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Kirtland

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Abstract: A short historical essay about Kirtland, Ohio, and the events in Latter-day Saint history that occurred there.

the proceedings was published in pamphlet form at Liverpool. Another work, *The Government of God*, written while on this mission, was published after his return home. He arrived in Great Salt Lake Valley again on the 20th of August, 1852, and was elected in 1854, a member of the council of the legislature, which office he resigned to come to New York on a mission, without purse or scrip, to preside over the Saints in the Eastern States, superintend emigration, and publish a paper, the first number of which, under the significant title of *The Mormon*, appeared Feb. 17, 1855. This paper was continued under his management until 1857, when he was recalled to Utah, and on account of the threatened "Buchanan war" the paper was soon discontinued. In the meantime he had also labored incessantly to get the inchoate State of Deseret admitted into the Union.

For many years afterwards he traveled and preached extensively throughout the Territory of Utah and performed much literary work for the Church. He also served as probate judge of Utah County, and was for many terms a member of the Utah Legislature, and speaker of the House.

At the death of President Brigham Young in 1877, he, by virtue of his position as president of the quorum

of the Twelve Apostles, became the highest official in the Church, at the head of his quorum, and when the First Presidency was reorganized in October, 1880, he was unanimously chosen as President of the Church, with Geo. Q. Cannon and Joseph F. Smith as his counselors. This high and holy position he has filled since with becoming dignity and marked ability, possessing the love and confidence of the Saints generally, and showing by his zeal and unselfishness that his heart is in the Kingdom of God, and his highest ambition to perform the duties of his office strictly according to the will of heaven. Forced into exile, on account of the wicked and unhallowed persecutions now raging against the Saints, he is still dictating the affairs of the Church as if he was in his place of general business, and the instructive epistles of the First Presidency, which at a few of the later general conferences have been read and afterwards published, portray in the most unmistakable manner the sentiments dwelling in the hearts of those who dictated them.

Notwithstanding his age, President Taylor's mind is yet bright and active, and his physical organization of such a nature that he, under ordinary circumstances, may yet live quite a number of years.

KIRTLAND.

Kirtland is the name of a township and village in Lake (formerly Geauga) County, Ohio. The village known as Kirtland is pleasantly located on the east fork of the Chagrin River, about three miles southeast

of Willoughby, the nearest railroad station, some twenty miles from the center of Cleveland, and nearly six miles in a straight line from the shore of Lake Erie.

In 1830 Kirtland and neighborhood

was the home of Edward Partridge, Frederick G. Williams, Newel K. Whitney, Isaac Morley and others, who subsequently became prominent in the Church of Jesus Christ of Latter-day Saints. Sidney Rigdon lived a few miles north, in the neighboring township called Mentor. In the village of Kirtland proper a number of Reformed Baptists, subsequently known as Campbellites, lived together in a kind of "united order" and had many of their temporal affairs in common, when Parley P. Pratt, Oliver Cowdery, Richard Ziba Peterson and Peter Whitmer visited them in the fall of 1830. These brethren were on a journey from the State of New York to fill a mission to the Lamanites on the western boundary of the State of Missouri. Parley P. Pratt, who formerly had been a prominent member and preacher among the Reformed Baptists, called on his old friend and instructor Sidney Rigdon, one of the founders of the sect, and presented him with a copy of the Book of Mormon. After perusing it carefully, he became convinced of its truth and was baptized by Elder Pratt, together with many others of his church. Some two or three weeks after the arrival of the missionaries from New York, one hundred and twenty-seven souls had been baptized in Kirtland and vicinity and this number soon increased to one thousand.

After ordaining Sidney Rigdon and many others to the Priesthood, and after having organized the newly baptized members into a branch of the Church, Elder Pratt and companions continued their journey westward, while Sidney Rigdon and Edward Partridge started on a trip to the State of New York to visit the Prophet Joseph.

They arrived at his home in Fayette in December, and when they returned in January, 1831, Joseph Smith and wife accompanied them to Kirtland, where they arrived in the beginning of February. The Prophet was kindly received by Newel K. Whitney and family, with whom he resided for several weeks.

Early in the spring the Saints from the State of New York began to gather to Kirtland, where preparations were subsequently made for the building of a city, as a Stake of Zion. In the meantime the Lord, by revelation through the Prophet Joseph, made known to his Saints that Jackson County, Missouri, was the place where the Center Place of Zion should be established and the New Jerusalem built. And when that country was dedicated for the gathering of the Saints, who immediately commenced to emigrate thither, Kirtland became for some time a place of only secondary importance. The removal of the Prophet Joseph from Kirtland to Hiram also had a tendency to detract from the importance of the former place, and it was not until after the exodus of the Saints from Jackson County, in 1833, that Kirtland rose to that prominence, which has made it so famous in the history of the Church.

After the Prophet's return from his second visit to Missouri, in the summer of 1832, he again located in Kirtland, where he spent most of the following winter translating the Bible. A school called the School of the Prophets was organized, and many important and instructive meetings were held, in which the Saints were favored with great and glorious manifestations of the power of God. The gift of tongues was enjoyed by many of the Elders in a great measure,

and the ordinance of the washing of feet, according to the practice recorded in the 13th chapter of St. John, was attended to by the Elders. The Lord also continued to give revelations through his chosen Prophet, and in compliance with these the various quorums of the Priesthood were more perfectly organized and set in order. Thus the First Presidency of the Church was first organized in Kirtland on March 18, 1833, the first High Council Feb. 17, 1834, the quorum of Twelve Apostles Feb. 14, 1835, and the first quorum of Seventies shortly after. The second and third quorum of Seventies were also organized in Kirtland in 1836 and 1837. On the occasion when the First Presidency was organized many of the High Priests present had heavenly visions and saw many glorious things. Some of them even saw the Savior and concourses of angels.

In a council held March 23, 1833, a committee was appointed to purchase land in Kirtland, upon which to build a Stake of Zion. Several large farms were subsequently bought; among these the so-called French farm, on which there was a stone quarry and excellent facilities for brick-making. A city plat was surveyed and the Saints gathered in from the surrounding States, until the Kirtland branch numbered about fifteen hundred souls. Preparations were also made for erecting a House of the Lord. (See under *Kirtland Temple*.) On July 4, 1833, a revelation was given, showing the order of the city and assigning certain duties to various individuals in the Church.

On December 18, 1833, a printing office was established in Kirtland, and the publication of the *Evening and Morning Star*, which formerly had

been published in Jackson County, Missouri, was recommenced. The following year it changed name to the *Latter-day Saints' Messenger and Advocate*, and in 1837 to the *Elders' Journal*. When two numbers of the latter had been published, the printing office was burned, through the acts of an incendiary.

In May, 1834, Kirtland was the rendezvous for the brethren who assembled from the eastern branches and went up to Missouri in Zion's Camp, under the direction of Joseph, the Prophet.

During the winter of 1835-1836 a Hebrew school was established in Kirtland, which was largely attended by many of the Elders, including the Prophet himself. Joshua Seixas, a Hebrew scholar from Hudson, Ohio, was engaged as teacher.

In January, 1836, a series of important meetings, attended by the leading authorities of the Church, were held in Kirtland, at which the ordinances of washing, anointing with holy oil, etc., were attended to. The presidents of the various quorums were first anointed, after which they in turn anointed the members of their respective quorums. About one of these meetings, held January 21, 1836, the Prophet Joseph writes:

"The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereupon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of

being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

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

“‘All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom; for I, the Lord, will judge all men according to their works, according to the desire of their hearts.’

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

“I also beheld Elder McLellin in the South, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange

land, in the far South and West, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

“Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us; the house was filled with the glory of God, and we shouted hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

“The Bishop of Kirtland with his counselors, and the Bishop of Zion with his counselors, were present with us, and received their anointings under the hands of Father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded for them also.

“We then invited the counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the president and of the counselors in Kirtland, and President David Whitmer the head of the president and of the counselors of Zion.

“The president of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the oldest.

“The visions of heaven were opened

to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw, in my vision, all of the presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each quorum; and closed by singing and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning."

At another meeting held one day later (January 22nd) the heavens were again opened and angels administered to a number of the brethren. While the Twelve were anointing and blessing the presidency of the Seventy, the heavens were opened to Elder Sylvester Smith, who, full of joy and enthusiasm, leaped up, exclaiming, "The horsemen of Israel and the chariots thereof." After President Sidney Rigdon had closed the meeting with prayer, the congregation shouted a long hosanna, and "the gift of tongues," writes Joseph Smith, "fell upon us in mighty power; angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour."

In a meeting of the Twelve Apostles and Seventy, held January 28th, "Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum," and "Elder Roger Orton saw a mighty angel riding upon a horse of fire, with a flaming sword

in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints. President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed. President Zebedee Coltrin, one of the seven presidents of the Seventy, saw the Savior extended before him, as upon the cross, and, a little after, crowned, with glory upon his head, above the brightness of the sun."

In a meeting of the Seventy held February 6, 1836, William Smith saw a vision of the Twelve, and seven in council in Old England, and prophesied that a great work would be done by them in the old countries; God was already beginning to work in the hearts of the people. Zebedee Coltrin saw a vision of the Lord's host; others were filled with the spirit of God and spoke with tongues and prophesied.

After more than two years and a half of diligent and incessant labor, the Saints, although few in numbers and most of them poor, succeeded in finishing the Temple, which finally was dedicated on March 27, 1836. On this occasion Sidney Rigdon delivered one of his stirring and eloquent speeches, and Joseph Smith offered the dedicatory prayer. The spirit of God was poured out upon the large congregation, which rejoiced exceedingly and shouted hosanna to God and the Lamb. President Frederick G. Williams testified that an angel, during the services, entered the window and took his seat between Joseph Smith, sen., and himself, and remained there while Sidney Rigdon

prayed. David Whitmer also saw angels in the house. President Brigham Young and David W. Patten spoke in tongues, and others had the interpretation of tongues.

In the evening the quorums of the Priesthood met, and Joseph Smith gave instructions concerning the washing of feet, the spirit of prophecy, etc. He told the brethren not to be afraid of prophesying good concerning the Saints; "for," said he, "if you prophesy the falling of these hills, and the rising of the valleys, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the spirit, for the first one that opens his mouth shall receive the spirit of prophecy."

Brother George A Smith arose and began to prophesy, when a noise was heard like the sound of a rushing, mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions, and the Prophet Joseph beheld that the Temple was filled with angels, which fact he told the congregation. The people of the neighborhood, hearing an unusual sound within the Temple, and seeing a bright light like a pillar of fire resting upon it, came running together, and were astonished at what was transpiring. Four hundred and sixteen Elders were present on that occasion.

On Tuesday, March 29, 1836, the First Presidency and some others met in the Temple and were commanded to remain there all night. They were told that they must cleanse their feet and partake of the sacrament that they might be made holy before the

Lord, and thereby be qualified to officiate in their calling upon the morrow, in washing the feet of the Elders.* This they did, and after attending to these ordinances they continued prophesying and giving glory to God.

The next day (March 30th) Joseph Smith and the leading Elders, with all the official members of the Kirtland Stake of Zion, met in the Temple to attend to the ordinance of washing of feet. The Presidency washed the feet of the presidents of the several quorums. Many prophecies and blessings were pronounced and sealed with Hosanna and Amen. A number of predictions were also uttered concerning the enemies of Christ, which since have been fulfilled to the very letter. These labors occupied the time from eight o'clock in the morning until seven in the evening. Then bread and wine were brought in (for all had fasted through the day), and Joseph and his counselors blessed the bread and gave it to the Twelve, and they to the other brethren present.

The Prophet afterwards gave much instruction, saying, among other things, that he had now completed the organization of the Church, as they had passed through all the necessary ceremonies they were prepared to receive; and for the present he had given them all the instruction they needed, and they were now at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God. The First Presidency then retired, having been up all the preceding night, and left the meeting in charge of the Twelve. The entire night was occupied in exhorting, prophesying and speaking in tongues. The Savior made his appearance to

some, while angels administered to others and, in the language of the Prophet, "it was a Pentecost and an endowment indeed, long to be remembered; for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations. As the day of Pentecost, so shall this day be numbered and celebrated as a 'year of Jubilee' and time of rejoicing, to the Saints of the Most High God."

On Sunday, April 3, 1836, after the administering of the sacrament, Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and bowed in solemn and silent prayer.

"After rising from prayer," writes the Prophet, "the following vision was opened to both of us: The veil was taken from our minds and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will

manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*; yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen.'

"After this vision closed the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North.

"After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"

The endowment of the Elders caused the work of God to take mighty strides,

and from that time the preaching of the gospel took a much wider range. The following year (1837) the first missionaries were also sent to England, which was the first foreign mission of the Church.

In the beginning of 1837 the Kirtland Safety Society was organized as a banking institution and commenced the issue of notes. Joseph Smith afterwards resigned his position therein and withdrew from the institution, being fully convinced, as he said, that no institution of the kind, established upon just and righteous principles, would be suffered to continue operations in such an age of darkness, speculation and wickedness. Through the swindling and roguery of Warren Parrish and his confederates the institution subsequently failed, whereby many of the Saints sustained heavy losses, and the apostates sought by means of this to bring the leaders of the Church into bad repute.

In the early part of the summer of 1837, the spirit of speculation in lands and property of all kinds took possession of many men in the Church at Kirtland. It was the beginning of a season of trial, which stands unequalled in the history of the Church, and which those who passed through it will never forget. Evil surmisings, faultfinding, disunion, dissension and apostacy followed in quick succession, as the fruits of the spirit that prevailed. It seemed as though all the powers of earth and hell were combining their influence to an extraordinary extent to overthrow the Church at once and make a final end of the work of God. No quorum in the Church was entirely exempt from the influence of those false spirits

who were striving against Joseph for the mastery. The enemy abroad and apostates in the midst of the Saints, were united together in their schemes. Disobedience to council brought many evils upon the people, but instead of their ascribing them to the true cause, they became disaffected towards Joseph and looked upon him as the man who had brought all their trouble upon them! Even some of the Twelve Apostles were so far lost to their high and responsible calling that they began to take sides secretly with the enemy. (*Juvenile Instructor*, Vol. 12, page 63.)

In these days of trial it was almost as much as a man's life was worth to be found defending the Prophet Joseph; and among the prominent men in the Church there were but few who had enough of the Spirit of the Lord and of courage to stand by him. There were, however, some of the Elders who never wavered or flinched; the hatred and opposition of the enemy only made them cling closer to the Prophet; their courage rose with the occasion, and they rallied round him with devotion of true friendship. Prominent among these Elders was Brigham Young, who stood forward with great fearlessness and distinguished himself by his steadfastness in maintaining the truth in the face of all opposition. So general became the apostasy that it was found necessary to hold a conference in Kirtland Sept. 3, 1837, for the purpose of reorganizing the Church. On that occasion Frederick G. Williams, second counselor to the Prophet, was not sustained, three of the Twelve, namely, Luke S. Johnson, Lyman E. Johnson and John F. Boynton were disfellowshipped, and several other prominent men objected

to. A few weeks later Joseph Smith left Kirtland on his fourth visit to Missouri. During his absence William Parrish, John F. Boynton, Luke S. Johnson, Joseph Coe and other apostates in Kirtland united together for the overthrow of the Church, and soon after the Prophet's return in the following December, this dissenting band openly and publicly renounced the Church of Jesus Christ of Latter-day Saints, and claimed that they were the old standard. They called themselves the Church of Christ, but dropped the name of Saints; they also said that Joseph was a fallen Prophet and that he and the Church were heretics.

At the close of the year and at the beginning of 1838 the spirit of apostate mobocracy continued to rage and grow hotter and hotter in Kirtland. Brigham Young, to escape the fury of the mob, started for Missouri Dec. 22, 1837, and on the evening of Jan. 12, 1838, Joseph Smith, accompanied by Sidney Rigdon, was compelled to leave Kirtland on horseback to escape mob violence. He removed to Caldwell County, Missouri. After his departure from Kirtland the faithful Saints felt a great desire to follow him to Missouri, in order to get away from the apostate element. For the purpose of devising means of removing, the Seventies assembled in the Temple, and by vision and prophecy it was made known that they should go up to Missouri in a camp, pitching their tents by the way. Under the leadership of their presidents, the Seventies and others went into camp July 5, 1838, started on the 6th, numbering 515 souls, and traveled to Missouri, where they located at Adam-ondi-Ahman, in Daviess County. (See under *Kirtland's Camp*.)

After the departure of this large company only a few Saints were left in Kirtland, and they were continually exposed to persecution and ill-treatment by the apostates. Still a branch organization was continued for some time, and in October, 1840, Almon W. Babbitt was appointed to preside in Kirtland. At a conference held there May 22, 1841, he was sustained as president, with Lester Brooks and Zeb- edee Coltrin as his counselors. Shortly afterwards, however, the First Presidency at Nauvoo declared all Stakes outside of Hancock County, Ill., and Lee County, Iowa, discontinued, after which all the Saints in Kirtland who complied with counsel moved west as soon as possible.

In point of interesting events no place ever inhabited by the Latter-day Saints equals Kirtland. At no other place in this dispensation has the Lord manifested his power to his Saints in such a degree as he did there, and at no other period in the history of the Church has the devil and his emissaries tried harder to overthrow the Church than he did in 1837-38 in that formerly obscure Ohio village. Such apostacy among the leading men of the Church has never happened since. But the Lord strengthened His faithful servants, and although the wicked took possession of the Temple of God, and have it until this day, the Church outlived the storm, and the scenes enacted brought to light God's noble men and noble women, who afterwards figured so prominently among the Saints, while it brought the hypocrite and sinner out in his true character, and thus purified the Church

Forty-two of the revelations, contained in the Book of Doctrine and Covenants, were given through Jo-

seph Smith in Kirtland, among which are the two important revelations on Priesthood (Secs. 84 and 107) and the Word of Wisdom (Sec. 89).

In later years Kirtland has been visited by many Latter-day Saint Elders, but the only thing that reminds the visitor of the former glory

of the place is the Temple, which in its dilapidated condition stands like a lone sentinel, pointing its little spire to heaven as if bearing witness of what once took place inside its walls.

According to the census of 1880, Kirtland Township, including the village, had at that time 984 inhabitants.

MISCELLANEOUS.

BEVAN, (JAMES,) a member of the Mormon Battalion, was born in Herefordshire, England, October 18, 1821, baptized in October, 1840, emigrated to America in 1842, crossing the Atlantic in the ship *Hope*, and arrived at Nauvoo, Ill., May 14, 1846. He enlisted as a private in company A of the Battalion, at Council Bluffs, and on account of sickness became a member of Lieutenant W. W. Willis' detachment, which wintered at Pueblo. He arrived in Great Salt Lake Valley the following summer under James Brown. After remaining in the Valley about fourteen months, Bevan returned to the States, in company with Howard Egan and others, but came back to the Valley in the spring of 1852 as a married man, and located in Tooele County, Utah, where he has resided ever since.

GEE, (GEORGE WASHINGTON,) surveyor, was born in Rome, Ashtabula County, Ohio, August 13, 1815, was baptized at Kirtland, Ohio, Feb. 17, 1833, removed in 1838 to Missouri, from where he was driven by the mob in the spring of 1839. After being ordained an Elder at Nauvoo he removed to Ambrosia, Lee County, Iowa, where he was appointed postmaster and deputy county surveyor; he surveyed the city plats of Nashville and Zarahemla, under the direction of President Joseph Smith. He was sent to Pittsburgh, Penn., in the fall of 1841, as a missionary, where he died Jan. 20, 1842, in the faithful discharge of his duties. His opportunity for schooling had been limited, but by his own exertion he attained an excellent education and collected quite a respectable library. He won the affection of all the Saints with whom he became acquainted, by his integrity and perseverance. With his wife, Mary Jane Smith, whom he married in Kirtland in 1838, he had two sons, named Elias S. and Geo. W.

PHELPS, (LAURA,) wife of Morris Phelps, suffered great persecution in Missouri in 1833-

1838. In 1839 she went from Iowa to Missouri to assist in liberating her husband, who was imprisoned in Columbia, Boone Co., and she "was left in the prison yard when he made his escape, willing to suffer all the abuses a savage horde could inflict upon her, to set her companion safe from the grasp of his murderous enemies." She died in Nauvoo, Ill., Feb. 2, 1842.

SMITH, (HYRUM,) Patriarch of the whole Church and brother to the Prophet Joseph, was born in Tunbridge, Vermont, Feb. 9, 1800, and married Jerusha Barden Nov. 2, 1826, by whom he had six children, Lovina, Mary, John, Hyrum, Jerusha and Sarah. He became a widower on the 13th of Oct., 1837, while absent at Far West, and married Mary Fielding the same year, by whom he had two children, Joseph F. and Martha. Like his brother Joseph, Hyrum spent his early years in agricultural labors, and nothing of particular note characterized that period of his life. He speedily became a believer in Joseph's mission, and by him was baptized in Seneca Lake, in June, 1829. He was one of the eight persons permitted to view the plates from which the Book of Mormon was translated, and his name is prefixed to it as a witness. On Nov. 7, 1837, at a conference assembled in Far West, Mo., he was appointed second counselor to President Joseph Smith, instead of Frederick G. Williams, who was rejected. On Jan. 19th, 1841, he was called by revelation to take the office of Patriarch to the whole Church, to which he had been appointed by his deceased father, by blessing and also by birth-right, and was likewise appointed a Prophet, Seer and Revelator. He was personally connected with many of the principal events of the Church, up to the time of his death, and in the various offices he filled won the love and esteem of all persons. In the revelation calling him to be the chief Patriarch, the Lord thus spoke of him: "Blessed is my servant Hyrum Smith, for I the Lord love him,