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"What thou seest, write in a book." REV. 1:11.

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THE TWELVE APOSTLES.

HEBER CHASE KIMBALL,

A member of the first quorum of Twelve Apostles, and first counselor to President Brigham Young from 1847 to 1868, was born June 14, 1801, in the town of Sheldon, Franklin County, Vermont. In 1811 he moved to West Bloomfield, Ontario County, New York, with his parents and the rest of the family. His father was a blacksmith and farmer. In 1806 he first went to school, continuing most of the time until he was fourteen years of age, when he began to learn blacksmithing with his father. During the war of 1812, his father lost his property, and when Kimball arrived at the age of 19, he found himself dependent on his own resources, and frequently suffering for the necessities of life. His elder brother Charles, hearing of his destitute condition, offered to teach him the potter's trade. The offer was accepted, and he continued with his brother until he was 21 years old. In this interim they moved to Mendon, Monroe County, where they pursued the pottery business. After having learned this trade, he worked six months for his brother for wages.

In November, 1822, he married Vi-
late Murray, daughter of Roswell and

Susannah Murray, who was born in Florida, New York, June 1, 1806, and immediately after purchased the premises from his brother Charles, and went into business for himself as a potter, which trade he followed for upwards of ten years.

Some time in 1823 he received the three first degrees of masonry, and in 1824, with five others, he petitioned the Chapter of Canandaigua, asking to receive all the degrees up to that of Royal Arch Mason. The petition was granted, but just previous to the time they were to receive those degrees, the anti-Masons burned the Chapter buildings.

In his early life Kimball received many pressing invitations to unite himself with the different religious sects of the day, but did not see fit to comply until a revival occurred in his neighborhood, shortly after which he and his wife were baptized, and they joined the Baptists. About three weeks after this occurrence, some Elders of the Church of Jesus Christ of Latter-day Saints came from Pennsylvania to the residence of Phineas H. Young, in Victor, and learning of their arrival, curiosity prompted Kimball to see them, and he then heard for the first time the everlasting gospel. He de-

sired much to learn more, and in company with Brigham and Phineas H. Young and their wives, he started for Pennsylvania, where they stayed with the Church six days, regularly attending the meetings. One day in April, 1832, Alpheus Gifford called at Kimball's shop; after a few moments conversation, he expressed his readiness to be baptized, and he went with Elder Gifford to a small stream in the woods, about one mile distant, where the holy ordinance was administered to him. About two weeks later, his wife Vilate was baptized by Joseph Young.

Kimball was ordained an Elder by Joseph Young, and in company with him and Brigham Young, he preached in Genesee, Avon and Lyonstown, where they baptized many and built up branches. In September, 1832, with Brigham and Joseph Young, he went to Kirtland, Ohio, and visited the Prophet Joseph Smith.

In the fall of 1833, having sold his possessions, he started for Kirtland, accompanied by Brigham Young and his two children, arriving about the last of October or first of November.

On May 5, 1834, he left Kirtland, in company with President Joseph Smith and about a hundred others, and arrived in New Portage, where Zion's Camp was organized. He was appointed captain of the third company. At the reorganization of the Camp at Salt River, Missouri, he was selected as one of President Smith's lifeguards. While on Fishing River, and after assisting to inter a number of the brethren who fell by the cholera, he himself was very severely attacked. Shortly after he received an honorable discharge in writing and (in accordance with the instructions

of President Joseph Smith), on the 30th he started for home, reaching Kirtland on the 26th of July. About two weeks after his return, he established a pottery, and continued to work at his business until cold weather set in. In the winter of 1834-1835 he attended the theological schools, established in Kirtland. On February 14, 1835, he was chosen and ordained one of the Twelve Apostles. On May 3rd he started in company with the Twelve on a mission to the Eastern churches, and visited, among other places, Sheldon, where he was born, preaching to his friends and relatives. He crossed the Green Mountains on foot and alone, and attended a conference in St. Johnsbury with the Twelve. August 3rd, he started for home, and at Buffalo met others of the Twelve. They arrived in Kirtland September 25th.

March 27, 1836, he attended the dedication of the House of the Lord at Kirtland, and received his washings and anointings with the Twelve Apostles. From May to October he was engaged on a mission in the northern part of the United States.

Having been called by the Prophet Joseph, on June 13, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding, he started on a mission to England. On the 1st of July, in company with Hyde, Richards, John Goodson, Isaac Russell and others, he sailed on the ship *Garrick*, landing in Liverpool on the 20th. On the 22nd he, in company with others, went to Preston, and on the following Sunday they heard the Rev. James Fielding preach, who, without being requested, gave out an appointment for them to preach in the afternoon, when a large concourse of people as-

sembled to hear them. Kimball presented the first principles of the gospel. A number believed and rejoiced exceedingly. The Reverend Fielding, however, shut his doors against the Elders and would not suffer them to preach in his chapel again, but Kimball and his companions continued to preach in private houses, on street corners and in market places, and by Christmas there were about one thousand members of the Church in England.

April 9, 1838, in company with Orson Hyde and Isaac Russell he took coach for Liverpool, and on the 20th embarked on the *Garrick*. After 22½ days' sailing, they landed in New York, from where they continued their journey to Kirtland, arriving May 22nd, having been absent eleven months, and having been instrumental, in connection with his brethren in establishing the work in Great Britain, and baptizing about fifteen hundred persons.

As President Smith and most of the authorities of the Church had removed to Far West, Missouri, Kimball took his family and journeyed mostly by water, *via* the Ohio, Mississippi and Missouri rivers, and arrived at Far West, Missouri, July 25th, where he had a happy meeting with the Prophet and other leading men of the Church. Bishop Partridge gave him a lot and sufficient timber to build a house. While it was in course of erection, the family lived in a small shanty about eleven feet square, in which Brother Kimball could hardly stand upright.

During the summer of 1838, he accompanied the Prophet Joseph and others to Daviess County, Missouri, to help to protect the Saints and their families from mobocratic fury. When

Far West was surrounded, he was in line with his brethren, momentarily anticipating the awful tragedy of a bloody massacre.

In company with President Young he visited the Prophet Joseph Smith and his fellow-prisoners, who were chained together in the Richmond jail and exerted himself for their welfare and deliverance. He also counseled with and aided the committee in removing the wounded, helpless and poor of the Saints, who were still left from the assaults and ravages of the mob.

After attending the secret conference, held April 26, 1839, in Far West, he accompanied the Twelve to Quincy, Illinois, where he found his family. Thence he removed to Hancock County and built himself a log house on the site of the City of Nauvoo.

In September, 1839, he started in company with Brigham Young on his second mission to England, arriving in Liverpool April 6, 1840. After a little over one year's diligent missionary labors he returned to America, arriving in Nauvoo July 1, 1841.

On the 23rd of October he was elected a member of the city council of Nauvoo, where he labored in various capacities to build up the Church.

September 10, 1842, he started on a mission through Illinois, in company with Brigham Young, Geo. A. Smith and Amasa M. Lyman, laboring diligently to allay excitement and correct false doctrines. He returned to Nauvoo November 4th.

About the first of July, 1843, he started on a mission to the Eastern States, to preach the gospel, returning to Nauvoo October 22nd. May 21, 1844, he started as delegate to Washington, to petition the rulers of the nation for redress for grievances. Return-

ing, he received news of the massacre of the Prophets Joseph and Hyrum. After the expulsion of the Saints from Nauvoo, he was one of the 143 pioneers who led the way to Utah. In December, 1847, when Brigham Young was sustained as President of the Church, in the place of Joseph Smith, Heber C. Kimball was chosen to be his first counselor. In 1849 he was elected lieutenant-governor of the provisional government of the State of Deseret, which office he sustained until his death.

He was a member of the legislative council of Utah Territory from its organization until 1858, when he declined re-election, and for the last three years of that time he was president of the council.

President Kimball was known for the purity of his life, his faithfulness, his prophetic qualifications, and his benevolence, diligence and energy in assisting in every way to build up the Church and Kingdom of God. His life was spent in the work, in preaching and counseling, and in administering in the Lord's House. He visited every settlement in Utah Territory many times, preaching and exhorting the Saints to faithfulness. A severe fall at Provo some time in May, 1868, laid the foundation of the sickness, which resulted in his death on June 22, 1868, at his residence in Salt Lake City, Utah. He was buried on the 24th, lamented by all the Saints, who loved him most dearly.

(For further particulars, see *Deseret News* (weekly) Vol. 8; *Mill Star*, Vol. 25.)

ORSON HYDE,

One of the first Twelve Apostles in this dispensation, and president of the quorum from December, 1847, to

October, 1875, was the son of Nathan and Sally Hyde, and was born in Oxford, New Haven County, Connecticut, January 8, 1805.

His father, who was an athletic, witty and talented man, fought, and was several times wounded, in the U. S. Army, serving in Canada, under General Brown, and on the frontier in the war of 1812. His mother having died when he was seven years old, Orson and his eight brothers and three sisters were scattered, and he was placed under the care of a gentleman named Nathan Wheeler, with whom he stayed till he was eighteen years of age. Mr. Wheeler moving from Derby, Connecticut, to Kirtland, Ohio, when Orson was fourteen years old, the boy had to walk the whole distance, 600 miles, carrying his knapsack. On striking out into the world for himself he worked at several occupations, and part of the time served as clerk in the store of Gilbert & Whitney, in Kirtland.

In 1827 a religious revival made quite a stir in the neighborhood of Kirtland, and he became converted to the Methodist faith, and was appointed as class leader. Subsequently, under the preaching of Sidney Rigdon, he embraced the doctrine of the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio, and commenced to study under the care of Sidney Rigdon and others, becoming proficient in several branches of education.

He then began to preach, assisting in the formation of several Campbellite branches in Loraine and Huron Counties, Ohio, over which he was appointed pastor in 1830. In the fall of the year several "Mormons" visited that neighborhood, bringing

the so-called "golden Bible," of which he read a portion, and by request preached against. But feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet, and there found that Sidney Rigdon and others of his former friends had embraced the "new gospel." After diligent inquiry he became himself convinced of its truth, and was baptized by Sidney Rigdon, October 31, 1831, and was confirmed on the same day under the hands of Joseph Smith the Prophet. He soon received the witness of the Spirit in a powerful manner, and began to bear testimony to his former friends. He was shortly after ordained a High Priest, and took a mission with Elder Hyrum Smith among the Campbellites of Ohio, when several branches were organized and many sick people were healed by the laying on of hands.

In the spring of 1832, in company with Elder Samuel H. Smith, he performed an arduous mission in New York, Massachusetts, Maine and Rhode Island, traveling two thousand miles on foot without purse or scrip. Early in 1833, with Elder Hyrum Smith, he took a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of this year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson County, Missouri, and went on foot a distance of a thousand miles, traveling forty miles a day and swimming the rivers. They performed their mission and returned to Kirtland in November. He subsequently performed another mission to Pennsylvania, in company with Elder Orson Pratt.

In May 1834, he started with the company which went to Missouri, calling on the way, with Elder Parley P. Pratt, to see Governor Daniel Dunklin, to intercede for the restoration to the Missouri Saints of the lands from which they had been driven. Their labor was in vain. September 4, 1834, he married Marinda N. Johnson, daughter of John and Elsa Johnson, and sister to Luke S. and Lyman E. Johnson. In the following winter he was chosen as one of the Twelve Apostles, and was ordained to that high and holy calling in Kirtland, Ohio, February 15, 1835. Soon after he traveled with his quorum through Vermont and New Hampshire. In 1836 he was sent to the State of New York and afterwards to Canada, where, in company with Elder Parley P. Pratt, he helped to raise up several branches of the Church.

In the spring of 1837 he went with others to England, where about fifteen hundred persons were baptized by their united labors. He returned to Kirtland May 22, 1838, and in the summer moved to Far West, Missouri. Upon the settlement of the Saints in Commerce, afterwards called Nauvoo, he moved there, and at the April conference in 1840, was sent on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but failed to fill the appointment, and Elder Hyde proceeded alone. He crossed the ocean to England, passed over to Germany, staying in Bavaria to learn the German language, went to Constantinople, also to Cairo and Alexandria, and after encountering many hardships, reached the Holy City. On the morning of Sunday, October 24, 1841, he went up on to the Mount of Olives, and dedicated and

consecrated the land for the gathering of Judah's scattered remnants. He also erected a pile of stones there, as a witness, and one upon Mount Zion, according to a vision given to him previous to leaving Nauvoo, and the predictions of the Prophet Joseph upon his head. He returned home in December, 1842.

Elder Hyde accompanied the Saints in the expulsion from Nauvoo, and in 1846 was appointed, with Elders John Taylor and Parley P. Pratt, to go to England and set in order the churches there. They left their families on the frontier. Elder Hyde took charge of the *Millennial Star*, while Elders Taylor and Pratt traveled through the conferences. He returned in 1847, and when the pioneers left for the mountains he remained in charge of the Saints at Winter Quarters. He published the *Frontier Guardian* at Council Bluffs, and came to Salt Lake City in 1851. In 1855 he went in charge of several missionaries to Carson, and organized the county, which was then in Utah, but subsequently was included in Nevada. Elder Hyde was afterwards sent to take charge of affairs in Sanpete County. He took up his residence in Spring City, and was the leading spirit in that region until his decease. He was for many years an active member of the legislative assembly. At the time of his death, which occurred at his residence in Spring City, Sanpete Co., Utah, November 28, 1878, he was a member of the committee for the construction of the Manti Temple.

Elder Hyde was a man of great natural ability, and by industrious application had acquired a good education, which with his great and varied experience and extended travels,

rendered him a powerful instrument in the hands of God for the defense and dissemination of the gospel and the building up of the Latter-day Work. He left a numerous family and a host of friends.

WILLIAM E. McLELLIN,

A member of the first quorum of Twelve Apostles, was born in Tennessee, probably in the year 1806. He heard the gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson County, Missouri, in the summer of 1831; he wound up his business and followed them to Jackson County. While on the way, he was baptized, and ordained an Elder. He visited Kirtland, Ohio, in the fall. At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation. (See Doc. & Cov., Sec. 66.) Soon after he and other members began to criticize the language used in some of the revelations, and "Wm. E. McLellan," writes Joseph Smith, "as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony to their truth to all the world."

In the winter of 1832-33, he per-

formed a mission, in company with Elder P. P. Pratt, through Missouri and into Green County, Illinois, where they preached with much success.

In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellin."

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

On July 3, 1834, he was chosen one of the High Council in Clay County, Mo., and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio. He was chosen an assistant teacher in the school of the Elders in Kirtland, during the winter of 1834-35.

He was chosen one of the Twelve Apostles, at the organization of that quorum, and ordained Feb. 15, 1835.

With the quorum of the Twelve, in the spring and summer of 1835, he went on a mission to the East, and baptized five. While upon this mission, he wrote a letter to Kirtland, casting censure upon the Presidency, for which he was suspended from fellowship, but meeting with the council of the First Presidency after his return to Kirtland, Sept. 25th, he confessed, was forgiven and restored to fellowship. He attended the Hebrew school in Kirtland during the winter of 1835-36, and officiated as clerk for the Twelve.

On Friday, May 11, 1838, he came before a Bishop's court, in Far West, Mo., where he said he had no confidence in the Presidency of the Church; consequently, he had quit praying and keeping the command-

ments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard, that he believed the Presidency had got out of the way, and not from any thing that he had seen himself. He was cut off from the Church for unbelief and apostasy.

After his excommunication he tried to establish a church of his own, that he might be the head thereof, but without success. He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of considerable property.

While Joseph was in prison at Richmond, Mo., McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet; permission was granted, on condition that Joseph would fight. The sheriff made known to Joseph, McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight, unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellin was a man of a superficial education, though he had a good flow of language. He adopted the profession of medicine.

He finally died in obscurity at Independence, Jackson Co., Mo., April 24, 1883.

PARLEY PARKER PRATT,

A member of the first quorum of Twelve Apostles, was born on the 12th day of April, 1807, in Burlington, Otsego County, State of New York. He was the third son of Jared

and Charity Pratt; Jared was the son of Obadiah and Jemima Pratt; Obadiah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William and Elizabeth Pratt, who were found among the first settlers of Hartford, Connecticut, in the year 1639. They are supposed to have accompanied the Rev. Thomas Hooker and his congregation, about one hundred in number, from Newtown, now called Cambridge, Massachusetts, through a dense wilderness, inhabited only by savages and wild beasts, and became the first founders of the colony at Hartford, in June, 1636.

This ancient Pilgrim, William Pratt, was a member of the legislature for some twenty-five or thirty sessions; and the general court gave him one hundred acres of land in Saybrook, Connecticut, for service performed as lieutenant in the Pequot war; he was one of the judges of the first court in New London County. Parley P. Pratt is a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer to the new world.

The youthful days of Parley P. Pratt were characterized by the soberness and thoughtfulness of manhood. Though from adverse circumstances his education was extremely limited, yet he displayed, even in youth, an originality of mind seldom exhibited. In September, 1830, he, being led by the Spirit of the Lord from his home in the State of Ohio, came several hundred miles eastward, where he fortunately obtained a copy of one of the most

remarkable works of modern times—the Book of Mormon. He read the same, was convinced of its divine authenticity, and traveled in search of the highly favored men of God who had seen angels and heard the voice of the Almighty. He soon succeeded in finding some of them, from whom he learned that about five months previous the Church of Jesus Christ of Latter-day Saints had been organized. He requested baptism, and was immediately after ordained an Elder. The same month he visited Canaan, Columbia County, New York—the county where he had spent many of his youthful days—and after preaching a few times in different neighborhoods, and baptizing Orson Pratt, his brother, he returned to Seneca County.

Receiving a revelation through Joseph the Prophet, he, in company with three or four others, performed a mission, some fifteen hundred miles, to the western boundaries of the State of Missouri, and was among the first of the Saints to stand upon that choice land where the city of Zion is hereafter to be built, preparatory to the second advent of our Savior.

In the spring of 1831 he returned to the northern part of Ohio, where he met Joseph the Prophet. In the summer he again performed a mission through Ohio, Indiana, Illinois and Missouri, preaching, baptizing and building up the Church.

In the autumn of 1833 he and about twelve hundred men, women and children were driven by a murderous, furious mob from their own houses and lands in Jackson County, Missouri. Two hundred houses were burned, cattle shot, hay stacks and grain burned,

many whipped until their bowels gushed out; others killed, and the afflicted remnant driven across the river into Clay County.

Soon after this Elder Pratt performed a long journey of about fifteen hundred miles east, preaching repentance and strengthening the Saints. In 1834 he again returned to Clay County, Missouri, officiating in his holy calling wherever he went.

In February, 1835, having returned to the northern part of Ohio, he was chosen and ordained one of the Twelve Apostles of this last dispensation, and the same year performed a lengthy journey through Pennsylvania, New York, and several of the New England States, and returned again to Ohio. In 1836 he visited Canada, and established a large branch of the Church in Toronto, and other branches in adjoining towns. In 1837 he visited New York City, where he founded a large branch of the Church.

In 1838 he removed to Caldwell County, in the western boundaries of Missouri, and in the same year another dreadful persecution commenced against the Saints, and they were again driven from their own houses and inheritances, and their property to the amount of millions was destroyed; some scores of defenseless men, women and children were murdered; scores of others incarcerated in dungeons, among whom was Parley P. Pratt; the balance, about fifteen thousand, were driven from the State, and found refuge in Illinois. Elder Pratt was kept in prison, *without trial*, about eight months, when by the kind providence of God, he made his escape on July 4, 1839. Immediately after gaining his liberty he published a history of the Missouri persecutions, written while in

prison. The first edition appeared in Detroit in 1839.

In 1840 he, in company with others of the Twelve, went to England, and in the city of Manchester commenced the publication of a periodical entitled the *Millennial Star*, which has continued until the present time—this being the forty-eighth volume.

In 1841 he was appointed the president over all the British conferences, and remained in this high and honorable station until the autumn of 1842, during which he edited the *Star*, superintended the Saints' emigration, and published several small but interesting works. The following winter he returned to Illinois, where he continued laboring in the ministry for one or two years.

About the beginning of the year 1845 he was appointed the president over all the branches in the New England and Middle States, his headquarters being at New York City, where he published a periodical entitled *The Prophet*. In the summer he returned to Nauvoo.

In February, 1846, he was again driven from his home by a ruthless mob. Some fifteen or twenty thousand Saints were also driven from the United States about the same time, with the loss of houses and lands, and an immense amount of property which the mob are in the unmolested possession of until the present day. After wading through unparalleled sufferings with his family, he and the persecuted Saints succeeded in reaching the Indian country at Council Bluffs, and being called by the Holy Ghost, through the Prophet Brigham Young, to go to England, he left his family upon the broad prairie, without house or scarcely any food. to comply with

the word of the Lord. He arrived in England, assisting in setting the Church in order, and in strengthening the Saints throughout the British Islands.

In the spring of 1847 he returned to his family and brethren; and in the summer and autumn of that year he removed to Great Salt Lake Valley, and suffered incredible hardships until the harvest of 1848.

He assisted in forming a constitution for the provisional government of Deseret, and was elected a member of the senate in the general assembly; and was afterwards elected to the legislative council when Utah became a Territory of the United States.

In the year 1851 he was sent on a mission to the Pacific Islands and to South America.

In the summer of 1855 he returned over the Sierra Nevada Mountains to his home, and occupied a part of his time in preaching in the various settlements of Utah, and at other times laboring with his own hands in the cultivation of his farm. The following winter he officiated as chaplain in the legislative council at the State House in Fillmore City.

In the autumn of 1856 he accompanied about twenty missionaries across the plains to the States. During the winter and part of the following spring he visited the Saints at St. Louis, Philadelphia, New York and other places, preaching, writing and publishing the glad tidings of the kingdom of God.

And finally, on the 13th of May, 1857, he fell a noble martyr for the cause of the truth, which he had advocated with such untiring perseverance for nearly twenty-seven years.

Among the numerous writings of this martyred Apostle may be mentioned first, the "Voice of Warning," printed in New York in 1837, and which has since passed through many editions, and been translated into several foreign languages; second, his "History of the Missouri Persecutions;" third, his "Poems;" fourth, his "Key to Theology," a masterly production. The history of his life, up to near the time of his martyrdom, was written by himself, and was published in the year 1874 by his son P. P. Pratt. To this work (The Autobiography of Parley Parker Pratt) the reader is referred for a full history of the life of this great and illustrious Apostle.

LUKE S. JOHNSON,

A member of the first quorum of Twelve Apostles, was born in Pomfret, Windsor Co., Vermont, Nov. 3, 1807. In early life he assisted his father in farming, and remained with him until he received the gospel and was baptized by Joseph Smith May 10, 1831. In the meantime the family had removed from Pomfret, Vermont, to Hiram, Portage Co., Ohio. Soon after his baptism Johnson was ordained a Priest by Christian Whitmer and performed a mission to southern Ohio, in company with Robert Rathburn, where they baptized several and organized a branch in Chippewa. Shortly after, together with Sidney Rigdon, he baptized fifty or sixty in New Portage, Ohio, and organized a branch. From there they went to Pittsburgh, Penn., where Johnson baptized Rigdon's mother and eldest brother and several others; they also organized a branch. At a conference held in Orange, Cuyahoga Co., Ohio, Johnson was ordained a High

Priest by Joseph Smith, and in 1832-33, in company with Seymour Brunson and Hazen Aldrich, traveled as a missionary through Ohio, Virginia and Kentucky. They baptized over a hundred persons and organized branches of the Church in Lawrence County, Ohio, and Cabell County, Virginia.

Nov. 1, 1833, Johnson married Susan H. Poteet, in Cabell County, Virginia. At the organization of the first High Council of the Church, Feb. 17, 1834, he was chosen one of its members. In the following summer he went as a member of Zion's Camp to Missouri and back. On Feb. 14, 1835, he was chosen, and on the 15th ordained, one of the Twelve Apostles, at the organization of that quorum in Kirtland, Ohio, and traveled during the summer through the Eastern States, holding conferences, preaching the gospel and regulating the branches, returning to Kirtland in September. The following winter he attended the Hebrew school, and received his blessings in the House of the Lord in the spring of 1836, after which he performed a mission to the State of New York and Canada. After having baptized quite a number and organized a branch in Canada, he returned to Kirtland in the fall, where he upon two different occasions rendered the Prophet Joseph efficient aid in protecting him from his enemies.

On another occasion he heard that a vexatious writ had been sworn out against Joseph Smith, sen., it being supposed that he was liable to a prosecution in consequence of his manner of solemnizing marriages. Johnson got the privilege of serving the writ and after arresting Smith, he took him to the magistrate's office. The court not being ready to attend to the case, John-

son put the prisoner in a small room adjoining the entrance from the office and allowed his son Hyrum to accompany him. He then took a nail out from over the window sash, left the room, locked the door and commenced telling stories in the court room, to raise a laugh. When finally the court called for the prisoner, Johnson walked into the room in the dark, put the nail into its place in the window, and went back and told the court that the prisoner had escaped. The officers rushed to the door and examined the fastenings which they found all secure. This created much surprise, and they swore that it was another "Mormon" miracle. Johnson had arranged with John F. Boynton to help Smith out of the window.

Having partaken of the spirit of speculation, which at that time was possessed by many of the Elders and Saints in Kirtland, Johnson's mind became darkened, and he neglected his duties as an Apostle and Saint. At a conference held in Kirtland, Ohio, Sept. 3, 1837, he was disfellowshipped together with his brother Lyman E. and John F. Boynton. On the following Sunday, however, he confessed his fault, and was received back into fellowship, but was finally cut off for apostasy in Far West, Mo., April 13, 1838. From this time up to the death of Joseph Smith, he spent his time in teaching school in Cabell County, Virginia, for about a year, devoting his leisure time in studying medicine. He then returned to Kirtland, where he practiced as a physician and also engaged in various other occupations in order to obtain a living. He continued friendly to the Church and his former associates in the Priesthood, and in

1846 he was baptized in Nauvoo and came to Salt Lake Valley in 1847 as one of the pioneers. In 1858 he settled St. John, Tooele County, Utah, and was appointed Bishop when that ward was first organized. On the 9th of December, 1861, he died in the house of Orson Hyde, Salt Lake City. Since his return to the Church he lived to the truth to the best of his ability and died in the faith.

(See *Deseret News* (weekly), Vol. 8; and *Mill. Star*, Vol. 26.)

WILLIAM SMITH,

A member of the first quorum of Twelve Apostles, was the fifth son of Joseph Smith, sen., and Lucy Smith, born in Royalton, Windsor County, Vermont, March 13, 1811. He was baptized at an early period, and was a Teacher in the Church in 1831. He took a mission to Erie County, Pennsylvania, in December, 1832, to preach the gospel and call the Elders to Kirtland to attend a School of the Prophets. He was ordained to the office of a High Priest under the hands of Sidney Rigdon in council on the 21st day of June, 1833. During the winter of 1833, he worked on a farm and chopped cord wood near Kirtland.

He married Miss Caroline Grant, daughter of Joshua and Thalia Grant, February 14, 1833, by whom he had two daughters—Mary Jane and Caroline L. He went to Missouri in Zion's Camp in 1834, and returned to Kirtland the same fall. He was appointed one of the Twelve Apostles at the organization of that quorum. He accompanied the Twelve on their first mission through the Eastern States and returned with them to Kirtland in the fall. While Joseph Smith was presiding in a High Council, William re-

belled against him in a very headstrong manner.

At a debating school held in the house of Father Joseph Smith, Dec. 16, 1835, the Prophet Joseph told the brethren he feared it would not result in good, whereupon William in a rage commanded Joseph to leave the house, attempted to put him out and inflicted upon him personal injury, the effects of which he occasionally felt until his death. After Hyrum and the Twelve had labored with William for several days, he made confession and was forgiven.

He removed to Far West with his family in the spring of 1838. After Joseph was taken prisoner and the mob began to drive out the Saints, William expressed himself in such a vindictive manner against Joseph that the Church suspended him from fellowship, May 4, 1839, at a general conference near Quincy.

He went to Illinois and settled in Plymouth, Hancock County, keeping a tavern. William was restored to the fellowship of the Church through the intercession of Joseph and Hyrum; but when the Twelve went to England, instead of accompanying them, according to the commandment of the Lord, he remained on his farm at Plymouth.

He published a letter in the *Times and Seasons*, Dec. 1, 1840, making an apology for neglecting to go on his mission upon the ground of poverty, but it came with an ill grace as he was better situated to leave his family than any of the members of the quorum who went.

In the spring of 1841 he visited the branches of the Church in Pennsylvania and New Jersey and collected means for his own benefit, returning to Nauvoo the same season.

He was elected a member of the House of Representatives of the Legislature of Illinois in the winter session of 1842-43. His acts as a member of the legislature were highly approved by the people; he displayed considerable energy in defending the Nauvoo charter and the rights of his constituents.

He took a journey to the East on business in the spring of 1843, and spent his time among the churches.

William returned to Nauvoo April 22, 1844, with about forty or fifty Saints from New Jersey. After staying a short time in Nauvoo, he had his last interview with his brother Joseph under the following circumstances:

He asked Joseph to give him a city lot near the Temple. Joseph told him that he would do so with great pleasure, if he would build a house and live upon it; but he would not give him a lot to sell. William replied he wanted it to build and live upon. The lot was well worth \$1,000. In a few hours afterwards, an application was made by Mr. Ivins to the recorder to know if that lot was clear and belonged to Wm. Smith, for William had sold it to him for \$500. Joseph, hearing of this, di-

rected the clerk not to make a transfer; at which William was so offended that he threatened Joseph, who deemed it prudent to keep out of the way, until William left on a steamboat for the East accompanied by his family. He spent his time mostly in the various branches of the Church, and collected a good deal of money for the Temple, which he used for his own accommodation.

In all his missions the course of conduct he pursued towards the females subjected him to much criticism.

In a general conference of the Church held in Nauvoo Oct. 6, 1845, Wm. Smith was dropped as one of the Twelve Apostles and Patriarch of the Church, and on the following Sunday (Oct. 12th) he was excommunicated, as more of his mean acts had come to light. Some time after he associated himself with the apostate James J. Strang, who tried to organize a church of his own, but failed.

Wm. Smith is yet alive and officiates as a patriarch in the Josephite Church, in Elkader, Clayton County, Iowa. He is about seventy-five years old, and the only brother of the Prophet Joseph yet alive.

ADAM-ONDI-AHMAN.

Adam-ondi-Ahman, once a settlement of the Saints, was beautifully situated on an elevated spot of ground, on the north side of Grand River, in Daviess Co., Mo., about twenty-five miles north of Far West. It is the place where Father Adam, three years previous to his death, blessed his posterity, when they rose up and called him Michael, the Prince, the

Arch-angel, and he, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation. (Doc. & Cov. 107:53-56.)

After the arrival of the Prophet Joseph Smith in Missouri in the spring of 1838, he began to plan for new locations for the gathering of the Saints, whose numbers continually increased in Caldwell and surrounding