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DEATH OF APOSTLE ERASTUS
SNOW.

The Latter-day Saints everywhere will be pained to learn that Apostle Erastus Snow expired at five minutes to seven o'clock last evening, Sunday, May 27th, 1888, at his residence in the Eighteenth Ward, Salt Lake City. The cause of death was an affection of the kidneys.

Erastus Snow was descended from a noted and numerous family of Massachusetts, who located in that colony at an early period of the Puritan migration. He was born in St. Johnsbury, Caledonia County, Vermont, November 9, 1818, and was one of a family of seven sons and two daughters, the children of Levi and Lucina Snow. It is significant that he was born in the same state which produced Joseph Smith, Brigham Young, Heber C. Kimball, and several other men, noted among the founders of the great latter-day work, a high and select circle of which he was so well worthy to be a member.

From childhood it was apparent that his was a nature having a strong affinity for truth and pure intelligence. His mother was a devout woman, and a member of the Methodist church, and at a tender age he was deeply impressed with religious sentiments. In the spring of 1832, when he was in his fourteenth year, Elders Orson Pratt and Luke Johnson visited Vermont, preaching the fulness of the Gospel to the people. The household of Levi Snow afforded good ground for the precious seed. William and Zerubbabel, elder brothers of Erastus, were first baptized, and the whole family, except the father and two sons, subsequently united with the Church. In the later years of his life Erastus declared that, while listening to Elder Orson Pratt conversing upon the Scriptures, and reading or repeating the revelations given through Joseph the Seer, the Holy Ghost rested upon him and bore testimony to him that their teachings were true.

Erastus was baptized by his brother William, February 3, 1833. He studied the Scriptures diligently, and soon desired very much that he might teach and warn others, and communicate to them the light he had received. He was ordained a Teacher, June 28, 1834, by Elder John F. Boynton. He was at that time employed on his father's farm at St. Johnsbury, where a branch of the Church had been built up, and though but a boy, he labored earnestly in the ministry to which he had been called, by visiting the Saints at their homes, and accompanying the Elders on short missionary trips in that vicinity.

On November 13, 1834, when he had barely completed his sixteenth year, he was ordained to the office of a Priest, by his brother William. He soon after traveled as a missionary into the States of New York and New Hampshire, preaching in public and private. He was successful, and a number of baptisms resulted from his labors. On August 16, 1835, when but a lad of sixteen, he was ordained an Elder by Elder Luke Johnson, and for some months after this labored with increased zeal, in New Hampshire and Vermont, in company with his brother, Willard, and others, Wm. E. McLellan being his companion a portion of the time.

On Nov. 8, 1835, he left St. Johnsbury for Kirtland, in company with Elder Hazen Aldrich. It was a journey of about seven hundred miles, and on the second day of it he became seventeen years old. While crossing Lake Erie, the two Elders came near being shipwrecked, but they at length reached Kirtland, their destination, on Dec. 3, having experienced a rough journey. Here Erastus first met the Prophet Joseph Smith, of whose household he became an inmate for several weeks.

While at Kirtland at this time, he at-

tracted universal attention among the Saints, and many anticipations were indulged in concerning his future career. He was but a youth in years, but his wonderful gifts as a preacher, and the eloquence that marked all his efforts gave promise of such future excellence, that it was frequently stated he would prove equal, if not superior, to Sidney Rigdon, who was the great orator of the Church, and whose fame in that capacity had spread through that region even before his baptism into the Church of Jesus Christ of Latter-day Saints. To this day those members of the Church who resided in Kirtland fondly dwell upon the impressions made upon them by discourses delivered by Brother Erastus Snow in the Temple at Kirtland. He had a handsome and intellectual countenance, and a voice of singular sweetness and power, which, when he warmed up with his subject, was clear and trumpet-like in its tones. In his early life the slowness and deliberation in speech of his later years were not known; he spoke with vivacity and deep earnestness, going directly at his subject with a force and clearness that captivated his hearers and made him singularly successful as a missionary. His sermons in those days were models in style, and even unbelievers were compelled to admit that as a pulpit orator he was scarcely to be surpassed.

Up to this time his opportunities for acquiring an education had been limited to the rudiments taught in the common schools of his native village; but he thirsted for knowledge, and during his first winter in Kirtland, that of 1835-6, he attended the Elders' School, imbibing both secular and religious instruction. He was present at the dedication of the Kirtland Temple, and a witness of and participant in the glorious manifestations and proceedings connected with that event, which occurred March 27, 1836. Soon after the Temple was dedicated, he received his endowments therein, and at about this time was ordained a member of the Second Quorum of Seventies. In those days the duties of the ministry pressed heavily and with paramount importance upon most of the Elders who were willing and worthy to engage therein; and of these Erastus Snow was always one of the foremost. Shortly after having been endowed with power from on high in the House of the Lord, he prepared to take a mission to Pennsylvania, upon which he started April 16, 1836. The labors of this mission are thus summarized: He was absent a little over eight months, returning to Kirtland Dec. 19, 1836; in which time he traveled 1600 miles, preached 220 discourses, baptized 50 persons, and organized several branches of the Church. On one occasion he was assailed by an armed mob, which collected at Cherry Run, Armstrong County, for the purpose of driving him out of the neighborhood, and he had narrow escape from personal violence.

While the headquarters of the Church were located at Kirtland, he took several missions in different directions, laboring in many different states. His zeal knew no bounds, and his devotion to the work of saving souls proved him to be a heaven-appointed evangelist. The power of God attended him. Miracles were wrought under his hands, and gainsayers were put to flight. It was his fate to meet in the polemical arena many of the chosen champions of the various sects of the day. The frequency with which he became engaged in noteworthy public discussions seems to have been a marked feature of his missionary career, but he was invariably victorious. He possessed a comprehensive mind of remarkable logical and analytical powers, combined with a resistless eloquence, and a talent for portraying the truth and unveiling its opposite which rendered him invincible in a debate upon the principles of the Gospel.

In May 1838, he was recalled to Kirtland from a mission to Pennsylvania and Virginia, and instructed to prepare to go to Missouri. He left Kirtland June 25, and reached Far West July 18, where he met his parents and other relatives who had removed thither from Vermont, some of whom were sick with fever and ague. Here he married, Dec. 13, 1838, Artemesia Beman.

A volume would be required to do justice to the part he took in the Missouri persecutions, and to the devotion he displayed towards the Prophet Joseph. He with other brethren aided in the attempt of the Prophet and his fellow prisoners to escape from Liberty Jail, Feb. 8, 1839, and was, with his companions in that adventure, arrested and subjected to imprisonment and a trial; but, in fulfillment of a remarkable prediction made by the Prophet Joseph, he and his companions escaped scot free. Brother Snow did not relax his efforts to secure the liberation of the Prophet until it was finally accomplished, indirectly through his efforts.

In June, 1839, Brother Snow located his family in a temporary home in Montrose, opposite Nauvoo, where the Saints were rapidly building a city, and on July 4, he started on a mission through portions of Illinois. It having been revealed to him in a dream that his family were sick and needed his presence, he returned home, and found his wife and several of his relatives in bed with the fever and ague. He ministered to them, and to many others who were sick, until he was prostrated himself. On partially recovering, he started for Quincy by team, and was thrown into a stream

and narrowly escaped drowning. This accident brought on relapse, and he was confined to his bed for several weeks.

At the October conference 1839, he was made a member of the High Council at Montrose, and for a time after this was severely tried by the sickness of himself and family. On April 28, 1840, he started on a mission to Pennsylvania and New Jersey, and labored and traveled with great diligence until called home by the death of his wife's mother in the fall. He soon returned to his field, accompanied by his wife. He accomplished a great work in the two states last named, and, in August, 1841, left that field to go to Salem, Massachusetts, for the purpose of opening up the work there. His success in Salem was remarkable, and within a few months a large branch had been built up there, and the work had spread to Boston and many neighboring towns and cities, in the northeastern part of Massachusetts and adjoining portions of New Hampshire.

The eloquence and power with which Elder Snow preached the Gospel in those regions is well remembered by many of the inhabitants to this day, and the "Mormon" missionary traveling through them will often hear his name mentioned.

In respect to the rapidity with which the work spread, and the superior class of people who were converted to it, the field opened up by Elder Snow, of which the city of Salem was the headquarters, was a remarkable one. He labored in this field until the spring of 1843, when he returned to Nauvoo, where he arrived after an absence of about two and a half years.

He spent the winter of 1843-4 in Nauvoo, and at the April Conference, 1844, was called on another mission to New England. He was laboring in and near Salem at the time of the awful tragedy at Carthage, the news of which brought him back to Nauvoo. Here he remained until February, 1845, when he was appointed to a mission to Wisconsin and Northern Illinois. He started to go, but his horse took sick and he was compelled to return to Nauvoo, where, on account of sickness and other circumstances, he remained. After the Temple was dedicated, he was appointed to labor therein, and did so for a time.

When the evacuation of Nauvoo had been decided upon, Brother Snow was sent to Quincy to procure supplies for a pioneer company. On February 16th, 1846, he crossed the Mississippi with his family, and was from thence in the van of the exiled Saints; on their way westward, if we except a return trip made from Mount Pisgah to Nauvoo, for the purpose of disposing of property, and repairing repeated disasters that had occurred since leaving there, in the way of losing goods, stock, etc. His effort was partially successful, and, hastening from Nauvoo to where he had left his family, Brother Snow conveyed them to Council Bluffs. He and his family experienced their full share of the sufferings endured by the Saints in Winter Quarters, and in January 1847 he with others was called by revelation through President Brigham Young to assist in the work of organizing the Saints for the great journey they were about to undertake. He responded earnestly and diligently.

Having been selected as one of a company to pioneer the way for the main body of the Saints, he, on April 8, 1847, called his family together, laid his hands upon them and blessed them; and, making such arrangements for their welfare as he could, he joined the camp of the Pioneers, a few miles out on the prairie, leaving his dear ones in the hands of God.

Of the hardships, adventures and incidents of the journey of the Pioneers, lack of space will not permit us here to treat. Just before the end of that weary march, Brothers Erastus Snow and Orson Pratt, on the 21st of July, 1847, emerged from the mouth of Emigration Cañon, and caught their first view of the Great Salt Lake, and the future site of the capital city of the Saints. After assisting for about six weeks in the labors which crowded upon the Pioneers in making a location and preparing to receive the approaching Saints, Brother Snow started back to Winter Quarters after his family. His daughter, Minnie Minerva, had died during his absence. He remained at or near Winter Quarters until January, 1848, when he took a journey among the branches of the Church in the east, to solicit relief for the exiled Saints. Returning to Winter Quarters in April, he began to make preparations to convey his family to "the valley," which journey was completed in the following September.

Soon after this he was appointed one of the Presidency of the Stake. The apostasy of Lyman Wight, and the organizing of a First Presidency of the Church out of the Twelve, created four vacancies in that quorum; and on February 12, 1849, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to fill those vacancies. At the following October conference Brother Snow was appointed to go on a mission to Denmark. On the 16th of the following April he landed in Liverpool, and after visiting many branches of the Church in the British mission, sailed for Copenhagen, where he landed June 14, 1850.

The scope of a sketch like the present one will not admit of a detailed account of the wonderful work performed by Elder Snow in opening up the Scandinavian mission. With the

keys of the Apostleship he opened a door to the inhabitants of that portion of the globe, which many thousands of them have since entered, to feast upon and luxuriate in the blessings of salvation. The companions of Elder Snow were Elders George P. Dykes, John E. Forsgren and P. O. Hansen, and in less than two months after Elder Snow's arrival in Copenhagen fifteen persons were baptized, from which nucleus the work spread throughout Scandinavia with a rapidity which may well be regarded as marvelous.

Elder Snow returned from this mission, reaching Salt Lake City, August 20, 1852, having been absent nearly three years. At the October Conference, 1853, he was called, in connection with Brother George A. Smith, to gather fifty families to strengthen the settlements in Iron County; and in 1854, he went to St. Louis to assume charge of the affairs of the Church there and in the Western States. In November of that year he began the publication of the St. Louis Luminary, an advocate of the Saints and their teachings. He returned to Utah in the autumn of 1855, and in the following year he performed a brief mission to the states. He performed another similar mission prior to the fall of 1861, when he, in connection with George A. Smith and other Elders, was assigned to the task of building up Southern Utah. This mission started from Salt Lake City November 29, 1861, and from thenceforth the lot and labors of Brother Snow became mainly identified with Southern Utah.

Brother Snow was of medium height and somewhat heavy build. His complexion and eyes were light, but his hair was black before it took on the whiteness which accompanies advanced years. His forehead was high and broad, his nose aquiline and the jaw somewhat heavy, the whole countenance indicating great intelligence, deep thoughtfulness, combined with indomitable will power. When at rest he seemed to be in careful contemplation of some subject engaging his attention, which was the case, as those familiar with him know.

He was a man among men. When his thoughts were uttered, whether in private circles, in council, or on the public platform they had the clearness that is imparted by having been carefully weighed. As a consequence he was as safe and sound an adviser as could be found. From the earliest times of his long connection with the Church he has been yclew as one of the wisest men who have been identified with the work of God in this dispensation. This distinguishing characteristic was exhibited in every position in which he was required to operate, and in the midst of every class of circumstances; as an evangelist, carrying the Gospel to the nations, building up the Church at home, in every way was this admirable trait manifested.

He was a striking example of the power that a man can wield, occupying a conspicuous and influential position, who, as a rule, reserves his force until the occasion arises for its exercise.

As a speaker he was usually deliberate in a marked degree. But when circumstances demanded and the inspiration of the Almighty rested upon him to a large extent, he was one of the most eloquent men of modern times. It was only on occasions, however, when his power in that respect was exhibited and at such times his utterances were, so to speak, electrical in their effects. His disposition when not aroused against the machinations of the evil-doer, was mild and gentle to a remarkable degree. But when awakened against iniquity and when the fire of the Lord was in him, he was terrible in rebuke. We have heard it remarked by one familiar with both men, that in that respect he was probably only surpassed by Brigham Young. Sometimes the prophetic spirit would fall upon him suddenly, when speaking in his usual deliberate and exceedingly dispassionate manner he would at once beam with animation and intelligence. As an instance in point, on a Sunday afternoon, about ten years ago, in President Young's school house, near the Eagle gate, where the meetings of the Eighteenth Ward were at that time held during a discourse he touched upon the necessity of the young men becoming familiar with the institutions of the country, its Constitution and laws. He paused for a moment, and then in the most clear and pointed language and with a power that sent a thrill through the audience he prophesied that not long hence the nation would ignore and trample under foot every principle and safeguard of the Constitution in order to destroy this people. Not one principle, he said, but would be set aside in order to accomplish that object. Then turning to those who were seated upon the stand, he told them to treasure that statement in their memories, "and you may write it in your notebooks, for you will see it verified, but every effort will fail."

Some of those who heard his prediction have a vivid recollection of it, not only because of its nature, but the powerful spirit under which it was delivered. He was spiritually gifted in a high degree. During his illness it was evident from remarks made by him to different persons by his bedside, that his mind was directed toward the dedication of the Temple at Mantl. This brings to mind the fact that at the dedication of the Kirtland Temple on which occasion the power of the Lord was marvelously manifested, he was

moved by the Holy Ghost to arise and declare the identity of the angel spoken of by John the Revelator should proclaim, after the redemption of the earth, that time should be more. Many of the Saints who were in London in 1830, when he spoke over on his way to open the Scandinavian mission, will recall that in a meeting of the brethren arose and sang beautifully in that being one of the spiritual gifts occasionally exercised.

Brigham Young was the great leader of the latter-day dispensation, it is generally admitted that Elder Snow was second only to him in regard. His career was marked by a striking ability as a leader in forming settlements and conducting their affairs under the most difficult and trying circumstances. The development of Southern Utah was one of his labors in that respect. That formerly barren and forbidding region, which blossoms all over with thrifty settlements, like oases in the desert, which is embellished by a beautiful temple dedicated to the service of Most High, is a monument of what has accomplished in that line. It is a labor that required no mind, sustained by the power and power of God. The people of that region speak of him affectionately as the father of that part of the territory inhabited by the Saints. The settlements of Arizona and Nevada have also been largely established and developed under his immediate supervision, under the direction of his general presiding authority of the Church.

Brother Snow had been afflicted several years with the complaint which finally carried him off. With the indomitable will power and energy which characterized him he endeavored assiduously to subvert the servant of God. Of late he spent much of his time in Mexico, and his return he remarked that, in consequence of the softness of the climate of that country, he felt as if his body had undergone a renewal. It was more than four weeks since he was seized with the attack that resulted in his death. The exciting cause was severe cold, which aggravated the ailment with which he had been afflicted to such an extent that he was almost entirely confined to his room, and most of that time to his bed. Every attention, medical and otherwise, that could be applied was bestowed upon him.

In his last illness he was surrounded by members of his family, and kind and sympathizing friends, who attended him. The change that dissolution occurred at one o'clock yesterday (Sunday) noon. He retained consciousness until about fifteen minutes before death, when he sank peacefully away as if falling asleep, the noble soul leaving its mortal tenement at the stated at the opening of this article.

Brother Snow leaves behind him a noble family to represent him on the side of the veil, while he prompts his labors in connection with the plan of redemption on the other. It is perhaps needless to say that the of Latter-day Saints sympathize with the wives and children and the immediate connections of this noble Apostle of the Lord Jesus. To realize the fact that the One on earth has lost the services of an efficient, capable and upright man in the cause of truth. His absence in the Quorum of the Twelve, where he was and is held in the highest esteem and affection, appreciated his great worth, feel with special sadness his departure to the other world. He is not, however, in one sense, He is still with us by his noble examples, his family, and the great work he performed in the flesh in connection with the establishment of principles on the earth. His has gone to mingle with the spirits of the just to come to labor in the cause of truth, was nearest his heart and to sound of the trumpet of the resurrection, when that body which is to be laid away will arise, assume a bloom of immortality and be with the great spirit which dwelt in it.

The services over the remains of the departed will be held in the Temple, Salt Lake City, on Wednesday, May 30th, beginning at 10 o'clock from 8 a. m. to that hour there will be in the building, in order that all who desire, an opportunity to see the face of the honored dead.

THE SUICIDE MANIA.

It is a fact proved by carefully prepared statistics, that the tendency toward suicide has been increasing in America and Europe. Scarcely a day passes that does not report many cases of self-destruction. The disposition which appear today relate to dozens of cases of self-murder in this country.

Many people advance a theory attributing insanity to all cases of suicide. The more general theory, however, holds that just as a man may go on without any attempt at self-destruction so the suicidal disposition is formed in even the healthiest minds which then carry it out with the coolness inspired with the most perfect rationality. This is evidenced by the detailed knowledge acquired, of the