silver, were sold by these brave and earnest people to get means to help build the Temple. The story

is told how the beauty and strength of the outer walls were enhanced by sacrifice, for the sisters threw their fine china into a mortar and it was ground into glittering powder and mixed in the cement, and the peculiar effect on the cement is visible now, in the old cement, though many years are gone, as the sun shines on the sparkling old walls of the Temple.

Temple walls  
made beau-  
tiful.

And while putting so much time into this Temple work, other things were not forgotten. *The Evening and the Morning Star* was published every summer month by Oliver Cowdery at Kirtland. It told of new branches of the church at many places, and answered false things said about the church in other papers. There were troubles to settle, too, among the brethren, but their troubles were settled by the elders, bishops, or the High Council. For that was the work of these officers, that men might have justice in the church.

Church  
papers.

In September, at a meeting of the High Council during a conference, it was decided to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the church. These items were to be taken from the Bible, Book of Mormon, and the revelations that had been given or might be given by the time the items were arranged. Joseph Smith, Oliver Cowdery, Sidney Rigdon, and F. G. Williams were the committee, and they were to ar-

range and publish the Book of Covenants, too. Arrangements were made for license for high priest, signed by the clerk.

## CHAPTER 38.

## Joseph Smith.

OCTOBER found the Temple still building, and the people rejoicing over it. It was during this month that a party of leading churchmen from Kirtland visited Michigan. While going up the lake, on the steamer named *Monroe*, Elder Oliver Cowdery was talking with a man named Elmer. The way this man talked will show how little reason there was in many things reported about the Saints. People were easily led to believe false things by just such men. He said he was "personally acquainted with Joe Smith," had "heard him preach his lies," and "now since he was dead he was glad." He "had heard Joe Smith preach in Bainbridge, Chenango County, New York, five years since." He knew it to be "*him*," that "he was a dark complexioned man." This man was exultant because "Joe Smith" was dead. Joseph Smith was not a preacher five years before this time, and had never been in Bainbridge, New York. Neither was Joseph Smith's complexion in any way dark. His eyes were large and blue, his hair brown, and his skin fair. The man named Elmer spread his knowledge (?) no doubt. The elders finished their mission in Michigan, and returned to Kirtland, where the elders gathered from their fields to report and counsel in the "School for elders."

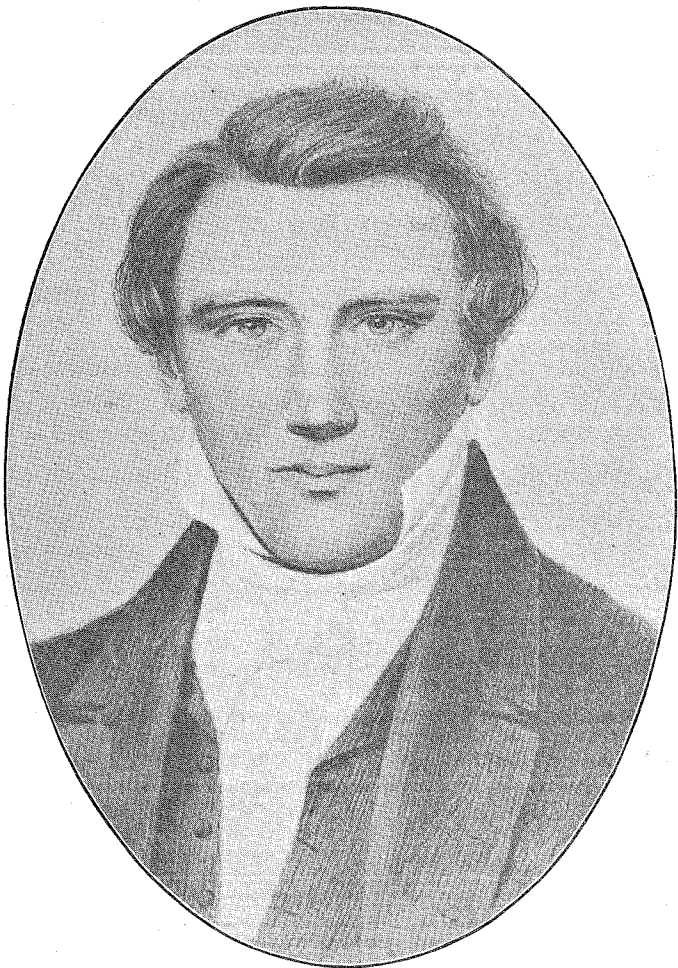
A building for the printing office was nearly finished. The men of those times must have been many of them like their Prophet, who said, "My life consists of activity and unyielding exertions," and this was his rule, "When the Lord commands, do it!" The last number of *The Evening and the Morning Star* had gone forth from the office with the month "September, 1834," on its face, and the *Messenger and Advocate* now rustled in the hands of its readers, stamped with the month of "October, 1834," Oliver Cowdery still editor. In the December number of the paper there was printed a letter written by Joseph Smith to Oliver Cowdery, for publication:

"*Messenger and Advocate.*"

"Having learned from the first number of the *Messenger and Advocate* that you were not only about to 'give a history of the rise and progress of the Church of the Latter Day Saints'; but, that said 'history would necessarily embrace my life and character,' I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

Sketch of Joseph Smith.

"I was born, (according to the record of the same, kept by my parents,) in the town of Sharon, Windsor



JOSEPH SMITH THE PROPHET.



County, Vermont, on the twenty-third of December, 1805.

“At the age of ten my father’s family removed to Palmyra, New York, where, and in the vicinity of which, I lived, or made it my place of residence, until I was twenty-one—the latter part, in the town of Manchester.

“During this time, as is common to most or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark that, though, as I have said above, ‘as is common to most, or all youths, I fell into many vices and follies,’ I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

“This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add, that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and unchaste conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came

from God. But as the 'Articles and Covenants' of this church are plain upon this particular point, I do not deem it important to proceed further. I only add that I do not, nor never have, pretended to be any other than a man 'subject to passion,' and liable, without the assisting grace of the Savior, to deviate from that perfect path in which all men are commanded to walk!

"By giving the above a place in your valuable paper, you will confer a lasting favor upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

"I am, with feelings of esteem, your fellow laborer in the gospel of our Lord,

"JOSEPH SMITH, JR."

—Taken from *Messenger and Advocate*, vol. 1, p. 40.

On the evening of November 29, 1834, Joseph Smith and Oliver Cowdery entered into this covenant with the Lord:

"That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we may obtain much; and that our children after us, shall remember to

Two men make  
covenant.

observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

“JOSEPH SMITH, JR.

“OLIVER COWDERY.”

## CHAPTER 39.

## Saints Invited to Leave Clay County.

IN MISSOURI, the church was trying to get permission to go to their homes in Jackson County, even asking to be allowed to go and get their wheat and other crops. There was to be an election in Missouri soon, and every man loves his right to vote. No man is considered too old or too silly to vote. He may be too wicked, and if his wickedness is proven, he may not vote, but few men should miss a chance to vote, especially when so much depends on the results of the election as did at this time in Missouri.

But the Saints were advised by the leading men of the church in Missouri to stay away from the polls and not to vote. This was advice, you see; it was not a command, nor a law, and that it was given so kindly and listened to with the same spirit shows that the Saints wanted to live at peace. There was much to puzzle and worry the Saints even had their enemies let them alone.

About Saints voting.

There was a rush for land in the West (then Missouri) at this time. The prairies were not considered as good land as that partly timbered, for one thing, because of the lack of water. There were some springs, but they were usually in the wooded lands, or close to streams. The mills for grinding grain and

sawing lumber were run by water power, and that made the rivers and deep creeks very necessary to settlements. Of course, they could use horse power, the run-around kind, but it was slow and inconvenient.

There was a small steam saw- and grist-mill in Clay County, a steam sawmill at Lexington, about forty miles from Liberty, and a flouring mill almost finished on the Little Blue (a small river) east of Independence, in Jackson County. Another disadvantage of the prairie land: there was nothing to make rails of, for fencing, and no fuel nor logs for building. Still these settlers found it pleasant, not having to dig out roots and stumps to make fields for wheat and corn.

There was no place to prepare wool for cloth in the country near them, and bridges and roads were not provided. There was some complaint that there were no stones in the land, not even enough for use in making chimneys, etc. But they soon discovered that grain was raised easily, so easily that man could live as well on three days' work in a week as on six days in some more distant places. Corn at twenty cents a bushel, and wheat at forty cents, were the lowest selling prices. There

The prairie lands.



Woodland close to stream.

was much fever and ague, however, in this new country, and they did not know how to prevent it.

Most of the Saints were gentle, refined, reserved people, with the habits and manners of the East; the Yankee shrewdness, shown in many, and the peculiarities of their religion, made them objects of distrust, and then, besides, the Missourians were slaveholders, and the Saints believed in the freedom of all men, although they did not as a church interfere with the slaveholders. Since July, 1833, they had been pursued, and had petitioned every officer, from justice of the peace to the President of the United States, for justice but without avail. The guns taken from them were their own personal property, such as men need in a new and wild country, and still they waited for justice; and now a new trouble came to them.

People of refinement.

Not slaveholders.

The men of Clay County kindly but very plainly told them that it would be better for all if they moved away. The Saints they had found pleasant and honorable men, but the Jackson County spirit was filling the country, and Clay County must either join with the "Mormons" or let the mob come upon the people there. They asked the Saints to sell out, and offered to send a committee of men from Liberty with a committee of Saints to hunt for a new place. They suggested that the Saints go to Wisconsin, then a Territory.

New trouble.

They offered to raise money by asking the people for it, to help the poor Saints move away; the elders were



Site of Far West, Missouri.

to give them names of the poor and those unable to do without this help.

The Saints were in a poor way to move to any place, surely unable to go so far as Wisconsin. Their

horses and cattle had most of them been stolen by the mob, and what money they

had was invested in Jackson County land. Some were landowners in Clay County, but the people of Clay County bought their land (at a

Saints sell in  
Clay County.

low price, however), and the joint committee found a place north and a little east of Jackson and Clay in a new country, mostly prairie. There were few people living there, such as were being hunters and trappers and honey men (men who gathered wild honey for the market), for the most part. These men sold what interest they had, and the Saints settled on the prairies. Among the long, rich, abundant prairie grasses they camped in tents and wagons until homes could be built. Along the banks of beautiful Shoal Creek they built log houses and mills, and very soon schoolhouses. One of the first houses of any consequence was a schoolhouse. Schoolhouses  
and mills. This was indeed "Far West" for those times, and thus it was called, the name fastening itself on the settlement out on the long, rolling hills of the unbroken prairie.



## CHAPTER 40.

## The Exodus to Far West.

THIS movement out of Clay County was attended with more suffering and loss. However kind the Clay County people were, the Saints were the losers. The covenant of peace between Clay County and the church was bought at a price, and the Saints paid it. True, they were allowed years, if they wanted them, in which to sell their land, but they agreed to go. This was in July, 1836. Three years now they had waited in Clay County for the execution of the law to protect them on their farms in Jackson County, just over the river.

It was not alone these who had been mobbed out of Jackson that made the mob wild with hatred. There were Saints moving into Clay from other places, and the mob feared they would grow so strong they would be able to defend themselves and get back into Jackson County and stay there. So Clay County yielded, in fear, and turned this tide of honest, earnest, industrious people away from her borders. But there were some men true to honor in Clay County. They started the thought of making a new county for the Saints. Up where they were settling, in Ray County, there was enough land to make three counties. Alexander Doniphan, one of the lawyers who was helping the Saints, thought he saw a way out of the trouble. He

Friends to  
Saints.

knew that some men would do anything against the Saints, so he went to the capital of Missouri and asked for two new counties, one for the Saints, and the other for anybody. He was an eloquent and brilliant-minded man, and he used his wonderful powers of mind and voice to get this county made. The church was to elect all the officers for the new county.

Alexander W.  
Doniphan.

It was a day of gladness when the law was passed, and they felt as if their troubles were over in that part of the world. They had settled all over the country around there, and many of them were outside the new county, but they kept the agreement of the church that they must get the consent from two thirds of the people (who were not "Mormons") to let them stay. They built houses and barns and got ready for winter, for this was in the hot month of August. In a few months there were several hundred new buildings in the new county. Of course the new county was not all arranged for and decided upon until December, 1836, when the state legislature met in Jefferson City.

The new  
county.

The new county was named Caldwell. The name was in honor of Captain Caldwell, an old friend of General Doniphan's father. In August, the town of Far West had been laid out. It was a beautiful place for a town; and there were to be wide avenues and streets, and a temple in the center of the town. They had built a large and comfortable schoolhouse, and

they used it for meetings of every kind. It stood in the southwestern part of town. There were many school-teachers among the Saints, and they believed in the education of all, old and young. When a county seat was selected, of course Far West was the choice, and then the schoolhouse was moved onto the public square and they held court in it. John Whitmer's house was built in January, and many other good houses were built.

The people were happy, and were full of the western spirit of energy, combined with the eastern spirit of thrift and economy and endurance.

All the townships and their officers were appointed, and the county had its own militia or soldiers, nearly all Saints, with Lyman Wight colonel, and George Hinkle his lieutenant. The guns and other necessary things were furnished by the State, and everything arranged according to the law of the State of Missouri.

Children caught the new feeling of hope and freedom, and all were happier than for any time in the last three trying years. They remembered some of those scenes in Jackson and Clay with wonderful vividness, and told them to their grandchildren many years afterward. How good it was to be free from persecution and enjoy life in peace. Let us leave them there by the warm fires in their open fireplaces, and go back to Kirtland. There must be something interesting being done there, for these people were always doing something to make the church grow.

## CHAPTER 41.

## The Choosing of the Twelve Apostles.

IN KIRTLAND we find the church very busy indeed. This church was to be fully organized, like the one Jesus set up. He had twelve men who were known as his apostles. They were not to do work exactly like the High Council, but they were called a Traveling High Council, and the others were a Standing High Council. These men had never been chosen or ordained. On February 14, 1835, a meeting was called of the elders who had been in the "Camp of Zion."

There had been a revelation in June, 1829, six years before, telling about these Twelve Apostles who were to go into all the world and preach the gospel of Jesus. So the people knew about it. Joseph Smith asked them if they were willing to let the Spirit of the Lord show who these twelve men were to be, and the elders said they were willing. The hymn, "Hark, listen to the trumpeters," was sung, and then Hyrum Smith prayed, and the meeting closed for one hour.

Revelation six  
years before.

The next meeting was opened by prayer, and then the three witnesses to the Book of Mormon each prayed—Oliver Cowdery, David Whitmer, and Martin Harris, one after the other. Then the Presidents of the church blessed them by the laying on of hands,

and the three witnesses then chose the Twelve. This was by the command of God. The names they called were:

- |                      |                         |
|----------------------|-------------------------|
| 1. Lyman E. Johnson. | 7. William 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.    |

The “witnesses” then laid their hands on the head of Lyman Johnson, then Brigham Young, and then Heber C. Kimball, and prayed. The next day, six of the others were blessed and ordained in the same way. On February 21, P. P. Pratt was ordained one of the Twelve by Joseph Smith, Oliver Cowdery, and David Whitmer. Thomas B. Marsh and Orson Pratt were away on a mission. They came back to Kirtland in April, and were ordained.

These twelve men had a wonderful blessing, for they were chosen and ordained by men who had been given the right and power to do it by an angel of God.

They were to preach to the nations of the earth everywhere they could go, and they were to tell about the Book of Mormon and how true it was, but their mission was to make men better, always repenting, always turning from bad things to good ones. To be true apostles, they must have a sincere desire to do all these things and be humble and clean in body and mind.

Mission of  
Twelve.

It was a hard work to do, but some one must do it. There would be trials and persecution, but there would be gladness and joy, too. They might even be good enough to see the face of God. The Twelve took turns presiding, one at one meeting, next oldest at another. These men chose Orson Hyde and William McLellin for clerks. There were more men than these needed to preach to the nations of this world; so, like the church of Jesus, there were chosen men for a quorum called the Seventies. These men were to go wherever the Twelve called them to go. The first of the Seventies were called and ordained February 28, 1835. There were about forty-five of them.

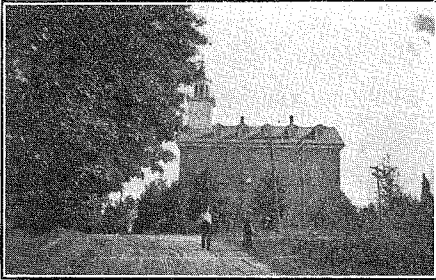
Seventies.

When the church was organized in Fayette, New York, at the house of Peter Whitmer, there were but six members. Slowly the different men came into the church, who were fitted for the places needing them,—bishops and high priests; and while we are near it, let us remember the Traveling High Council are all high priests, as well as the Standing Council. Many men are high priests, but there are different things for them to do. So some are bishops, apostles, patriarchs, etc. All these things are fixed in the church to make it orderly, and help place men where they can enjoy the work they can do best. Thus we see the church filling up important places that they may do important work.

High Priests.

## CHAPTER 42.

## The Work in Kirtland.



View of Kirtland Temple.

IN KIRTLAND, the Temple was still the most important work to be done with their hands, and the people voted to go on and work at it until it was finished.

Sidney Rigdon, at a meeting there, was appointed to lay on hands and bless those who worked on the building or helped in any way toward building the Temple. This was done Sunday afternoon, March 8, 1835.

**Sidney Rigdon  
and Temple.**

In this work of the Temple, Sidney Rigdon appears to have taken the keenest delight; oftentimes in the night, he went to the unfinished house, to pray and weep for the fulfillment of God's promise to build this Temple. We read of the Jews weeping over a broken and ruined temple, but this man wept over and prayed for this wall of the new, unfinished Temple of God in America.

There were many councils held in Kirtland, now. The Twelve and Seventy were learning their new duties, and more of the Seventy were ordained. All

this you know was while the Saints in Missouri were still in Clay County, and they were not forgotten by these busy ministers in Kirtland. At a conference held May 11, 1835, they passed a resolution to appoint wise men to gather up all the riches they could among their members and send them to Zion to purchase lands so the people could gather there.

Wise men  
appointed.

We can guess how gladly the Saints in Missouri hailed every bit of news that made the future look brighter to them. Already W. W. Phelps and John Whitmer were on their way to Kirtland, and arrived there soon after these wise men were appointed to gather up the riches. John Whitmer was made editor of the monthly church paper, the *Messenger and Advocate*, instead of Oliver Cowdery, and F. G. Williams became editor of a weekly newspaper the church had commenced in February, 1835, in favor of Democracy, called the *Northern Times*.

W. W. Phelps assisted the committee in preparing the Book of Doctrine and Covenants. He and his son Waterman lived during this time with Joseph Smith's family, having left the rest of his family in Clay County.

Doctrine and  
Covenants.

May 25, 1835, Brigham Young was sent to the Indians—then called the remnant of Joseph. Elders John P. Green and Amos Orton were to go with him. There was great need of money to help build the Temple. Extra efforts were made, and June 18, the



Kirtland Saints promised nine hundred and fifty dollars, and Thursday, June 25, there was a temple meeting held, and the people were astonished at the amount of \$6,232.50, paid in less than an hour for the Temple.

In September, at a conference in Kirtland, councils were organized for both Kirtland and Missouri. The committee reported the Doctrine and

**Church laws.**

Covenants ready, and the revelations and doctrines in it were made church laws by vote of the quorums and people. You remember Oliver Cowdery and John Whitmer took the revelations to Zion to publish them in 1833, but the printing press and the office were torn to pieces by the mob, in July, 1833. The mob tried to spoil everything they could find, but a few of the unfinished Books of Commandments were saved by people who picked them up in Missouri at the time. The church had not agreed to make the

**Church books.**

Book of Commandments a law, but all the quorums and then all the church and the committee said the Book of Covenants should be one of the books to guide the church; of course, you know the Bible and Book of Mormon are the other two.

W. W. Phelps thought the Book of Covenants better than the Book of Commandments, and he helped with both. It is the rule of the church for all the church to vote if there is a new revelation, saying whether they think it should become a law or not. At

the time the church accepted the Doctrine and Covenants, they voted on a marriage law that said that one man should have just one wife, and one woman one husband, unless one of the two died; then the one left might marry again. They declare in this law that they do not, and never did believe that any man should have more than one wife. If his wife died he could marry another one, and the same way with a woman about her husband.

**One wife law.**

It was in September, 1835, that Oliver Cowdery was chosen "recorder for the church," and Emma Smith was asked to make a selection of sacred hymns. W. W. Phelps was to get them ready and print them. This little book had the words of the hymns, but not the music. They trusted to the memory of the leaders for the tunes. They met, and those who could read music practiced the hymns, and they sang very often by the Spirit, letting that give them words and music. There were many excellent singers among the church members. The Youngs were noted for their beautiful singing, and Emma Smith had an unusually fine, clear, high soprano voice.

**Recorder  
chosen.**

**Old-time  
music.**

No doubt, Parley Pratt sang well and composed some fine hymns, but the tunes were old ones; there are left to our use some beautiful hymns composed by W. W. Phelps and others. Indeed, there are no greater favorites in our congregations to-day than some of the songs written by W. W. Phelps. There

is possibly never a prayer or sacrament meeting without the use of one to four of his hymns. Especially suited to the hopes and faith of the church, they ring true and pleasant now, as when sung by the old church. Who does not love "Redeemer of Israel," or "Great is the Lord," and "Oh God, the Eternal Father," and "Jesus the Giver," and Parley Pratt's hymn, "The morning breaks, the shadows flee"?

## CHAPTER 43.

## Saints Busy in Kirtland.

NOAH PACKARD loaned the temple committee one thousand dollars to help on the work of building, and from Joseph Smith's journal we find him rejoicing over it, but praying that God would give him means until he could pay all debts of the church.

The elders talked much of what to do for the Saints in Zion, and finally they began, in the pleasant fall weather, September 24, to write a list of names of those who were willing to go up to Missouri the next spring, for God had commanded them to gather in that place, and they still hoped to get the lands they had bought in Jackson County. They wanted to get eight or ten hundred to go to the new land. The Twelve were told through Going to Zion. Joseph Smith by the Spirit that it was their duty to go to Zion the next spring, and take their families with them.

In October, 1835, Warren Parrish began writing for Joseph Smith. He was to be paid fifteen dollars per month. There was at this time about one thousand Saints in the neighborhood of Kirtland, and five or six hundred who attended church in Kirtland. People owned their own homes and farms the same as in other places, and sometimes the people disagreed, but they settled their troubles and lived together the best they could, forgiving and being forgiven.

The year 1835 was nearly gone; indeed, it was in November when the Kirtland Saints were rejoiced to meet Lyman Wight from Missouri, with news from the troubled and persecuted Saints; but there was little to encourage or comfort the people about things in Missouri. You know how they were waiting in Clay County, hoping that the governor or President would come to their help.

People thought it strange that any man would say that God spoke to him. Sometimes they came a long way to see Joseph Smith, and would be surprised because he was just a man,— a tall, strong man, with a big brain, a pleasant smile, and a cheerful voice. They forgot about the prophets of which the Bible tells us, who were men like other good men in their looks and actions, but God spoke to them and gave them visions and revelations. Joseph Smith thought that perhaps his work was about finished when he left the Saints in Missouri, but he still found much to do.

Like old-time prophets.

The masons were putting the last coat of plastering on the inside of the Temple, and not much else could be done at that time. The elders were studying Hebrew in their school. During the winter, Harvey Redfield, Jesse Hitchcock, Robert Rathbone, and George Morey came in through the cold and snow from Missouri. They, like Lyman Wight, brought no hope of getting back into Jackson County.

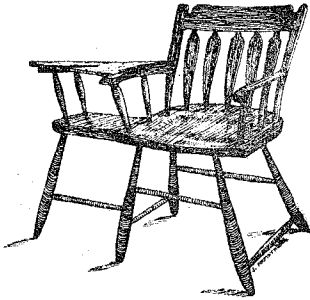
News from Missouri.

The young scribe of Joseph Smith, Warren Parrish, was married during this month to Martha H. Raymond. This wedding was performed by Joseph Smith at the home of Thomas Carrico. There was, you see, much happiness as well as work among this people. Children played and studied and helped in the homes, and there were **Saints happy.** gatherings for pleasure, songs, music, and reading. The fact that they were building the foundation for the church of God did not keep them from being happy-hearted, cheerful, and good company. It made life really more dear and beautiful and full of meaning to them.

So it was that Christmas time in Ohio, Missouri, Maine, Michigan, New York, Canada, Tennessee, South Carolina, in fact everywhere, the Saints found the day meant more than ever before to them, for Jesus the Savior seemed nearer since he had again spoken to men on earth, and they loved him more because of it, and the more anyone loves Jesus, the better he will love all mankind. That is a wonderful thing about loving God. It makes us see the good in everything and everybody, and the bad looks so bad that we can not fail to know it is bad.

## CHAPTER 44.

## The West Attic Room in the Temple.



Writing table and chair of  
Father Smith in Temple.

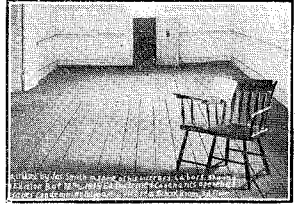
IT WAS January 4, the middle of the winter of 1836, when the Temple was first occupied by an elders' school. They were studying Hebrew now. The Hebrew class met in what was called the translating room. It was the west room in the upper part of the Temple.

The rain had been driving from the lake like sheets of cold, gray mist for days. The roads were muddy and the country looked dreary as winter can make it, but this morning the wind was down and the rain fell with a soft, murmuring sound as the elders knelt and

**Elders' school.** Father Smith prayed that the room might be kept for good and sacred purposes. Father Smith was the Prophet's father. People called him father in a loving way, because he was so fatherly and kind, and he was like a church father of the Saints. It was a good thing to have him make the offering prayer for this little room. God must have been pleased, for he was humble and honest and kind.

On the twenty-first day of that very month, in that

west room upstairs, the Presidents of the church met and ordained Joseph Smith, senior, Patriarch of the whole church. He having been ordained a patriarch December 18, 1833. Now, indeed, he was the church father of all the Saints. He was the right man for this place, for he was loving and kind, and very careful of little children. Men and women found it easy to go to him and tell their troubles and ask him what was best to do. He was not afraid to say, "You did wrong," for he knew



The west attic room of the Temple.

he could tell men a better way to do. It was not all of his work to bless people. That was a very beautiful and solemn part of his work. He must advise and preach and point out dangers to people just like a real father would do with his children. It was in that upper west room of the Temple that Father Smith gave his first church blessings upon the President of the Church and the Bishopric.

While there that day, they had visions, and angels came to them, and the glory of God was there. This was the beginning of the wonderful meeting and blessings in the Temple. Some of the elders saw the face of the Savior, and they shouted and sang hosanna to God; and there were angels there with them, and they sang with them for half an hour. It was two o'clock in the

**Visions in  
Temple.**



Subarchal Blessings, given in Kirtland Ohio, December 29: 1835  
by Joseph Smith sent to Lyman Wight, son of Levi Wight and  
Wally Carbons, and who was born in the town of Fairfield,  
New-Hampshire County, State of New York, May 9<sup>th</sup> 1796,

Brother Wight, As the name of the Lord Jesus Christ, I lay my  
hands upon thee, and seal upon thee, the blessings of a father  
for thy Father is dead and has not the power of the Priesthood

and I seal upon thee thine ordination, which ordination  
is after the order of Melchizedek, who was a King and a Priest  
after the order of the Most High God; and the enemy will seek  
to destroy thee, for he seeketh to destroy all such, as has received  
this calling and ministry, but do not be corrupted and let him not  
have place in your heart, but be faithful to keep the comma-  
ndments of the Lord and he will deliver thee from the grasp

morning when this wonderful meeting closed, and the elders went home.

After this, the Hebrew school had a professor from a college to teach them, and they met from ten to eleven in the morning, and from two to five in the afternoon. These men were determined to make themselves ready to tell the story of the gospel as clearly and beautifully as possible.

It was in January in a council meeting, Elder Phelps told the elders about the death of Christian Whitmer. You remember he was one of the eight witnesses, a quiet, faithful man. He had died November 7, 1835, in Missouri. He had been lame for a number of years, and the exposure he suffered in the Jackson County trouble afterward made this lameness so bad that it killed him while waiting in Clay County for the settlement of troubles there. He had been a good church officer, but we notice him more than for any other reason for his faithful testimony as one of the "eight witnesses" that he had seen the gold plates and knew that the Book of Mormon was a true record of them. Christian Whitmer's wife went back and lived with her parents, Mr. and Mrs. Schott, in Seneca County, New York, for she had no children.

Witness dies.

## CHAPTER 45.

## The Temple.

AND NOW we come to the work of the Temple again. On November 2, 1835, they had commenced to put a coat of hard plaster on the outside of the Temple, and on Friday, January 8, 1836, it was finished. This plaster is a wonderful thing. It was hard and firm as stone, and we will see in another chapter how it stood both weather and time, and why it was so beautiful. Artemus Ward and Lorenzo Young were to do this work for one thousand dollars. Jacob Bump had the job of the inside plastering, for which he was to get fifteen hundred dollars. He commenced November 9, 1835, but did not finish so soon as the others.

There were many things to do now to get ready to dedicate the Temple. Thomas Carrico was appointed doorkeeper in the House of the Lord. A set of rules  
Temple rules. was made in order to keep the Temple clean and orderly and quiet. The children were not to romp and play in it. The older people were to be polite and gentle to each other.

When a man was speaking or preaching, all others were to keep from whispering or laughing or running in or out. There was to be no cutting or marking the house anywhere, or the furniture in it. All persons, whether church people or not, were to be treated with

respect, and everyone had a right there who kept these rules and behaved properly.

John Corrill had charge of the Temple, and other doorkeepers were appointed. In those early days of the church we notice the leading men often admitting they have been wrong, unkind, unjust, or too quick to get angry, and the good thing about it all is they asked forgiveness of each other. Of course some were afraid somebody else had a higher place than they did, and that made some heartache, but this willingness to try to make things right brought much joy and love to the church. Everyone who is happy has learned the true meaning of the text, "In love preferring one another."

Asked for-  
giveness.

It was after the elders of all the quorums had become humble in this way that they met again in the Temple to be blessed for their work as men of God. The upper rooms of the Temple are small; that is, they are as long as the Temple itself is wide. They are sometimes called "loft rooms," or "attic rooms." The very west one, we have learned some pleasant things about in another chapter. To reach it you must now go through all the rest. On the evening of January 28, 1836, the Quorum of High Priests met at "early candle-light" in one end of this room, and the elders' quorum in the other end. In the other rooms other quorums met, and God blessed them with visions and understanding of their duty to each other and to all men.

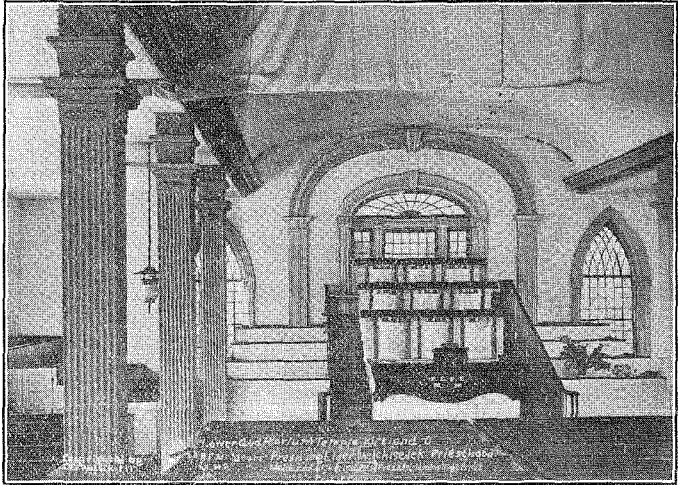
Our young people will be interested in the president of the High Priests' Quorum when I tell them that he was just twenty years old, and had been preaching since he was fourteen. Most of the men in the quorums there were young men. It was like a splendid army of young men, with here and there a gray head or an older man as counselor, and everyone felt brave and fearless as he left those upper rooms of the Temple.

Many of the elders had learned enough of Hebrew so they could read the Hebrew Bible, and they were delighted with the study; but the lower room of the Temple was now ready for painting, and that took some away from the school. Brigham Young had charge of the painting until it was finished. The veil or curtain for the Temple was made by the sisters on the twenty-second day of February, the birthday of their country's Father, General George Washington. Father Smith met with them, conducting the opening and closing of the meeting with prayer and singing. And now, as the winter was closing, there was a feeling of gladness everywhere at the return of spring.

## CHAPTER 46.

## The Temple Finished and Dedicated.

THE TEMPLE was finished, and on Sunday, March 27, 1836, it was dedicated to the service of God. On the outside, it was fifty-nine feet wide and seventy-nine feet long, but the walls were two feet thick; that left the inside seventy-five feet long and fifty-five feet wide. The door was in the east end, and opened into



a hall or vestibule, and the stairs were in these halls. That left the large rooms upstairs and down only sixty-five feet long.

There were three stories and a basement. The first floor was for sacrament and preaching, and like the

main room on the second floor, had pulpits in east and pulpits in the west end with places for the quorums; one in the east was for the Aaronic priesthood, the west one for the Melchisedec. The second floor was to be dedicated for the School of Apostles. The curtain or veil could be dropped between. The building was heated by fireplaces at the sides of the rooms. You remember about the loft rooms.

When Sunday came, the people hurried to the Temple. It looked beautiful, standing on its high place, its windows glistening in the sun. North of it, within a mile, was the Chagrin River, and six miles away was Lake Erie. Firm and silent it looked, its thick stone walls plastered close and smooth outside and inside, its doors guarded by keepers. By eight o'clock the seats and aisles were filled and the doors were closed on the disappointed ones who were too late.

Sidney Rigdon read the ninety-sixth and twenty-fourth Psalms. An "excellent choir of singers," led by M. C. Davis, sang, "Ere long the veil will rend in twain," written by P. P. Pratt to the tune Sterling. Then President Rigdon offered prayer, and the choir sang, "O happy souls that pray," written by W. W. Phelps, to the good old tune Weymouth. Then Elder Rigdon preached, telling over the troubles and trials they had had in building this Temple, and many other things good to remember. His sermon lasted two and one half hours. He had been one of the hard-

Temple beautiful.

est workers on the Temple; indeed, he was always working for it in some way, and he rejoiced above many others when it was finished.

Everything was in order. God had directed the Prophet what the order should be, and there was no confusion or disturbance. The closing hymn was, "Now let us rejoice in the day of salvation," written by W. W. Phelps, to the tune Hosanna. There was a recess of fifteen minutes, but none left their seats excepting some of the mothers who had to care for their little children. The afternoon meeting commenced by singing one of their own hymns, composed by W. W. Phelps, called, "Adam-on-di-ahman."

**Everything  
in order.**

Joseph Smith then arose and introduced to the people the other presidents of the church who were there, and told them these men were equal with him as presidents of the church. The church said "Yes" to this, and after a few more remarks and some instruction, the choir sang again, and Joseph Smith prayed, asking blessings on the house, and giving it to the Lord.

**Temple given  
to Lord.**

In that long prayer, the Saints in far-away Missouri were prayed for with love and tenderness. When the "Amen" was reached, the choir sang a hymn that we all love to hear at conference time,—"The Spirit of God like a fire is burning." It must have sounded grand indeed, echoing through the new Temple, for we have heard it when the Saints of our own time sang



it, and it seemed to lift us almost off our feet with the power of God's Spirit.

The bread and wine were blessed by the boyish president of the High Priests' Quorum, Don Carlos Smith, and passed by others to the people. Oliver Cowdery testified to the truth of the Book of Mormon—you will not forget that was his first and best mission to all the world. D. C. Smith, and President F. G. Williams spoke, and President Rigdon then made a short prayer, which ended with the wonderful scene so often told to us, how the people with one accord shouted all together, "Hosanna, hosanna, hosanna to God and the Lamb. Amen, amen, and amen." Brigham Young spoke in tongues, D. W. Patten interpreted, and spoke in tongues himself. Hyrum Smith spoke for the building committee. Then Joseph

Smith blessed the congregation, and a  
Long service. "little past four" the people went home. That was a long service. They had been there for eight hours, and the history tells us, had been quiet and interested; of course they fasted.

Early in the morning a man stood at each door to take anything the people wanted to give to pay off what debt there was on the Temple, and when they counted what had been given that day, there was the sum of nine hundred and sixty-three dollars. The next week there were meetings held in the Temple. Among other things, they had feet-washing meetings, like Jesus and his disciples had.

## CHAPTER 47.

## Interesting Things Happen in Kirtland.

THE NEXT SUNDAY while Joseph Smith and Oliver Cowdery were in prayer in one of the high pulpits of the Temple, the Lord appeared to them in vision. He seemed to be standing on a pavement of gold, the color of amber. He looked beautiful and wonderfully bright, and they heard his voice, soft, full, and mighty, like rushing waters, as he told them he accepted the house, and he promised that thousands would rejoice because of the things done in the house, and “the fame of this house shall spread to foreign lands.” This has been true, and many other things have happened that were foretold in that little prayer meeting of these two young men who had been blessed six years before by the angel, John the Baptist, on the banks of the Susquehanna River.

**Promise of fame.**

After this, the elders went to their mission fields. The “wise men of Zion” represented by Bishop Partridge, Isaac Morley, John Corrill, and W. W. Phelps, started for Missouri. Some of the elders went with them a day’s journey, then prayed for them, and parted with them. Kirtland grew into quite a city very soon.

**Wise men to go to Zion.**

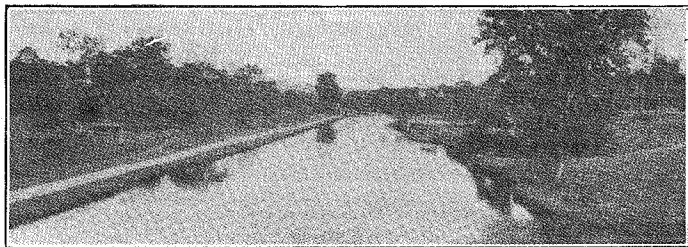
On the twenty-ninth day of July, 1836, we read in the Church History, that Joseph Smith, Hyrum

Smith, Oliver Cowdery, and Sidney Rigdon left Utica, New York, on the first passenger car on the new railroad to Schenectady. They did not have their

breath taken away in rapid flight, for Joseph Smith says, "We were more than six hours traveling eighty miles."

First passen-  
ger car.

However, they reached Albany that same evening. These men then traveled by steamer, *John Mason* out to the *Erie*, another boat on which they traveled to New York, from there to Providence by steamboat, and on to Boston by steam cars. It is interesting to think of the changes in the way of travel since that time, when the church was being built up by these earnest workers.



Erie Canal.

In the years 1836 and 1837, the spirit of speculation which was sweeping through the United States entered into the country around Kirt-

Money trou-  
bles.

land. This is the spirit that makes men try to get much when they give little. Things had happened in the Nation that made this

feeling everywhere worse than before. There were banks going into business throughout the country, and money seemed easy to get.

The Kirtland people were anxious for, and needed a bank too, and made arrangements for one, but the legislature of Ohio refused to let them have the rights necessary to become a bank, so they gave up the bank plan and formed a company or society to make better their own interests. They gave it the name of "Kirtland Safety Society Anti-Banking Company." This was not a church affair, but many of the men of the church were in it.

There suddenly came a change called a panic. All over the country money was hard to get now, and many men turned every thought to getting it. The paper notes of the society, like many others in those days, were no longer worth what they had been, for gold and silver had grown to be worth more than before.

Joseph Smith had withdrawn from the society early in the year, and when he found that some men were getting money for the worthless notes, he printed a notice in the August, 1837, number of the *Messenger and Advocate*, warning people not to pay anything for these notes. Of course, Saints lost money; they copied the way of the world, and they also suffered persecutions from the world beside their money loss. The country was full of such losers that year. But we turn to the spiritual things in Kirtland.

## CHAPTER 48.

## The Meetings in the Temple.

THAT WINTER the Temple was full of listeners during the services, and most of them were members of the church. They met there to sing in the evenings, Elders Luman Carter and Jonathan Crosby, jr., having charge and instructing them in the principles of vocal music. In the attic rooms, other meetings were being held. On Monday evening, in the west room of the attic, the high priests met, and Tuesday evening, the seventies; on Wednesday, the elders; on Thursday, a general prayer meeting in the rooms downstairs, usually conducted by Father Smith.

The Twelve, the high councils, and other quorums held their meetings once a week, but during the day the Kirtland High School was taught in the attic rooms by H. M. Hawkes, professor of Greek and Latin, for high schools were not supported by the State as they are now. This school numbered near to one hundred and forty students, divided into three departments,—one was for the classes where only the languages were taught, and two, the English, where mathematics, common arithmetic, geography, English, grammar, writing, and reading were taught; and three, the juvenile department. There were assistants in these last two departments.

High school in  
Temple.

All the winter the news from Missouri was quite encouraging to the Saints in Ohio. They knew that the friendly hand of Clay County was helping the Saints to move onto lands in the County of Caldwell, and from the other counties the Saints were going up to Caldwell and the counties near to it. Many Saints were in Van Buren County. That county does not appear on your map now, for its name was changed in 1849 to Cass County. The church paper seemed to be a restless possession, for we find it on the first day of February, 1837, passing into the hands of Joseph Smith and Sidney Rigdon, two of the Presidency. They made Warren Cowdery their agent in the printing office, book bindery, and editor of the *Messenger and Advocate*. The old firm of Oliver Cowdery & Company was now, by agreement of all, a thing of the past.

Good news  
from Zion.

Change in  
editors.

The church was growing in officers, for in the three months ending March 3, 1837, the clerk, T. Burdick, had recorded licenses in Kirtland for thirty-two elders, seven priests, three teachers, and two deacons. Some of the church leaders tried in every way to increase the love and kindness of the brethren for each other. They called a solemn meeting for April 6, the seventh birthday of the church.

It came on Thursday, and they met in the Temple and did many things toward getting the ministry in better order.

**TO WHOM IT MAY CONCERN:**

has been received

THIS Certifies that *Thomas G. Gage*

into this church of the Latter Day Saints, organized on the sixth of April, in the year of our Lord, one thousand, eight hundred, and thirty, and has been ordained a *teacher* according to the rules and regulations of said church and is duly authorized to preach the gospel, agreeably to the authority of that office.

From the satisfactory evidence which we have of his good moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace truth, we confidently recommend him to all candid and upright people, as a worthy member of society.

We, therefore, in the name, and by the authority of this church, grant unto this, our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem: praying for his success and prosperity in our Redeemer's cause.

Given by the direction of a conference of the elders of said church, assembled in Kirtland, Geauga county, Ohio, the third day of March, in the year of our Lord one thousand, eight hundred, and thirty six.

*St. William Clerk*  
*Kirtland Ohio January 31<sup>st</sup> 1837* Chairman.

W<sup>h</sup>o certifies that the within License was  
Recorded on the 31<sup>st</sup> day of January, 1837  
in Viritham, Chgo. in the License Records,  
Book A. Page 207. Thomas Purdick  
Recording Clerk. 1837



The question of the debts of the church was discussed at this meeting. Sidney Rigdon covers these debts in three items: first, six thousand dollars spent because of the Saints being driven by a mob from their homes in Jackson County, Missouri; the second was about thirteen thousand dollars yet unpaid on the building of the Lord's House; and the third was money spent for land purchased to give the Saints a place of safety and rest that they might lawfully call their own. The money for these things was charged to the Presidency and other leading men of the church.

## CHAPTER 49.

## Getting Ready for the First Foreign Mission.

DURING the summer of 1837, there was to be a meeting of the Quorum of Twelve, and about the first of June the Lord made it plain that Heber C. Kimball was to go on a mission to England. The gospel had been preached in different parts of the United States and Canada, but had never been told in any foreign land. The President laid hands on Heber C. Kimball and blessed him to preside over a mission to England.

Orson Hyde had been in that spirit of speculating in Kirtland and was discontented and faultfinding. He came into this meeting and listened to the prayers and all the words that were said, and at once he grew ashamed and sorry of the things he had thought and done. He confessed his fault, asked to be forgiven, and wanted to go with Heber C. Kimball on the mission. So he was blessed too, and prepared to go. Although there had been so much trouble for the church, it had not stopped its growth, for we find there were licenses given to thirty-five elders, three priests, two teachers, and two deacons in the three months ending June 3, 1837.

**Orson Hyde  
repents.**

John E. Page had been preaching in upper Canada for thirteen months, and at a conference held June 10, 1837, there were in Canada three hundred and

five members, all his "children in the gospel." Early in June, Doctor Willard Richards, a cousin of Brigham Young, came to Kirtland, and was by his own request added to the number going as missionaries to England. June 13, 1837, the missionaries started. There were Elders Heber C. Kimball, Orson Hyde, Joseph Fielding, and Willard Richards. Now we will have Kirtland, Missouri, and Europe for the three principal places of interest in our history, for these men did a wonderful work in England, and suffered many things that it might be done. We will give them time to go that long journey while we tell of things in Kirtland.

It was on July 23, 1837, that Thomas B. Marsh received through Joseph Smith the revelation to the Twelve. Thomas B. Marsh was at this time president of the Quorum of Twelve Apostles, and this day is one to be remembered in history, for our elders preached their first foreign sermons on this day in England. And connected with that date are the names of those who preached, that is, Heber C. Kimball and Orson Hyde.

**First sermon  
in England.**

A few days later, July 27, 1837, Joseph Smith and Sidney Rigdon of the Presidency, and T. B. Marsh, president of the Twelve, started on a mission to Canada, but were stopped on the way by lawsuits that were merely a form of persecution. But the elders went and preached and returned the last of

August. They would probably read the August number of the *Messenger and Advocate* while gone. In it was the notice of a new paper that Joseph Smith was going to edit, called the *Elders' Journal*.

The elders were home but a little while until conference began, the first meeting being at nine o'clock in the morning, on Sunday, October 3, 1837. There had been so many complaining and faultfinding that the first thing of importance seemed to be to find out if the people still wanted the same men to lead them, so Sidney Rigdon asked the people if they still looked upon and would uphold Joseph Smith as their President, and the people voted all together, "Yes." Then their President said that Sidney Rigdon and Frederick G. Williams were his counselors, and they would be the three First Presidents of the church if the people wanted it that way. They agreed to all this except to the name of F. G. Williams. He had been among the ones who had turned against the church leaders in the spring.

President Smith then introduced Oliver Cowdery, Joseph Smith, senior, and Hyrum Smith and John Smith for assistant counselors. They were to be called with the first three, heads of the church, meaning leaders, for Christ is the only head of the church. This the people agreed to. Newel K. Whitney was bishop, with Reynolds Cahoon and Vinson Knight counselors. When they came to the Twelve Apostles, they voted

Change men in quorums.

for Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, and William E. McLellin. These were to stay in their places as apostles, but Luke Johnson, Lyman Johnson, and John F. Boynton were not to stay unless they could make satisfaction. Elder Boynton was there, and blamed the bank trouble for his bad conduct.

There were changes made in the High Council, for John Johnson, Joseph Coe, Joseph Kingsbury, and Martin Harris and John P. Green were not sustained. Thomas Grover had gone to the West, and John Smith was now one of the leaders of the church, and Orson Johnson had been put out of the church. This took seven men out of the High Council at Kirtland. So new ones were chosen to complete it. Then the names of the council were, 1, John P. Green; 2, Asael Smith; 3, Samuel H. Smith; 4, Mayhew Hillman; 5, William Marks; 6, Noah Packard; 7, Oliver Granger; 8, David Dort; 9, Jared Carter; 10, Phineas Richards; 11, Henry G. Sherwood; 12, Harlow Redfield.

On the tenth day of September, 1837, the whole church of Kirtland met, and it was voted to let Luke Johnson, Lyman Johnson, and John F. Boynton stay in the Apostles' Quorum, for they had confessed their faults and asked to be forgiven. Then the conference made one member of the High Council an agent for N. K. Whitney, so Whitney could travel and preach.

This agent was William Marks, a man who became a strong link in church history.

Oliver Cowdery was not at this conference. He had gone to Missouri; and as he was the church recorder they had to get a new recorder.

George W. Robinson had been doing New recorder. much of the clerk's work in conferences and councils, and he was at this very conference made church recorder by vote of the people. The people wanted Joseph Smith and Sidney Rigdon to locate other places for the Saints to gather to. These gathering places were called stakes of Zion.

When a call was made for those who could volunteer to go preach, one hundred and nine men answered. This party of men was divided into eight companies of thirteen and fourteen each, and sent out east and southeast, south and southwest, west and northwest, north and northeast, and thus were they expected to go through the land.

The High Council had trouble keeping its quorum full. Jared Carter went to Missouri, so Elder Lyman Sherman took his place the first day of October, and on the second Samuel H. Smith was appointed president of the council.

While the elders traveled, sickness and death sometimes came to their loved ones at home. Distance seemed greater then, for there was not the rapid way of travel that we have now, and no telegraph or telephone between even large cities. So when Hyrum

Smith's wife died in Kirtland, the thirteenth day of October, 1837, it would be a long time before he heard it in his place of travel in Missouri.

**Sickness  
and death.**

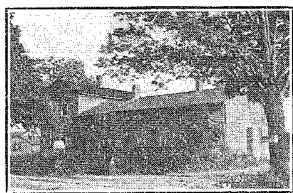
This woman was a good worker in the church, and was loved by all who knew her pleasant, thrifty, tidy ways, and gentle, kindly heart. She left six little children, the youngest a baby, eight days old.

It was about the winter or fall of 1837 that Parley P. Pratt put out a little book of about one hundred and sixteen pages. This was called *The*

**Voice of  
Warning.**

*Voice of Warning*. It became very popular, and was read by thousands; many came to learn about the church by reading it. It is still published by the church. It was in this month of October, 1837, when the High Council set to work again to get the people to doing better.

Some of them had been out with the people of the world in a dance, and there were other evils connected



Home of Hyrum Smith in  
Kirtland.

with it. Thirty-one in all were in trouble over this dance, and eleven of them confessed and were sorry. The council resolved to have all unruly children reported to their parents, and if the parents did not take suitable notice, they would be

reported to the church authority.

The High Council passed a vote that no liquor

should be brought into the place to be sold. They did not want it used in any way. So they began a temperance movement (temperance movements were new things then), as well as one against dancing and bad children. While they are working away at these things, we will go to Missouri.

Good work  
of Council.



## CHAPTER 50.

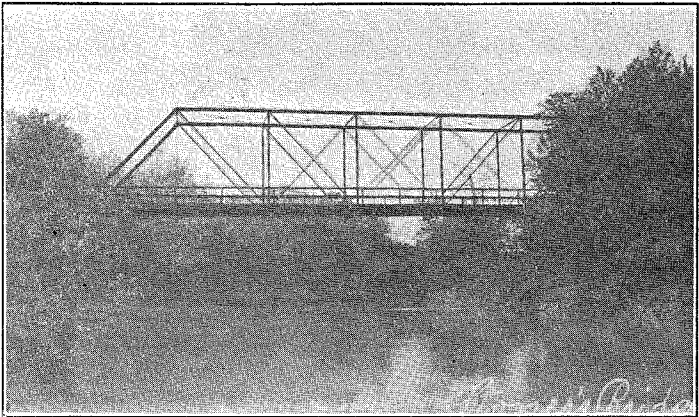
In Caldwell County, Missouri.

AH, THAT was a long way in those days, and we would find it beset with many hard things if we went as they did, even now, with so many towns between. Joseph Smith and a number of leading men reached Missouri late in October, 1837. Missouri was beautiful in October. Her prairies looked like seas of brown grass that rose and fell under the fresh breeze like waves. The hazelnuts were hanging in heavy clusters on the silver-gray branches where were softly-tinted leaves just ready to fall. These hazel woods grew in companies, and looked from a distance like forests of little trees. There were prairie chickens, beautiful, brown, speckled things, and quails in happy thousands, scuttling through those grasses, and early in the morning one heard often a soft drumming sound off over the hills, the sound a huntsman liked, for that meant prairie hens or pheasants.

If we traveled as these church leaders did on this trip, we would hear for miles the swish, swish of the long grasses about us, brushing our feet as we rode, and not unusually the grasses would reach the height of eight or ten feet, but bending together, they appeared shorter. Wild animals would bound away from us, and flocks of wild birds rise close at hand.

Land of Zion  
in autumn.

As we rode down toward the streams, we would pass cool, clear springs of water, and near the streams come into timber gay as a garden, with maple and elm and oak leaves touched by gentle frosts, and higher up, nuts of hickory and walnut would loosen to the wind and rattle to the ground. Purple and spicy, the wild grapes grew near, and the wild crabs and luscious plums.



Shoal Creek; where Saints crossed shown in white spot above bridge.

But they hurried on, these busy men, letting the horses stand for a few moments and drink of the cool waters of the creek or small river, then splash, splash, until their hoofs struck the flat, yellow rocks, and chalky gravel way that led from "the ford" to the faintly marked trail. Sometimes they passed or paused to chat with small companies in wagons going up to

Caldwell or Far West. It seemed a blessed thing to think that this broad, beautiful, sun-kissed land was to be a home for them, a home of peace.

Sometimes they stopped at the houses, and from a gourd dipper would drink of the clear, cool water. They noticed the spinning wheel and heavy looms, and busy womenfolk making cloth and clothing, but no sewing machines were there, and the men and boys building barns and clearing land and gathering stones for chimneys. They heard bitter stories, too, and saw sad sights.

One thing that made the Saints uneasy was the change in the governor. At the election held in the fall of 1836, Lilburn W. Boggs, the open enemy and declared persecutor of the Saints, had been elected governor of Missouri, and they could not hope for any justice from him. But they thought the new protection of their own county officers, and a representative in the state meetings would make up for some of this man's power against them.

There were several small towns of Saints in upper Missouri. They had laid out a town called Adamondi-ahman, in Daviess County, on the bluffs and hills on the east side of Grand River. Gallatin was only three miles from it, and many of the Saints settled there. Down in Carroll County was a little town called De Witt. It was near the banks of the Missouri, and was to be

A new gov-  
ernor.

Upper Mis-  
souri towns.

a steamboat landing, a place to land with people and goods for Caldwell County. George M. Hinkle and John Murdock bought the town property for the church (they were trustees for the church), and quite a number settled there and prepared to go into business.

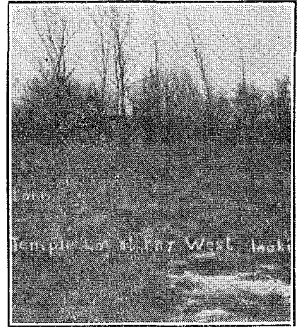
In April, 1837, the High Council of Missouri had appointed a committee to see about building a house of the Lord in Far West, and the names of that committee are familiar to you <sup>People wanted a temple.</sup> by this time. The committee on selling lots were W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Corrill. The temple committee was Jacob Whitmer, Elisha H. Groves, and George M. Hinkle. The Lord had not told them to build a temple, but they went to work at it. On July 3, they had a great gathering of people. About fifteen hundred gathered about the temple lot. After prayer and song, they dug a cellar one hundred and ten feet long and eighty broad. All the dirt was carried out with wheelbarrows. The people were very anxious to have a place to worship God, something like the Temple in Kirtland.

The spring was backward and cold, but the Saints were busy and happy. Every Sunday there were baptisms, sometimes in the waters of beautiful Shoal Creek, where were points of pebbly shore and shelves of flat, yellow stone, reaching down into the flowing water. They baptized sometimes in Goose Creek, also.

The school section of land, allowed by the Government, was sold, and that gave them a school fund of five thousand and seventy dollars to begin with. There were about one hundred buildings in the town, eight of them stores, and one hotel or tavern, and many other houses being built. A post office was granted by the Government, called "Far West."

The state militia had one regiment of men in that part of the State, called the Caldwell Regiment. They were nearly all Saints or "Mormons." Governor Boggs gave them commission or authority, and Lyman Wight was elected colonel by vote of the regiment, and was given power to act under orders from the state authorities.

Colonel Wight was a fearless, daring man, strong and dauntless. He had a company of men noted for bravery, courage, and physical strength. They were called the "Diahman Boys," and were afraid of just one thing,—that was, doing wrong. They were ordered by General Parks to stop the mob's action in Daviess County, for they were trying to drive the Saints out of that county, even when the Saints had paid for their land and had written permission from two thirds of the



Site of Far West Temple as it looked in 1909. House of John Whitmer in distance.

**Diahman  
Boys.**

people to live there. The little troubles of the Saints and the mobs increased every month. The Saints in Far West agreed to go ahead and build the Lord's House as they should have means given them. This was the way things were when the elders from Kirtland came to visit Caldwell County.

On November 6, 1837, (the fifth birthday of his little son Joseph), the Prophet and his counselors and others met with the high council of Far West. They concluded that there was Room for all. room in the new county for the people to keep gathering, but they would not go on building the house of the Lord until the Lord should tell them to do so. Maybe the Missouri Saints were in too much of a hurry to build a temple. To-day there is but one temple standing, built by the command of God; that is the Temple at Kirtland. There is not now a sign of the temple in Missouri except the cellar dug in Far West that July day, and that is fast disappearing, and we look in vain for the hundreds of houses that sheltered a hopeful but persecuted people.

We will try to think of the county as it then appeared,—men and women busy in the fields and gardens, carpenters working at new houses, masons putting up wide, deep chimneys, Busy Scenes  
in Far West. or making deep, old-fashioned brick ovens; blacksmiths and wood-turners busy, and looms and spinning wheels deftly worked in the hands of careful women and merry-hearted girls, a western

breeze sweeping the beautiful hills, and the sun shining with the soft, hazy light of Indian summer's latest glory over everything.

It was amid such scenes that the church met on the seventh day of November, and after the manner of that meeting in Kirtland, voted to sustain Joseph Smith and his counselors. Again Frederick G. Williams was objected to; although presented by Joseph Smith, the people would not have him. Although Ed-

**One president rejected.**

ward Partridge and David Whitmer spoke in his favor, they elected Hyrum Smith in his place, when Sidney Rigdon had nominated him. This was the first change in the quorum of three presidents. The meeting continued, and elected David Whitmer president of the church in Missouri. Bishop Partridge was sustained as bishop, and many others were given places of trust or sustained there. Among them, Isaac Morley was chosen patriarch of that branch of the church.

The people listened to a short talk from Sidney Rigdon, then unanimously voted not to help stores

**No liquor, tea, coffee, or tobacco.**

or shops if they sold liquors, tea, coffee, or tobacco. So you see the Saints were a peculiar people, for nearly all people used such things in those days, and it was strange to find a town in Missouri where these things were not sold. We are glad they made a history as a temperance people.

You remember the Saints employed some lawyers in 1834, over in Clay County, to try to get their Jackson County lands for them. Of course these men had to be paid, and Edward Partridge paid about nine hundred dollars to them and for other expenses. He now asked to get the money back out of church property, and the church agreed to let him do so.

Edward Partridge and the lawyers.



## CHAPTER 51.

## The Foreign Missionaries.

WHILE we are watching these busy scenes in Missouri, there are sad things happening in Kirtland.

Try to ruin  
the church.

Warren Parrish (you remember the young and beloved scribe of Joseph Smith), John Boynton, and Luke Johnson (two of the apostles), and Joseph Coe, had joined with others in an effort to ruin the church. Some time in December, 1837, these people declared that they were the church of Christ, and that Joseph Smith and those who followed him were wicked and wrong. Those were days of fear and trouble in Kirtland. Even in the Temple, men tried to fight their brethren, and the mob joined with these apostates and drove some Saints from the city, one of these being Brigham Young, of the Quorum of Twelve.

The *Elders' Journal* for November 2, 1837, was the last paper printed in Kirtland. After some county court trouble, the whole printing establishment was burned to the ground.

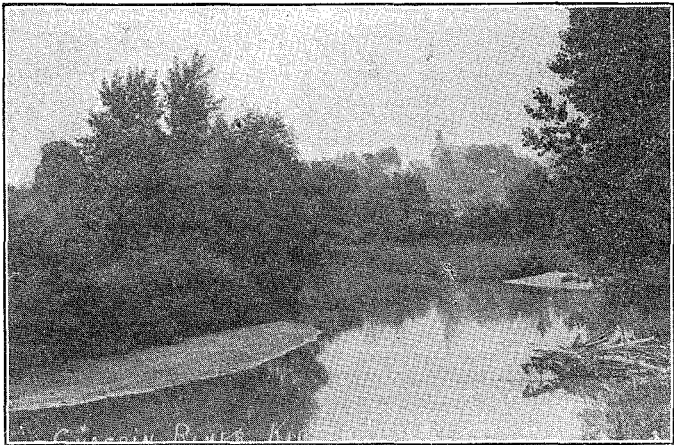
Printing of-  
fice burned.

This was the way things were going at Kirtland when Christmas came to the world: Christmas, the day of peace and good will, and God's people in trouble with themselves and the world! We feel that everybody could not be in the wrong; somebody must have been in the right. We will leave them now,

both Missouri and Ohio, and see what became of the elders blessed and sent to that new mission in a foreign land.

It was June, 1837, when they left the town of Kirtland. They looked back to the Temple and thought of the times of joy they had felt in its quiet rooms, and they thought of the dear ones they might never see again. But they wanted Jesus to come to earth again and find a good and happy people waiting for him. The people must learn how to be good, and they were going to tell

English  
Mission.



They looked back to the Temple and thought of the joy they had felt in its quiet rooms.

them of the angel's visit, of the Book of Mormon and revelations, and the church that was just like the old one in Jerusalem, when Jesus was there.

Would they tell them about the Inspired Translation? Yes; but they could not tell much about it, for it was not yet ready to give to the world. It was just written and waiting for the church to be ready to print and bind it, and some day you will see that the Lord was wise indeed to thus keep this wonderful book hidden for a season.

From Fairport, on Lake Erie, about twelve miles from Kirtland, the missionaries traveled by steamboat to Buffalo, New York. This was very pleasant, but when they arrived at Buffalo, they were disappointed. Some one had promised to have money waiting for them at that city, but there was none, and they had but little of their own, and a long journey before them. They trusted to the Lord, and proceeded on their way so far as Albany, New York. Here they got some money, and were in New York by the twenty-second day of June.

**Without money  
in New York.**

The boat was ready to go, and went without them, for they had not money to buy tickets and food for the journey, and it was not until the first day of July, 1837, that they left New York on the ship *Garrick*. On the way across the Atlantic, these elders preached and tried to do good to their fellow men.

Not until the eighteenth day of July did they land in the great city of Liverpool. Strangers, and penniless, they started the gospel work in the Old Country. There were seven elders in this good work, and they suffered much for want of things to eat and

places to stay, but on July 23, 1837, they preached their first sermon on foreign soil, and on Christmas Day they had the first conference of the church in that country, with three hundred Saints present, all but three having been baptized but a short time before. One hundred babes were blessed at the conference.

First foreign conference.

Sometimes they baptized in the sea, sometimes at other places, but they were kept busy, preaching and teaching. Once after preaching five sermons on the principles of the gospel, Elders Kimball and Hyde baptized one hundred and thirty persons. How mighty are the works and words of God! The people who believed were full of joy. The work of these men was a wonderful thing. They left hundreds of Saints in old Merrie England, tearful at parting with them, and yet glad in Christ. They ordained elders, priests, teachers, and deacons, about eighty in all, to go on with the work, and then they sailed for America.

Return of missionaries.

They reached Kirtland in the early spring, May 22, 1838. They had been gone from home not quite a year, but they had baptized hundreds. The British people seemed to be happy to hear and obey. This was counted one of the most successful missions of the church. Although we do not always count success by the number baptized, the good part of this mission was that it grew and became permanent.

## CHAPTER 52.

## A Sad Year for the Church.

THE YEAR 1838 was a year full of interesting things to the church, and the most of them are sad, and all of them told carefully would fill a large book. Joseph Smith and Sidney Rigdon had returned to Kirtland, hoping to find the people peaceful and satisfied, but they found just the opposite. We depend on Joseph Smith's History for the story of those times, and that is why we follow him from place to place. Then, too, he was the President of the church, and so an important man in its history.

Joseph Smith's  
History.

It was useless to talk to the people who had turned against the church. They could not reason, and would only rage when spoken to. They acted so violently, and threatened so many things, that it was not safe for the leading men to stay.

Leaders leave  
Kirtland.

They pretended that these leading men had broken the law, and finally to put a stop to the clamor and rage of these apostates and mobs, Joseph Smith and Sidney Rigdon got onto their horses and rode away to a place about sixty miles from Kirtland where they rested for about thirty-six hours with some Saints living there.

Then along came some covered wagons, and in them were the families of these men. The men had left

Kirtland on the twelfth day of January, 1838, and on the sixteenth day they went on with their families to a place called Dublin, Indiana, where they rested for nine days. The weather was intensely cold, and the little children suffered because of it; they were afraid all the time of the mob, for some of them followed for two hundred miles from Kirtland, armed with pistols, and other weapons.

One night, some of the mob slept in the same house where Joseph Smith was. He could hear them in the next room, for there was just a board partition between the rooms. The mob **Mob follows them.** men were swearing and telling what terrible things they were going to do "to the Mormons." Once they came in and looked at the men of the church, but thought they were not the men they wanted to kill, so did nothing but swear and curse. At times they passed them in the street and looked at each other, but the mobbers did not know them. One of the mobbers was named Lyons. At last they ceased to follow them.

Sidney Rigdon had parted from Joseph Smith at Dublin, Indiana, and they had traveled different ways. They met in Terre Haute, but separated after a visit and a rest. Joseph Smith and his wife and children Julia, Joseph, and Frederick G. W., crossed the Mississippi River at Grundy, Illinois. They were one hundred and twenty-five miles from Far West, when some of the Saints came to meet them.

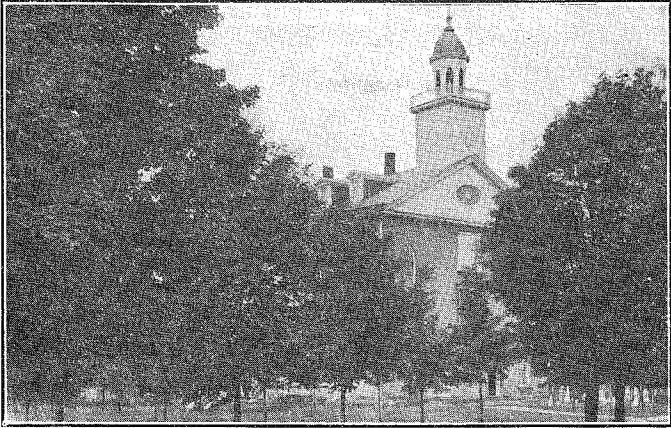
The country did not look so beautiful and pleasing as it had a few months before. Brown and bare were the trees; dreary and forbidding, the prairies lay under a cloudy, stormy sky. Here and there were patches of scrub oak whose stiff brown leaves clung in a sort of stubborn pride to the sturdy branches. They made a crisp, cheerless, rattling sound as the sharp wind tore at them, a sound harsh and dry, not at all like the soft, happy rustle that they gave to the jolly winds of the autumn. There were fleeting glimpses of squirrels and rabbits, but the vast, wild, new country seemed lonely enough, and was still and unhospitable looking.

Winter on Missouri hills.

But there came signs of comfort. Thin, blue lines of smoke curling up from some hollow, or driving before the wind in little gray puffs, spoke of a place where man made comfort for his kind, and the sight was pleasant to our travelers. Even the smell of the wood smoke was cheering, and as they journeyed, the houses grew more frequent, most of them log houses, with big stone chimney covering, in some cases one third of the end of the building. Sometimes the homes they passed were mere cabins, but they held people who hoped to have better homes, for they had paid for the land according to law, and were ready to work and willing to go without some things called comforts that they might serve God in their own way. Glad indeed were these pilgrims

Paid for land.

to meet with church brethren, who were kind and just to them.



Where many dear ones were left in Kirtland.

The journey had been long, and the cold intense, and there had been the sad thoughts of beautiful little Kirtland and the Temple and dear ones left behind with the false brethren. On the fourteenth day of March they entered Far West, two months on that weary trip. This was only the story of one party on their journey briefly told. The story of hundreds would be just like it, only sadder and more cruel, for some buried their little children who died on the way, and some were sick, and many too poor to have sufficient clothing.

Two months  
on the way.



## CHAPTER 53.

## Spring and Conference in Far West.

THE FAR WEST SAINTS were having some trouble among the leaders, and John Whitmer, W. W. Phelps, and David Whitmer (the first two were presidents of the church in Missouri, and the last was one of the Three Witnesses) were put out of the church. Some claimed the action was not lawful, but as to that we can not here say. These troubles in the church could no doubt have been kept out if some of the men had not been jealous, and unkind, and ambitious for high places.

In a letter written back to those of the Presidency of the church still in Kirtland, Joseph Smith tells of the peace and union among the Saints in Far West. He felt sorry to hear of the burning of the printing establishment, but he enjoyed the peace and comfort of the little town of Saints. He says: "Heaven smiles upon the Saints in Caldwell"; and again, "We have no uneasiness about the power of our enemies in this place to do us harm." Secure and happy he felt

Sidney Rigdon  
ill on the way.

for this people; but he had not heard of the illness of Sidney Rigdon, who was still delayed on the journey, and did not get into Far West until April 4, 1838, when the Saints in Far West met him with gladness, and made himself and family comfortable as possible, as they

did all newcomers. There were many things to do in this new country, and the eighth birthday anniversary of the church was near, and on April 6, 1838, the church in Far West met to celebrate by holding meetings in conference.

The doors opened at nine o'clock in the morning in the usual manner. This meeting was probably held in the schoolhouse, which served as meetinghouse, courthouse, and schoolroom. This was a log house afterward sided up and plastered inside, which stood first on the school section west of town, but later was moved near the center of town. Joseph Smith and Sidney Rigdon presided at this meeting. First they appointed George Morey to be sexton and caretaker of the house; Dimick Huntington to help him.

Conference  
in Far West.

Then came church historian for the church in Zion. John Whitmer was historian for the whole church, but he was put out of the church and would not give up the records. John Corrill and Elias Higbee were appointed historians for the church in Zion; Warren Parrish, the President's clerk, was now an apostate, so George W. Robinson was made General Church Recorder for the whole church, and also clerk for the Presidency. Ebenezer Robinson was chosen as clerk and recorder for Far West and the high council there, and Thomas B. Marsh for president of Far West for that particular time, with Brigham Young and David W. Patten to assist him in his presidency. You

see these three men were all apostles of the Twelve.

After the sacrament had been taken, ninety-five infants were blessed, and the eighth birthday celebration of the church was over. On the seventh and eighth of April, 1838, there was a conference for business matters, and the quorums were arranged as they best could be. Three prominent men were finally put out of the church at this conference: Lyman E. Johnson, of the Twelve; and David Whitmer and Oliver Cowdery. There are people who think it was not legal to put these men out as they did, but that is another story for you to read in another place.

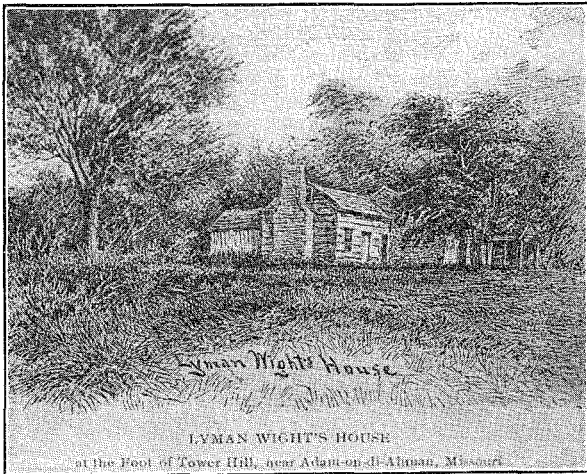
There was a revelation given to Joseph Smith, the church Prophet, on April 26, 1838, fixing the name of the church as the Church of Jesus Christ of Latter Day Saints, and in this same revelation there is a command for them to go on and build a place of worship, a house of the Lord, and one year from that day they were to commence to lay the foundation of the house.

The country was beautiful now, in its springtime dress, and everything looked promising and fair. The hills were delightful with the many shades of green that came with spring; the woodlands like a dream. Plum and crab apple blossoms, and sweet spring flowers were opening. The people planted trees and plowed the soft, rich soil for corn and other crops. Men went out seeking locations for the people who came every day

Spring in the new country.

to the new country. Grand River looked fine, running bank full of swiftly moving water, and Honey Creek and Shoal Creek and all the many little waterways looked beautiful and good.

About eighteen miles from Far West, up the river through the timber, was the home of Lyman Wight,



at the foot of a high hill. On the hill was the ruin of an old altar of some ancient people. Joseph Smith named the hill Tower Hill. One half mile up the river was Wight's Ferry. Near it was a place for a town called Spring Hill, but it was changed when Joseph Smith, Sidney Rigdon, and George W. Robinson went up there to see it. They named it Adam-on-di-Ahman; and people usually called it Diahman.

It was from this surveying trip that Joseph Smith returned in June to see his family, for he had a little son born on the second day of June, 1838, that he named Alexander (probably in honor of Alexander Doniphan).

The town of Diahman was being built very rapidly during these sunny days, and many of the church leaders were helping all they could, and by late fall



"Prairie schooner" or moving wagon.

there were two hundred houses built, and about forty families living in wagons waiting for houses to be finished. In June they had organized this new town and the country round it into a stake, with a high council and presidency, and clerks, and all other officers. Of course, the hymn named Adam-ondi-Ahman was a favorite in this new stake, and its music often cheered these waiting people.

## CHAPTER 54.

## The Beginning of War in Daviess and Caldwell Counties.

JULY 4, 1838, there was a great celebration in Far West. Joseph Smith was president of the day; Hyrum Smith, vice president; Sidney Rigdon made the speech; Reynolds Cahoon was marshal, and George Robinson was clerk. There was a long procession that marched to the temple lot. They had banners and flags and music and singing. The orator made a good speech, but he forgot that God had warned them not to boast, or stir up strife and trouble. He had heard that the mob was gathering again, and he told them that the church would stand their persecution no more. They would have their rights and fight to the last. Oh, that is a good speech in many ways, but it was unfortunate when he boasted and dared the mob.

They had planned a beautiful temple. They would teach everything in the arts and sciences in it, and try to live so that God would help them understand his law of life and living in all the earth. Our religion is a thing that makes us more intelligent. If it does not, then we are not living right, for the glory of God is intelligence; the power to know and understand things is the power of God, and if we have it, we can learn quickly and easily. This was the religion these men

Religion helps understanding.

in old Far West taught, and it is the one Paul and the apostles taught in the Old World. So Sidney Rigdon was right in teaching that, on that sunny Fourth of July, but he boasted. That was wrong.

There were brave, earnest, honest men in that new town, but God wanted them to be humble and gentle,

too. They tried to keep "liquor" out of the town and keep things people had to buy down to a low price, so that the poorest could have clothing and food of the best kind.

During the summer many prominent men had come to Far West,—P. P. Pratt, who wrote the Voice of Warning, and Elders Kimball and Hyde, who had been to England. They preached in Far West, July 29, 1838, a little more than a year since that first sermon in England.

By great perseverance, the third number of the *Elders' Journal* was printed in Far West, with Doctor T. B. Marsh, publisher. The papers of the church

had a hard time to live. And now we find Frederick G. Williams coming back into the church. He was confirmed

August 5, having been rebaptized. But Hyrum Smith had his old place in the Presidency; still he came back to the church again. Some of the churchmen still loved him, and no doubt all were glad to welcome him back.

W. W. Phelps had been postmaster, and now Sidney Rigdon was appointed by the Postmaster General

to be postmaster. They were going to start a newspaper, and they were trying to bring the county seat to Far West, but maybe they were forgetting the Lord's old command, back in 1833: "Be not in haste, but let all things be done in order." At least they were energetic and active.

There was to be another election down in Gallatin, the county seat of Daviess County, and as Colonel William P. Peniston wanted to be elected, there was fear of trouble. He had led the mob in Clay County, and of course the Saints would not vote for him, and if possible, would vote against him. On election day he got up on a barrel and told the people how wicked and terrible the "Mormons" were. Others joined with him, and there was a "fist fight." Very few of the Saints voted, but the story of the fight grew every hour. No one of the men had knife or gun, but when the story got to Far West, it was that some of the Saints were killed at Gallatin, and the mob would not let them be buried. The mob spread their way of telling it, too, until the whole country was excited. Of course, the leading men at Far West, about twenty men with guns going along, started to help the men of the church and bury the dead.

Another  
election.

The fight of  
Gallatin.

By the time they got to Lyman Wight's, the Saints had come from Gallatin, and the true story was told. None were killed, but some were wounded, and some



of the Missourians had their skulls cracked. You see there were about one hundred and fifty Missourians against eight or twelve of the Saints, and the Saints fought like lions.

The Presidency went to see Judge Black (he wanted to be elected, too), who had acted unfairly in business before, and they asked him politely to sign an agreement of peace. He said he would write one out himself and sign it, and he did. This is a copy of it:

Agreement of  
Judge Black.

“I, Adam Black, a Justice of the Peace of Davies county, do hereby Sertify to the people, *coled Mormin*, that he is bound to *suport* the Constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

“ADAM BLACK, J. P.”

[Meaning Justice of the Peace.]

The next day there was a meeting of men on both sides of the question, at Diahman. They promised to be in peace, and be careful of each other's rights, and not help anyone that did wrong, but act by the law, and be just. They parted like good friends, but the mob people never stopped their wickedness. Down by Diahman, they stole hogs and cattle from the Saints, and said they would shoot the people with a cannon.

Peace  
meeting.

They tied the men, or women and children to trees and whipped them with hickory withes, and left them tied for days without food or water, and did even more terrible and brutal things. Daviess County got two or three hundred men together, and was trying to drive the Saints away from the Diahman and Millport country, although the Saints had written permission to stay, besides having bought the land.

Mob still  
at work.

General Atchison belonged to the state militia, a body of soldiers, and was in Clay County. He came down to Millport and Diahman, and saw how things were there, and he hurried back and sent about five hundred soldiers to protect the "Mormons" and keep things peaceable, but these militiamen, many of them, hated the "Mormons." They had old friends among the mobbers, and when General Atchison discovered this, he was in a hurry to get them out without a fight, and in a few days left the camp at Diahman and marched his soldiers away. He was afraid they would join the mobbers, and they were doing no good, for the Missourians, or "Gentiles," shot at the "Mormons," or Saints, burned their houses, stole their horses, and drove their cattle away. Then it was that the "Mormon militia," or soldiers, were called together and got their guns ready, and the trouble called the "Mormon War" in Missouri had begun.

Missouri  
militia not  
trusted.

War begins.

And while they are getting out guns, and filling powder horns, and loading shot pouches, and getting wads ready, we will look in on the church in Kirtland. You know we left it full of the bad spirit of anger and hatred and jealousy; but there were many there who were faithful and true to the church and God's laws.

## CHAPTER 55.

## The Seventies Start for Kirtland.

IT WAS in January when we followed Joseph Smith and Sidney Rigdon out of the town, and we know little about the things done then until about March 6, 1838. That day the Seventies gathered in the Temple to talk up plans for moving to Missouri. They were going as a quorum, all together, and they agreed to go in a camp, organized something like the Zion's Camp that went up to Clay County in 1833. They invited all to go with them who would keep the laws of the camp. There were about one hundred seventy-five of the Seventy. I think we would look twice at the tents pitched south of the Temple on that fifth day of July, 1838. They looked very orderly and neat. The next day at noon, we would see the long procession of white-covered wagons moving southward over the sunny hills of Ohio. There were fifty-nine wagons, carrying five hundred and fifteen men, women, and children away to the new place of gathering in Missouri.

Seventies'  
camp.

Just ahead of them was another company, the D. C. Smith Camp, of seven wagons and twenty-eight people. This company was losing horses by death, and their numbers were sick and poor. It was rainy and cold when they started in May. In this camp was

a baby only two weeks old, and the sick and aged parents of Joseph Smith. The Seventies' Camp had their journey made unpleasant and dangerous by the mobs. When it was necessary to prepare provisions and wash clothes, the camp stopped, the women washing and ironing and baking, the men working for farmers, digging brush and reaping and binding grain, and thus earned money to help them along.

August 12, they joined a camp from Canada under charge of John E. Page, and together they held a

Canadian  
camp.

meeting and the Canadian camp moved on. Means grew scarce, when nine or ten families stopped and got places to

work for the winter, but the Seventies went on. They were anxious to get their families settled so they could be out preaching. In spite of their care, food became

Seventies'  
camp suffer  
for food.

scarce. For days they lived on boiled corn and milk. Sometimes they made "shaving pudding" by shaving the

cooked corn into milk. By selling some of their goods, they kept from starving. The camp began to show the effect of the suffering, for many stopped by the way to work for a living until there were only two hundred and sixty left of the five hundred and fifteen who marched away from Kirtland that noontime in July.

They found many such camps moving along the roads now. There were four of the Seven Presidents with them, and these were the ones who advised what

to do, when they were undecided. The John E. Page Company arrived at the town of De Witt in the last week of September. The Seventies' Camp came into Far West a few days after the D. C. Smith Camp, and pushed on to Adam-ondi-Ahman, October 4, 1838.

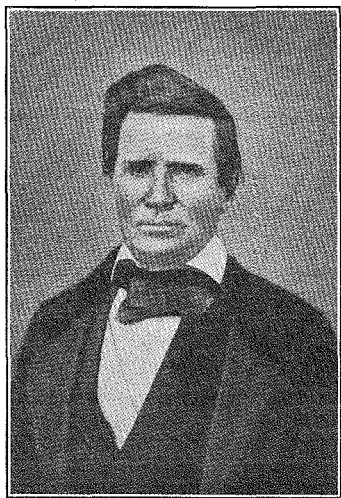
This is the way people poured into these new towns, and many, hearing of the soldiers and mobs, stopped on the way. It took a great deal of food to supply all of these people, and what had not been raised by the Saints on their land had to be hauled many miles in wagons or boats. Then, too, all these cattle and horses must be fed. But the Missourians were busy driving off and killing all the cattle they could for their own evil purposes. Men gathered from eleven counties to make war against the church leaders. The church had already paid out large sums of money to hire lawyers to help the Saints in the work of getting their rights, and in Study law. September, 1838, Joseph Smith and Sidney Rigdon began to study law with the firm of Atchison and Doniphan, that they might do this work for the church and save money.

Already the church in Caldwell County had some county officers. Elias Higbee was a justice of the Caldwell County Court. You know he was one of the Missouri church historians, too, and we shall find him on an important mission for the church a few years after that, so we will try to get acquainted with him.

## CHAPTER 56.

## The Sound of Battle.

NOW COME down into Missouri. It is the middle of September, 1838; the beautiful, peaceful month of September. The long, rolling hills are echoing to warlike sounds, and here and there are men with guns.



*Very respectfully  
A. W. Doniphan*

Wight. These latter were regular state soldiers, the county volunteers, and all of them Saints.

General Alexander Doniphan, the good statesman

In companies they march and countermarch and practice shooting. Not many miles apart, near to Millport on the one side, and Wight's Ferry on the other, are two camps of these men with guns and camp fires and warlike actions. The Millport Company is the Missourians, about two hundred and fifty of them, commanded by Doctor Austin, of Carroll County; and the one over by the Ferry is the "Diahman Boys," under command of Lyman

who helped the Saints to get Caldwell County, was a soldier, too, and he was sent out in command of a company of soldiers to stop the quarreling and keep these people from fighting. He marched his little army of men right into the road between the two camps. The Diahman Boys were just two and one half miles away; the Missouriians on the other side kept changing camp, sometimes nearer, sometimes further. Soon after this, Major General Atchison came onto the scene. The men were ordered back to their homes, and most of the troops of soldiers left for home, leaving a company or two around in the county to keep peace. The "Mormons" were merely defending themselves, and were glad to have peace.

The two war camps.

A church committee met a mob committee, and agreed to buy the land of all the mob men who wanted to leave Daviess County. Things seemed to be settled, and the mob left Daviess County. But we will follow these mobbers, and we will see. They go straight to the little "Mormon" town of De Witt, in Carroll County, and camp near it, and on Tuesday, October 2, 1838, fire on the Saints, under order of Doctor Austin. On the fourth, the mob again fired on the Saints.

Treachery of the mob.

Now we find a Missouri soldier who is in command of a small army down in Missouri, offering to have his men ready in an hour to go up to this scene of war.



And who do you suppose this man is, who writes a letter to the governor calling the Saints "base and degraded beings," and offering to go fight them? Do you remember the man named Lucas who helped to drive the Saints out of Jackson County? This is the man, Samuel D. Lucas. He wanted to get into the fight, and offers to go with his part of the army to make war. The Saints sent a messenger, a man not a Saint, named Caldwell, to the governor to get help, but the man who was not a Saint came back, just as the Saints had come, without any comfort. The governor said it was a quarrel between the "Mormons" and the mob, and they could fight it out.

The mob got a cannon from Jackson County and brought it up to use in their war on these people they called "Mormons." This made their work of killing more deadly and terrible than before. The De Witt people had no food, and were shot at if they went to get any. So some of them died of starvation while the mob killed and ate their cattle, and finally the Saints agreed to leave the place. General Doniphan had found the soldiers what he called "rotten-hearted," for they would not obey, and wanted to join the mob, and he ordered them back to headquarters.

The Saints managed to get to Far West, but the mob shot at them and abused them all the way. One woman died, and was buried without a coffin. The

**The mobbers' cannon.**

mob knew that the men in power in Missouri would not help the Saints, and they wanted to drive them out and get their land and houses without paying for them, so they were not satisfied when the Saints left Carroll County where the town of De Witt was. They followed them into other counties.

General Doniphan ordered the "Mormon" soldiers to get together and march up to Diahman and protect the Daviess County Saints. General

Parks ordered Lyman Wight to take his men and go out to stop the mob

**Diahman  
boys sent as  
protection.**

from burning houses and driving women and children away from their homes. Some of their women had to wade Grand River with the water waist deep, carrying their little children, and hide in the brush to keep from being treated most terribly by these drunken, rough mobbers. Now there were many bands of mobbers. They swore to the men in power that the wicked things done by them was the work of the "Mormons," but the

**Diahman boys  
find buried  
cannon.**

"Mormon" soldiers drove them out of Daviess County because the generals ordered the men to do it. They obeyed the law and did it, and the mob buried their Jackson County cannon, and the Diahman Boys dug it up and took it back with them.

But there was more trouble coming for the church from her own people. Thomas B. Marsh turned traitor. He was President of the Twelve, and one of the council, and the church people trusted him greatly,

but he went to Richmond and told strange, false things against the church, and Orson Hyde swore that what he said was true.

## CHAPTER 57.

## The Battle of Crooked River.

THE ARMED mobbers were near to Far West now, and were carrying men off and burning houses, and were ready to march onto Far West and give it what they called "thunder and lightning." This band was commanded by Captain Bogart, a minister in a well-known church.

Judge Higbee, the highest judge of the county, ordered the trumpet to blow, and the brethren gathered on the public square at midnight, and about seventy-five of them offered to go out and scatter the camp of mobbers and get the men they had for prisoners before they could come onto Far West. Oh, that was an awful time for everybody, for these men knew little of war, and they could not see the camp down by the river. Daylight was coming just back of them, and they showed plain against the light of morning. They left part of the men with the horses and moved slowly toward the band of mobbers down on the bank of the creek. Marching so silently, thoughts of the old people and women and children back in the quiet town of Far West spurred them on. They could not see much, for it was dark yet, down on the banks of Crooked Creek.

Suddenly a gun shot sounded, and a young man named O'Banion fell wounded to the ground. Cap-

A midnight  
trumpet call.

tain Patten ordered the men to charge on the camp. They ran down the hill and formed a line, but the mob was under the bank, on the edge of the creek or river below their tents, where the shadow of night still lingered, while the Patten men were in the light where they made easy marks whenever the mob fired. The little bunch of men in the light fired back, calling out their watchword, "God and liberty," and soon they made a charge. They fought with swords, and the mob turned and ran into the river and up the other bank, but one of the mobbers hid behind a tree and shot Captain Patten. He suffered great pain, and there was much sorrow, for he was loved by all who knew him. He was a brave man and was so courageous that his friends called him "Captain Fear Not." He also was one of the Twelve Apostles, but never a coward.

The ten men left to hold the horses now came up to the battle ground. They lifted the wounded men into the wagons and started for Far West. Gideon Carter was dead, and Elder Patten was suffering intensely. Slowly and carefully they journeyed with him back toward Far West. He begged them to let him be still and die. Friends met them with carriages and bandages, and the broken and saddened little company scattered to their homes, but Elder Patten only lived to speak a few words to his wife, telling her to keep the faith and be true to it. He died, and they laid his body in the graveyard at Far West.

There were many wounded at this first real battle, called the battle of Crooked River.

Sister Frances, in her book, *With the Church in an Early Day*, tells this story very faithfully and beautifully.

No one can ever guess at the confused and terrible condition of the country at this time. The mobbers were little more than outlaws, but they had all the advantage of outlaws, robbers, murderers, and soldiers of the governor. The men who were expected to see that men kept the law were nearly all of them on the side of the outlaws. The Saints had been told by the leading men of the church to get into the cities and large towns as soon as possible, for no "Mormon" was safe.

Outlaw  
soldiery.

The Saints needed their corn and potatoes and other things, and many of them had stayed to gather them in from the fields. But after the De Witt trouble came the fight on Crooked River in which David Patten was killed. There was terror everywhere. Captain Bogart had led the mobbers at this fight, and when his men ran from the Saints, they told many stories of the fight and made it appear that the Saints were the only ones who had done the least thing wrong.

Do you remember that bad man named Lucas who led the soldiers in driving the Saints out of Jackson County, the one who called the Saints "base and degraded beings"? This was the man whom Governor Boggs sent with several thousand men to Far West.

He wanted to come. Maybe you think that general and all his soldiers might have come to Far West to protect the people from the mob. Some of the Saints thought that for a time. Maybe you think, like some others did, it was to keep peace on both sides. Let us see what they did.

For months now, the governor had been hearing tales of abuse and bad treatment from both the Saints and Missourians. He had no love for the Saints, and he had many friends among the outlaws. Some of them were preachers, too, of the churches that he liked. He had sent Atchison and Doniphan with their soldiers, and these men had been too careful, kind, and wise. He did not seem to like their ways. Now he puts such men as Generals Clark and Lucas in power, and tells them to march against the "Mormons" and drive them from the State or kill them.

General Atchison got his orders to do these inhuman things, and he immediately left his army of men under General Lucas and went to his home in Liberty, Missouri. General Clark did not belong by rights in command over some of these other officers; but he and Lucas were just about wicked enough to do the cruel things that Governor Boggs ordered, and so they were put in charge of the army, and the Saints were helpless.

The words of the governor flew from one band

of outlaws to another, and the Saints were in great and constant danger. Far West was full of women and children and old men.

Constant  
danger.

Some places, men and women were still busy trying to gather their crops, in constant terror of the mobs. The nights were cold, but the days were beautiful as fall days can be. Smoky and hazy lay the new country of upper Missouri. The soldiers, called volunteer militia, gathered from different counties, were nothing more than mobs. They took many men prisoners, and whipped and abused them. One named Cary they struck on the head, crushing it open, and then hauled him in a wagon with them without the least care or attention all one day and night.



## CHAPTER 58.

## The Massacre at Haun's Mill.

NOW, LEAVING them marching along the country toward Far West, we will look upon a most beautiful little spot on the north side of Shoal Creek in Missouri, where a man named Jacob Haun kept a mill to grind corn into meal for the people. This village had about twenty families in it, but it started first with this man Haun, who was a Saint. He built a blacksmith shop and mill and fixed things up quite comfortably. The mill was very busy all these autumn days, for many of the travelers came this way to Far West and stopped to get their wagons fixed at the shop, and some corn ground into meal at the mill. It was, as all agree, a pretty place, with willows by the river or creek, and hazel brush and sumac and low shrubs on the edge of the wood near it.

Many of the Saints had left their farms and were living in tents or wagons in this little village, because they were afraid of the militiamen and Missourians. Not one of these Saints had ever done a thing against the Missourians. They had heard the governor was going to try to drive them out, and Joseph Smith had told them they had better come to Far West, twenty miles away, but they did not want to lose their property, and they banded together to protect themselves. On the twenty-eighth day of October, after some war-



“Suddenly on the quiet little village there came a rush of men shouting and shooting.”

like preparations by both parties, the Saints and mobbers had a meeting and promised to let each other alone so long as they each were peaceable, and both parties were to put up their guns; but the Saints heard that there were soldiers coming from another way to attack them, and they kept watch all night lest they be killed while they slept.

A peace meeting.

These men did come up the next day and join the

band on the north of the mill, and suddenly on the quiet little village there came a rush of men shouting and shooting, and men, women, and children ran every way, trying to hide. Many of them ran into the blacksmith's shop, a house built of logs, but the mob followed them. A little boy, nine years old, named Charles Merrick, was hidden under the bellows. They drove him out and shot him most brutally. Another boy of ten, named Sardius Smith, was found in the same hiding place by these wretches and shot as he was begging for mercy. Not only the men and children were shot and butchered, but one old soldier, a man of seventy-five years, who had fought under Gates and Washington, was shot, and fell, and a mobber named Rogers came to him as he lay dying and took his gun from him and fired it into his breast, then hacked him in a fiendish way with a long corn knife.

After killing or driving all the Saints away, these Missouri mobbers looted the place, carrying away everything of value, and leaving the dying and dead alone in the twilight. They had been two hours in the little village, and deadly hours they had been for the peaceful people they had found there. Now they rode away like a pack of demons, and the twilight deepened to dusk.

The waters of the mill pond rippled and purred over their stony bounds. A whippoorwill gave a low call somewhere in the distance, and nearer, the moans of the wounded came to the ears of those who had made

Two terrible  
hours.

a safe hiding place, and they came timidly out and stole softly to the sides of the dying. A mist of fog settled over the place, shading the dreadful scene from the light of the autumn moon. An owl hooted long and constantly from the woodland, and the sad-hearted remnant of the Haun's Mill village broke into sobs and shrieks of frightened sorrow.

Gradually reason returned, and the wounded were cared for as best could be with the means they had. They sang a hymn and prayed. What a night of horror that was! One woman, named Olive Ames, with her four little children, hid in the bushes so close to the path that she could hear and see much of what took place. I knew her in her old age, and have often listened to her story, told in her gentle way, with its many unwritten details. It was a sad thing to remember; but her children were not killed.

When morning came, they knew they must bury the dead. There were no coffins, no graves, and no one to prepare them. They expected that the mob would return any moment and kill the few who were living. Joseph Young and two other men, with the help of the women, carried the dead on a plank and slid them into an unfinished dry well that was not far away. That was a hard way to treat the dead, but after covering them with hay and some dirt, they had done what they could and spent their strength caring for the wounded.

One sepulcher  
for all.

That day some of Captain Comstock's men were sent back to bury the dead, but were quite glad to find them disposed of, and they rode away, but not until they had told the people they must leave the State or they would all be killed. Comstock's men joined Colonel Jennings and started for Far West. Of course Governor Boggs had not told Colonel Jennings to do this dreadful thing at Haun's Mill, but he afterward let people know that he thought it was all right. All right! when little boys begged for mercy and were shot to death; old soldiers were butchered, and young girls and women treated with insolence and brutality? When they cried for mercy, the mobbers did not care. How can it be all right?

Among this mob were men from the legislature, and preachers and men known in the history of the State as prominent men. It was just a few days later that about one hundred of these men came back to the village, all painted like Indians, and stayed at Haun's Mill for nine days, grinding the people's grain, killing their hogs and cattle, and robbing bee stands, but never letting the Saints get food of any kind. Many of the Saints suffered and died for want of food and medical care. In the darkness of the unfinished well fifteen men and boys were left on that sad night of October 31, 1838, and the men who had taken their lives marched away to other fields of such glory as this, away over the prairies of beautiful Missouri.

**Men of importance in mob.**

## CHAPTER 59.

## The Army Before Far West.

IN FAR WEST things had not been so terrible in bloodshed and death, but it was because there were some honorable and brave men among the ranks of the thousands that General Lucas had marched to Goose Creek and encamped less than a mile south-east of the city of Far West. While the men and women left in Haun's Mill village were burying their dead, the army near Far West was awaiting orders from the general to move to Far West and destroy it.

Waiting to  
destroy Far  
West.

Colonel Hinkle and John Corrill for the Saints, went out with a flag and met the men with a flag from the soldiers and agreed to several things; first, to give up the church leaders to be tried and punished; second, to take the property of the Mormons who had taken up arms, to pay damage done by them to the mobbers; third, the rest of the Mormons would leave the State, but they were to be protected by the militia or soldiers and could stay, and be protected until they heard from the commander-in-chief, who was John B. Clark; and fourth, the Saints would give up all guns and the general would give them a receipt to hold as proof that they had turned them over to the state officers.

Now, Colonel Hinkle did not tell the church leaders what he had promised to do. He told the Prophet

that the general wanted to talk with them that they might arrange things so the governor's order to kill or drive them away need not be carried out. So Joseph Smith, Sidney Rigdon, P. P. Pratt, Lyman Wight, and George W. Robinson went with George M. Hinkle to meet the officers of the Missouri army; and think of their surprise when Colonel Hinkle said to Generals Lucas, Wilson, and Doniphan, "Gentlemen, these are the *prisoners* I agreed to deliver up to you." The soldiers hallooed and shouted in a wild frenzy while a guard of ninety soldiers was put around these men.

Work of Colonel Hinkle.

Leaders betrayed.

The rain fell in torrents, and the fall winds grew cold, but there was no protection from the storm of nature nor the insults and foul talk of these soldiers of Missouri; but one thing they accomplished. They found as prisoner, among others, the Brother Cary who had had his skull crushed by Bogart's men, still suffering. The officers let the other prisoners carry this wounded man to Far West, but he died soon after reaching home.

On Thursday, November 1, 1838, Hyrum Smith and Amasa Lyman were brought into the camp as prisoners, and that morning they held a court-martial, and General Doniphan received this order:

*"Brigadier-General Doniphan; Sir: You will take Joseph Smith and the other prisoners into the public*

square of Far West, and shoot them at nine o'clock to-morrow morning.

“SAMUEL D. LUCAS,  
“*Major-General Commanding.*”

A court-martial is the trial of soldiers, and Lyman Wight was the only man among these prisoners who had a commission, or the power of a soldier. If the others were bad men, they should have been tried in civil courts like we have in the courthouses, and by judges and not by soldiers. General Doniphan was a brave man, brave enough to fight anywhere, and brave enough to refuse to fight if it was best to do so; but this was the way he did in this case. He sent the following reply to his commanding officer: “It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God!

Doniphan re-  
fuses.

“A. W. DONIPHAN, *Brigadier-General.*”

He marched away with his part of the army. It was Doniphan who had told Lyman Wight the day before this that they were to be executed, and that *he* would not let *his* men see such cold-blooded murder. He shook hands with this soldier and bade him farewell. The shooting was to be Friday morning. It was never done, but the men were carried prisoners of war into

Prisoners of  
war.



Jackson County. Their best friends were gone now from the corps of officers, and their bitterest enemies held them in bondage. The action of General Doniphan had saved their lives, for some of the soldiers were heard to say: "The Mormons will not be shot this time"; and they blamed Doniphan for it.

On Thursday, November 1, 1838, the Caldwell soldiers were ordered by Lucas to march out of town; Colonel Hinkle marched them out, and they gave up their arms. Then the governor's soldiers marched into town and tore up haystacks and floors and destroyed or carried away everything they could find of value, in a drunken, insulting riot. Then, taking eighty more of the Far West men prisoners, they ordered the rest to leave the State, and if more than three were found together in one place, they might expect to be shot.

When the men were taken from Far West, some of them were not allowed to see their families to say good-bye, and when the little children of Joseph Smith clung to him and cried (for they thought the soldiers would kill him), the soldiers just pushed them rudely away with their swords and swore at them as they hurried the men away to an unknown fate.

Governor's soldiers in Far West.

## CHAPTER 60.

## Traitors in the Church.

THERE are few things so despised by men as a traitor. The church in Missouri had to deal with several of her keenest, most brainy men who had turned traitors. Thomas B. Marsh, one of the Twelve, went to Richmond, Ray County, Missouri, and gave false evidence against the church, as you will remember; and Orson Hyde, our missionary to England, was back of him in his evil work. We will hear from these men again, and let them explain their own actions. Then George Hinkle and John Corrill secretly put the whole church into the power of the mob by the contract they made with General Lucas, and by telling lies were able to give the leading men up for prisoners, and so far as they then knew, to be killed. We shall hear from Hinkle again.

Colonel  
Hinkle's  
excuse.

Let him explain why he did this work of a traitor, and he will tell you that there was no other way to save the hundreds of people in Far West.

There were three thousand men in the governor's troops, and only about five hundred of the church troops, and the militia was wild for slaughter. The outlaws of the soldiery when they returned to Haun's Mill were painted up like Indians, and danced and yelled like those red men with whom they had so lately been at war; and thinking on this Colonel Hinkle con-

sidered it better to sacrifice a few lives than to have a slaughter more terrible than the one at Haun's Mill.

But readers of Church History recall the story of the first Mormon troubles in Jackson County. There

**Action of Partridge and Hinkle compared.** was a man there who was offered by himself to the mob as a sacrifice to their

fury, that his brethren might have their lives and go free; offered to an infuriated and drunken mob which was acting without the least likeness to law. You remember that act of Bishop Edward Partridge and six others in Independence, do you not? Now notice. Hinkle had carried arms, was a commanding colonel, and if anyone was under military discipline, he certainly was. Yet he was not among the condemned that were taken away from Far West. What became of Colonel Hinkle? He was expelled from the church. He died many years ago in Iowa. Historians tell us he was a Kentuckian and a brave man, but there is little proof of it in this action of his.

And what of John Corrill, the gifted, brilliant man who carried the petition of the Saints up to the state house at Jefferson City? In a letter of President Joseph Smith from Independence, November 4, 1838, just two days after the

**Letter from a prisoner.** scene on the public square at Far West, he writes to his wife, Emma Hale: "Colonel Hinkle proved to be a traitor to the church. He is worse than Hull who betrayed the army at Detroit. He decoyed us unawares. God reward him. John Corrill told

General Wilson that he was going to leave the church. General Wilson says he thinks much less of him now than before. Why I mention this is to have you careful not to trust them. If we are permitted to stay any time here we have obtained a promise that we may have our families brought to us. What God may do for us I do not know, but I hope for the best always in all circumstances. Although I go unto death I will trust in God. What outrages may be committed by the mob I know not, but expect there will be but little or no restraint. Oh! may God have mercy on us.

“When we arrived at the river last night an express came to General Wilson from General Clark, of Howard County, claiming the right of command, ordering us back, where or what place, God only knows; and there are some feelings between the officers. I do not know where it will end. It is said by some that General Clark is determined to exterminate. God has spared some of us thus far. Perhaps he will extend mercy in some degree toward us yet. Some of the people of this place have told me that some of the Mormons may settle in this county as other men do. I have some hopes that something may turn out for good to the afflicted Saints. I want you to stay where you are until you hear from me again. I may send for you to bring you to me. I can not learn much for certainty in the situation that I am in, and can only pray for deliverance until it is meted out, and take everything as it comes with patience and fortitude.

I hope you will be faithful and true to every trust. I can't write much in my situation. Conduct all matters as your circumstances and necessities require. May God give you wisdom and prudence and sobriety, which I have every reason to believe he will. Those little children are subjects of my meditation continually. Tell them that father is yet alive. God grant that he may see them again. Oh! Emma, for God's sake do not forsake me nor the truth, but remember me. If I do not meet you again in this life—may God grant that we may—may we meet in heaven. I can not express my feelings; my heart is full. Farewell, O my kind and affectionate Emma. I am yours for ever, your husband and true friend,

“JOSEPH SMITH, JR.”

## CHAPTER 61.

## The Last Days in Far West.

IT WAS the day Joseph Smith wrote this letter, sitting in prison in Independence, that General Clark arrived at Far West and took command of the army. On Tuesday, the sixth day of November, 1838, he had the people come to the square at Far West, and he made a speech. He allowed some of the men to go to their families and get corn and wood for them, and told them that they would never see the faces of their leaders again, never, never. He gave them no hope and no sympathy. The soldiers made men sign away their homes, holding gun or sword ready to kill them if they did not do just as they commanded them.

General  
Clark's speech.

At Adam-ondi-Ahman, there was a guard around the town, and the "Mormon" men had to give up whatever the soldiers demanded. Then the general in charge, Robert Wilson, ordered every family to leave town in ten days. They could go to Caldwell County for the winter, but no longer than the winter months could they stay in the State of Missouri. They could not take their own cattle or horses unless the committee of Missourians agreed to it. There were a few men in upper Missouri who tried to make some plan to help the persecuted and terrified "Mormons," or "Saints," but there was a warlike, war-loving people

in Missouri, roughened by Indian wars and pioneer living.

These men of war were the leading spirits of the State; from among them the people chose their favorites to stand for them in making and keeping state laws; and so the fighting spirit ruled, from the governor to the half savage land grabbers in upper Missouri, or the rough men called border men and bee men who always lived on the edge of the civilized places, where they could easier get away from law. So the chance for peace-loving, God-fearing men was poor, and especially where, as often happens in large societies, there were traitors and false brethren among them.

Among the men who had given the church trouble was one named Doctor Sampson Avard. A man of considerable importance in his own mind, he wanted to be the church leader. He had formed a secret society, and told the members of it that he was appointed by the church to form them into a band. When the men discovered that his plan was to go up and down the "border" of the State and take things from the Gentiles and kill those who opposed them, they very quickly left him. The man was a smooth talker, and full of flattery. He was going to call his band Danites.

But the church discovered his plans and then he joined the mob and pretended to know many impor-

**Leading  
spirits.**

**Doctor Avard  
bitter enemy.**

tant things (unthought of by the churchmen), but told them as truth. When the mob needed a witness for *anything*, they called on this man. Avard was ready, for he was angered at the church. He said he intended to swear against them in court "and *swear hard*," and he did so. He was cut off from the church in Quincy, Illinois, the next spring.

All of the action of the army of Missouri under Generals Lucas and Clark was not lawful. They had no right to do the things they did. The statesmen in the legislature voted to give two thousand dollars to help the poor and suffering families in Caldwell and Daviess counties, but the "Mormons" received none of it, the Gentiles getting all the benefit. The same body of lawmakers, in their meeting at the capital in December, 1838, ordered that all the papers and letters and everything about the "Mormon" trouble should not be copied or printed. But two years later, this law was taken away. (Many of these things you can read more about in the History of Livingston and Caldwell Counties.)

No money  
for Saints.

It was useless to ask the lawmakers of the State to help them, but the Saints did it. Following are the names signing the petition:

Edward Partridge, Theodore Turley, George W. Harris, Heber C. Kimball, Brigham Young, John Murdock, John Taylor, Isaac Morley, John M. Burk.

December 16, 1838, Joseph Smith wrote to the



Saints in Far West. He was still in prison, but he begged the Saints to be honest and kind, and never to swear nor get drunk, but to be righteous, honorable people; and he prayed they would keep the faith.

The Far West Saints held their meetings and tried to keep up their courage. On the nineteenth day of December, 1838, Brigham Young and H. C. Kimball ordained John E. Page and John Taylor apostles.

Elder David H. Redfield traveled up to the state capital with the petition. He handed it to General D. R. Atchison, who was a Missouri statesman as well as a Missouri general.

Elder Redfield also had a talk with Governor Boggs, and made a personal appeal to him to save the Saints from this unlawful treatment, and save the State from the stain and shame of that which was being put upon her for ever. But the statesmen of Missouri were not braver and more just than her soldiers, and the petition was laid on the table.

In telling of the action of these statesmen, we must not forget the men who stood by the Saints. Prominent among them was General D. R. Atchison, the representative from Clay County, with him all the committee from Saint Louis, and Rollins and Gordon from Boone County.

It took two hundred thousand dollars of state money to pay the soldiers for their part in driving twelve or fifteen hundred men, women, and children from their homes in the cold winter of 1838 and 1839,

Another  
petition.

Just men.

without protection or help from the State. But not all left Far West on that long, hard journey. In the old graveyard, about one half mile west of the now deserted city of Far West, many beloved forms were left asleep. The old graveyard. Sickness, brought on by lack of food, and exposure to cold and hardship had killed many, for historians tell us that between two and three hundred graves were left. Many of them were marked by stones with the names cut into them; but the man who got the farm joining the graveyard had all the stones removed and used them for other purposes. He then plowed the graveyard and planted it, along with his other fields. After the place was plowed, one could look across the hills and see distinctly every grave in the different color of the soil. This heartless treatment of the place of the dead Saints seems but a part of the unholy treatment of the Saints from the time they began to get comfortable and pleasant homes in Jackson County until they left Far West.

The Christmas of 1838 was the saddest that the church had yet seen. Some of its leaders were in jail. A few had turned against the church and were working against it in every possible way. The saddest Christmas. The Saints were poor and destitute. Some were moving out of the State, and some helpless and hopeless were waiting the help promised by the State. Far West was a sad and stricken city, and the mobs were still beating and

driving all whom they could find unprotected by brethren, although the soldiers were not gathered in forces now as they were a few months before.

## CHAPTER 62.

## The Missouri Prisoners.

THE STORY of the Missouri prisoners is one that every boy and girl should read. These were not properly prisoners of war, for they were a part of the State, and strong friends of law, and believed in the rights of the Government, and were not soldiers. Yet they were under military guard, and were tried by military courts three different times, and each time sentenced to be shot. After they left Far West, they crossed the prairie into Jackson County.

They traveled, some of them in a covered wagon, and were treated quite well by some of their guards, and by some they were shamefully persecuted. In Jackson County they were made a sort of show, and people looked at them curiously, as we look at strange animals; but they often found opportunity to tell about the "angel's message." You know what that meant to the Saints, and sometimes they preached in a quiet way. They did not stay long in Jackson County, for Colonel Sterling Price, a man well known in Southern history, acting under the orders of General Clark, commanded the prisoners to be taken to Richmond, Ray County.

Prisoners tell  
of gospel.

They started with only three soldiers on guard, and the guards got drunk, and this made it more dangerous than before, for the country had many savage and

desperate men eager to kill these prisoners, and under the law the officers were responsible for their lives. Some of these lawless men they met, but by sending to Richmond for help they reached that place in safety. Here the prisoners were chained together and put in an old house with guards night and day, and under Colonel Price they were allowed to be abused, deliberately and brutally.

Prisoners  
abused.

After a one-sided trial, part of the prisoners were allowed to go, but some were put back into prison to again be tried for treason and murder. The treason charge was because the Diahman boys run the mob out of Daviess County, and finding their cannon buried in the earth, they dug it out and carried it off. The murder was for the man killed in the Crooked River or Bogart fight. Some of the prisoners knew nothing

Sent to dif-  
ferent jails.

of these things until after they were done; but P. P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer were put into the Richmond jail, and Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and Joseph Smith were sent under guard to Liberty, Clay County, Missouri.

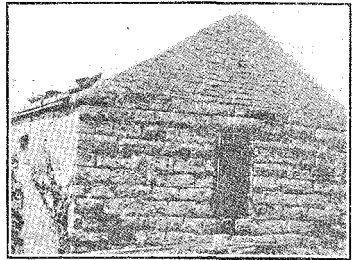
A mittimus or reason for this, written by Judge King, was handed to the jailer in Liberty. This mittimus gave as a reason for sending them out of Daviess and Caldwell counties, where it was claimed they had committed the offenses, that these counties had no

jails in them. While in Independence, the prisoners had gone quite freely about the town, visiting the Temple Lot from which the finest timber had been cut, and dining out several times; but at Richmond, only about thirty miles from there, they were chained and had very poor food and beds. Those who went to Liberty received neither kindness nor justice.

A committee of two was appointed by the Saints to carry mail to and from the men in jail, and sometimes the wives

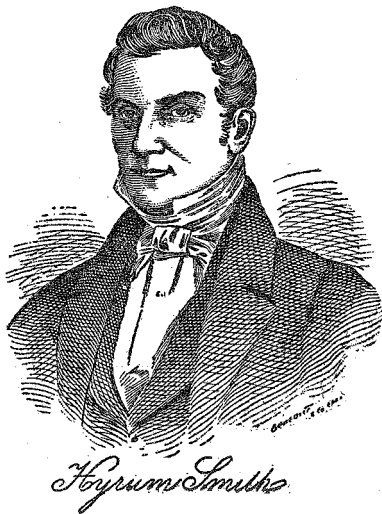
and children of the prisoners were permitted to visit them, but always with a guard of armed men present. While in Richmond, Sidney Rigdon had been very ill of fever. As he lay chained to his son-in-law, George W. Robinson, he grieved because his wife and daughters were without brother, husband, or father to protect them.

His mind went back no doubt to the time when that dear wife bravely gave up honor, riches, and friends to go with him into a church that was poor and despised. Because she believed it was right she did this, and now he was ill and a prisoner, and she and her children persecuted and poor. His daughter, Mrs. Robinson, with her little baby came to the prison and



Liberty Jail in 1838.

nursed her father, enduring insults and cold and hunger without complaint, and never leaving him until he was well of the fever.



The winter was passing in Far West, and a committee had been appointed to arrange for the moving of the Saints. Charles Bird was sent on to buy corn and store it at different places along the way, and also to prepare for crossing the rivers. This was done in those

times either by ford (driving through), or ferry (going over in boats).

The prisoners still lay in jail. The Liberty jail was not a comfortable place. It was built of stone, the walls thick and solid, and was poorly lighted and poorly heated. It stood on the hillside, overlooking a beautiful country, rolling hills with timber and prairie changing the scene.

It was well known that Alexander Doniphan was still the lawyer and friend of these men. Once Hyrum Smith received a letter telling of the suffering and distress of his family, and he was like a caged lion, something most unusual for this mild and pacific

spirit. He tried to escape, but was not successful. Lyman Wight tells of trying to let themselves out by making a way through, other than the door, but the place was discovered and an extra guard of ten put around them.



## CHAPTER 63.

## The Prisoners Free.

ON THE thirtieth day of January, 1839, Sidney Rigdon was released from jail after giving bail, but the rest were not allowed bail. Judge King had said that he had nothing against Hyrum Smith, only he was a friend to "Joe Smith"; and Judge Turnham, before whom they were tried in Clay County, told General Doniphan that he "did not think the men guilty of treason, but was afraid to offend Judge King," so he ordered them back to jail, and the time went by drearily.

Those prisoners who were with Parley P. Pratt had been removed to Boone County, to the town of Columbia, and suffered from hunger, thirst, filth, and cold, and were kept in a loathsome dungeon part of the time. They had not the pleasure of seeing friends or getting mail often, as the Liberty jail men; but towards spring, Mr. Phelps's wife, her brother, and Orson Pratt, who rode from Illinois and Iowa on horseback, came to visit these men. Luman Gibbs swore against the church, so he got his liberty, and King Follet was set free.

Now it was April 6, 1839, and the "Liberty prisoners" were to celebrate the ninth birthday of the church by starting under guard for Daviess County, there to be tried. The Liberty guard of soldiers left

them about a mile from Gallatin, in the hands of the sheriff of Daviess County and a guard of four men. Although the guards from Liberty went eighteen miles out of their way to keep these men from seeing their homes in Far West, the guards went back that way and got lost and caught in the fence and had to be helped out and cared for by Elder Stephen Markham.

It was the ninth day of April, 1839, when the prisoners were tried before Judge King again, and he was drunk and his jury was drunk. Elder Stephen Markham had reached the prisoners with some money for their use by this time. This man was a strong, brave man, and had often proved his strength and daring. This time, he swam several streams full of spring floods, and reached the prisoners in the afternoon.

Judge and  
jury drunk.

What a visit that was! Since February, there had been many lonely hours and many anxious ones, for these men knew that there was a stream of wagons moving out from Far West over the cold prairies and across the frozen country toward Illinois and Iowa. They knew how poor the Saints were, how hard it was to find horses, wagons, or oxen, and how scarce the food supply, and they knew also the bitter hatred of the Missourians and how they respected neither age nor womankind nor little children, and so they had many things to hear from this Elder Markham.

Visit with  
Stephen  
Markham.

At the trials, Sampson Avard, the Danite, was always the star witness against these Liberty prisoners, so he appeared at Gallatin, and Judge Morin came over from Millport (you remember the little town), and he was in favor of the prisoners getting away from the persecutions they were enduring, and Elder Markham was allowed to be a witness for the prisoners. This was something rare, for before this the witnesses had been thrown into jail and not allowed to tell what they knew to the court.

The "star witness."

This angered the guards, who were just some of the old mob, and ten of them rushed onto Elder Markham, for they said they would kill him. He took the club away from the leader, and threw it away; then, with the court looking on, he drove the ten of them away. They swore vengeance, but early next morning the man Markham was far away toward Far West.

Stephen Markham and the guards.

It was the fifteenth day of April when, under a guard of a sheriff and four men, the Liberty prisoners were started for Boone County, where Parley P. Pratt and his friends were in jail. They were going to be tried again, you see. But the sheriff and guards got drunk on whisky and honey. The sheriff showed the prisoners the mittimus (or paper with the reason for taking them), and it was not signed with any name and had no date. He said Judge Birch told him not to take the men to Boone County.

“Now,” said he, “I shall take a good drink of grog and go to bed; you may do as you have a mind to.” There were the sheriff and three guards asleep. The other guard helped saddle the two horses, and the Liberty prisoners started for Illinois, having bought a horse of the guard for money, and giving their note for another. Two were on horseback, three on foot; and in nine or ten days they crossed the Mississippi into Quincy and found their families there. Had they gone on into Boone County they might have found the Pratt prisoners still in jail.

**Prisoners  
escape.**

## CHAPTER 64.

## The Exodus from Far West.

ALL THROUGH that hard, cold winter of 1838, wagons drawn by oxen, horses, or cows, journeyed slowly away from Far West; and men, women, and little children traveled with heavy hearts and aching feet, the way to Illinois. Many died and were buried without any of the beautiful attention we take comfort in giving to our dead. Sometimes the bark was taken from a large tree, and the little dead child laid in it, and another piece of bark tied over it, and this was the best burial casket any of them knew.

**The bark casket.**

There was seldom a way to mark the graves, or time or strength, for many were ill, and some were wounded. The mobbers had taken so many of their horses and cattle that there were few teams to move twelve or fifteen thousand people from Far West. The oxen traveled slowly, and the roads were rough and the cold intense. The people living along the way were not often willing to let them stay nights in their houses or to sell to them food for themselves or their teams. Many walked across the frozen rivers.

**Suffering of women and children.**

Emma Smith, with two children in her arms, and two walking beside her holding her dress, walked over the frozen Mississippi to Quincy. She was only one woman among hundreds who suffered these hardships.

The small, plain little house they had lived in at Far West was simple and bare, but it was warm and kept out the storms. It was not a year since she had made the long, hard journey from Ohio, but then she was with her husband.

Now, she was alone, without money, and had learned that not all brethren were to be trusted. She knew not if her husband were alive or had been murdered with his brethren in Liberty Jail, where last she had seen them. She had saved a few things from the hands of the Missourians, among them the sacred manuscript of the Inspired Translation of the Scriptures. Guarding these and her children, she entered Illinois and found a shelter in the home of a man named Cleveland. Some of the men owning teams went back to Far West the third time that winter, and by spring the "hills of hope" in upper Missouri were left to the outlaws, with a few exceptions.

Among those who stayed in Missouri were the Whitmers. None of them left Missouri; most of them left the church. John Whitmer for over sixty years owned the farm in Caldwell County, on the southwest corner of which were the public square and temple lot. Those who left Missouri must find homes somewhere else. There was a man named Isaac Galland who owned large tracts of land in Iowa. He wanted to sell this land to the Saints, and have them settle in Iowa.

A new friend.

Across the river, in Illinois, was a little town that

offered the Saints a chance, named Commerce. All these things had been talked over and written in letters to the prisoners, and they had counseled the people by letter. It was in April that the Liberty prisoners reached Quincy, where they were met by the most of the Saints. A few had gone to other places. There were meetings held, and many people cut off or put out of the church, among them such men as George M. Hinkle, Sampson Avard, John Corrill, Reed Peck, W. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and others.

While these things were going on in Quincy, five of the Twelve had gone up to Far West to do what they believed the Lord had commanded them to do. They held a meeting very early in the morning of April 26, 1839, on the temple lot, and ordained Wilford Woodruff and George A. Smith apostles. They also ordained two seventies. They then rolled a great stone onto the southeast corner of the temple site, and Elder Alpheus Cutler placed it in position and they blessed it. You will remember that the other corner stone had been placed the year before; and the work of the Church of Jesus Christ of Latter Day Saints was closed in Caldwell County, Missouri, for that time. We leave it now and move on with our story to the movements of these men of the Twelve as they returned to Quincy, taking some families with them, the mob not knowing they were doing these things.

Laying of corner stone.

## CHAPTER 65.

## The Church in Illinois.

WHEN people turn against the church they are called apostates, and are no longer good members, and they are put out of the church. So many were put out of the church because they were no longer true to it.

The people in Quincy agreed to treat the Saints kindly and give them work. They were even careful not to say things to make them feel bad. They gave money to feed the poor and sick, and invited the church to buy property and settle there. But fifty miles up the river they found a cheap tract of land around the little village of Commerce, Illinois.

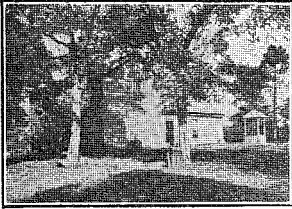
Saints in  
Quincy.

On May Day, 1839, Joseph Smith, with others of the committee, bought the farm of Hugh White at that place, and that of Isaac Galland, lying west of it. There were one hundred and thirty-five acres in the White farm, but much of it was low, swampy land, too wet for even a team to travel over. These farms cost them fourteen thousand dollars.

Into the block or log house on the White farm, Joseph Smith moved his family, after a conference held on the Presbyterian camp ground, near Quincy. Two days were spent in this conference, and you would have wept to hear the Saints tell of their suffering.



Some of the leading men thought it better to settle separately on farms or in towns, and not try to make a city of their own, but most of them felt like trying it again. So there were committees appointed to buy more lands and fix up the papers. Great care was taken to do things according to law.



Old Blockhouse, remodeled and known as the "Homestead."

While the people were eagerly moving onto farms and building shops and mills,

we will not forget the prisoners left back in Boone County, Missouri. They were still in jail, when the Saints would occasionally hear from them.

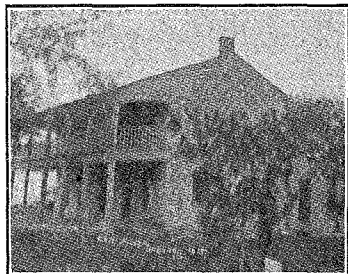
Commerce had one stone house, two block houses, and three frame houses in it when the Saints bought it, and the log house that Joseph Smith bought of Hugh White, and one stone house were the only ones near it.

Monday, June 24, 1839, the Saints bought a town called Nashville, just across and further down the river than Commerce. This was in Lee County, Iowa, and there were twenty thousand acres of land went with it.

Saints in Iowa.

You remember Orson Hyde joined with Thomas B. Marsh back in Missouri and swore to lies against the Saints. He grew sorry about his wickedness, and there in the new settlement of the Saints he confessed

his sin and made many promises and was taken back into the Quorum of Apostles. Of course people could not trust him so fully as before, but they forgave him; but always and always people thought about that wicked thing when they tried to trust him. A man can not get away from the things he has done. It was June 27, 1839, when he made this confession at the conference held in Commerce.



First house in Nauvoo.

On the twenty-seventh day of the month of June was the first conference held in Commerce. This date we can not forget, for five years later it became the saddest day in all the story of the church. You will know soon the reason for this. But now we will watch the growing city; and recall the story of the people in it.

Far away, in the State of New York, in a little German settlement called Fayette, this church was planned after the pattern that Jesus made in Palestine. By command of God to its people, they gathered later to the hills of Ohio, and wonderful were the things the Lord showed to them in the village of Kirtland, in their Temple built by love and labor to his holy name. "Westward" was the slogan of the world in those days,

Looking back  
from the new  
city.

and it moved on this people, and they sent men to tell the Indians about the hidden book of their fathers, and the gospel of Jesus, and they found the land God had told them about, and they blessed it, and gathered there by hundreds. Not a slave went with them, nor the owner of a slave.

Beautiful was the Zion they found in Missouri. Her hills were waist deep with grasses, or covered with magnificent timber. Wild fruits were abundant, and wild game to be had for all. Sometimes the strawberries grew so thick that the camp bed was stained with red, and everything was prepared for them to enjoy. But men hated them because they were wise in what they believed, and wise enough to buy the best lands and would not have slaves, and believed that God spoke to them through a prophet. They were driven out and fled to the bank of the deep and treacherous Missouri River, and many died and all suffered.

Across the river was a kind people, and they went over and lived with them in Clay County for three years. Then the wicked ones came over and would have made war on Saints and Clay County men, but they counseled with these friends and moved away into the County of Ray where, through the efforts of General Doniphan, the state lawmakers measured off two new counties and gave the Saints one while the other was free for all. This was Daviess County. Their own county, they called Caldwell.

Happy were the souls that hurried to make homes

there, and sing to God and worship him. The spring was glad, the summer sweet with peace, and the fall time rich with what seemed to them a gracious harvest. But the old enemies from Jackson County came up here and stirred the hearts of the rude and wicked in other counties, and they marched upon them by day and night, in the field or in the home, and took their leaders prisoners, and whipped and frightened and ruined women and children, and killed their men. Nothing escaped them. The governor ordered his soldiers to shoot the Saints if they did not leave the State, and left them neither horse nor ox to go with. But across the hills of Missouri, staining her snows with their bleeding feet, the exiles went.

Little children walked miles with freezing feet. Faint from hunger, delicate women, cultured and refined, were driven like brutes through the storms. Mothers waded deep rivers with a child on each hip; others crossed the frozen streams with their little ones clinging to them. Aged people coughed their lives away, as they journeyed, wet, cold, hungry, and ill. All along that route Missouri is stained and scarred with the graves that mark the deadly work of Governor Boggs and his demoniacal hosts.

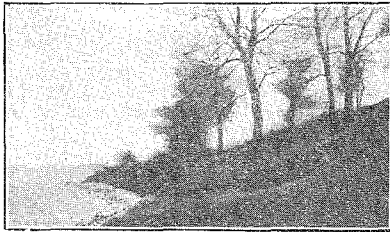
Missouri, beautiful as a paradise, rich as the Indies, blessed of the God of nature with every desirable opportunity! Thy waters are singing sweet requiems to the Saints whose blessed feet touched them. Thy prairies hold for ever the grand, sweet memory of the

songs they sang and the hopes they knew. Ah! injustice can not rob a land so regenerated by the blood of the innocent, of its own glorious future, when it shall be the center from which shall radiate the un-

On the bank  
of the Mis-  
sissippi.

shadowed light of His presence, curtailed round about with the strongholds of a just and holy people; but now they rest beside the wide, deep, swift Mississippi, exiled, poor, and ill.

Nestling at the foot of a terraced hill lay the few houses built mostly of logs. The swamp about them was low and wet. The summer sun shone above them,



The shores of Illinois on the Mississippi River.

hot and ceaseless. Hundreds were living in tents or wagons. Some had straggled off up the hillside. Across the river there were a few old buildings where once stood the old fort of Des Moines. In

these were refugees, living in hope of something better. The few houses were soon filled with the sick.

Leading among those in Commerce who stood daily caring for them was Emma Smith. Her little son Joseph, a boy of six years, carrying a small bucket of water in his hand, moved from tent to tent, and to the feverish ones under the rude blanket tent. Sometimes

shelter was made of a sheet or piece of carpet, or just a woman's skirt or man's long cloak laid above sticks to keep off the sun. The lad hurried from the spring under the low bank to and fro, sometimes with his sister Julia, sometimes with other small boys, until the memory stayed for ever with him of those sick and poor in old Commerce.

## CHAPTER 66.

The Last Missouri Prisoner Finds the New City.

ONE DAY Parley P. Pratt and his family drove into this city of sick and poor, and camped there for a while. Happy was he to meet his friends and to be able to be out in the air, for he had been in prison for seven months, and had escaped on the Fourth of July and reached Quincy after many hardships and much trouble. All were now free from the Missouri jails.

On August 29, 1839, Parley P. Pratt, Orson Pratt, and Hiram Clark started for their mission in England.

They left Commerce in a wagon, and in  
 Missionary work begins. September others of the Twelve and  
 Seventy started on missions.

The people grew healthier with the coming of cool weather. They were getting over some of the troubles that had come to them because they had been cold and hungry and afraid so much of the time in Far West. One man who had his head cut by the mob got well, but was without reason. Another man that the mob had shot had to have his leg amputated. There seems to be no end to the story of all the suffering, and there were many who died.

On October 5, 1839, there was a conference, and the people voted to make Commerce a stake, or a principal city of the church. A high council was appointed, with William Marks president. You met him back in

Ohio as one of the high council there. Each of the council accepted the appointment. There was a stake called Zarahemla over the river in Iowa Territory then; John Smith was president of it. Don C. Smith, Orson Hyde, and William B. Smith were continued in the same place held by them before. Many letters were read from the ill ones who could not be there.

That very day, they gave a very important work to Judge Higbee. You remember the judge that did what General Doniphan <sup>Judge Higbee's work.</sup> ordered and called the Far West Volunteers on that midnight in the fall of 1838, and sent them under Captain "Fear Not" to keep Bogart and his band of mobbers out of Far West. This is the judge sent now to President Van Buren and the great lawmakers at Washington, asking them to give the Saints pay for the lands from which they had been driven in Missouri, or return to them the land and pay for the property they had lost.

Judge Higbee and Joseph Smith were appointed on this committee, which you will quickly see needed men who were wise and educated, as well as faithful to the church. While reading of the men of those times, we think we find none better suited for this errand to the Nation's head, than the men chosen.

This October conference continued for several days. They voted to make a new hymn book, and leaving the further business with the high council, the con-





MRS. EMMA HALE SMITH IN RIDING HABIT.  
From an old painting, made at Nauvoo, Illinois.  
[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

ference closed, to meet again on the church's birthday, April 6, 1840. The High Council agreed to the work of the conference, and voted that Emma Smith select and publish a hymn book for the church. Brigham Young had taken a number of new hymns with him on his mission to England, but he was asked to send them back that they might be included in the new hymn book. The month of October drew to a close.

New hymn  
book.

There had been another one added to the committee to Washington, Sidney Rigdon, who was known to Robert Lucas, governor of Iowa. We must notice that this man Lucas is in no way connected with the wicked General Lucas of Missouri.

Robert Lucas was a gentleman and a statesman. His record is that of a clean and honorable man, important in the history of Iowa. He had known the Saints in Ohio, and he wrote a letter to the President of the United States, Martin Van Buren, telling him about the Saints being law keepers and an industrious people. He introduced Sidney Rigdon in this way to the President. This letter was written on April 22, 1839, before any committee had been appointed by the church, and is on file in the Library of Congress, among the papers of President Van Buren.

Letter of Robert  
Lucas.

On the twenty-eighth day of October, the High Council signed the papers, showing that these three then stood for the church and wanted Congress to in-

investigate the trouble in Missouri and do something fair and just toward making it right. On the twenty-ninth, these three delegates started, O. P. Rockwell with them, driving the carriage. There was not then and never has been a railroad or street car in Nauvoo, then the village of Commerce. So these men traveled in a two-horse carriage. Elder Rigdon was ill, and that delayed them. Doctor R. D. Foster joined them on the first of November and went with them to give medical care to Elder Rigdon, but by the ninth they were only at Springfield, Illinois, and then they had to leave the sick man; but Sidney Rigdon wrote a letter, sending it with Joseph Smith, introducing him and Elias Higbee to the President. This letter is also preserved in the Library of Congress at Washington.

On the eighth day of November, President Joseph Smith and Judge Higbee left the carriage and hurried on to Washington, for it was near time for Congress to meet. It was the twenty-eighth day of November, just one month from appointment, that they reached Washington. They counseled with the men there, visited the President, "a small, fat man with sandy complexion, solemn looking face and frowning brows." He was not very pleasant to them, and when

they urged him to do something for the  
Cause just. poor people of the Saints, and told him how they had suffered and needed the things that he alone could help them get, he said: "Gentlemen, your cause is just, but I can do nothing for you." There was

still hope that the "House" or "Senate" would help them. So Joseph Smith, Doctor Foster, and Porter Rockwell took stage back home, and our faithful Judge Higbee stayed in Washington to urge his case. Some of the men of the church, when trusted with important things among the leading men of the world, were not true to their mission. They did not keep faith with the church. We will watch our judge, and see if he is true. How sad if he should not be!

## CHAPTER 67.

## The Village of Commerce Changed to Nauvoo.

IT WAS 1840 now, and February had come, with its storms and dreary days. February 20, the "Mormon" trouble came up, in the House of Representatives in Washington, and Judge Higbee met the committee appointed to look after the matter. The men who stood for Missouri both in the House and the Senate were invited to meet with the committee. Judge Higbee spoke for one hour and a half before the committee, telling them the story of the Saints in Missouri, and asking for help. He wrote very humbly to the Saints of this meeting. He had to meet the misrepresentations of Judge King, their old foe in Missouri; for the Missouri men had his story to tell, and the work of Elder John Corrill, the man who represented or stood for Caldwell County and turned against it, was told.

The faithful judge.

The judge spent three days with the committee, and was brave and courageous, as well as reasonable in his conduct. On March 23, 1840, the Senate discharged the committee, and Judge Higbee received back his papers and prepared to go to Commerce.

Joseph Smith had reached that village March 4, traveling most of the way horseback. He was sad, indeed, to find that his clerk or secretary, James Mulholland, had died on November 3, soon after the peti-

tion party had started for Washington. He was a finely educated man and faithful elder. In his honor one of the streets of the new city of Nauvoo was afterwards named Mulholland, and is now the principal street in the old town.

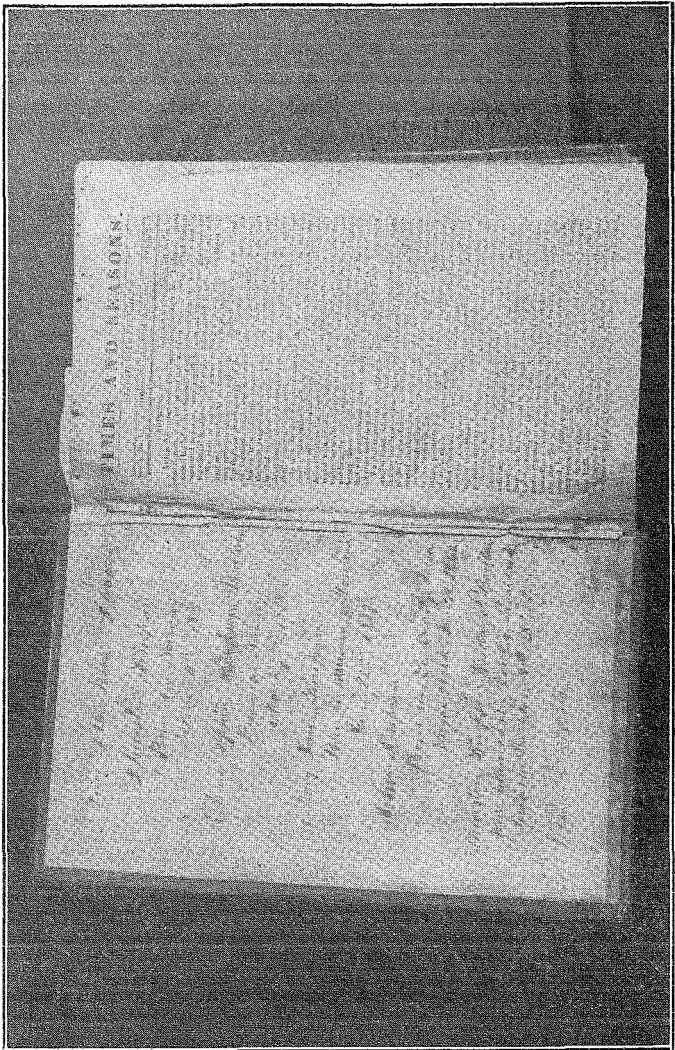
On the eighth day of April, 1840, at their general conference, the Saints were told of the effort made by the petition committee and the kindness of Governor Carlin, of Illinois, and also Governor Lucas, of Iowa, and of the Illinois lawmakers who were bold and noble in standing for the Saints in the high place of the Nation in Washington. Then they listened to the story of the failure of all these agents or men to get even kindness from the men called the greatest in the Nation.

Friendly gov-  
ernors.

We will now go back to the busy people of Commerce during those months of November, December, January, and February. Parley P. Pratt had written a long letter from New York. He was busy preaching and writing for the hundreds of Saints in the East to the Saints in Commerce.

In November, 1839, the new paper, *Times and Seasons*, was sent out to the world. The paper was conducted by Smith and Robinson. That meant Don C. Smith, the young president of the High Priests' Quorum, and Ebenezer Robinson. It was to be printed every month. This paper the church still uses to learn of those old times.

New paper.



Early in March there had been a meeting of the Iowa High Council in the old fort across from Nauvoo, for some of the Saints still lived there.

When the sixth day of April, 1840, came, there was the usual conference. You will remember we told you about the report of our committee to Washington, made April 8, in the story about the judge. On the sixth it was voted to send Orson Hyde to Palestine. A committee of five was appointed to look after those who wanted to be ordained to the ministry, and to ordain those who were really worthy. The Presidency of the church was selling town lots for the church, but they needed help to prepare lots for the poor. The people were told to settle in Iowa or wherever the Spirit might lead them.

John E. Page was appointed to accompany Orson Hyde to Palestine. Then Frederick G. Williams, who was at one time one of the Presidency, but whose place Hyrum Smith now held, arose in the stand and humbly asked forgiveness for the way he had acted, and said he was determined to do the way God wanted him to do in the future. Hyrum Smith pleaded with the church to forgive Elder Williams and let him come back; and so they voted together to let him be a member, but that did not mean that he was in the Presidency again.

Frederick G. Williams asks forgiveness.

There were seventy-five persons baptized at this conference, and fifty had been received into the Quo-



rum of Seventy. The Mississippi was a beautiful place for baptism then. The waters were clear and pure. No filthy sewers had been turned into them, and the shore was clean and smooth. Some of those baptized were children, and some were older people.

It was April 15 when Elder Hyde left for Palestine. He had to bear the memory of that wicked work that he did in Missouri, although he was intrusted with a great mission.

The Saints had written to the Senator from Illinois, Honorable Richard M. Young, at Washington, asking him to have George W. Robinson (Sidney Rigdon's son-in-law) made postmaster of Commerce. Mr. Young (a friend of the Saints,) wrote to Elias Higbee on April 22, 1840, that the request had been granted, and Mr. Robinson appointed postmaster. The letter goes on to say that Doctor Isaac Galland (the man who sold them so much land in Iowa), had sent a letter along with other papers, asking the man who had the power to change the name of the post office to Nauvoo. This he said was a Hebrew term, and meant a beautiful place. This was also done,—if the leaders at Commerce did not agree to it, they would change it back to Commerce. The mail was carried on horseback twice a week from Carthage to Nauvoo after that. The notice to Senator Young about the name Nauvoo was sent on to Judge Higbee. It read like this:

Postmaster  
for new city.

“WASHINGTON CITY, April 22, 1840.

“*Dear Sir:* After your departure from this city I received, under cover from the Reverend Sidney Rigdon, the petition mentioned by you for the appointment of George W. Robinson as postmaster at Commerce. This petition I laid before the Honorable Robert Johnstone, Second Assistant Postmaster General, who has appointed Mr. Robinson as requested.

“We found on an examination of the papers and a letter from Doctor Galland, that there was a request that the name of the post office should be changed to that of Nauvoo, a Hebrew term, signifying a beautiful place.

Name of new city Nauvoo.

Mr. Johnstone, at my instance, has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Reverend Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

“I received a letter from Malcom McGregor, Esq., postmaster at Carthage, a few days ago, in which he urges the necessity of having the mail carried twice a week between Carthage and Nauvoo, and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper department, as requested by Mr. McGregor, and hope to be able to succeed; although the

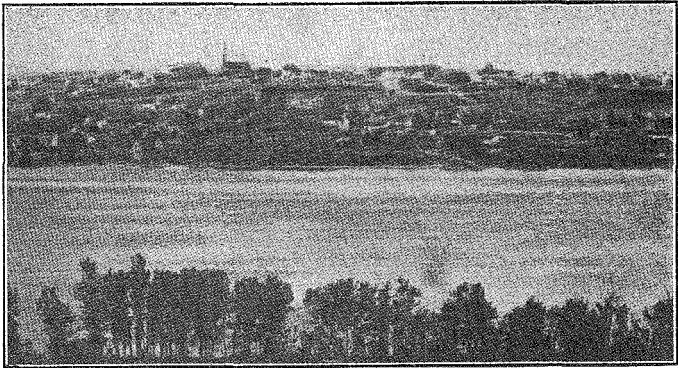
Post Office Department, owing to pecuniary embarrassments, is not in a situation to extend facilities at the present time.

“Please present my respects to Mr. Smith, and accept for yourself my kindest regards.

“Very respectfully, etc.,

“RICHARD M. YOUNG.

“To Judge E. Higbee.”



Spring in Nauvoo is like a dream.

From that time the city was known by the beautiful name of Nauvoo, and now it means many other things to the church; for when the Saints think of it, there comes a crowd of things, both happy and sad, to their memory. When the village got this new name, it was spring. Spring in Nauvoo is like a dream. Already many homes were built over the “flat.” Clear

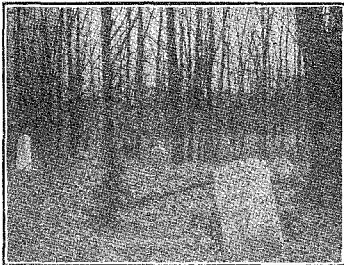
up the hill and back to the prairies were new homes. Fruit trees and shrubs were being planted, and along the newly laid out streets, shade trees, natives of the country, were being set; among them the flowering locust was most prominent. Good news came to the people of the gospel in other places.

## CHAPTER 68.

## W. W. Phelps Returns to the Church in Nauvoo.

Over in Manchester, England, is Parley P. Pratt, editing a paper called the *Millennial Star*, the first one sent out in May, 1840. You remember he was a prisoner in the jail in Columbia, Missouri, until the fourth day of July, and did not reach Commerce until late in July; he left for New York in August, and was busy in the East until the last of November, all in 1839. Yet here he is sending a paper out from the old city of Manchester, England, in May, 1840.

But there were sad things, too; for the people were still ill or lame or otherwise afflicted because of the



The old cemetery near Nauvoo.

exposures and bad treatment in Missouri. Among those who finally gave up their lives on account of these things was the first bishop of the church, Edward Partridge, on May 27, 1840. You will remember him as one of those six who offered their

lives to save the brethren in Independence, Jackson County, Missouri; the gentle, pure-hearted bishop from far-away Kirtland, Ohio. Somewhere in the old "Mormon" Cemetery, near Nauvoo, his body is await-

ing a glorious resurrection. He was a rich man when he joined the church, December 11, 1830, and he gave all he had to promote the church's interests.

Although the death of this good man made many hearts sad, it may have worked good to at least one man. Among the six men who offered themselves a ransom for the other Saints in Independence away back in 1833, appear side by side the names of Edward Partridge and W. W. Phelps. When Phelps read of this dear friend's death, his thoughts turned back to the goodly company he had in other days with this man. They went together with the men who sought for Zion in 1831; they knelt together where the Temple Lot was blessed; they helped carry that first log for the first house in Zion; they suffered together the insolence and afflictions of the mob, and together fled into Clay County.

Death of first  
bishop.

Friends.

They were anointed together in Kirtland, and together returned to Zion. They helped locate Caldwell County, and together made the first prayer on this new prairie home land. Then, W. W. Phelps went down with the fall of Far West, and the bishop stayed true to his trust. No wonder the heart of W. W. Phelps was touched when he wrote that letter to Joseph Smith, which we shall read later.

Joseph Smith wrote that on June 1, 1840, the Saints had built two hundred and fifty houses, mostly block, and some frame. June has been a noted month in

Nauvoo history. It was on June 6, 1840, that the first company of English Saints started from Liverpool, England, for Nauvoo. Elder John Moon had charge of the company.

July 3, 1840, the President of the church asked to be released from the committee on selling lots. He wanted to have more time to spend with the spiritual things of the church. Some one else took his place as clerk (H. G. Sherwood), and Alanson Ripley, the bishop of the Iowa stake, was appointed to give an allowance of money to the First Presidency, which meant paying the clerks too.

On July 4, 1840, they decided to organize a stake at Crooked Creek, Illinois. In the meeting of the High Council at Nauvoo, July 11, Joseph Smith, President of the church, told the elders many things they should do, good things for anyone to do, anywhere.

While the Saints were busy building their city and studying how to help each other and mankind, some men came over from Missouri and kidnaped some of the members of the church and carried them to a place called Tully, Missouri, where they were shut up in a room for a while, and some of them tied to trees and beaten cruelly. After they returned to Nauvoo, the Saints held a meeting. From this meeting, held July 13, 1840, they sent a petition asking Governor Carlin to protect them, for they were afraid that the Mis-

sourians would continue in their wicked work against them.

You no doubt will be glad to meet W. W. Phelps again, even if he did act the traitor. In June, 1840, he wrote a letter to Joseph Smith. He had gone from Missouri, and was in Dayton, Ohio. In the letter he writes:

Letter from  
Phelps.

“I have done wrong, and I am sorry. I ask forgiveness in the name of Jesus Christ, of all the Saints, for I will do right, God helping me.” He wanted the Saints to help him, too. Joseph Smith answered this letter on July 22, 1840, from Nauvoo. Among other things he said:

“It is true that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—‘had it been an enemy, we could have borne it.’ ‘In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldst not have looked on the day of thy brother, in the day that he became a stranger, neither shouldst thou have spoken proudly in the day of distress.’

Letter to  
Phelps.

“However, the cup has been drunk, the will of our



Father has been done, and we are yet alive, for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the Adversary, be brought into the liberty of God's dear children, and again take your stand among the Saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the Church of Jesus Christ.

“Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship and rejoice over the returning prodigal.

“Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

“Resolved, That W. W. Phelps should be received into fellowship.

“‘Come on, dear brother, since the war is past,  
For friends at first, are friends again at last.’

“Yours as ever,

“JOSEPH SMITH, JR.”

You will sometime hear the name of John C. Bennett mentioned with the history of Nauvoo, and indeed it belongs in Nauvoo's history, much to our shame and regret, and no doubt to Nauvoo's downfall. This man held a high office in the State of Illinois.

In 1840, he began writing friendly letters to the church leaders. He was a flattering and charming writer, and finally came to Nauvoo and joined himself to the church. He tried to get into church office, but never held a place of trust more than that of elder. But he was a city officer, being elected mayor, and later was an officer in the Nauvoo legion. (That is something new, isn't it? We will tell about it soon.) But John C. Bennett was proven a liar, a hypocrite, and a fraud. So when his name is mentioned as we go along, you may keep a watch on him. The people did not know these things, so they treated him well.

**John C. Bennett.**

Do you recall that first meeting in the west attic room of the Temple away back in Kirtland, Ohio, in 1836, when Joseph Smith, senior, the gentle-natured, big-bodied father of the Prophet, was ordained Patriarch of the whole church? We know of many things he did as the years went by. His life was a faithful, busy, kindly one, as he traveled with the church to Missouri, then to Illinois. That last trip was hard, indeed, and he became ill soon after. It is September 14, 1840, and he has finished his work and closed his kind eyes. He blessed his children a few moments before he died, and the blessings made to them a testimony to inspiration. He blessed the children of Joseph and William, some of them not yet born, but the children of Samuel and Hyrum he did not mention.

**First patriarch dies.**

That was over seventy years ago, and to-day we find the children of Samuel and Hyrum with the church that went wrong; but the children of the other men turned not away from the truth of their grandfather.

The next day, September 15, Governor Boggs, of Missouri, demanded that Governor Carlin, of Illinois, arrest Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin, and Alanson Brown, claiming that they were men who were hiding from the law. This was hard for the Prophet and his brethren, and very grievous to their mother in her great sorrow. The sheriff came down to Nauvoo, but the men were none of them arrested. The sheriff went back and reported them all out of the city.

The October conference was held at Nauvoo. The Saints had some of them moved to Iowa, and the church prepared to stay in the country wherever it was pleasant and good for them. So a committee was appointed to organize stakes between Nauvoo and Kirtland. That would make it very pleasant, and be a good chance to show the people what their religion could do for men and women. For a stake is a city or town or village with Saints living in their own homes in it, and on their farms in the country around it. It means that they intend to stay there and be good law keepers and workers for right, and true and loyal to the Nation.

So this was important, and they decided to build “a house of the Lord” in Nauvoo. Reynolds Cahoon, (you knew him when he was on the Kirtland Temple committee,) and our good Judge Elias Higbee, and Alpheus Cutler, the master workman at that corner stone scene in Far West. These were the committee for the Lord’s house.

The Lord’s  
house.

## CHAPTER 69.

## Nauvoo Made a City.

JOSEPH SMITH, John C. Bennett, and R. B. Thompson were a committee to ask the State to give them a charter or paper showing their right to be a city. Doctor J. C. Bennett was to go to Springfield, the capital of Illinois, and urge the lawmakers to give Nauvoo the right. The committees went right to work and before a month had passed, there were stakes organized in several places.

The church paper was still published in Nauvoo, but Don C. Smith was the man at the head, for Ebenezer Robinson had given it up. It was winter now in Nauvoo, but the people were in houses and protected from the cold and storms.

The governor signed the charter for the city on December 16, 1840. Abraham Lincoln was in the legislature of Illinois when this charter was given, and Stephen A. Douglas was secretary of State and signed the charter. In this paper the people are given the right to have a university at Nauvoo, and they were to have a military order or company of men armed and drilled for soldiers, like the state militia. These men were to be called the Nauvoo Legion. They were for the protection of the city and State, whenever needed by them.

The city was to make its own laws, just as the city of Springfield, Illinois, made its city laws.

Nauvoo was very busy those days, getting all these things ready so she could be a real city.

It has been a long time since we visited England in our reading. Let us leave these busy builders of the city of Nauvoo, for there are three thousand people there now, and see what has been going on among church folk in England; for soon we will have a ship-load of English people in Nauvoo, and we want to know something about the place from which they are coming.

While the church had suffered persecution in America, the people in England had also been wickedly treated, and some had turned away.

On Christmas Day, 1839, Elders Alexander Wright and Samuel Mulliner, who had gone to England from America, moved over into Scotland and began to preach and baptize in Paisley and in the country near it.

In Scotland.

When Heber C. Kimball and Orson Hyde were in England two years before this, they did a wonderful work, but the enemies of the church told the Saints: "Oh, they will never come back." When on April 6, 1840, the church's tenth birthday, Elder Kimball landed with others of the Twelve and Seventy in Liverpool, there was much joy in that country. There were seven of the Quorum of Twelve in England now, and they

Apostles in  
England.

could do quorum business. Let us name them: Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith, and John Taylor.

They were without money, but they went to work with the Saints. You remember we had heard in Nauvoo about the new paper, the *Millennial Star*. So we know what Parley P. Pratt was busy with in the city of Manchester. It was April 14, 1840, when these seven men held a council and ordained Elder Willard Richards an apostle. That made eight of the apostles in England, and only three in America. That is, William B. Smith, Orson Hyde, and John E. Page. That makes eleven in all, for you recall the death of Captain Patten made a vacant place that was not yet filled.

At this council in England, Brigham Young was chosen standing president of the Twelve. That appears strange, does it not, that such an important matter should be settled by seven men, when the church numbered thousands in America? But these seven men were not alone in this matter very long, for on January 19, 1841, a long revelation was given to Joseph Smith in Nauvoo. In that, the choice of Brigham Young is approved, and as the revelation was accepted by the church, Brigham Young was rightfully president of the Twelve. These elders in England did preach faithfully for a time, for at the July, 1840, conference in

President of  
Twelve chosen.

Manchester, there were about six hundred and fifty more members than in April. Then in October, three months later, they had thirteen hundred more than in July.



## CHAPTER 70.

## A Company of Saints Arrive from England.

BETWEEN these two conferences, a shipload of Saints had sailed from Liverpool, England. We have read about Nauvoo, and know what kind of place they are going to now. Elder Theodore Turley, one of the Seventy, had charge of them. He had come to England in January, 1840, so his stay in England was short.

There was one other foreign land that had an elder sent to it in 1840,—that was Australia. A young man named William Barret was ordained an elder in England, and sent to South Australia. England, Wales, and Scotland had many families of happy Saints rejoicing in the truth, everyone glad to think that in America there was a gathering place for God's people.

And you may now come back to America; back to Nauvoo, the city that travelers tell us made them think of the sunny city of Leghorn in far off Italy. It is winter. The broad face of the Mississippi is frozen and glassy, but from hundreds of home chimneys the blue wood smoke rises and is carried in little clouds down the river before the northwest wind.

The grove just up the hill slope, where was held the October conference, is stripped of leaves, and there

is the moaning sound of the wind in the trees as it sings across the little peninsula on which the beautiful city of rest is building, where three thousand people are gathered to learn of God's word and work with others who want to have the world learn about Jesus and his gospel.

The *Times and Seasons* was still being printed. Copied from that paper, into volume three, pages 273 to 277, Church History, you will find a long article prepared by the Presidency of the church. It tells to the people how grateful the church was to the lawmakers of the State of Illinois and to everyone in the State for the kind treatment they had received.

**"Times and  
Seasons."**

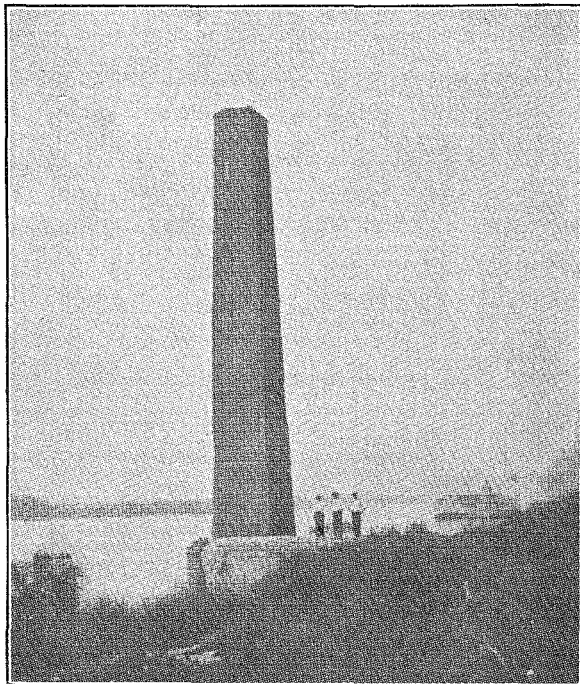
Then they tell what things they would like to do, and how they hope to live so that Nauvoo would become a great and a good city, known to all the world for its pure and delightful laws and gentle and earnest, learned, and patriotic people. They wanted to work for the good of the whole world, and be in harmony with the state laws and the laws of the Nation, for no man can be a Saint who is not a patriot.

Doctor Isaac Galland had sold them land in such a way that they could pay for it a little at a time. He had afterward taken some of the Missouri land belonging to the church, and cleared the debt, beside showing other kindness; for Doctor Galland was a man of education and ability.

**Kindness of  
Doctor Gal-  
land.**

The Presidency called for help to build the Temple. Now they did not expect that only Saints would live in Nauvoo. Oh, no. They asked all good people to come and help build this good, clean, beautiful city.

A clean city.



Old chimney at the old landing place in Nauvoo.

On Tuesday, January 19, 1841, the Lord gave a long revelation to the Prophet. From this time very much of the history of Nauvoo and the church rested

on what was in this revelation. The next Sunday, January 24, 1841, Hyrum Smith was received by the church, a Patriarch in his father's place.

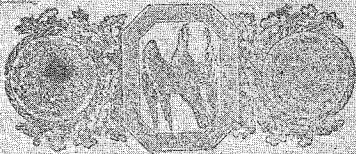
That left only two in the Presidency, but the Lord had called William Law to take Hyrum's place the same time he called Hyrum; so that, too, was filled. Although you may remember that the Patriarch Joseph when he died said that Hyrum would take his place, George Miller took the place of Edward Partridge by the same call as these other men.

A new  
bishop.

On January 30, 1841, at a special conference in Nauvoo, Joseph Smith was appointed trustee, the one to hold property for the church.

It was the first day of February, 1841, that the first city election was held under the new charter. John C. Bennett was elected mayor, and the city council were some of them church leaders in Nauvoo, for they wanted to help make and keep good laws in Nauvoo. On the fourth day, the people met and organized the Nauvoo Legion. Some of the leading church officers were made officers in this, but it was not a church affair. It was a military order, arranged like other companies of soldiers in other cities, and governed by the same rules as controlled such companies as the Carthage Grays of Illinois, or "Liberty Blues" of Liberty, Missouri. Every man who was able was expected to be a soldier if needed. They were furnished arms by the State,

Nauvoo  
Legion.

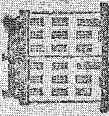


Shares

**\$50**

Dollars

No. 112



**\$50.**

This is to certify that the Bearer is entitled to One Share, of the Capital Stock of the NAUVOO HOUSE ASSOCIATION.

Transferable by endorsement.

NAUVOO, February 10th 1841

John Snider

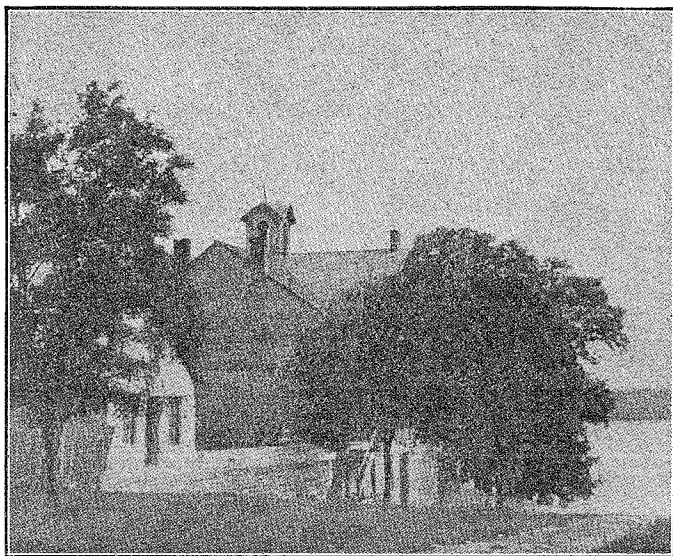
Secy.

George Miller Pres.

J. H. Rogers's Print, Nauvoo, Ill.

and were in no way different from other companies of volunteer soldiers of those times.

The "University of the City of Nauvoo" was arranged for by the city council, and the Board of Regents elected Professor James Kelley, A. M., an alumnus of Trinity College, Dublin, president of the university. The city was not able to build the house they planned nor to do very much for the university



The place where it was built was close to the Mississippi River.

at that time, and so they waited, hoping some day to build a fine house for the school.

But they did not go without schools because they were not able to build a fine house. Joseph Smith

says, "The department of English literature and mathematics of the University of the City of Nauvoo, is in operation under the tuition of Professor Orson Pratt." The world has said the church was made up of ignorant people, but their history shows them to have been constantly trying to establish schools and keep up places of learning. Not only the children, but men and women studied and were encouraged in it by the leaders of the church.

The city council was very busy passing laws against drunkenness and the sale of drink that intoxicates, and making many other good laws.

The Lord had told them to build a large and comfortable hotel or boarding house so that people who traveled might find a place of rest, and hear the gospel. Already the home of Joseph Smith was overflowing with people anxious to learn about this church

which was not yet eleven years old, and with all the teaching and manners of the

**Nauvoo  
House.**

church of Christ. The new hotel was to be called the Nauvoo House. The money for building was paid in by people who believed in the Book of Mormon, and it was to belong to the people who paid the money. The place where it was built was close to the Mississippi River, on the south side of the city. Indeed, a retaining wall was built around the southwest corner and across the south end of the lot, close to the water.

They planned the house to be beautiful, grand, and

very substantial and strong. It was all arranged according to the laws of the State of Illinois. The company of people owning the house would never allow intoxicating drinks sold or used in the house. This was not usual, for in those days nearly all boarding houses or taverns kept intoxicating drinks for their guests.

Joseph Smith was most kind and generous to people of other churches, and the Nauvoo Council adopted his views about treating people in other churches with every mark of respect and kindness.

Nauvoo also had formed a manufacturing and agricultural association.



## CHAPTER 71.

## The Temple at Nauvoo Planned.

ALL THE TIME the church was working over its quorums and getting more and more near perfectly in order, for God's church must be orderly. At this time many people were coming from England. Sometimes the ship landed at New York, and the people came across the Eastern and Middle Eastern States to Nauvoo. Sometimes they landed at New Orleans and came up the Mississippi River to Nauvoo. But not all who came to America got to Nauvoo.

Along the way they stopped, as they did when going to Far West in the thirties, and made homes where they found work. These people often made the start for branches of the church that grew to be large, and sometimes they only stayed until they got money enough to go further on their way to Nauvoo.

You are anxious to know about the Temple, I am sure, for we seldom think of Nauvoo without recalling the beautiful Temple that arose like a vision or dream and was soon gone. We must not forget that William Marks was president of the Nauvoo Stake, and Charles C. Rich and Austin Cowles were the men he chose to counsel and advise with. They were not selected until March 29, 1841, but he was president long before that.

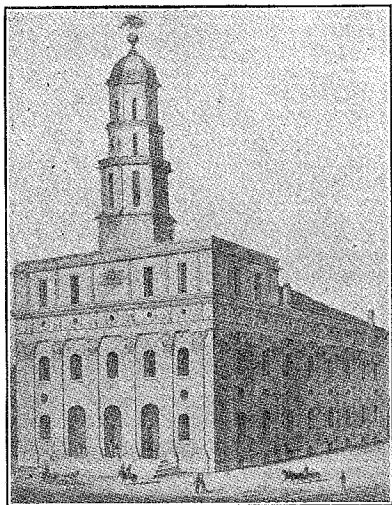
There were a great many things to do before the corner stone of the Temple was laid. But on the sixth day of April, 1841, with singing and prayer and speeches, the beautiful limestone piece of solid rock was put in its place. The church was eleven years old that day. It had been tried by many things. It hoped to live peacefully here for ever, and so its important houses were planned strong, and their foundations laid deep and wide.

The new Temple was to be a quiet, holy place, where people could sit and think and listen to the words of the gospel without seeing and hearing the things that call the mind away to care and work. They could pray without hearing the noises and calls that called attention to other things about them. There

were rooms for the different quorums, and in the basement, quiet and shadowy, was to be a big stone font where the people could be baptized.

How still it was! just as if the font were our tomb.

The corner  
stone laid.



The temple that arose like a dream and like a dream was soon gone.

And we lie under the water as our dear dead lie under the ground, and we rise up glad and triumphant just as they will rise from the dead, and we go up where there is sunshine and music and flowers and light and a new kind of life, as they will on the resurrection morn. That is the idea that comes about this font standing on its twelve stone oxen in the cool, deep basement, a font full of clean, pure water, filled from the deep well built on the temple property, and supplying to this day cool, sweet water. For a day came when the filth of the cities was turned into the rivers and lakes.

The corner stone was laid, and the next day, in conference, a committee was appointed to gather means to build the Temple. You will remember that

David Patten's  
successor.

the Temple was built by much love and sacrifice. In the graveyard in Far West slept brave David Patten. His place was still empty in the quorum, but on April 7, 1841, Lyman Wight, the hero of Ondi-Ahman, was chosen to fill the place. Now the Quorum of Twelve was complete.

While these things were going on in Nauvoo, the Saints in Manchester, England, were having a conference, too, and they had fifty-eight hundred and fifty members in England, and besides these, eight hundred had sailed for America. Orson Hyde had landed in England on March 3, 1841, and was at this conference, on his way to Palestine. The English

Saints were happy, indeed, to see him again. Where was John E. Page? you will ask. He was to accompany Orson Hyde. We must look out for him.

The English Saints were feeling a little lonely, for all the Twelve, excepting Parley P. Pratt, were going back to America. They sailed on April 24, and with them one hundred and English Saints. thirty of the Saints. Parley P. Pratt had his family with him, so he stayed and took charge of the mission and edited the *Millennial Star*.

And how is our Nauvoo paper, the *Times and Seasons*? We must not forget that. In the May number for 1841, we find that Don C. Smith has a companion in editing, the man who helped prepare the long article telling what the church wanted to do for the people of the earth. His name was R. B. Thompson.

It was May 2 when Stephen A. Douglas visited Nauvoo, with Cyrus Walker, Esq., and addressed the people. Stephen A. Douglas was at this time justice of the Supreme Court of Illinois. The visit was very pleasant to the Saints for many reasons. The summer of 1841 was a very successful one for the church. Many were baptized, and many miracles of healing took place.

## CHAPTER 72.

## Busy Scenes in Nauvoo.

A CONFERENCE was held in Kirtland, and A. W. Babbitt was elected president of that stake, with Lester Brooks and Zebedee Coltrin for counselors. There

In Kirtland. were laws chosen to protect and keep the Temple, built by much love and hardships. All these things sound like peace and joy, but over in Adams County, Illinois, there was a murmur that sounded like old Missouri times, threatening that was muffled but a little alarming to a persecuted people.

June 5, 1841, Joseph Smith called on Governor Carlin, of Illinois, in Quincy, on his return from seeing some of the Twelve away on their mission. He was treated with great respect by the governor. In a few hours after he left the governor's home, the sheriff of Adams County and some officers of Quincy, with an officer from Missouri, were sent by the governor of Illinois to arrest Joseph Smith and give him into the hands of the officers of Missouri. The Missouri officers showed such an evil spirit that some of the men left them in disgust.

Joseph Smith  
arrested.

Joseph Smith's trial brought forth some eloquent and patriotic speeches from Mr. O. H. Browning, a friend to mankind, and a lawyer with both heart and

brains. Joseph Smith was not sent to Missouri, because it was not according to law or justice, having in the first place never been guilty of treason, and then, too, the papers of arrest were without value in law. As Joseph Smith was set free without blame, there was a glad people in Nauvoo. He returned to Nauvoo June 11.

Joseph Smith  
set free.

Missouri never rested in her persecution of the Saints, and this decision only made her people try some other plan. But the Saints still had hope; they worked on in their faithful way.

It was July 1, 1841, when Brigham Young, H. C. Kimball, and John Taylor got to Nauvoo. In the *Times and Seasons* for July we find a long account of the Temple.

Near to Nauvoo are fine quarries, or beds of beautiful, white limestone; of this they began to build the Temple. Some of the Saints were excellent stone masons, and they worked out the figures or pictures on this stone for the ornaments of the Temple. Those who could not do this fine work did the heavy work of getting the stone. Some polished stones, and some made mortar. Then the carpenters and plasterers did their part. The plan was to work nine days to provide for their families, and on the tenth day, they worked for the Temple. You can see how that would keep a good force of men working, for there were many thousands of them now in Nauvoo, and over in Iowa.

Stone for  
Temple.

It was July 12 that the church was told they might baptize for the dead on the Iowa side of the river. On July 17, 1841, Orson Hyde wrote from Ratisbon, on the Danube in Germany, on his way to Palestine. And where is Elder Page?

England, Ireland, Scotland, Wales, and the Isle of Man had heard the gospel story, not everyone in them; but the story is like the yeast in the bread,—it is a little piece, but it goes all through the bread and makes it good, if it is good working yeast. So if a few people in each country hear the gospel and be good working Saints, the gospel goes all through that country. So the men who worked against so many trials felt that it would be well for the church.

And now it is August. The days are hot and dry. It is the ninth day of the month, and there is no work or noise in the office of the *Times and Seasons*, for one of its editors has died,—Don C. Smith, the youthful president of the High Priests' Quorum, that you remember in that upper room of the Temple at Kirtland. He was working at printing in the cellar through which ran a stream of water from a spring in the wall. It was this that caused his sickness and death. The slender and drooping form of Lucy Smith stood near, as they laid away her youngest son with all the honor of church and the Nauvoo Legion of which he was an officer.

In many lands.

Death of president of high priests.

But the widow Agnes, who had waded Grand River with her children in her arms to escape the Missouri mob, was full of bitterness and despair, and was never comforted after the hardships of exile life.

Iowa had her conference August 7, 1841. She now had seven hundred and fifty members as reported to this conference.

Orson Pratt and others were still teaching in Nauvoo, and the hot summer days of 1841 found a healthy, happy people, and where had been sickness and want, now was comfortable activity and plenty.



## CHAPTER 73.

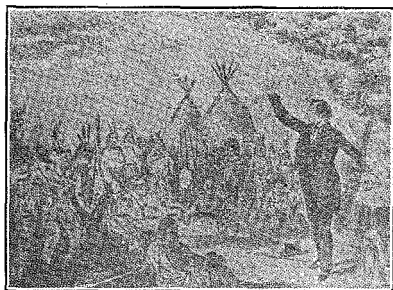
## Laying of the Corner Stone of the Nauvoo House.

THERE was great excitement when the Indian chiefs Keokuk, Kishukosh, and Appanoose, with about one hundred chiefs and braves of their tribes and their families, visited Nauvoo the twelfth day of August, 1841. They came across from Iowa in boats, but when they did not see Joseph Smith (whom they knew) among the committee sent to meet them, the chief refused to land,

Indian visit.

and stayed on the boat until Joseph Smith came to the shore.

Then the company landed and marched with the people to the grove by the Temple. They were led to the grove where the Saints held meetings, and Joseph Smith preached to them.



Joseph Smith and the Indians.

He had given Keokuk a Book of Mormon some years before this. Keokuk said: "I look rough, but I also am a son of the Great Spirit." They went back to their reservation in Iowa after a feast spread for them in the grove by the Saints.

The *Times and Seasons* needed another editor.

Robert B. Thompson had been alone in the office since April, and there appeared again as editor in association with him, Ebenezer Robinson, who had been associate editor of the paper when it was first published in 1839; so he easily took up the work for the September number, and he was soon left alone with the work, for August 27, Robert B. Thompson, the other editor, died at Nauvoo. So the church lost two of its best newspaper men in the one month of August, 1841.

Editor of  
paper dies.

At a council of the Quorum of Twelve in Nauvoo, August 31, 1841, they sent Harrison Sagers, one of The High Council at Adam-ondi-Ahman, a high priest, to the West Indies, and Joseph Ball to South America, two entirely new mission fields, and Lorenzo Barnes to England.

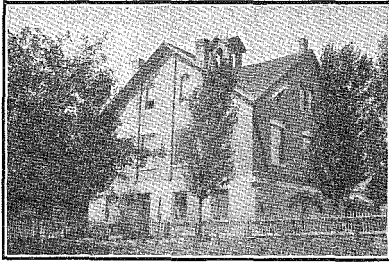
West Indies.

The month of September passed, with its sunny days and soft, warm nights, and when October came, there was the general fall conference at Nauvoo. The autumn days were warm and hazy. The river seemed to wear a gray-blue veil, so closely did the mist cling to it, and the wooded islands wore a dozen tints painted by the early frosts. There were late water lilies floating on the sloughs, and the call of bobwhites in the hazy afternoons. While the Saints sat in the grove for this conference, all these things were clear to the boys, and maybe more real than the voice of the men taking part

Autumn in  
Nauvoo.

in the conference. On October 1, 1841, it had been rainy and cool, but the morning of the second was warm and sunny.

From the lips of an intelligent and truthful woman,



Nauvoo House seen from the southeast, as it faces the river.

Mrs. Anna C. Smith, was heard the story of one great event, on that day. She was at that time seventeen years old, daughter of Lyman Wight, and recalled gathering with her young friends to form part of the multi-

tude thronging up from the shore of the river to the laying of the corner stone of the Nauvoo House. There was singing and prayer and music by a band,

**Corner stone  
of Nauvoo  
House.**

as the southwest corner of the southeast wing of the building was laid. One copy of the manuscript of the Book of Mormon was sealed up with other things in the hollow square left for them under the stone. It was a typical autumn morning, beautiful and peaceful as a dream; but it was not pleasant long, for the fall winds coming across from the upper river carried rain, and the people were made conscious of the need, and talked about getting a conference house or place to meet.

The announcement was made by Joseph Smith: "There shall be no more baptisms for the dead until

the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference until they can meet in said house; for thus saith the Lord." So there was special attention given to the temple work.

The conference still urged that the lawmakers of the country should try to make the Missouri wrongs right, and sent a new committee to Washington, our old friend, Elias Higbee, John Taylor of the Twelve, and Elias Smith. John Taylor was to present the story at Washington. This was a great conference, and by Saturday and Sunday the weather had settled back into the warmest, sunniest, Indian summer.

Committee to  
Washington.

It was in the early part of the conference that James Sloan was made general church clerk, in place of Robert B. Thompson, the former editor of the paper. Don C. Smith's place, as President of High Priests' Quorum, was filled by George Miller, a man as different from Don C. Smith in mind and ways as can be imagined, but a man mentioned in the revelation as a very good man indeed.

New president  
of High  
Priests' Quo-  
rum.

Of course there were conferences at other places. Kirtland held her conference, at which A. W. Babbitt was president. W. W. Phelps was received back into the church. He made his peace with the Kirtland Saints; they were like those at Nauvoo, full of forgive-

ness, and he was made welcome, and did much of the preaching at this conference. Do you remember him? He was made clerk of the conference. This conference agreed to publish a paper called the *Olive Leaf*. But this was not thought to be a wise thing by some of the leaders, for they wanted to finish the Temple and boarding house at Nauvoo, and turn all the means possible into that work.

The Twelve were not pleased with the way the *Times and Seasons* was being conducted by Ebenezer Robinson, and arrangements were made for a change in editors. Our early church papers had great difficulties to surmount. This man, Ebenezer Robinson, wrote his farewell as editor with a good feeling to the church, and Joseph Smith was made editor, John Taylor assistant editor, and Willard Richards manager of the printing.

We are very grateful for these old papers. Although they had such a hard time to live, we would be almost entirely without history of the church without them.

## CHAPTER 74.

## Hastening the Building of the Temple.

THERE is nothing to show that the two historians appointed at Far West for the Missouri church, John Corrill and Elias Higbee, ever wrote any history, although they were busy for a while helping to make history.

When December, 1841, came to Nauvoo, the Twelve wrote a long message to the church, telling them that if the Temple was not completed speedily, the church would be rejected by the Lord. The church organized away back in Fayette, New York! The church that had come by such sorrowful stages to this beautiful city, must it be disowned by the Lord? Ah, yes; if it did not do as the Lord commanded. In this way the Twelve wrote to all the church. They must be diligent and spend their time carefully. There was no other way but God's way.

**Church  
warned.**

We will watch this temple building and see if it ever is finished. The Lord said he would give them sufficient time. We will see if they did the work.

There was great need of lumber for the Temple and boarding house, so a company went from Nauvoo to the pineries in Wisconsin, July 6, 1842. There were about fifty brethren, with provision and tools. They were to saw boards, make shingles, and come back the

next spring with them. The July sun shone hot and long on the waters of the Mississippi as these two boats moved steadily upward toward the pine woods. Sometimes, and most of the time, a gentle breeze blew against the slowly moving boats; but the nights were delightful. Then the stars shone above, and it seemed as many were in the water, for every little wave danced with a star on its crest.

The voices of the men drifted out toward the shores and echoed back to them the songs they loved to sing about Zion and God's people. They found their life in the pineries pleasant and busy from the time they went into camp until the big loads of lumber and planks were bound into rafts and started down the river to Nauvoo. This was done in the spring, when the water was high and swift. It was the quickest and cheapest way, for there were no great freight trains running then as now.

Nauvoo had many poor. They were always with the church, for the gospel came to the poor. Then you remember hundreds lost every-  
**Poor in Nauvoo.** thing at the fall of Far West. Many plans were made for the assistance of these poor and sick. On March 4, 1842, the Ladies' Relief Society was formed, with many noble ladies to work in it. Emma Smith was president, with Elizabeth Ann Whitney and Sarah M. Cleveland counselors, and Eliza R. Snow secretary. It was not long now until the anniversary of the church's birthday

again, twelve years old; and what sorrow she has known!

The river was open now. All the ice was gone. There was even a hint of spring along the banks, for the willows were wearing soft, green buds, like velvet hoods. Down near the foot of Main Street was a smooth stretch of sandy beach. The water came up to its edge in swift, long waves of clearest sort, as Joseph Smith stood, March 27, 1842, in the cold waters and baptized one



Old Main Street.

hundred and seven persons in the Mississippi River at this point. Some of these were children who afterward became happy, faithful Saints. Some wandered away to a harder lot, but not one ever forgot that day.

The twelfth birthday came, and the people gathered for conference. Among the others present we notice John E. Page. Now we shall find out why he did not go to Palestine on his mission with Orson Hyde; for his case was called up. And really Elder Page was not very much to blame. He had considered Elder Hyde as a father, and did just as Elder Hyde told him to do. Elder Hyde was in fact the manager of the mission, and he told Elder Page he would go on east, and Elder Page could follow him later.



They would need one thousand dollars each, and would probably not leave America for one or two years. They had pledged to stay together, but Elder Hyde arranged to sail early in the spring, and as you know, landed in England, March 3, 1842. But Elder Page finally arranged to follow him. The Presidency recalled him, for the report was that he had apostatized.

Elders Page  
and Hyde.

The trouble was not finally settled, and Elder Page received in full fellowship again until this conference, although we find him assisting in ordination, March 26, 1842, the month before conference. He was sent to Pittsburg, Pennsylvania, troubled over the failure of his mission to Palestine, blaming himself for not keeping with Elder Hyde. But Elder Hyde's vision was fulfilled, for he had seen himself in Palestine alone.

Every effort was now turned to the building of the Temple. Presidency, Twelve, Seventy, and all the church were calling for the finishing of the Temple.

## CHAPTER 75.

## Trouble in Nauvoo.

THE CITY affairs were giving a little trouble, for John C. Bennett was being found out, and he was mayor. On May 17, 1842, he was asked to resign and did so as mayor, and Joseph Smith was elected by the city council, mayor for the unfinished term. But trouble was coming. Governor Boggs, of Missouri, had been shot while sitting in his house at Independence, Missouri. He lived in what was called the suburbs, but is now not far southwest of the square, between Spring and Pleasant Streets.

Shooting of  
Governor  
Boggs.

The man who shot him was never found. Boggs was not governor at the time, but he was trying to be elected state senator, and the political excitement was great. He was not dead, although at first thought to be. Some of the papers printed the story of the shooting, and insisted that the "Mormons" did it, or at least that they were to blame for it.



Boggs Spring in Independence, Missouri.

John C. Bennett had a wife and two children in the East, but he let no one know of it. He acted like a

man without a family, and did the most unholy and wicked things, telling people that the church leaders did those things secretly. He even said that Joseph Smith had told him to do those things. This he afterward swore that he never had done. He was acting secretly with the old enemies of the church, trying to get the church leaders into the power of the Missourians again. He was finally cut off from the church, and his wickedness published in the paper; and a statement from Bennett that Joseph Smith never taught him anything but what was right and pure was published.

John C. Bennett makes trouble.

ward swore that he never had done. He was acting secretly with the old enemies of the church, trying to get the church

The Masons discovered that he had been put out of the Lodge at Pickaway, Ohio, so the Nauvoo Lodge dropped him. Like some filthy, evil thing he was put out of the company of good people, and joined with the Missouri ruffians in trying to destroy the Saints, and especially to kill Joseph Smith, whom he had declared that he loved so dearly. When a man or woman turns away from the good, pure way of life, no matter how secret he may try to be, sooner or later he loses his place among pure, righteous people, and becomes a shame and a coward.

Nauvoo had a splendid Fourth of July celebration. There were just two people who offered whisky for sale, and they were immediately arrested and fined ten dollars and twenty-five cents each. But trouble came on August 8. The happy Saints felt quite secure from the Missourians for a short time, but now

suddenly a deputy sheriff sent by the real sheriff of Adams County, Illinois, came with two men to help him, and arrested Joseph Smith and Orrin P. Rockwell on the charge of shooting Lilburn W. Boggs. Joseph Smith was arrested because Boggs believed that he knew about it before it was done.

Joseph Smith  
arrested.

The men went with the officer and got a writ of habeas corpus from the city court. A writ of habeas corpus meant that the officers must bring the men they had arrested before their court and let the court examine into the trouble and see if it was lawful for the men to be prisoners and go with these officers where they wanted to take them.

No right to  
arrest.

The city of Nauvoo had a right to do this. The officers would not do it. They put their papers in their pockets and went back to Governor Carlin, leaving the men with the marshal until they got more instruction. Investigation of the law shows that they had no right to arrest these men, and they knew it; so Joseph Smith and Orrin P. Rockwell went about their work. But Joseph Smith had discovered that Governor Carlin was not a friend of his nor of the church. He was sure that he could not get justice with Governor Carlin at the head of the State. Very much depends on the governor in a case where a man is taken from one State to another, and Governor Carlin was either

Governor of  
Illinois not a  
friend.

ignorant or mean. So when his officers came back, the men were not to be found.

The hiding of Joseph Smith was a simple thing, for he tells where he was, with friends, first with a Brother Sayers. But if you ever go to Nauvoo, or if you do not, you may hear strange and impossible

**Foolish stories.**

stories about secret passages under the ground and all manner of absurd and foolish things. While he was hiding in very ordinary and comfortable homes, he wrote many good and careful things to the Saints, and they used every power to get Governor Carlin to promise to protect him and them from the Missourians.

Emma Smith wrote letters entreating him to protect them, appealing to his honor and love of good. The governor answered and assured her there was no danger;

**Emma Smith writes the governor.**

Missouri would do the right thing. But, ah! the Saints knew the Missourians of '38 and '40. It was in vain, for Governor Carlin said to the messengers and friends of the Saints: "There is no excitement anywhere but in Nauvoo, amongst the Mormons themselves." But when he talked to them on another subject, he forgot himself and said that persons were offering themselves every day, either by person or letter, and were ready to go against the "Mormons" whenever he should call them. He admitted that he did not know the law, and in every way showed that he was not a friend to the Saints.

Joseph Smith tells in his history how his wife (Emma Hale) came with a carriage and took him from Brother Sayers' to Brother Carlos Granger's, away over in the northeastern part of the city. Then one day he went to the place where he had his office, upstairs over the storeroom, in the store on Water Street. This was a block west of the Mansion (the Smith home), and on the northwest corner of the same block where the Homestead, the first home of Joseph Smith in Nauvoo, is located. Here he held council with the brethren about it not being legal for the men to arrest him. His old mother visited him here. His wife sent him a note and he went home. Once when his brother Hyrum was preaching, Joseph Smith suddenly stepped upon the stand, but there was fear in the hearts of all for him.

Hiding from  
enemies.

In vain the Relief Society and Joseph Smith and Emma and others wrote to the governor. He gave them no hope of protection.

## CHAPTER 76.

Enemies of the Church Seek to Take Charter from Nauvoo.

AT LAST the year 1842 passed, and in January, 1843, Thomas Ford became governor of Illinois.

Then Joseph Smith and his friends asked Governor Ford to send the old paper, that Governor Carlin tried to arrest them with, down, and he would be tried and see if it was a true way. Governor Ford sent a paper just like it, and Joseph Smith went to the capital at Springfield, Illinois, and gave himself to the officers, and was tried and proved that thousands had seen him in Nauvoo the day Governor Boggs was shot. It was plainly shown that Governor Reynolds, of Missouri, had no right to ask Governor Carlin, of Illinois, for

Joseph Smith, and that Carlin was false as Reynolds was, for Judge Pope decided there was no law for any of it. They proved Joseph Smith had not been in Missouri for three years. So Joseph Smith went back home, and the whole church rejoiced.

The work in Nauvoo had gone on quietly. Of course, Joseph Smith had not been able to do the editor's work on the *Times and Seasons*. So he resigned, and John Taylor did the work. Orson Hyde was back from his trip to Palestine, and now the Saints felt that the Missouri trouble was for ever

**Thomas Ford**  
governor.

**Proven inno-**  
cent.

settled, and their minds turned to others things.

Kirtland, dear old Kirtland, where the Saints first gathered; it was growing and rejoicing. The Temple was often filled with happy worshipers now.

Parley P. Pratt landed in New Orleans early in January, 1843. Early in February, he visited Nauvoo, and was delighted with its growth and prospects.

Now, are you not anxious about our paper over in England? We do not like to see any of these papers die. We find it still coming to the people, with Elder Thomas Ward at its head, and the English Mission still growing.

The enemies of the church tried to get the law-makers of the State of Illinois to take the charter away from Nauvoo, so that Nauvoo would not be a city with her own laws any more. But William Smith, brother of Joseph, was a representative from Hancock County, and he kept them from doing this thing. Two different times he had to stand boldly and carefully to save the charter. That was in 1842 and 1843.

**Save the  
charter.**

The people of Nauvoo were very glad to be at peace again. The young people made up a society of their own, and the leading men helped them organize it properly. They called it "The Young Gentlemen and Ladies Relief Society of Nauvoo." Its purposes were to correct the follies of youth, guard against evil, and do good to those who were needy.

**Young peo-  
ple's society.**



Again the birthday of the church has come. It is April 6, 1843. How old is our church to-day? Thirteen years old. The conference met on the platform of the Temple in Nauvoo. Looking over the quorums of leading men, we miss many with whom we have traveled in our journey with the church: Oliver Cowdery and the Whitmers left back in Missouri; our **Missing men.** church historian, John Whitmer, with them; our physician, Thomas B. Marsh; the brave Captain Patten; and the statesman, John Corrill; the weak giant, McLellin; the saintly Edward Partridge; the boy printer, Don C. Smith; the bishop, Vinson Knight; the scholarly Robert B. Thompson; the honest Doctor Frederick G. Williams; the great-hearted patriarch, Joseph Smith, senior, and many more; some still in the service; some grown cold; some asleep in death.

Now we must tell of something that caused untold sorrow and shame and suffering. All up and down the river there were gangs of **Thieves and robbers.** thieves who stole goods in one State and hid them in another. Nauvoo, like all river towns, was used as a home, or sometimes a hiding place, for these lawless people. The enemies of the church were glad to find something to make trouble for the Saints, for there was continually something being worked up by the Missourians. The sad-

dest part of it was that it was claimed some of these people were connected with the church.

The leading men tried in every way to put down this wickedness, Governor Ford telling about it in his Message says: "There was no more stealing in Nauvoo than in other river towns of its size, probably not as much as in some cities." The papers printed at that time in Nauvoo show that Joseph and Hyrum Smith were very strong Cause of trouble. against these evil doings. But the papers also show that the enemies made as much as possible of the fact of there being any of it in Nauvoo. There were many lives lost because of these things.

One band of horse thieves and robbers made it their business to go through Nauvoo and arrange circumstances so that their guilt would be thrown on some "Mormon." Half a century afterward, some of these things were told by those who knew of it. But always there was hope that the law would protect the church, and always they worked in hope.

## CHAPTER 77.

## President of the Church Kidnaped.

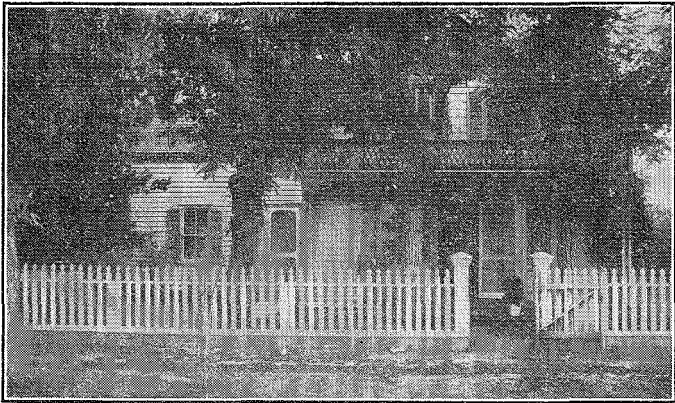
MISSIONARIES were sent to Russia for the church, Orson Hyde and a man named George J. Adams being appointed to that mission.

The summer of 1843 was gone, and the work on the Temple had been stopped because the steel and iron, the teams to haul material and powder to blast the rock, and many other things could not be had. The usual fall conference was held on October 6, 1843, and the Temple work received much attention. Alpheus Cutler, of the Far West corner stone fame, and Reynolds Cahoon, of the Kirtland Temple committee, were still working on the building committee at Nauvoo, and called for help.

There was another church trouble settled at this conference. Sidney Rigdon was still counselor in the Presidency, but there were complaints against him. He was postmaster at Nauvoo, having been made postmaster when his son-in-law, George W. Robinson, died. There were stories told that he was not true to the Prophet, and was helping the enemies of the church.

There was much pleading by Sidney Rigdon, and he explained some of the stories and proved the rest untrue. Hyrum Smith pleaded for mercy, reminding

the people of God's mercy. Indeed, we always find this man Hyrum Smith pleading mercy and justice and kindness. Joseph Smith said he was willing to have Elder Rigdon keep his place if he would do right in it; so the church voted that he should stay.



Home of Sidney Rigdon, first post office in Nauvoo.

The story of our church makes us think of the statement of Christ: "I came not to bring peace, but a sword";—for the Missourians were again kidnaping the Saints and keeping them prisoners in Missouri, without the law; and so there was fear and trouble. The *Times and Seasons* tells of these things in its November, 1843, number, and tells them very plainly.

More kid-  
naping.

It was during this summer of 1843, in June, that the Missourians kidnaped Joseph Smith while he was visiting with his wife at her sister's, Mrs. Dee, in

Lee County, Illinois. Joseph Smith asked for a writ of habeas corpus. You remember that paper given by law that keeps a man from being tried in a court by people who will not do what is just. It is a most excellent law, and while some laws make men free, this one keeps them free,

But these men were not willing to let Joseph Smith get this paper. They treated him shamefully, as they did all Saints when they got hold of them. But the citizens of Dixon interfered; they found out the kidnapers were not acting in the law, so they were arrested for false imprisonment. All reached Nauvoo, where Joseph Smith was set free by the city court. The kidnapers gave bail, and went to the governor for instruction.

And what was Joseph Smith's arrest for? For treason to the State of Missouri. When? When Lyman Wight, at the head of the volunteer militia of Missouri, drove the mobbers from Daviess County in 1838. While the trial of Joseph Smith was going on at Nauvoo, the two kidnapers or officers were entertained by Joseph Smith at his own home in the best and kindest manner, Mrs. Smith herself looking after their meals.

When the governor of Missouri heard that Joseph Smith was free, he asked Governor Ford, of Illinois, to call out his militia or soldiers and help arrest the man again. But Governor Ford refused to do it, because the law had been ful-

Law fulfilled.

filled. It has been said that this plot to take Joseph Smith back to Missouri at this time was made up between John C. Bennett and Samuel Owen. You remember Bennett, the gay military man of Nauvoo who was turned out for his low-minded, evil-hearted way, and Samuel Owen, the Old Jackson County mob leader, who came near drowning while crossing the Missouri River.

## CHAPTER 78.

## Politics Make Trouble for the Saints.

THE YEAR 1844 was the Presidential year, or year when the United States elects her President for four years. The Saints were sick of injustice, and eager to vote for some man who would be just to them. Every man that was named to be voted for they wrote to, asking what he would do for them if elected. The letters were some of them answered in a manly, safe way, but there appeared no real hope. They had been persecuted by men of every kind of politics. No one kind had been better to them than another.

The men who wanted state or Hancock County offices wanted the "Mormon" vote, for they were a large part of the county, and in a measure of the State. So men looking for places among the lawmakers wrote very fine letters to the Saints or came to them and made fine speeches.

The question of taking away the city charter from Nauvoo was causing much discussion among the statesmen of Illinois and the enemies of the church kept the question constantly agitated. If the city charter was taken away it would disgrace Nauvoo and take from the city the power to protect its citizens and in a measure the control of them.

At a meeting held in Nauvoo, January 29, 1844,

to talk over the situation, they decided that as a church they could not have faith in any of the tickets put up by the different parties. They had been fooled so often, and suffered so much, that they could not trust men.

Joseph Smith, a man who spoke quickly and with fearlessness for any point that he considered right, was not pleased with the carefully worded and mild letters written to him by John C. Calhoun and Henry Clay. In the *Times and Seasons* for February, 1844, there appeared a long letter written by Joseph Smith, telling the people his ideas of the Government of the United States. It was a fine thing in many ways, and was spoken of by many of the other papers of the times.

One thing the Saints worked against was the letting of each State act as it pleased, and control itself in every way.

The Saints knew how they had suffered because Missouri could be indifferent and her governor inhuman, and no power greater than she interfere, and they wanted the people to think of this different way that would have saved the world many a bloody war.

The History of Illinois says that from the time when Cyrus Walker, the Whig, was defeated, the people saw that the "Mormon" vote meant defeat or victory to the parties, and Whigs and many Democrats determined to drive the "Mormons" from the State. One party was bad as the other, because each was



afraid the "Mormons" would vote for the other. The Cyrus Walker vote was the turning point, and from that time, the shadow lay toward Carthage.

Let us go back to the February number of the *Times and Seasons* for 1844, and read a notice signed by Joseph and Hyrum Smith:

"As we have lately been credibly informed, that an elder of the Church of Jesus Christ, of Latter Day Saints, by the name of Hiram Brown, Against polygamy. has been preaching polygamy, and other false and corrupt doctrines, in the County of Lapeer, State of Michigan.

"This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the sixth day of April next, to make answer to these charges.

"JOSEPH SMITH,

"HYRUM SMITH,

*"Presidents of said Church."*

Sidney Rigdon's name is not there, although he was still one of the Presidency, he being in Pennsylvania.

There came to Nauvoo letters, asking if it was the belief of the church that a man could have more than one wife, for this world or the other. The paper, *Times and Seasons*, printed at that time shows the church did not believe these things nor preach



them. Everything that is against the words of the Bible, Book of Mormon, and Doctrine and Covenants is not a part of the church, and you know these books all say that polygamy and adultery, etc., are abominable. God loves the pure and true and virtuous people, and will have no other.

Joseph Smith continued to fight against wickedness of every kind in the church, but there were troubles deep and terrible coming; for some in the church were guilty of these wicked things, and he knew they must be cut off to save the church.

Men turn  
from truth.

Men turn from truth. troubles deep and terrible coming; for some in the church were guilty of these wicked things, and he knew they must

## CHAPTER 79.

## Leading Churchmen Arrested.

WHEN the sixth day of April, 1844, came, the Saints gathered for conference, but there was no peace in the city. Although missionaries were sent out, and some business done, there were excitement and fear in many hearts.

Doctor R. D. Foster, William and Wilson Law, Chauncey and Francis Higbee, sons of our good old Judge Elias Higbee, were acting unlike Christians, and doing things that were not pure, and they were cut off from the church; but every time a man was cut off from the church, the enemy was stronger openly, but these false men in the church were more dangerous. Our good and valiant Judge Elias Higbee slept on the hillside over the river bank. A year now the grave had held his body. His work was nobly and faithfully done, and he slept with honors; but his sons do not seem to be like him.

Judge Higbee  
and sons.

In a trial of Joseph Smith, brought on by Francis Higbee for money, Mr. Higbee did not appear, but the court took the evidence and found that Francis M. Higbee and others had worked up a scheme to take the life of Joseph Smith. So Francis Higbee was cut off from the church. Joseph Smith was found not guilty of Higbee's charges.

Unworthy son.

Early on June 7, 1844, there was a new paper published in Nauvoo. It was called the *Nauvoo Expositor*, and was full of false stories and wicked and awful things about the church and church leaders. It was June 10 when the city council met and voted the paper a nuisance, and ordered the mayor (you remember the mayor of Nauvoo was Joseph Smith) to have the paper and things connected with it removed right away. So the mayor ordered Marshal John P. Green to do as the council ordered, and Mr. Green with some men went to the office and took the press and type, paper and everything, and scattered them and destroyed them.

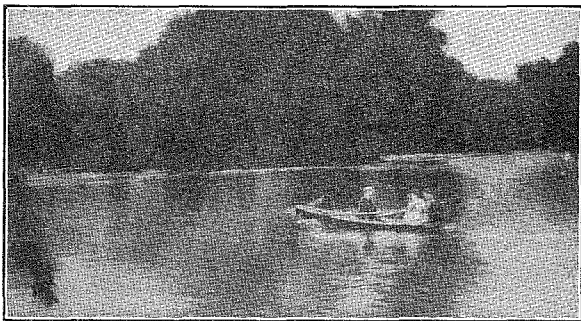
Francis M. Higbee went right to Carthage and had Joseph Smith arrested, along with Samuel Bennett, John Taylor, William W. Phelps, Hyrum Smith, John P. Green, Stephen Perry, D. B. Huntington, Jonathan Harmon, J. P. Harmon, John Lytle, J. W. Coolidge, H. D. Redfield, Porter Rockwell, and Levi Richards, saying that they had raised an unlawful noise and confusion, called a riot. They were all tried before the Nauvoo courts and set free.

On June 14, 1844, the mayor, Joseph Smith, made a long report to Governor Thomas Ford, of Illinois, telling him every little thing about the **Mobs forming.** affair. He said if the governor thought best, they were willing to be tried again, and see if what they had done was lawful. They were tried

again before a man who was not a "Mormon," and all set free once more. But the wicked men who had been put out of the church, and the political enemies were using the "riot" story, and mobs were meeting everywhere.

The traitors who had been put out of the church worked with both political parties and the traitors still in the church worked secretly. Of course, there were people in the county who were not against the Saints. The mob called them "Jack Mormons." There were tales of horror told of the "Mormons'" murders and stealing. Every wicked thing done by anyone anywhere in the counties around Hancock was laid to the

Friends to  
Saints.



The clear waters of the Mississippi River.

Saints. Men hearing of "Mormon" mobs rushed to the place to find it all untrue.

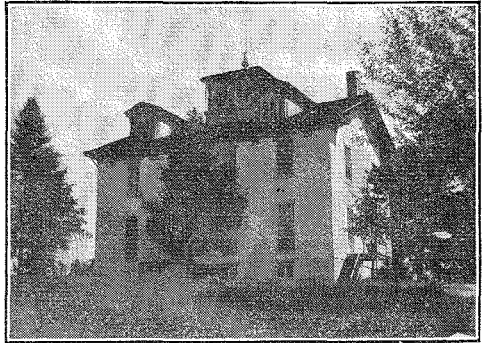
In the midst of all this tumult and dangerous gathering, Joseph and Hyrum Smith were again about

to be arrested for the *Expositor* trouble. They were not afraid of a trial by law, but they were afraid of the mob; so they crossed the Mississippi River into Iowa, where they were secure.

The last  
arrest.

Governor Ford sent them word that the militia would protect them from the mob, and they went to Carthage and gave themselves into the hands of the officers. They went before Judge R. F. Smith, of Carthage, Illinois, Captain of the Carthage Grays, and offered security that they would be sure to be before the court at its next meeting. On that same day they were arrested on a charge of treason to the State of Illinois, and without examination they were sent to jail. But what else?

It was June 24, 1844, when Joseph and Hyrum Smith and others arrested got word from the governor that they should be protected. They started for Carthage, and when four miles from



Old "Mormon Arsenal."

Carthage, they met Captain Dunn and some soldiers. Captain Dunn had an order from Governor Ford for the "state arms" at Nauvoo. Dunn seemed afraid to

go into Nauvoo after them, even after Joseph Smith, the general, had signed the order. So the company from Nauvoo turned about and marched back to get the arms. Then all returned to Carthage, arriving about midnight.

**Governor  
promises  
protection.**

On the morning of the twenty-fifth, they saw the governor. He pledged the faith of the State that they should be protected. It was immediately after this that the arrest for treason was made, and proceedings brought against them.



## CHAPTER 80.

## Joseph and Hyrum Smith Slain.



Jail at Carthage, Illinois.

WHEN JOSEPH SMITH bade farewell to his people and started to Carthage on that sunny June day in 1844, he said: "I am going like a lamb to the slaughter; I have a conscience void of offense toward

God, and toward all men—I shall die innocent, and it shall yet be said of me, He was murdered in cold blood." With him in the jail that day, beside his faith-

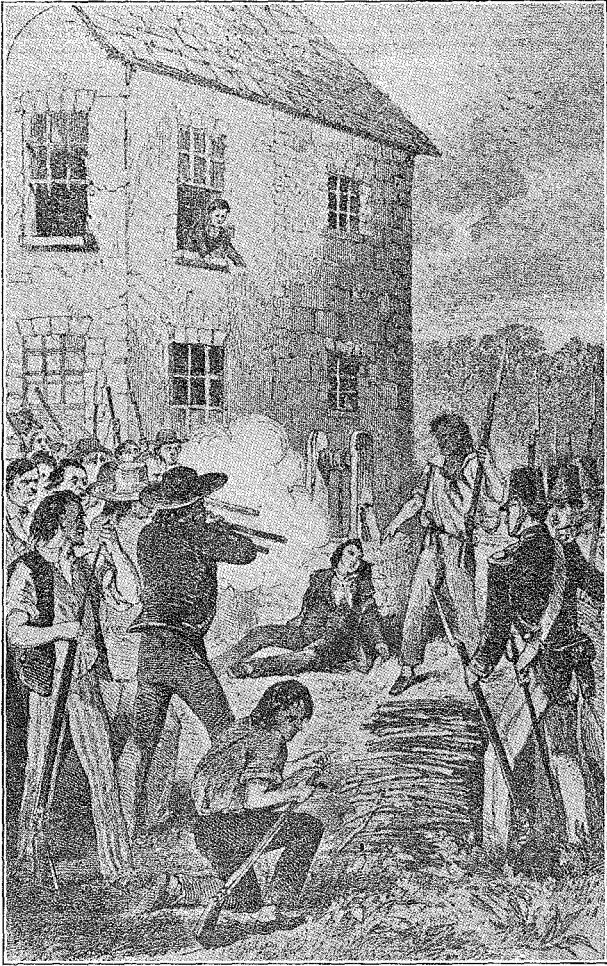
**In Carthage jail.** ful brother Hyrum, were John Taylor and Willard Richards of the Twelve.

They were not in cells, but were in a room on the second floor of the jail, called a sitting room.

The governor had been planning for some time to take his troops and march into Nauvoo and see if the

**Governor goes to Nauvoo.** stories of the Saints' wickedness were really true. The troops were to meet him

at a place called Golden Point. But he became alarmed at the way some of the men talked. When he introduced Joseph and Hyrum Smith to the "Carthage Grays," that body of men cursed and swore terrible things. The Carthage Grays were put



A few moments and the fiendish work was finished.

under guard for mutiny, but immediately released. So the governor was afraid that his army would not be true to orders and law when they got into Nauvoo. He disbanded the troops and ordered the men home, excepting a guard for himself and the Carthage Greys, then in camp not many blocks from the jail. With his guard he rode away to Nauvoo, leaving a guard of eight men to protect the men in the jail.

It was about five o'clock in the afternoon of June 27, when a howling, screaming mob, with faces painted black and yellow surrounded the jail and shot Joseph and Hyrum Smith to death and dangerously wounded John Taylor. A few moments, and the fiendish men had finished their deadly work. They went away like frightened wolves, and a silence almost as appalling reigned in the city. Whole families started from Carthage, fearing a terrible revenge would come to the place. The dead were washed and the wounded cared for, and a messenger sent to Nauvoo.

The governor had sat at the table of Joseph Smith that day and eaten the food prepared by Emma Smith.

He had warned the Saints to be still, and pledged himself to care for the prisoners' safety. As he rode to Carthage, he met the man going to tell the news at Nauvoo, and he took the man back with him to Carthage, fearing the Saints would rise and come upon the people and kill them. In the heart of Governor Ford was fear

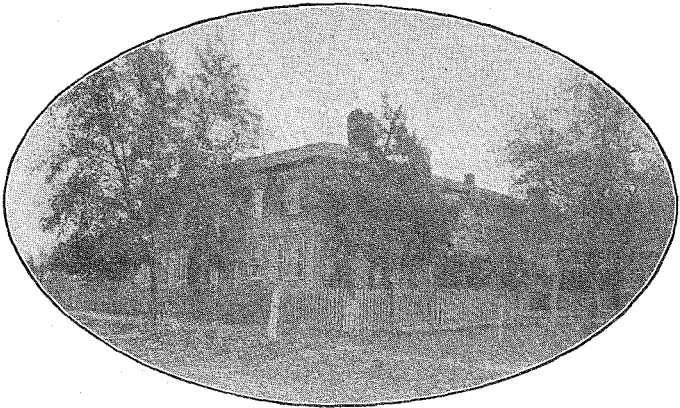
Death scene  
at Carthage.

Governor Ford  
afraid.

because he had been untrue to his office and honor. There were two men who came to Nauvoo with the murdered men, beside those who went out from Nauvoo to meet them.

Slowly and carefully they drove the wagon holding the dead Prophet and his brother over the beautiful hill road that lies between Carthage and Nauvoo. The June morning was cool and still, but as they neared Nauvoo, a weeping company of Saints met them, and more gathered as they passed toward the Mansion. The dead were carried into the wide old dining hall after prep-

Dead lie  
in state.



The Martyrs lay in state in the wide, cool, old dining room of the Mansion.

aration, and there lay in state in the cool, wide room, while all who wished passed through the house to gaze upon them. The face of the Prophet wore a smile and was pleasant even in death. They were

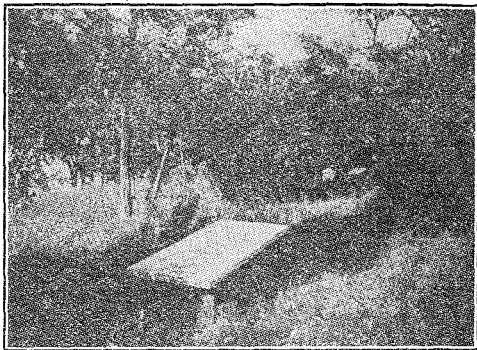
strong, large men, perfect in health, and clear of mind and clean of body. A lifelong acquaintance writes thus of Joseph Smith:

“He was greatly beloved and revered by the members of the different churches, [branches] as also by all his acquaintances with the exception of the various denominations. His soundness in the belief of the doctrine to which he gave heed; his firm, sound, candid mind, and unshaken disposition to do the will of heaven as he was instructed, caused him to have many enemies among the denominations of the day, as also many in his own society. The greatest difficulty originated from his not giving up his own faith and believing in that of others. As many, very many, have grossly mistaken his character, I having been acquainted with him for at least fourteen years previous to his death, take the liberty to say: That no man can draw any inference of his religion or character from Salt Lake or Beaver Island. Any person or persons drawing inference of his true character, or of the tenets of his doctrine, from these two histories, would do him great injustice, and do a great injury to themselves.

“Joseph Smith, the ‘author and proprietor’ of the Book of Mormon, the founder of the Church of Jesus Christ of Latter Day Saints, was six feet two inches high, of a form and figure difficult to surpass among the human family. He was a man possessed of a great share of good humor. As great a lover of his country

as could be found among men. Often spoke of the Government as being the most admirable on earth. Wept over the mob of Missouri and Philadelphia alike. He often wept that mobs should arise under the glorious institutions of the United States. Always spoke highly of our chief magistrates and those who administered the laws."—From an address by Lyman Wight. Copied from his private manuscript.

Willard Richards and Colonel Stephen Markham (you remember him in his bravery in Far West), and others had talked to the Saints that morning and told them to be quiet and let the Lord reward these wicked men. Governor Ford had no idea that these men were guilty of treason. That would mean that they were going to make war on the State



Where Emma Smith sleeps—close to the "Unknown Grave."

and be untrue to it, and there was no evidence of it. But they were murdered in cold blood under the promised protection of Governor Thomas Ford, of Illinois.

Of the suffering of the children and other dear ones of Joseph and Hyrum Smith, who can tell, as they kissed the cold face of the father; for they were loving,

living children, just like you; and how bitter that the feeble old mother had to bear it all, too. But what about the church? What will become of it now?

These two leaders were buried in a grave known only to a few friends, because they feared the men who had persecuted them even to death would try to get money for their dead bodies. Even those who first knew the secret grave were not trusted, for Emma Smith knew his enemies and their allies even better than did Joseph, and she had them moved again to a hiding place which became in after years dear to her broken heart.

**In unknown graves.**

## CHAPTER 81.

## The Blessing of Little Joseph.

AND NOW we go on with the history of the church without these men whose names are familiar to us, and whose characters we have learned to admire. There is already distrust and lack of faith in the church, for the Lord had said it would be rejected just as it was if they did not do right. The most of the Twelve are far away from Nauvoo in other mission fields. Let us turn to the old *Times and Seasons*, and see what we can learn from their yellow pages, for these papers are growing old now.

We read there a call to the Saints to be peaceable and quiet and wait for the gathering of the leading men, when it would be decided what the church would do. It was now that some of them thought of things that had happened away back in the broken and terrible time just after the prisoners got out of Liberty jail.

Saints to be quiet.

It was the solemn thing of blessing,—a little boy of six years. Joseph Smith called on Lyman Wight to assist him in blessing the boy, and with tears running down his cheeks, the Prophet said to the quiet, sturdy lad, with the wonderful dark eyes and quaint and dignified ways:

“You are my successor when I depart”; and that meant that little Joseph was to take his father’s place



in the church and be its prophet and earthly leader of the church when his father was gone. Now the Prophet was gone. Always now he will be to those who love him, "Joseph the Martyr." Little Joseph, a boy of twelve years, had knelt by that father's dead body, and laid his boyish cheek against the cold, still face, and had cried, "Oh! my father," but had heard no answer, for the father was gone. But the child had remembered many things of which he did not speak. He pondered them over and waited, watching the changes the years brought to Nauvoo.

The boy of twelve.

The general advice was for the Saints to continue to build up Nauvoo, finish the Temple and Nauvoo House. In August, Sidney Rigdon called a conference. He felt that he was the only one of the Presidency left, and he should make such call. But when the conference met, August 8, 1844, Brigham Young took the whole charge of things. He told the people that they could not appoint a prophet, seer, and revelator; that God must do that. He said that they could not even appoint a man at their head.

Call a conference.

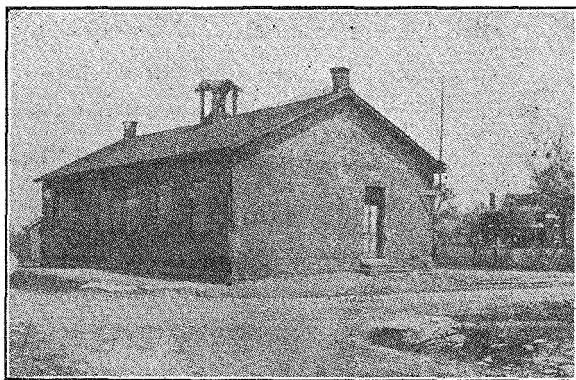
This, the greatest gathering of the Latter Day Saints on earth, could not do this. God must reveal it from heaven.

It was at the General Conference in October, 1844, that the Twelve and First Presidency were made just like one quorum. The motion to do this was made by

W. W. Phelps, and of course as Brigham Young was President of the Twelve, we find Phelps helping out the Brigham Young schemes all the time. There were many who refused to follow the Twelve. Even three of the Twelve would not go with them.

Lyman Wight recalled the time when he had laid his hands on the head of little Joseph. He had touched there the strong and loving hands of the father of the boy, and the memory of that touch thrilled him yet. He remembered the cry, "You are my successor when I depart," and how could he forget it?

Twelve  
divided.



Seventies' Hall. Originally a two-story structure, used for many years as the first ward schoolhouse, now gone.

But that first General Conference after the death of the Prophet showed new and strange things. Lyman Wight was left in his place in the Twelve. Why, we can not say, for he was openly rebellious to Brig-

ham Young. William Marks, the president of Nauvoo Stake, was not allowed to stay in his place, because he was in favor of Elder Rigdon as church leader, and opposed to the Twelve. George Miller, appointed by revelation through Joseph Smith to take the place of Edward Partridge, first bishop of the church, was made second bishop, and N. K. Whitney was made first bishop.

It was at this conference that Brigham Young told the people that when the Temple was finished he was going to tell them things they had never heard of. And right here, less than three months after the Prophet was taken away, the law was broken. The revelation tells of seven quorums of seventy, but these



H. C. Kimball's fine house, still standing.

men ordained hundreds of seventies, until they had eleven full quorums of seventies, and had a start on the twelfth.

Nauvoo was busy for the rest of the year. Some fine brick houses were built by some of the leaders for their own homes. Some of these still stand.

The world let the Saints alone for a season, but there was bitter feeling among those who wanted to be leaders. Sidney Rigdon was abused and lied about, and he also abused others. In December, 1844, the large

brick house of two stories on Parley and Bain Streets was finished and dedicated as the Seventies' Hall; and they needed it, for they had about fifteen quorums of seventy.

## CHAPTER 82.

## Nauvoo Disgraced.

AND NOW we will be careful how we trust the things told in *Times and Seasons*. Although we follow the story of the church as written there we will see first if it is according to law before we accept it, for it no longer is a reliable testimony for the law and teachings of the Church of Jesus Christ of Latter Day Saints, as founded in Fayette, New York, in 1830.

In vain the leaders told the people they were doing the things Joseph intended to do. But how changed was the way from the past! Although many people came to Nauvoo, yet many, many moved away, sad and disappointed, for there seemed no sure and safe thing to do, and keep in the church.

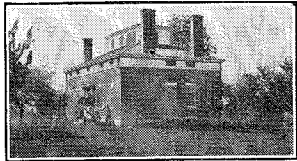
On January 21, 1845, the legislature at Springfield, Illinois, took the charter away from Nauvoo, and it

was no longer a city with the power to do things that she had done. Governor

Charter taken away. Ford did not want the legislature to do this. He advised them to change the charter, but not take it all away, for there were twelve hundred people to control and guard, and they needed some kind of power given them by the lawmakers to do it. A. W. Babbitt was the church representative, and he fought hard to keep the charter, and Jacob B. Backenstos, a friend of the Saints, helped him, but the House voted

against the charter and so did the Senate, and Nauvoo was disgraced as a city.

In April the fifteenth birthday of the church came, and the conference met and voted to have the Twelve act as the First Presidency and leaders of the church. Is this like the church we found back in 1830? Yes, but rejected of the Lord now. Men who voted against Brigham Young's way of doing were put out of their places in this church, and Brigham Young's friends put in offices of importance.



Home of Joseph Young.

In October, 1845, the conference was held in the unfinished Temple. At this conference, there was great preparation made for the Saints to leave the State. Indeed, as a church, they had to go away, for the Missouri and Illinois people were rising against them in great force. Men were mobbed and beaten, and houses burned.

**Church driven away.**

It was at this conference that Mother Smith spoke to the Saints, but her voice was feeble, and the men near her on the stand told the people that she wanted to go with them when they left the State. What she may have said can not be proven, but it is true that she did not go with them and that she lived with the widow of her son Joseph, and she, Emma, and her children cared for her until her death in Emma's home

in Hancock County, in May, 1855. This conference stopped the printing of the *Nauvoo Neighbor*, and at the close of the year the *Times and Seasons* was ordered stopped.

The summer of 1845 was a terrible summer for Nauvoo. Armed companies of men gathered against the Saints. The Missourians coming up to Alexandria crossed the river to Warsaw and stirred up all manner of evil-minded men to all manner of wicked deeds, and no one seemed safe in Nauvoo or the country near. Men gathered in large meetings and declared the Mormons must go, and the rejected church agreed to go. The people offered everything for sale cheap, but their Temple and such things as belonged to this church. These things were left with agents.

Joseph Smith's widow and his brother William and sisters Catherine and Lucy refused to go with Brigham Young. Emma Smith frankly told the leaders her opinion of their wickedness, and refused to have anything to do with them. Her husband had wanted her to leave Nauvoo if anything happened to him, and go back to the East, to Cincinnati or Kirtland, but she stayed at Nauvoo, securing what she could of their family property. She had a few trusted friends, but they could do little, for there were enemies outside of this rejected church and enemies in it.

The agents of the rejected church visited this lonely woman and threatened to make her poor and ashamed,

Widow and  
children do  
not go.

and hinted at terrible things if she did not go with them and throw her influence with them and stop talking against them. With flashing eye and unfaltering voice she turned them away, although she feared for the lives of her children. The boy Joseph, who had been blessed to take his father's place—might they not try to get him away so that there would be no one to keep the people from following Brigham?

She had a frail little boy called David Hyrum, born in November after his father was killed, and some of the people thought he would be the prophet of the church so soon as he grew to be a man. She thought she would get away from the worry of it all for a while and be safer in another place, so she rented the Mansion and its furniture, and moved to another town, about forty miles away, named Fulton.



## CHAPTER 83.

## The Exodus from Nauvoo.

THE SAINTS hoped to stay in Nauvoo until spring; they had promised to leave in the spring, but their enemies came upon them, and in February, 1846, the first of the rejected church exiles crossed on the ice-covered river over into Iowa, and moved westward in their covered wagons. All the fall and winter they had been making wagons and preparing to go. Now thousands of wagons were ready, and as fast as other things were prepared, they moved away.

The Temple had been partly finished. They had dedicated it in its unfinished condition, and it never was finished; they had used it as a workshop to prepare for this journey. The Nauvoo House was never finished. When May, 1846, came to the hills of Nauvoo, it found it almost deserted. Sixteen thousand Saints were on their way to the West, they knew not where. California and Oregon were the places they hoped to reach, but thousands of miles lay between those wild, unsettled lands and these homeless wanderers.

In Nauvoo there were maybe a thousand of the Saints too sick or poor to leave, and a few, sick and weary of it all, were letting the rejected church go as it would. Some went back to the Eastern States;

some settled quietly on farms or in other cities and spoke not of religion for a time. The enemies of the church were not willing that even this remnant of the rejected church should stay in Nauvoo.

They worked up a fight. They did not want the Saints to vote at the election in August, and much trouble came to them because they did vote. In fact, from early in May, 1846,

**Battle of  
Nauvoo.**

there was constant trouble until finally in September there was a battle fought on the eastern border of Nauvoo, with over a thousand of their enemy against a small band of Saints, for there were only about one hundred and fifty Saints left in Nauvoo who were able to fight. But the new citizens who had bought the Saints' homes joined with the Saints to fight this band of soldiers and other men. Of course the Saints were driven from the city, and on the seventeenth day of September, 1846, the last band of church people crossed the river into Iowa, and sick and miserable and helpless, about six hundred and forty of them camped there on the river bank. Little babies came to this wretched camp, and immediately their mothers died; for

**Camp in Iowa.**

there was nothing to keep away the rain and cold wind, and they had nothing to eat but boiled wheat or parched corn. Sometimes they ground the wheat in a coffee mill and made coarse bread of it. Indeed, they had not enough clothing to keep them warm, and they had few wagons and poor teams.

Somewhere the leaders of these people were journeying westward, with enough to eat, and wagons and carriages. Across the river were their homes, empty now, and their gardens and wells of good, pure water. Far away they heard the ringing of a bell and drunken shouts and songs of men, making coarse and filthy festival in the Temple on the hill. Many of their sick ones died, and they wrapped the bodies in the bark of trees and laid them under the Iowa sod.

We read that the men of the apostles' quorum who had gone with the first company out of Nauvoo, when they reached a valley in the West now known as Great Salt Lake Valley, were all baptized by Brigham Young, and he confirmed them and gave them all the power and rights belonging to apostles. Heber C. Kimball baptized Brigham Young and confirmed him, and on Sunday, August 8, 1847, everyone in the camp, about two hundred and twenty-four, were rebaptized and returned to Winter Quarters, now Florence, Nebraska.

All baptized  
again.

## CHAPTER 84.

A New Church Started by Brigham Young near Omaha, Nebraska.

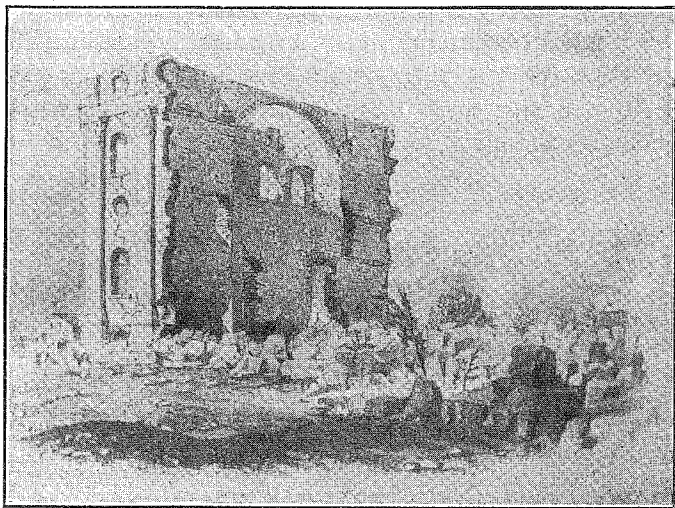
IN OCTOBER, 1847, some of the Twelve arrived at Winter Quarters, and in December, 1847, they had a council meeting and a feast at the home of Orson Hyde, and started another church with Brigham Young for president, and Heber C. Kimball and Willard Richards counselors. Brigham Young wrote a letter afterwards to Orson Spencer, saying that he had suggested the idea of "organizing" the church, that day out on the wild, uncivilized lands near Omaha. This was now another church moving westward. It is no longer the church started back in Fayette, New York.

Another  
church.

Three of the Twelve refused to accept the teachings of Brigham Young. We read that William Smith, Lyman Wight, and John E. Page objected to the new way of doing and refused to go with them. Many who started on that long journey to the West left the train of wagons, some in Iowa, some in Nebraska, but thousands made the journey. About one hundred and fifty of the Saints in the Eastern States went in a ship named *Brooklyn* around on the two oceans to California, where they settled in a colony on the San Joaquin River.

Brooklyn  
colony.

Colonel Fremont was governor of California at that time, and was glad to have people come there to live. They did not live in a colony very long. Some of them went to different places. Some joined Brigham Young's church. Some waited for Joseph Smith's son to come from Nauvoo, and many never cared for any church again. There were many churches now, started by men from the rejected church, and most of the Saints were bewildered, and all were troubled. No one felt satisfied.



Ruins of Temple at Nauvoo.

Emma Smith moved back to Nauvoo and reared her family there, and in her old age died there, honored and respected by the whole country and town.

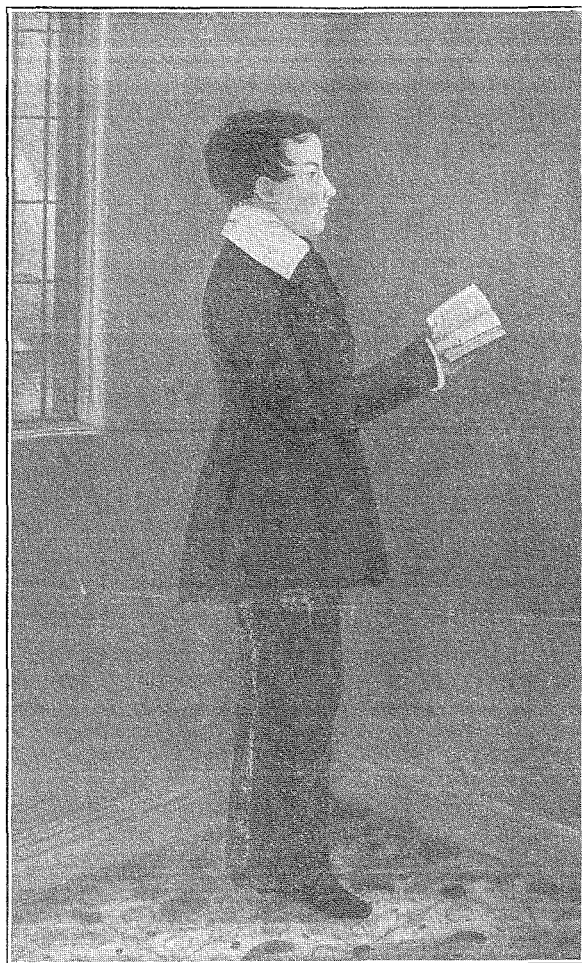
Her boys went to school in the old Seventies' Hall, and played in the Temple, in and out of its unfinished rooms. One night in October, 1848, the small sleeping room of the boys was flooded with bright light, and the family aroused by the cries of "Fire!" Looking from the chamber window, they could see plainly the fire burning high up in the Temple, almost a mile from where they stood. Three of the pillars of the stone Temple stood for years, blackened and marred by the flame. Then, fearing the stones might fall on the children who loved to play around the ruins, it was torn down, and men hauled the stone away to build other houses.

Temple  
burned.

The church was now split up into many churches. So many men said, "I am the leader," that some of the people forgot about the right way. But up in Wisconsin were two branches of the church that never changed, and there was another down in Illinois. These people had meetings just as usual and said: "We will wait until God speaks to little Joseph, and then we will follow him if he acts according to the law."

Waiting for  
little Joseph.

Away over the ocean, in the Society Islands, many of the brown islanders had joined the church, and they too waited for the son of Joseph. Wherever there were any Saints in all the world, they felt sad and troubled. Some of them gave up hope and turned away from religion. Some tried to find the right way,



LITTLE JOSEPH.

From an old painting.

and some kept the good religion of the church in 1830 in their hearts, and waited silently, for, they hardly knew what.



## CHAPTER 85.

## Seeking the Old Paths.

AMONG the first elders to go hunting for the leader who meant only to keep the church together until the Lord should speak, were Jason W. Briggs and Zenos H. Gurley. These men went to Strang, a man who claimed he was leading the right church, but they soon discovered that his church believed in polygamy and other things not found in the church organized in 1830. Jason W. Briggs left him and tried William Smith, another leader of a church, and he was not according to the pattern.

Then, indeed, Elder Briggs was in deep trouble. As he rode over the prairies of Wisconsin toward Beloit, he prayed to the Lord for help. It was November 18, 1851, a day in late autumn. He thought of the people of God and prayed with a heavy heart, and the Lord answered and spoke to him by his Holy Spirit and told him to follow none of these leaders, but to wait and in time God would send a son of Joseph the Martyr to the church.

The Lord told Elder Briggs to go preach the things that were in the Bible, Book of Mormon, and Doctrine and Covenants, and after many days, the promises made to Joseph Smith would come to pass. This seemed beautiful indeed to Elder Briggs, and he went

at once preaching that polygamy was against God's law, and in his deep, strong voice telling the people to wait for the son of the Martyr, and in his way trying to encourage the Saints in keeping the law found in the three books. J. J. Strang and William Smith called him an apostate, but he did not turn away from his work, for he was a true elder in the old church, and had the right to preach.

That same autumn, Elder Zenos H. Gurley, who had grown sick of false leaders, was spoken to by the Spirit of God, and how glad he was to obey that message! "Rise up! Cast off <sup>God's promise.</sup> 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." By the knowledge God gave to this man, he saw how small and mean was the work of these so-called leaders, and he told Reuben Newkirk about it. They agreed very solemnly with joined hands to do what the Spirit had told them to do.

Soon after this, they had a visit from David Powell, a man from Beloit, about fifty miles away. This man brought the revelation given to Elder Briggs. Elder Gurley did not <sup>The voice of the Spirit.</sup> accept it for about two weeks. Then, one evening while he prayed, the voice of God spoke to him, declaring: "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet."

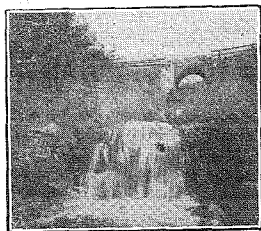
Mr. Gurley went to a branch of the church that he had converted while with Strang, and told them how

God had spoken. At first they thought he was not doing right, but they soon saw that he was right. One day they had a meeting and Elder Gurley asked them if they wished to turn away from Strang and wait for the son of Joseph Smith to come and be their prophet, to show it by rising to their feet. In a moment the whole congregation was on its feet, and a great shout of joy and praise went up to God. They felt as if they had been in a dark, dark night, and it was suddenly morning.

After the  
darkness.

After that, Elder Gurley wrote to Elder Briggs, telling him they had received his revelation, and were ready to wait for the promised prophet.

The branches of the church that had kept the faith all these years, since the Prophet had been killed, heard about these two men and their good work, and joined with them in the waiting time. It seemed now that it was not so hard to wait, for God was blessing them with light and understanding, and the dark and cloudy time was over; and they waited and prayed for Joseph, the man from Nauvoo.



The waterfall and quaint  
old bridge at Nauvoo.

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