

DANIEL D. McARTHUR

Autobiography

I, Daniel D. McArthur, was born on the 8th of April 1820, in the town of Holland, Erie County, New York, and received the gospel of Christ when I was twelve years old (in my heart). When I was 16 years old, I emigrated with my parents to Kirtland, a gathering place for saints, in the state of Ohio, Geoga County, and left Kirtland in June 1838 with my parents and took up our journey for the state of Missouri. And while on our journey, we crossed the Mississippi River on the 20th day of September at Lusanna, Pike County, and camped that night one mile west of that city. Early on the next morning of September the 21st, 1838, I was first baptized into the Church of Jesus Christ of Latter-Day Saints by Elder Henry Harriman who was one of the first seven presidents of over all the organized Quorums of seventies; and I can say in the fear of my God that I never have had the least doubt cross my mind as to the truthfulness of the work or as to Joseph Smith being a true prophet of God.

Daniel D. McArthur

I, Mr. Daniel D. McArthur, son of Duncan and Susan McArthur was born April the 8th, 1820, in the town of Holland, Erie County, state of New York on Cosenovar Creek under, or at the base of a large hill which was one mile to its summit, called by the inhabitants Vermont Hill. (My father was born in the state of New Hampshire, Mother in the state of Vermont.) When I was one year old my parents sold out and in company with my grandfather McLean and his family who was my mother's father, moved to the state of Pennsylvania, Scrubgrass County, on the Allegheny River fifty miles above Pittsburgh; bought a farm and resided there till the fall of 1825 and then in company with my grandfather McLean sold out again and removed back to the state of New York, Erie County, town of Holland. Father bought a farm and went, as he said, preparing to reside on this place during his life. Things were in a prospering condition with him till the winter of 1829 when he was stricken with the rheumatism which caused his right hip to be drawn out of joint and confined him to his bed the remainder of the winter. In the spring when he got so that he could rise from his bed, he was obliged to use crutches to get about with and could not do much work for two years. This, with a continual doctor bill accumulating upon his hands caused him to have to sell out his farm to pay off the debts which had accumulated upon him.

He then moved his family upon Vermont Hill and rented a place for one year, this being the spring of 1831. In the winter following he bought another small farm and moved onto it which was only half mile distance. All things seeming to prosper with him, he resided there till the spring of 1833 then sold out again and bought another farm on Hunter's Creek, a distance of two miles (I might say that in the summer 1831 my mother sent me to chop her some wood and while chopping an apple tree standing before me, my ax hit it, which caused it to glance, and it struck my right foot on the instep and cut it pretty much off, which caused me to pretty much lose the use of my toes). On this farm my father commenced again to settle down for life. This was a new place, had no orchard on it, and things in a rough state he went to work building fences and putting up buildings and clearing of more land. He set out an orchard covering five acres of ground of the choicest kinds of fruit trees which he had reserved in a nursery which he planted on the first farm he bought after he returned from Pennsylvania. These trees were said to be as fine a trees as ever was planted out in an orchard. He also fenced in a garden covering about one acre of land and in it planted out some of the choicest kinds of Damsin plum trees, some yellow and blue, which grew to a very large size, also a large quantity of currents of different kinds, and also a large number of peach trees, and on this farm he resided till the fall of 1836.

In the spring of 1838, my father and mother embraced what is called Mormonism, that is, they joined the Church of Jesus Christ of Latter-day Saints which caused them to become a cast-away by all their friends and neighbors, save the few who had joined the same profession. My father was ordained an Elder and was appointed by the servants of God to take charge of the few saints who stepped forward in the midst of opposition and embraced the true gospel of Jesus Christ which was revealed from Heaven to Joseph Smith the Prophet of the true and living God who received his first vision in the spring of 1820 being a little over 14 years of age. In the fall of 1823 he received another vision. He (Joseph Smith) was born 23rd

December, 1805, Sharon, Winsor County, Vermont, and in the fall of 1824, he had another visit with the angel Moroni. This angel continued to visit Joseph Smith every fall till 1827 and then delivered the gold plates to him and from them he translated the Book of Mormon, though the Book of Mormon does not contain near all the matter that was engraven on the plates which he (Joseph) received from the angel.

The Lord continued to bless Joseph so that he was able to withstand all opposition, and on the 17th day of April 1829, he commenced to translate from the plates the Book of Mormon with the assistance of Oliver Cowdery; they continued to translate till the 15th of May following. On this day they commenced to translate the words of Jesus of the words contained in the Gospel of Christ where is said that baptism by immersion was for the remission of sins. This subject striking their minds sensibly caused them to have a desire within them to retire into some secluded place and call upon the Lord to enlighten them more fully upon that subject. Consequently, they went into the woods to pray and inquire of the Lord to reveal unto them the truth in the case in regard to these words which were engraven on the plates. While thus engaged praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon them he ordained them saying unto them, "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron which holds the keys of the ministering of angels and of the Gospel of Repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on them hereafter, and he commanded them to go and be baptized and gave directions that Joseph should baptize Oliver Cowdery and afterwards that Oliver should baptize Joseph.

Accordingly they went and were baptized. Joseph baptized Oliver first, and afterwards Oliver baptized Joseph, after which Joseph laid his hands upon Oliver's head and ordained him to the Aaronic priesthood and afterwards, Oliver laid his hands on Joseph and ordained him to the same priesthood for so they were commanded.

The messenger who visited them on that occasion and conferred that priesthood upon them said that his name was John, the same that is called John the Baptist in the testament, and that he acted under the directions of Peter, James and John who held the keys of the priesthood of Melchizedek, which priesthood he said should in due time be conferred on them, and that Joseph should be called the first Elder and Oliver the second. It was on the fifteenth day of May 1829 that they were baptized and ordained under the hands of the messenger.

Immediately upon their coming up out of the water, after they were baptized, they experienced great and glorious blessings from our Heavenly Father. No sooner had Joseph baptized Oliver Cowdery then the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again so soon Joseph had been baptized by Oliver he also had the Spirit of Prophecy, then, standing up he prophesied concerning the rise of the Church and many other things connected with the Church and this generation of the children of men.

They were filled with the Holy Ghost and rejoiced in the God of their Salvation.

Their minds being now enlightened, they began to have the scriptures laid open to their understanding and the true meaning of their more mysterious passages revealed unto them in a manner which they never could attain to previously, nor even before had a thought of. In the mean time they were forced to keep secret the circumstances of their having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. They had been threatened with being mobbed from time to time and this too by professors of Religion, and their intentions of mobbing them were only counteracted by the influence of Joseph's wife's father's family under divine providence who had become very friendly to him and who were opposed to mobs and were willing that they should be allowed to continue the works of translation without interruption and there fore offered and promised them protection from all unlawful proceedings as far as in them lay. Hence they continued the work of translation until the Book of Mormon was finished.

After having said so much about the rise of the Church, which my folks joined, I shall continue my history interwoven with my father's so far as I can remember. As I have previously said, my father was appointed to preside over the few saints who had embraced the Gospel of Jesus. He continued to do this till the fall of 1836, preaching the gospel and baptizing all that desired it at his hands. He then sold out again and moved his family to Kirtland, Ohio, where the Church had commenced to gather, or had been gathering from the fall of 1830. Here he resided till the summer of 1838. He then sold out again and in the month of June he took his family and started for the state of Missouri, Caldwell County, at which place he arrived sometime in September. About this time persecution was raging against the saints to a pretty high pitch. It was for this reason that we were obliged to leave Kirtland, Ohio, and while we were on our way from Kirtland to Missouri we were told by men and women that we would no be permitted to reside long in that state, and when we had got into the state we were met by an armed mob who told us that we would catch Hell in a short time which caused the hearts of some of the saints who were along to feel quite faint. We were traveling in a large camp, 550 of us, when we started from Kirtland; men, women, and children, being the first camp of the kind that the saints had undertaken. But the saints continued to pray unto God to cause the hearts of the people of Missouri to be softened toward them and to open up the way that they might get through in safety, which He did for all those who continued to persevere their travels. Some few stopped at Haun's Mill thinking that they would be safer there, but this proved to be a mistake for 18 of them were brutally murdered by a mob and were buried in a well without coffins or grave clothes. But those who continued their journey, as I have stated, reached Farwest, Caldwell County, sometime in September and then were sent by the Prophet Joseph to Daviess County more than a day or two before we commenced to build a city to be called Adam Ondi-Ahman. Some of us cut house logs, others hauled them on the spot and others put them up, and by so doing a city sprang up in a very short time, and while we were busy building and providing for the winter, the mob was busily engaged in preparing

to come against us and kill and drive us from the state. They came around the saints pretending to be very friendly and wished to sell the saints their corn fields, wagons, and cows in exchange, which privilege the saints were much pleased with. Hence, they disposed of many of their teams and property in that way, not thinking of the desires of the Missourians. But as quick as the mob got all they could from the saints, they packed up their duds as much as possible with their families and commenced moving off into other counties to get them out of the way so that they might consolidate themselves into an armed body and come against the saints and drive them of their possessions and not only get the property back again which they had sold to the saints but everything else that the saints possessed, if possible.

So in the course of a few days the word came that there was an armed mob collected for the purpose of driving the Mormons out of the state of Missouri. This news caused the saints to feel strange and in some instances very cast down. But knowing that they were engaged in the work of God, they felt to rely wholly on Him for their protection and deliverance, and to the joy of their hearts they found that the Lord was on their side although they were compelled to leave the state. The mob came of God resting on the saints, they went out to meet the mob and beat them every time, although the mob succeeded in burning their own houses thinking by this move to raise the high cry that the Mormons were burning all that lay before them, and so have all the state to turn and help them carry out their Hellish desires which they succeeded in doing. But before they got themselves formed into a legalized mob by the Governor of the state, they were met by the Elders of Israel with such power that they could not stand before them, no never would till doomsday, if they had not come out as a militia ordered out by the Governor of the state. At this time I was in my eighteenth year and it was the first time that I had shouldered my gun and stepped forth for the defense of Zion. My first expedition out to meet the enemy was under the command of Elder Dunham which was in the months of October and November. We expected to come in contact with the mob, but did not, as they kept out of our way save two men who were with a four horse team. They plead their innocence, and said that they had never done anything against the saints and wished to have the privilege of moving their mother out of the county in peace which privilege was granted them by Captain Dunham, but a more frightened man than on of them was, I never saw.

The mob got themselves a cannon and were on their way to Adam Ondi-Ahman when they were met by David Patten, one of the Twelve Apostles, with a small company who put them to flight, and David got the cannon. They thought to hide it so the Mormons could not find it but in this thing they were most awfully mistaken in, for the Lord was with David and his boys. The mob hid the cannon in the road thinking by riding their horses over it they might deceive somebody, but when the Mormon boys found that the mob had fled in every direction, some through the corn fields and some never stopping to untie their holsters but cut them loose and got out of sight as best they could, concluded that it was best to look about and see what was left after the flight. They soon found some cannon balls and shortly a bag of powder and then the cannon stalk wagon and harness, and of course, they expected the barrel next, and while looking for it there was an old sow walking

about. She went to the middle of the road and went to digging the ground up hog fashion. Low and behold there lay the old barrel. Of course, the boys had some little shouting over it when they found it. They soon loaded it up and started for Adam Ondi-Ahman, and while on their way back, one of the mob came up thinking that he was entering the right crowd but found his mistake after it was too late. So David thought, as he was in no doubt, it would be right to invite him to ride. Consequently, he got straddle of the cannon and rode into the city bearing the resemblance of a prisoner. When the Mormon boys got into Adam Ondi-Ahman it was in the dead of the night, but the news soon went the rounds that the cannon was taken from the mob which caused them to rejoice that the Lord had heard their prayers. So it was concluded by Joseph the Prophet and the brethren to take the cannon in the morning up on a hill to the place where old father Adam blessed his sons and fire off a few rounds. Consequently, as soon as the sun rose in the morning, the saints collected on the spot and the cannon was prepared and loaded and fired three times, and every time it was discharged the saints took off their hats and shouted hosannah to God and the Lamb. Three time the report was heard twenty-five miles distinctly. This did not put a stop to the raging of the mob in the least, for they continued to collect in armed bodies for the purpose of coming against the saints but could not prevail nary time nor would they have, if they had no the Governor at their head. His name was Boggs, and this being their position, they came at last in a large body from six to seven thousand. All the while they were preparing to come against the saints, we were making every preparation to give them fits, if it was the will of God, in both Daviese County and Caldwell County (the name of the city in Caldwell County was Farwest). This was the place the mob wished to subdue first, so most of the brethren that lived in Daviese County or in the city of Adam Ondi-Ahman went to Farwest to help to strengthen that place as much as possible against the legalized mob. The brethren in Farwest tore down their log houses and laid the logs together so that they formed a breast-work around a part of the city and made every other preparation that was in their power. The few that were left in Di-Ahman united together with a full determination to stand together till the last minute and then strike. They went to work and stalked the old cannon over anew, for the stalk that the mob had was nothing but an old trough dug out of a large tree. We loaded it with old pieces of iron and links of chains, and in this position we remained under arms day and night till the mob came, for we did no know the hour they might come. At last the word came down from Farwest to us in Ondi-Ahman that the mob had taken Farwest upon the grounds that they were called out by the governor of the state, for Joseph was bound no to oppose the legal authority of the state. When the mob came in sight of Farwest they formed themselves into a line of battle also and sent out to meet the mob. Then seeing that their numbers did not daunt the saints in the least, but that if they continued a battle was surely pending, called a halt and sent a flag of truce and with it stating that they were legally called out into the field by the governor of the state, and that they had come to make peace and war. So some of our brethren went down into their camp to see what was wanted, and they wanted Brother Joseph, Hiram and others, and officers pledged their words that these men should be protected and dealt with according to law. The mob did not know Brother Joseph of Hiram or any of the

rest of those whom they wanted. But Colonel Hinkle, not having the real Mormon grit, came out and betrayed the Prophet and his Brethren to the mob, and when the mob got Brother Joseph and his brethren they used them as mean as the very devils in Hell could make them, cussed them in all intents and purposes, held a court martial and past a sentence upon them to be shot the next morning at 9 o'clock. But by the providence of God this horrid deed did not take place, but the mob would not let them go, and after getting us, or the saints, into their grasps by their lying deceit, they then gave up or laid down their arms all the time pretending to be our friends. They were going to do that which was right, but as quick as the saints laid down their arms and the mob had got possession of them. they sent to stealing everything they could lay their hands hold of, break locks to stables and take out the saints horses and ride them off and would shoot down the oxen and the cows and cut out enough for their breakfast and let the rest lay for the dogs. They would also shoot down all the fat hogs they could find and go into the houses of the saints and abuse the women and every damned mean thing that man could think of they were up to, but none of this till they had got our arms into their possession. They would throw down the fences around the farms and turn their horses into them and let all the cattle into them that might chance to come along.

After they had taken Farwest they came down to Daviese County (Adam Ondi-Ahman) and compelled us few that were there to submit to the same acts of cruelty.

When they came to Di-Ahman they ordered Renalds Cahoon (as he was the chief officer) to cause the brethren to fall into ranks with all their arms, and after the saints had obeyed these orders, they were then ordered by the mob to march out onto a small prairie which laid a little north of the city. After arriving on the spot, we were then ordered to form into a hollow square single file and to turn our faces inwards. After which being accomplished, they then formed a hollow square around us and then gave the orders for us to ground arms, which we did, laying the mussels inwards. After this being done, they opened a gap in one corner of their square and ordered us to reduce the square and fall into single file and march out. This done without a word, the mob then followed after. We were marched along side a fence and ten men of us were dropped in a corner of the fence in several places till all were supplied with a guard, and from this guard the Saints received all kinds of abuse, some had the guns of the mob cocked and mussel placed at their breasts with a threat from the mob that they would make two holes through them quicker than God all Mighty could make them. This I saw with my own eyes and heard with my own ears.

While they had us confined in this kind of a way, the balance of the mob were ransacking the Saint's houses, barns, stables, and fields, stealing all they could lay their hands on. They would break locks to barns and take every horse they could find. After they had kept us under guard from noon till night, they then placed a guard around they city and released us to go to our homes after they had stolen all that they could lay their hands upon. They mob took up their camp quarters in the city and stayed several days, and while in camp they made it a practice to shoot down all the hogs that came by their camp, also oxen and cows. I saw them load their gun and shoot a four-year-old steer and break his hind leg and then stand and shout and holler like so many savages, not withstanding in the time they had made a bull pen

and caused us to go into it and then had a platform made for us to go up on one by one and sign away all our property to them to defray the expenses they might be put to by exterminating us from the state in case we were not out of the state in ninety days, for that was the set time for us to be out of the state, and at the same time shooting down all the oxen they could get at and doing all they could to prevent us from getting out of the state at the set time. But by the exertion of Brother Brigham Young and his brethren, through the influence of the spirit of God resting upon them and the Saints, the Saints were able to leave the state in time.

After the fuss was settled in Daviese County, the Saints all moved up to Farwest, Caldwell County to the time they were permitted to stay in the state. So my father, after moving into the above county, went to work and put himself up a log house to stay in through the winter by the side of a small stream called Log Creek. Here my father stayed till March 1839, and while here my little sister, Annice, got burnt to death by her clothes catching a fire from a fire which broke out from a little play house that she and her little play-mates had built under a large white oak tree.

In the month of February, I left the state of Missouri in company with Perry Green Session and family, were also in company with several other families. When we left Farwest, the mob would not give us but five cents for a bushel of corn, but when se got away a few miles they charged us 75 cents per bushel of corn. At this time I was quite destitute for clothing. I was obliged to wear summer clothing through the winter on the account of being on the tramp from the state of Ohio to the state of Missouri, and after arriving in this state, the mob was so hostile I could not get any work to do to earn any clothing, and when I got to Quincy, Illinois, I was almost naked, but when I got here I soon got work and rigged myself out with comfortable clothing. We landed in Carthage in March 1839, the city where the prophets of God were slain by the mob from Hell.

In the month of March my father and family left the state of Missouri and landed in Quincy, Illinois, the first of April 1839. He moved his family out east of Quincy thirteen miles. He was then called by the authorities of the Church to go on a mission to the Eastern States to preach the everlasting gospel and bring souls to the knowledge of the plan of salvation. He was gone on this mission eighteen months. While gone, he baptized upwards of 20 souls into the Church of Jesus Christ of Latter-Day Saints. He traveled in the states of New York, Vermont, Maine and Massachusetts. After he left home, I left Carthage, Hancock County, and went to help support the family in Adams County, Illinois, and while my father was gone we prospered in everything we sought our hands to do.

When Father left, we had but two cows and when he returned we had two yoke of oxen, three cows, and the herd of young stalk, and instead of having grain to buy as we had when he left, we had 75 bushels of wheat and 500 bushels of corn on hand, and 9 hogs, with plenty of clothing to do us for the present. We numbered 10 in family. I continued to reside at home till June 14th, 1841, on which day I took to myself a wife by the name of Gordelia Clark, daughter of Joseph and Philinday Clark, born in the state of New York 1825. We lived together three years, or till June the 14th, 1844. On this day she died. December the 23rd 1842, she bore to me a son; we called his name Andrew, he being a year and a half old when his mother died, his

grandmother took him home to live with her.

In the spring of 1841 I was ordained to the office of a Priest and in the fall of 1844 I was ordained a Seventy in the 10th Quorum of Seventies, A. P. Rockwood being the Senior President of the Quorum.

At this time I sold out my small possessions in Adams County and moved to the city of Nauvoo, and at this time there was great sorrow in the hearts of the Saints, for on the 27th day of June the Prophet Joseph Smith and his brother, Hyrum the Patriarch, were murdered by a ruthless mob while they were in Carthage Jail under the pledge of the governor of the state of Illinois for their safe protection. But instead of them being protected from their enemies, they were left to be butchered by a hellish mob who came like demons from the lower regions with their faces painted, broke the jail door open and fired into the room where servants of God were confined, killed Brother Hyrum on the spot. Brother Joseph received a couple of balls in his body. He then leaped from the window and was seized by the mob and sought up by the side of the well curb and received two balls more in his body which caused him to yield up the ghost. Brother John Taylor being in the same room received four balls from their guns, one ball entering his hip and tearing it most awfully. One struck him on his watch which was in his vest pocket, it being the only thing that saved his life. Brother Willard Richards was in the same room at the same time but did not receive a single ball. This as stated above caused the Saints to experience deep sorrow, for they all loved dearly these men of God for such they were.

In the Spring of 1842 my father and family moved from Adams County to Nauvoo where they could enjoy the society of those whom they loved.

On the 14th day of December 1845, I married Matilda Caroline Fuller who was born in the town of Providence, Saratoga County, state of New York on the first day of May 1820, daughter of Edward and Hannah Fuller. We were married by the Patriarch John Smith, uncle to the prophet Joseph Smith. Father Fuller made a good supper for the invited on the occasion. We had a fine dance after the supper was over. All felt well.

On the first of February 1846, I and my wife went into the temple and received our washings and anointings, and on the same day after we had got our Endowments, we went into the Sealing Room, and I had Matilda Caroline Fuller sealed to me for time and all Eternity by President Willard Richards over the alter prepared for that purpose. Also had Cordelia Clark, my first wife who was dead, sealed to me.

Persecution continuing to rage against the Church at Nauvoo, the Saints were compelled to leave their homes and flee to the wilderness for safety. Consequently, on the 26th of February, 1846, myself and family in company with my father-in-law and his family with a host of the brethren and sisters left our homes and crossed the Mississippi River and took up our march for the west not knowing where we were going. We pitched our tents the first night on Sugar Creek, a distance from the Mississippi of eight miles. This was a place of rendezvous for the Saints to gather at as they were fleeing from their enemies. My father and family had left Nauvoo a day or two before I left. Brother Brigham Young established this place for the collection of the Saints as he had become the leader of the Church by a unanimous vote of the whole Church as well as the voice of God. Brother Heber C. Kimball was his first

councilor and Brother Willard Richards was his second councilor. Brother Brigham Young had led the Church from September 1844, and the Lord was with him and his councilors all the time. He had the revelation of God so resting upon him had he was able to tell the Saints the chores for them to take under all the trials they were compelled to bear from their enemies.

The Saints continued to collect at Sugar Creek till a large camp had gotten together, and were properly organized by the Prophet Brigham with captains of hundreds, of fifties and of tens, and on the first of March the camp took up the line of march for the West not knowing as yet where we were going, only that it was the mind of God for us to go West. We continued our march, stopping by the way to get feed for our stock wherever we could. The country through which we had to travel was a perfect wilderness with now and then a settler settled here and there. We had all our roads and bridges to make as we went. Our course was through the state of Iowa, or then the territory of Iowa. This was a hard journey on the old and infirm. It caused many a one to lay down their bodies to molder away to dust. It was a wet and cold spring. We had to fall trees so that our oxen and cows could browse the tops for their food, and whenever a chance would present itself for us to purchase some corn, we would do so, and by this process we were able to preserve our stock till the grass grew. The camp stopped a distance of one hundred and fifty miles from Nauvoo and opened up a farm of five hundred acres, built a good fence around it of rails and put up fourteen good log houses and left a good many poor on this place where not able to proceed any further.

This place was opened by the Prophet Brigham expressly for the poor that were not able to go any further and for those who were get behind that were compelled to leave Nauvoo or be slaughtered by their enemies. This proved to be a great help to the poor, for many a family made their fit-out at this place, so that they could proceed on their journey, a distance of one thousand and one hundred and fifty miles westward.

Here I left my father's family as they could not go further for the want of a team, as I was obliged to take my team which I had furnished them thus far on their journey.

In the month of May, Brother Brigham started for the West again with all those who were able to go. I was organized with my father-in-law Fuller and family in Bishop George Miller's Company. We continued our march westward making our road through woods and prairie, bridging many streams till we came in sight of the Missouri River, and at this moment we were met by a United States officer by the name of Allen, demanding of us five hundred men to turn out and go and help the United States to fight in the Mexican War. Which demand the Prophet Brigham complied readily as soon as the camp had arrived at the banks of the Missouri River and had got their tents pitched. Brother Brigham Young went to work and raised the five hundred Mormon boys for the United States Army, although we were then at the same time being driven from our homes and firesides and spoiled of all our goods which we had labored hard to obtain in the short space of seven years, as it was only seven years from the time we were driven from the state of Missouri by a hellish mob who were authorized to do so by the authority of the state save the small portion

we were able to take with us in our flight. My brother Henry was one of the number that composed the five hundred and twenty-five over and above the number called for by the government. Three boys received their blessings from under the hands of the servants of God and then started on their long and tedious journey across the plains and deserts with their knapsacks on their back to help fight the battles for the government in the Mexican War, although we as a people were fleeing for our lives from the same power that called upon us to help them subdue the Mexicans to their power. Our feelings on this occasion are only felt or realized by those who were the participators in these scenes. Fathers were compelled to leave their wives and children in their wagons in the midst of the savages or redmen of the forest without food or a place to lay their heads. Also fathers and mothers had to part with their sons, not knowing as they would ever behold their faces again, though all felt with good faith that they would, and all would be right, for the Prophet Brigham had told the boys that if they would go and do right they should all return again for all that the enemy could do. The boys started out with cheerful hearts, with the blessings of God on their heads and did all that the government wished them to do. The Mexicans were compelled to yield the point and become subject to the government of the United States. This army of Mormon boys was called the Mormon Battalion. They were taken to the coast of the Pacific and there discharged by government, left without means and to make their way back to their families and friends the best they could. Such an act is not known on the pages of history but the boys took it all right and went and found work where they could to get means to help themselves home with. And some of them had hired to a man to dig a mill race, and being busily engaged digging at this race one day, a brother by the name of Iry Willis discovered some gold dust and took it up and examined it and found it to be pure gold, and this, of course, caused the boys to turn their attention to the digging of gold as they could make a fit-out much quicker and from this time forth the news flew like wild-fire till the whole world was put in commotion. This discovery was made in the spring of 1847 and immense quantities of gold were dug in a short time by the boys so that they were able to return to their families and friends.

While the Mormon Battalion were on their march across the plains and deserts, the rest of the saints who were left on the banks of the Missouri crossed the river to the west side into the Omaha land and there commenced to fix for the winter, save a few who went up on the Platt River on the Loop Fork of the Platt, a distance of one hundred miles and stopped at a place called Pawnea Village, a place where the government had undertaken to establish a post for the benefit of the Pawnea Indians but to no purpose. Myself and family with my father-in-law and his family were with the number that composed the camp. We numbered one hundred in our camp. There was two other companies with us of the members. While at this place the captains received a letter from Brother Brigham Young telling them to prepare for the winter as soon as possible, this being some time in the latter part of August or the first part of September. While we were camped at this place, there was a Pawnea chief and nine of his warriors came to our camp and stayed with us some two or three weeks. Their camp was on the Missouri River, a distance from our camp of one hundred and fifty miles. When the letter came to us from Brigham to prepare for the winter, these

Indians were consulted as to what kind of a place it was for wintering stock on the Missouri River where they were camped. They said it was good. So it was thought best to take up the line of march for that place and have the Indians for our guides. When all things were ready, we took up our march for that point across a country that a wagon had never rolled before, and it was a rough road the most of the way. While crossing this wilderness country, we had the pleasure of seeing several herds of buffalo. It was quite a sight to us as we had never seen the like before. Brother Emit got onto my father-in-law's horse and took a gun and galloped off after a herd and shot two bulls. The camp stopped and had them hauled into camp. It was quite a sight to see beast brought into camps that would weigh one thousand pounds. We all had beef a plenty for a while. We continued on our journey in safety, though over a rough road, till we came to the banks of the Missouri River. We were now a distance of one hundred and fifty miles above Winterquarters, the point where we crossed the river. Winterquarters was the place where the saints had fixed for the winter, Brother Brigham being in their midst with his council. This place was situated on the banks of the Missouri River on the west side in the Omaha territory. These Indians were very troublesome. They stole the saint's oxen and cows and killed them for to eat and also stole all the horses they could and everything else. Here the families suffered that were left for the want of provisions and houses to shelter them in and to feed them, but all bore it patiently, knowing that there was a day coming when all would have to give an account for all their acts. While the saints were stationed at this place they endured much sickness and many died. After our camp had arrived at the Missouri River, we went to work as fast as we could preparing for the winter. We all built us comfortable homes and herded our stock on the river bottoms. The Indians were quite friendly, considering all things. They shot one or two head of oxen and stole all the horses they could get hold of. I went to work and got up my winters wood and used to go out and kill wild turkeys, four or five at a time, and fetch home to my family, which was a great help to us in the meat line.

In the month of December 1846 I left my family at this place and started for the state of Missouri to earn some provision for my family that we might be able to pursue our journey in the spring.

While on my way to Winterquarters, I suffered very much with the cold for it was very cold indeed. There was some fifteen or twenty with me. We arrived at Winterquarters all safe after a journey of one week. I continued my journey down into the state of Missouri, a distance of one hundred and fifty miles further, near the city of St. Joseph. Here I went to work at anything that I could find to do. I hewed timber, made shingles and rails, cleared off land, chopped underbrush, and by so doing bought me a cow, load my wagon with provisions, clothing enough to last my family three years and provisions for one year. And while I was busily at work, my family with all that were at Puncaw, moved down to Winterquarters. They landed the third of May 1847, and my wife after stopping at Winterquarters a day or two started down toward the state of Missouri thinking that she might chance to meet me or hear something from me, for she had not heard a word from me after I left Puncaw. We went the distance of fifteen miles and stopped at Father Clark's and there heard that I was on my way home and that I would be there in a day or two. And on the 10th day

of May I landed at Father Clarks, found her not in the enjoyment of very good health but over-joyed to see me once more, and I was as glad to see her. We stayed there a day to two and then we went on up to Winterquarters. Just as we got to the ferry my cow commenced to calf. We were obliged to leave her a short time. I crossed my wagon and then went back after my cow and all was right. She had a fine heifer calf. I put them aboard the boat and crossed them, put the calf into the wagon and went on about five miles that night. My father-in-law's folks had moved fifteen miles above Winterquarters and commenced to put in a garden and some corn, potatoes and other things so that they might have something to eat as soon as something could grow. We landed at this place the 16th of May, found the folks all well and very busy at work plowing and planting. There were about forty families in this place, and the place was called Summerquarters. When I got here my father-in-law wanted me to stop with him at that place through the year and then all get ready to leave the next spring for the mountains. I also had received a letter from my father who was then at Garden Grove. He also desiring me to stay till he could come up and go along with me to the mountains. So by the entreaty of them both I concluded to stop till another spring. I then concluded to go to putting in some corn and a garden although I had a good outfit for the mountains. I put in 7 acres of corn and a patch of potatoes. I got plants from other gardens and transplanted in mine, and I can safely say that I never had a better garden than I had that year; the crops of the place all looked first-rate. All things were in a prosperous condition till the month of July and August when nearly all the inhabitants were ceased with a violent fever with chills which caused great afflictions and many deaths took place, and of the number of those who died were my wife's father, Edward M. Fuller, and her mother, Hanna Fuller; her brother, Thomas Fuller; her brother Max Fuller; and her sister, Hannah Fuller, or I may say Hatch for she was married to Lorenzo Hatch; also two of her sister Ovandy's children making in all seven souls. All the rest of the family were very sick; I was also very sick myself as well as my wife and child. There was a great many others who died throughout the fall. While I was sick and my family, my father came up to see us. He laid his hands on our heads and said we should live, which blessing I believed, although they were dying all around the fort. In the month of April, Brother Brigham and a company of brethren, called the Pioneers, started for the Rocky Mountains to find a place for the saints to gather to. They had a long and tedious journey to perform, a distance of 1000 miles. They entered the Salt Lake Valley on the 24th of July 1847, and here the Lord showed to the Prophet the place for the gathering of the saints who had been scattered from Nauvoo by the mob and for all the saints through the earth. In the months of May and June there were other camps started on the tracks of the Pioneers taking with them 18 months provisions with their seed grain to sow and plant when they got there or in the following spring. They were prepared in their journey and arrived in safety in the months of September and October. Brother Brigham, Heber C., a portion of the Twelve, and the rest of the brethren who composed the Pioneer camp went to work and plowed some ground and sowed some wheat and planted some corn, dedicated these valleys for the gathering of the saints and then started to return to their families save a few who stayed to see to what they had sowed and planted, and so Brother Brigham and those that were with him

returned to their families in the month of November. It was then very cold. The saints at the Missouri River hailed their return with great joy and gladness. There was a plenty of grain raised this season to supply them and help them to make out their fit-out for the mountain in the spring. This pleased the authorities when they returned to find a plenty in the midst of the saints after they had been pinched so close the year before. As soon as the brethren had got rested a little from their travels through the past year, they went to work with all their might to prepare their families for the journey in the coming spring and stimulated every other family to get ready and go that could, although they had no seen a kernel of grain grow in the Salt Lake Valley and had been told by an old mountaineer who had been in the mountains for twenty or thirty years that he would give one thousand dollars for the first wheat head that would grow in the Salt Lave Valley. This kind of talk had no impression on the mind of Brigham Young for he was a Prophet of God and knew what he was about. He did no hesitate one moment but took all that could go with him in the spring of 1848, which was a host. In the winter he asked me if I wanted to go to the valley in the spring, I did the worst kind. He then asked me how much team I had, I told him that I had two yoke of oxen and one cow. He told me that I was in tow and could go as well as not and for me to get ready and go. I told him that I was all ready in the spring to go, but that my folks wished me to stay till they could go. He told me never to stop again when I was ready to go. He said that I would do more good to my parents by going and getting something raised for them when they could come than I could possibly do by staying back. This I found to be a fact, for my father did no get ready to go in the spring of 1848, but I went on with the remainder of my father-in-law's family. We left Summerquarters in April and went to Winterquarters and stayed there till the last of May and then we started for the mountains or for the Valley of the Great Salt Lake, a distance of 1030 miles. We traveled the first day about 10 miles. It rained through the night. In the morning we continued our journey and reached the Horn River in the afternoon. Here we stayed till the fifth of June. They saints collected at this place daily till there was a large camp of some two or three hundred wagons. We were organized into companies of one hundred wagons each. I was organized into Brother Alley's ten, and Brother John Harveys' fifty and Brother Brigham Young's hundred, but Brother Alley chose to go in Brother Free's ten, so we all went into Brother Free's company of ten making him twenty wagons instead of ten. Brother Heber C. Kimball had a company of one hundred wagons organized at the same time and other had companies organized also. Brother Brigham started from the Horn on the 5th of June 1848. We continued our journey in safety without any accidents, all feeling well. The camp stopped one day in a week for the women to do their washing and baking, had meetings on the Sabbath days generally. On the 18th day of August my wife bore me a son, weight eight pounds and three quarters. We were then fifteen miles west of the Devil's Gate on the Sweet Water. We called his name Daniel D. McArthur Junior. On the 19th we resumed our journey and Caroline did first-rate. Brother Heber C. Kimball's daughter had a daughter the same night. We continued our journey all doing first-rate, and the camp landed in the Salt Lake Valley on the 26th of September 1848. The few saints that came into the valley in 1847 were truly glad to see the Prophet Brigham once more. This season had been a

rather unlucky season for the saints who had been in here all summer, for the crickets had destroyed nearly all the grain, and it had left them quite destitute for provisions. The saints were obliged to eat all kinds of greens and dig roots and cook them and eat them. Some were so hungry that they took old beef hides and cooked them and ate them to preserve them from starvation.

Directly after President Brigham Young had landed in the valley, he had the Surveyor, Elder Sherwards, go to and survey the Great Salt Lake City plot and gave out city lots to the saints. The lots contained one and quarter acres each and eight lots in a block. The lots were so laid off that when the lots on the south side of a block faced the south, the lots on the north side of the block in front of the one facing to the south faced south faced to the east and west so that no lots in the city fronted each other. The streets were eight rods wide and each block forty rods square and each three blocks were organized into a Ward and a Bishop set apart to preside over the inhabitants thereof and there was twenty Wards in the city. The city grew rapidly, less than two months there were hundreds of dwellings to be seen where there had not a house stood before for thousands of years. And after this, city after city sprang up throughout the territory of Utah. Their inhabitants being composed of saints from all parts of this globe. Brother Brigham gave me a lot in third Ward and I went to work and made me some adobes out of clay and dried them in the sun (they were like unburnt brick), and put me up a little house fourteen by sixteen, and if every a family enjoyed a dwelling it was us for one.

I shall now write down some blessings that I and my wife received under the hands of the Patriarch John Smith, the father of the Apostle George A. Smith and a brother to the father of Joseph Smith the Prophet of God. This thing I should have done before, but it will do at this time.

My blessing reads as follows:

City of Joseph, December 17th 1845, a blessing by John Smith, Patriarch upon the head of Daniel D. McArthur, some of Duncan and Susan, born April 8th, 1820, Erie County, New York. Mr. Daniel, we lay our hands upon thy head in the name of Jesus of Nazareth and seal a Father's blessing upon you for I speak in the name of thy Father and we seal upon you all the blessings of the new and everlasting covenant. Thou art of the house of Jacob through the loines of Ephraim and a lawful heir to the Priesthood which hath the power over all things in heaven and in earth even to bring to pass the resurrection of the dead. This power and Priesthood shall be sealed upon thee in due time with all the keys and mysteries of the same. Thou art called to hunt up the remnants of Jacob and to push them together from the ends of the earth. Thou shalt have wisdom to confound the wise and the learned of this generation and put them to shame. He that rises up against thee shall fall in his own snare. No weapon that is framed against thee shall prosper nor a hair of thy head shall ever fall by an enemy for the Lord hath given his angels charge to defend thy cause at all times to break the bars of iron and cut the gates of brass asunder. Thou shalt gather thy thousands from every nation where thy lot is cast and be able to lead them to Zion with vast stores of riches. Thou shalt be able to do any miracle that wisdom will direct when it is necessary for the salvation of the children of men or the moving forward the cause of Zion. Thou shalt be blest in thy

family with health, peace and plenty. Shall have a numerous posterity to bear they name in remembrance in the Church forever. Shalt live if you desire it with a perfect heart to see the closing scene of this generation and partake of all they blessings of the Redeemer's kingdom worlds without end. In as much as thou art faithful in they calling, my son, and listen to council these words shall not fail for these are the words of they Father, in common with they companion sealed upon thee by the authority of the Priesthood. Amen.

My companion's blessing reads as follows:

City of Joseph, August 26th, 1845, a blessing by John Smith, Patriarch, upon the head of Matilda C. Fuller, daughter of Edward M. and Hannah, born May 1st, 1820, Providence, Saratoga County, New York. Sister Matilda, I lay my hands upon they head in the name of Jesus of Nazareth and by the authority given me to bless the Fatherless, I place upon you all the blessings of the new and everlasting Covenant in as much as thou has obeyed the gospel and left they father's house and all thy former friends in the midst of persecution. It is they privilege to attain unto all the blessings of the new and everlasting covenant for thou art of the house of Jacob through the lineage of Joseph and shalt have an endowment in the Lord's house. Thou shalt have a companion to go in and out before thee, and thou shalt be exalted to a knowledge of the mysteries of the Priesthood, learn mysteries that have been kept hid from before the foundation of the world, thou shalt be a mother in the house of Israel and shall attain to all the blessing which the Lord hath in store for his saints and hold an honorable standing in his Church forever, and thou shalt raise up sons and daughters that shall be excellent among those who hold the Priesthood. Thou shalt have exceeding great faith; at they rebuke, the sick shall be healed and thy habitation shall be a dwelling place of peace, health and plenty, and thou shalt see thy relations and friends embracing the truth and obeying the Gospel and rejoicing in the words of the new and everlasting Covenant. You shall enjoy every blessing which you desire in righteousness, shall forget all they sorrows and your joy shall be full, shalt live to see the closing scene of this generation and if your faith does not fail and you keep yourself unspotted from the world not a word which I have spoken shall fail and I seal you up to Eternal Life. Amen.

In the winter of 1848 there were a great many families that were obliged to reside in their wagons on account of not arriving in the Great Salt Lake Valley soon enough to build themselves houses before the cold weather set in. Some did not get in till the last of October. President Willard Richards was one of the number. A large council house was one of the first buildings that was erected in Great Salt Lake City. It was two stories high, the walls of the lower story were built of rock hauled from the mountain, a distance of six. miles. The upper story (walls) were built of adobes, Hiram Glossem being foreman in the mason work. This was the first public building that was put up in this city.

The winter of 1848 and '49 was quite cold with severe deep snow in the mountains which made it hard for the saints to get their wood, but all went cheerful through the winter with the saints, save a few who thought it a rather hard bill for them to put up with, such as getting wood out of the canyons and being somewhat pinched for food, and of course, left the first chance that did present itself to them.

The saints that emigrated to this place in the summer of 1847 and '48 were obliged to fetch 18 months provision and some seed grain to sow, for they knew not that a single spear of corn or wheat or a potato or squash or cabbage or anything else would grow in the valleys, and it truly was a trying time for those who came here in the season of 1847, for their crops that they put into the ground in the spring of 1848 were almost universally destroyed by the crickets. Consequently, it caused them to depend in a great measure upon the saints that came in the fall of '48. This placed us in pretty snug quarters as were one thousand mile from where our grain grew for we were obliged to preserve a sufficient amount of our seed to sow the coming spring, but the Lord was with us as in the days that had past, and our lives were preserved, and when spring came every saint went to with all his strength to plowing and sowing the scanty allowance of seed grain what was left. Some families having enough to sow one acre, some two acres, and so they offered up their prayers to almighty God to have him bless the labors of their hands and the land that they cultivated that they might have a beautiful crop, and I am a witness to testify that the Lord heard the prayers of the saints and blessed them beyond their most sanguine expectations, and there was an abundance of grain raised to do the saints till another harvest and a considerable to spare to the saints who were coming in and some to the passers-by who were on their way to California for gold. I raised forty bushels of wheat and twenty five bushels of corn and five bushels of oats as well as considerable garden vegetables. So all fear was removed from the minds of the saints as regarded the fertility of the soil in the valleys of the Rocky Mountains. All saints felt to give God thanks for his rich blessings.

Soon after I landed in this place I had my boy Daniel D. blessed under the hands of Patriarch, John Smith, who blessed us in Nauvoo. The child grew and bid fair for a smart man.

All things passed on quietly, the saints came flocking in in the fall of 1849 like so many doves to their windows feeling thankful to God that He had still a place for the gathering of the His people. The saints commence to prosper on every hand. The gentiles came pouring in from different parts of earth on their way for the mines which were found by the Mormon boys in California and they left their horses, oxen, wagons, clothing, plows, spades, shovels, hoes, saws, sugar, chisels, planes, and what little cash they had for a small outfit to go the rest of the journey. They also left sugar, tea, and coffee. This caused the saints to wax fat so that all seemed to have a plenty of money and means to make them comfortable, and in this prosperous condition many of the saints forgot their God and followed on the wake for gold, but those who continued to do right did continue to prosper and accumulate around them such things as they needed to make them comfortable. They increased in houses and lands, in wives and children, and above all in the knowledge of God. All was peace till in the winter of 1849 and '50. At this time the Utah Indians became somewhat hostile and commenced a stealing the saints' cattle and horses and committing various depredations until the saints could not put up with it any longer. They tried every way they could to get the Indians to stop without going to war with them, but nothing would do. Consequently, the saints fitted up a small force and marched to the Indians' camp, which was near the city of Provo, and routed them, had a small

engagement, killed several of the Indians and took some prisoners. This brought them to terms. There was but one saint killed, his name was Higley. Three or four were wounded but recovered. Soon after, an outbreak took place by the Indians in Tooele Valley, stole a lot of cattle and drove them off and killed them. A small company of the brethren pursued after them quite a distance from any water except a small spring by a large patch of cedars. The saints attacked them, routed them, killed a few, found the meat they had killed cut up in thin flakes and spread upon the tops of the cedars to dry. The brethren set fire to the cedars and consequently the cedars and meat were consumed by fire. This put a final stop to their stealing for some time save now and then an ox was taken. This was hard for the redmen to overcome. Stealing was so natural. A horse now and then come up missing; this the saints looked for. There was no saint killed in the above fray, and was peace again.

On the 15th of March 1849, the convention appointed the following persons, a committee to draft a Constitution for the State of Deseret, viz:

Albert Carrington
Joseph Heywood
William W. Phelps
David Fullmer
John S. Fullmer
Charles G. Rich
John Taylor
Parley P. Pratt
John M. Bernhisel
Erastus Snow

March 18th, 1849, Albert Garrington, chairman of the committee, reported the constitution could be read by all who wished to read it in the Revised Laws of Utah. They were read and unanimously adopted by the convention.

September 9th, 1850, the constitution and Laws of the United States were extended over and declared to be in force in the Territory of Utah (so name by Congress but by the saints it is called the State of Deseret).

President Brigham Young was chosen by the saints and appointed by the government of the United States to be the Governor of the Territory of Utah. This was a joyful time to the saints for they had been under gentile governors long enough.

The judges and secretaries were sent here from the gentiles, though it was contrary to the feelings of the saints, for they knew that there were men among the saints more capable for such offices than those who were sent by our enemies.

The judge's name was Brocchus and he was a mean man, consequently, got a severe reprimand from the Prophet of God, Brigham Young, which caused him to squirm and leave his post and flee to the states and to make his flight appear just in the eyes of the world. He went to work and published a multitude of lies against the saints, but he gained nothing by that, for they turned upon his own head as was the case with others who were dishonest at heart. Things continued to prosper under the governorship of President Young.

In the spring of 1850, I purchased a city lot of Mr. James Cregg in block 21 and

lot 5, Third Ward, and put a good substantial fence around my portion of the block, as all fencing at that time in the city was enclosing blocks instead of single lots.

In the fall of 1851, I put up the walls of a story and a half house, 18' by 26', and in consequence of being disappointed in obtaining the lumber that I had bought and paid for, I was obliged to let the house stand without being closed in through the winter, but in the summer of '52 I took my team and went into the canyon, cut and hauled my own logs into the mill and got them sawed into lumber and went to work and closed in my house and finished it off inside myself so far as the woodwork was concerned. The plastering I hired done by Mr. Philow Johnston, and in the month of August (later part) I moved my family into the house.

In the month of July 1850, last day, my wife was delivered of a daughter. We called her name Emma Matilda, and on this day there was a special conference called by the first Presidency of the Church of Jesus Christ for all the Elders of Israel to assemble in the Tabernacle on purpose to transact business for the upbuilding of the kingdom of God in these last days, and 2500 persons were congregated on the occasion. A considerable amount of highly important business was transacted amongst which was the appointment of one hundred and sixty Elders on missions to various portions of the habitable globe, myself being one of the number.

Their places of appointment and names of persons are as follows: America, city of Washington, Orson Pratt of the Twelve Apostles: Pottawatomie, Iowa, Daniel Miller; St. Louis, Horace S. Eldridge; New Orleans, James Brown; Nova Scotia and British N.A. Provinces, O.D.L. Buckland, Benjamin T. Mitchell, John Robinson, Joseph Millet; Texas, Preston Thomas, William Camp; British Guiana, Elijah Thomas, James Brown; West Indies, Jessie Turpin, Darwin Richardson, Alferd D. Lambson, Aaron Farr; Europe, England and other countries, Daniel Spencer, Levi E. Riter, Charles A. Harper, John S. Fullmer, Isaac Allred, William Glover, John VanGott, Richard Cook, Mellin Attwood, William Clayton, Chancy G. Webb, William Pitt, Charles Smith, John Charles Hall, Sylvester H. Ear, John Oakley, Thomas W. Treat, William Woodward, Benjamin Brown, James G. Willie, James T. Park, Daniel D. McArthur, William Eapey, Moses Thurston, Perrigrine Session, John Parry, Osman M. Duel, Spencer Crandall, John A. Hunt, James Pace, Edward Martian, Elias Gardner, David Grant; Wales, Dan Jones, Thomas Jeremy, Daniel Daniels, Edward Griffin; Ireland, Daniel Toner, John McDonald; France, Andrew L Lamereaux; Germany, George C. Riser, Jacob F. Secrist, George Mayer, William Taylor; Berlin Prussia, Orson Spencer, Jacob Hauts, Moses Clough, Edward Stevenson, Nathan T. Porter; Denmark, George Parry; Norway, Eric G.M. Hogan, Camete Peterson; Asia, Calcutta and Hindostan, Nathaniel V. Jones, Samuel A. Wooley, Richard Ballantyne, Amos M. Moaser, William F. Carter, Robert Skelton, William Fotheringham, Truman Leonard, Robert Owen; China, Hosea Stout, Walter Thompson, James Lewis, Chapman Duncan; Siam, Chauncy W. West, Sterne Hotchkiss, Harlow Rodfield; Africa-Cape of Good Hope, Jessu Haven, Leonard T. Smith, William Hyde, Burr Frost, Absalom P. Dowdle, Josiah W. Fleming, Paul Smith, John Hyde, John S. Elredge, James Graham, Noah T. Guyman; Sandwich Isles, Ephraim Gree, William McRiide, James Lawson, Lathan Tanner, Reddick N. Allred, Reddin A. Allred, Thomas Kairnes, Egerton Snider, Benjamin T. Johnson.

All the above name Elders who were to go East from this place were to be in readiness to start on their missions in ten days from their appointment and to be gone from three to seven years, and those who were to go south or west were to be ready in the course of one month. This shows that the Elders ought to be always ready to start at the word, but this call seemed to come upon all rather unexpectedly, but those who were to go east met at the end of ten days and all, with a few exceptions, reported themselves ready to start. This was pleasing to the Prophet Brigham and his council, though they had not got all things ready for us to start, consequently, we had a few days more to prepare things a little more comfortable to our families at home.

On the 15th of September 1852, about eighty souls started on our journey east across the plains, a distance of 1030 miles, to the nearest inhabitants. But the first Presidency being not yet quite ready for us to start for good, we proceeded on our journey to the mouth of Echo Canyon, a distance of 36 or 40 miles from Salt Lake City, and pitched our tents and remained there till the message came that we were to bear to the nations of the earth the message as follows:

Revelation, given to Joseph Smith, Nauvoo, July 12th, 1843.

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines— Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my

Father ordained unto you, before the world was? I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb’s Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the exaltation and

continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law. Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God. The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne. Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness. Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of

creation until this time; and in nothing did they sin save in those things which they received not of me. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word. And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery. And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many. For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac. Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice. And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God. For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been

faithful over a few things, and from henceforth I will strengthen him. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory. Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God. And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified. And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present.

Behold, I am Alpha and Omega. Amen.

The above revelation and various other instruction were printed in a pamphlet and given to us to take with us on our mission to the different parts of the earth.

We were forty days crossing the plains. We had meetings once or twice a week while on the plains and all enjoyed ourselves first-rate. Brother Orson Pratt, one of the Twelve and Brother Orson Spencer were with us and gave us much good instruction. We were prospered on our journey. Had no bad luck but all to the frontier in safety, and this was the last of our traveling together in a body, but we scattered in small companies from two to ten in a mess, and in this way we went through the states to the city of New York as also to Boston and Philadelphia where we took shipping for Liverpool in England. The most of us started from the city of New York.

We landed on the banks of the Missouri River on the 3rd day of November, crossed the river the same day, went two miles and camped for the night and in the morning of the 4th our camp broke up and each man took that which belonged to him as much as possible and disposed of it the best he could to get means to help him across the sea. The property that we had consisted in horses, harnesses and wagons, as we had four horses and a wagon to every four persons in crossing the plains.

I took my horse and went up the river 30 miles to see Mr. Guy Barnum. His wife was a sister to my wife. I got there after dark. I met him about a half a mile from his house, and it was so dark that we could not see each other at any distance. But I spoke to him and he knew me by my voice though we had not met before for nearly five years. He turned around and went back with me to his house. I went into the house carelessly to see if Myrandy, his wife, would know me at first. And soon as I made my appearance I was detected by her.

They were both glad to see me. They made all inquiry about their friends that lived in the valley. Mr. Barnum and wife had left the Latter-Day Saints and joined a sect called Venemeites. The people that composed this sect were all apostates who had left the Mormon Church.

I tried to reason with Mr. Barnum and wife and persuade them to return and forsake such foolishness but to no effect, for they were surely blinded and were willing to remain so. I stayed with them till the 7th and then took my departure for New York. I landed in St. Joseph the 13th, stayed over night, and engaged my passage on board the Steamer Clarria bound for St. Louis on the 19th, stayed in this city till the 24th, had a pleasant voyage down the river and a good time in this place in visiting the few saints and looking at the curiosities in different parts of the city. From St. Joseph to this city I was with 7 or 8 of the elders, and while we were in this city, the elders kept coming in till some 20 had got together again. And on the morning of the 24th, about 12 or 15 of us engaged our passage on board the steamer Hamburgh bound for the city of Cincinnati. We all took cabin passage. Had a first-rate time, there was a Catholic Priest on board; he tackled the Elders but got his fill. He was used up to the satisfaction of all present from the Captain down. We landed in Cincinnati on the 28th, stayed over night. The 29th went aboard the express train on the Miami railroad ticketed through to New York on the 31st at 10:00 a.m. All safe and sound and in good spirits although the most of us were without money which was not so pleasant in a large city like this. I had but three dollars and Brother John

Oakley had but five cents. This is a specimen of the circumstances of the rest. We met in council after finding a place to put our things and to stay over night, and it was decided that we should scatter out among the different branches of the Church and see if we couldn't make a raise of some moneys to help us across the sea to Liverpool. And it was decided that I and another Elder (whose name has slipped my memory) should go to Philadelphia and Brothers Attwood and Earl should go to the north river branch and others had their places assigned them. December the 1st at 4:00 p.m. I and my companion started for Philadelphia. We took passage on a steamer and landed in Philadelphia the 2nd at 5:00 p.m. found the President of the branch and stayed over night with him. He treated us kindly and took us to many of the saints through the day. Stayed with him all the time we stayed in the city; the 4th being Sunday we met with the saints in a fine hall, had a good time. Saints all seemed to feel quite revived in their spirits. Here is where I spoke in public the first time and I was scart badly, but lived through it and did well after. The President laid our case before the saints and they raised \$40.00 quick time to help us on our way to Europe. Monday the 5th we left for the city of New York at 10:00 a.m. on board a rail car, and landed in New York at 5:00 p.m. All well and while on our return we fell in company with Brother Attwood and Earl. They had met with the same success, had got \$40.00 to help them, and the rest of the Elders had met with the same blessings so that we had means to do us so that we could continue on our journey. We then went to find a ship that would take us across the sea. We engaged our passage on board the ship American Union. It was a New York liner. By this time there were 21 Elders collected and we all went on board this ship. The rooms that we occupied, we had wholly to ourselves; this was quite a privilege, for we could have our prayers and meetings without being disturbed by the rest of the passengers. We stayed in the city of New York till the 15th, on this day we got all our things aboard the ship so as to be ready to go out into the sound the next day, it being the 16th of December. The ship left the dock about 10:00 and went out a few miles and cast anchor for the rest of the day and night. At 12:00 on the 17th the tug steamer hitched on to the vessel and we were towed out to the open sea and then we were left to float, had a first-rate wind and the sea was pretty rough, and the Elders all got seasick save five, and I was one of the lucky boys. I enjoyed myself all the way across the sea the best kind.

The ship sometimes was up one side and down the other and up bow and down stern and the waves of the raging sea coming over the bulwarks swiping things from one side of the deck to the other, and the chests and boxes that were between decks getting loose and going from one side of the cabin to the other. Men and women were slipping down and going with the boxes on all fours. This to me was quite novel as this was my first trip at sea. We had heavy winds most of the way cross but had good luck all the way, the Lord was with us all the time.

We landed in Liverpool the 5th day of January 1853, all well, save the few who had not quite got rid of their sea sickness. Most of us stopped at Brother Cowley's the first night. All felt to thank our Heavenly Father for His watchful care over us while crossing the great deep and for all the blessings that we had enjoyed from our infantile moments.

On the 6th we walked through the streets of Liverpool, and I saw many a

curiosity, I will assure you, for this was my first trip away from home. In the evening we all met in a home of Brother Cowley's and had a good time. All arose and testified that God had been merciful to us from the time that we left the Valley till we had reached this place and we all blessed each other in the name of the Lord.

Stayed at Mrs. Cowley's Tavern over night on the 7th, all passed off well. In the evening went to see Brother Samuel Richards to hear what he had for us to do as he was at that time the presiding Elder of the British Mission. He gave us some good council and gave us our appointments, and it fell to my lot to go to Scotland in the company with Brothers Mallan Atwood and Edward Martian and Samuel Glasgow to labour under the Pastorial charge of Robert Campbell, as he presided over all the affairs of the Church in Scotland at that time. Stayed this night at Mrs. Cowley's Tavern. On the 8th, several of the Elders started for their fields of labor. In the evening at twenty minutes to ten, I and my brethren who were to go to Scotland jumped aboard the rail cars and left Liverpool for Scotland and landed in Glasgow twenty minutes to eight in the morning, went to Pastor Campbells, found him all right, got us some refreshments and it being Sunday, we went with him to the meeting, and they were all glad to see us and bid us welcome to Scotland and we had a good time. Here I spoke the second time in public, but I lived through it as at first.

I and Brother Atwood went home with Widow Stuart and stayed over night. Next morning ate at Brother Anderson's went from there to Pastor Campbell's, had a good time with him. He told us that all was well in Scotland, stayed over night with him and in the morning before we had arose, he came to our rooms and called Brother Glasgow to go with him to visit a family or two who were saints and lived sixteen miles from Glasgow, made his visit, did his business with them and was back by ten o'clock morning. Spent the rest of the day in singing and praying.

In the evening Brothers Glasgow and Atwood went to see a family of saints and to take supper to them, and I and the Pastor went out of the city ten miles to see a family in relation to their emigration. Did all things up and was back to Glasgow by ten o'clock. Spent the rest of the evening with the brethren in singing and praying and then went to bed and slept first-rate. Wednesday the 12th spent in the city walking through the streets looking at every curiosity that came in our course, and they were not few, and in the evening jumped aboard the cars and went to Mallatown, distance fourteen miles in 20 minutes, found the saints of that place all collected together to spend the evening in having a social. We enjoyed ourselves first-rate. They spoke pieces and sung songs. Stayed over night at Brother Gourley's. Thursday the 13th our time was spent in visiting the saints from house to house. At this visit I was introduced to the Scotch customs of dining. At first it was a novel to me, but I soon got broke in so that I could drink out of the same cup with three or four others and with a horn spoon, could sip soup out of the same dish with three or four others and peel my potatoes with my fingers and dip them into a bunch of salt that was piled up before me on the table and then eat them as fast as the next Scotchman. Also take the meat from the plate with my fingers and convey it to my mouth without a knife or fork or plate to prepare it for that place as nimble as the best of them.

In the evening we went to the iron furnace and it was a splendid sight to see them drawing out all sizes of bar iron and from there went to Ardrria and had a

meeting with the few saints that lived in that place. Had a good time, stayed over night with Brother Baxter. Friday the 14th about noon, left for Glasgow, took dinner with Brother Campbell at Brother Anderson's, and in the evening went to a Prayer meeting, had a good time. Spent the 15th in walking through the streets of Glasgow, 16th went to meeting, it being Sunday. Had a first-rate time. Continued in Glasgow till the 18th at two o'clock and left for Flokirk on board the rail cars. Stayed there a short time and then left for Boneso, distance 8 miles; called the saints together in the evening, had a good time. (Brother Atwood and myself were together at this time). Stayed over night; 19th, walked to Bathgate, distance 10 miles, called the saints and people together in the evening, preached to them, had a good time. Stayed over night; 20th, walked to Crofhead, distance 8 miles, called the saints together in the evening, preached to them, had a first-rate time, stayed over night. 21st, walked to Bathgate, jumped aboard the cars and went to the city of Edinburgh, distance 18 miles from Bathgate. Arrived at four o'clock p.m., stayed over night. 22nd, walked through the city, it is a splendid city and is the metropolis of Scotland, or the capital of Scotland. Aristocracy reigns predominant, but it was a treat for us for it is a beautiful city without doubt. Stayed over night again at Brother Waugh's. 23rd being Sunday we went to the saint's meeting. They had a fine meeting house and they were glad to see us. Brother Atwood and myself preached to them and we felt first-rate. Had a good time through the day. Met again in the evening, enjoyed ourselves first-rate. After meeting, Brothers Atwood, Lynch, and myself went home with Sister Hardy, stayed all night. 24th, we all went to see the castle. Saw the crown that the kings of Scotland used to wear or that was put upon their heads when they first were crowned. Also their sword and scepter was with it. We went into the room where Queen May of Scotland lived when King James was born and saw the window that he was let down from when a young child in order to save his life from being taken by his enemies. We also sat in the chair that she sat in when the child was born. It was some three hundred years ago that this chair was used by her. Saw the bed that she slept in the first night after her marriage. Saw the needle-work that she did with her own hands, saw the work-stand that she used, saw the chairs that she and husband sat in when they were married, saw her candlestick. (It is a curious thing.) Saw the boots that her husband had on his feet when he was murdered, saw the place where he was murdered, the stain of his blood is yet to be seen in the floor and saw their likenesses. All the above is said to be the real thing and perhaps it is. Be that as it may, it makes quite a show. We left Edinburgh for the Dundee Conference the 26th and stopped in several little branches of the Church by the way, preached to the saints and on the 29th landed safe in the city of Dundee, found the saints in that city feeling well. The population of Dundee is 73 thousand. It is a manufacturing town. They principally work flax and hemp. The 30th being Sunday we met with the saints at their place of worship. On Monday morning 31st, left Dundee for Blairgowrie, called what few saints there were together and preached to them. They felt well. Tuesday the first of February 1853, we left Blairgowrie and went to the City of Perth, called the saints together and preached to them. Done them all the good we could, they felt well. Stayed over night at Brother Serowther's. Wednesday 2nd left Perth for the city of Dundee. Found the saints all in good spirits. Stayed over night at Brother Dofley's.

On the 3rd we left Dundee and went to the town of Arbroath. Found quite a branch there of saints. Preached to them, all felt well. The 4th we went from this place to Montrose and found three saints there. Stayed over night with them, comforted their hearts, the 5th left the city and went to the city of Aberdeen.

Brother Atwood left me at Arbroath and returned to the city of Perth to his field of labour assigned him by the Pastor. Aberdeen and vicinity was set off to me for my field of labour by Pastor Campbell. I stayed in this city and vicinity for nine months and done the very best I know how to preach the gospel. This place was my first field of labour that I ever had set off to me. Here is where I commenced in the ministry as you may say. For although I had spoke to the saints a few times while on my way here, I had not called out strangers to hear the gospel of Jesus Christ. Taught them in its fullness. but here I did and I can truly say that is was quite a task for me to do for I did not know one single verse of the scripture by heart. Nevertheless, I went to work in the fear of my God and done the best I could to get the people to see the truth as it was in relation to the ordinances of the gospel, namely: faith, repentance, baptism for the remission of sins and the laying on of the hands of the servants of God for the reception of the Holy Ghost, that they might be led into all truth, and God was with me in my ignorance and caused me to throw out some ideas that fed the people, but I found that the people were so traditionated that they wanted me to prove the things that I asserted to be true by the old and new testament. So I got a New Bible and went to work and studied it night and day so that I might be able to give them proof, and the Lord was with me, so that in a little while I could give them more proof than some of them wanted to hear, and can safely say I never felt better in my life than when preaching the gospel of Christ. It feeds a man both night and day and yet he has appetite.

I continued as I said in this northern part of Scotland and traveled and preached and done the best I could for nine months. Baptized nine individuals and the chance looked good for more to come forward to the waters of baptism. December the 12th, 1853, I received a letter from President S.W. Richards and D. Spencer notifying me to take the Presidency of the Dundee Conference, and if ever I felt my littleness, it was at this time. But I went forward and done the best I could and the Lord was still with me. When I took the conference it was considerably in debt, say 50 odd pounds sterling or two hundred and fifty dollars, and there was but two hundred and fifty saints, old and young, or thereabouts. It was the first day of January 1854, that I took charge of the Dundee Conference, and continued as President of that Conference till the spring of 1856. During this time I done the best I know how for the good of the saints. The Lord was with me all the time. I used all the knowledge that God gave me to get all the saints away from that conference to the valleys of the mountains that could possibly get means to go, and some that could not get means. And when I left that conference in March 1856, I left it clear of all indebtedness not owing one shilling to my knowledge.

When I left the Dundee conference I went to the Edinburgh Conference in company with Brother Wm. Eaton. We took charge of a few saints who had started for the valley of the Great Salt Lake in North America. We got all things ready and then got aboard the rail cars and went to the city of Glasgow. And there the saints

collected from all parts of Scotland till there was about three hundred gathered for the purpose of going to Utah.

St. George, June 9th, 1872.

A patriarchal blessing by William G. Perkins on the head of Daniel Duncan McArthur, son of Duncan and Susan McArthur, born in the state of New York, April 8th, 1820.

Brother Daniel, I place my hands upon your head. I seal upon you a Father's blessing. Your lineage is that of Joseph through the line of Ephraim and a lawful heir to all the blessings and privileges of the Holy Gospel. Your Father is very kind and has great respect for you. He gave you your name and blest you, and sent you to this earth to receive a body. Your name is registered in the Lamb's Book of Life. There is will remain worlds without end. He gave you a long blessing and only a portion of it has been fulfilled. You will fulfill every word of it. You have a great work and a glorious work to perform, and in due time you will be called and chosen and set apart to preach the Gospel to the lost sheep of the house of Israel. You will have great power with them. They will fall down at your feet to worship you. You will say unto them, Arise and worship God who made the Heavens and earth. You will say unto them, I am thy fellow servant. I am come to preach glad tidings of great joy unto you. Then the Holy Ghost will rest down upon you as the rushing of a mighty wind. Then you tongue will be loosed, you will preach unto them in their own language. You will understand every word that you say unto them. There you will wee a nation born in a day. Then you will see a great display of the power of God. You will gather up a mighty host and go to the center stakes of Zion. You will then go with your army and cross the Mississippi River and tread down and tear down everything that opposes you. And when the Lord shall say it is enough, you will then return to the Centre Stake of Zion. There you will assist in building a Holy Temple, there will be your inheritance. You will assist in building up the New Jerusalem, whose streets will be paved with pure gold. You will do a great work in that Holy Temple for yourself and your dead. It will be common with you to see the graves open and the dead come forth. The Angels of God will be you constant companions by day and by night. You will witness the return of the ten tribes and be present when Ephraim is crowned. You will witness the return of you Redeemer, and be there when He comes to receive his Holy Temple. There you will see a great display of the power of God. You will see a cloud rest upon that temple by day and a pillar of fire by night. And I seal these blessing of life, health and strength upon your body, that you may run and not be weary and walk and never faint. And I seal you up unto eternal life that you may be with the saints throughout the thousand years reign on their earth. I seal upon your head a crown of Celestial Glory. This I do in the name of the Father, Son and Holy Ghost. Amen.

St. George, June 9, 1872

A Patriarchal blessing by William G. Perkins on the head of Matilda C. McArthur, daughter of Edward and Hannah Fuller. Born in the state of New York, May 1st, 1920. Matilda, the beloved of the Lord, in the name of Jesus I place my hands upon your head and seal upon you a Father's blessing. Your lineage is of Joseph through the loins of Ephraim. And you are a lawful heiress to all the blessings

and privileges of the Holy Gospel. Father sent his Holy Angels to witness your baptism into his kingdom. You had a witness and a testimony there and then that this was the Kingdom of God. Your Father did not send you here to be alone, but he sent your true mate. He told you to multiply and help to replenish the earth. He gave you a long blessing and you will fulfill it with a glad heart. Your countenance will be full of the Holy Ghost. Your name is registered in the Lamb's Book of Life. There it will remain forever. You are true to your trust and true to your friends. The Lord thy God delighteth in you because your heart is pure and contrite before him. You have been wading a little in deep water, but they Father is with thee and he will bring thee safe to shore. You will have a beautiful mansion prepared for you. You will keep it in the best of order. Your table will be spread with the rich bounties of the earth, it will be your delight to feed the sons of Joseph. Holy Angels will visit you in your mansion. You will feed them and lodge them, you will know them as old friends, you will talk together face to face, you will understand and comprehend every word they say. They will touch you with a Holy touch that will run through your whole system. They will acquaint you of your dead. They will tell you how many have believed the gospel. They will give you their names, ages, and birthplaces, and in due time you will go into the Temple of our God and go through all the ordinances of that house for yourself and your dead. You will assist with your own hands in helping to build that Temple. You will be there and see your Redeemer coming with power and great glory to receive His Holy Temple. You will be caught up to meet Him, and be with Him at the dedication of that Temple. You will be at that great feast, event the marriage supper of the Lamb. You will sit down and partake of the rich bounties thereof. There you will see the wounds that your Redeemer received on Mount Calvary if you desire it. You can thrust you hand into His side, then you will see a great display of the power of God. I seal all these blessings upon you and seal you up unto eternal life, and seal upon your head a crown of Celestial Glory. This I do in the name of the Lord Jesus Christ your Redeemer. Amen.

Death of Daniel Duncan McArthur

D. D. McArthur died June 3rd, 1908, at 1:35 p.m. in St. George, Washington County, Utah.