

— 25.—Two p.m., bro. William Clayton having brought news of President Joseph Smith's arrest at Dixon, brother Hyrum Smith went to the stand and requested the brethren to meet him in half an hour at the Masonic Hall, when three hundred volunteered to go in pursuit of President Joseph Smith and prevent his being taken to Missouri, out of which number several companies were selected to go. The companies agreed to meet in the evening at William Law's, which they did, when Hyrum reported he could not raise means. Wilson Law said, if means were not raised he would not go. I told the brethren to get in readiness and the money would be forthcoming, although at the time I knew not from whence, but in two hours I succeeded in borrowing \$700 to defray the expenses of the expedition.

— 30.—Bro. Joseph returned to Nauvoo with the brethren who were sent after him. On his entrance into the city, multitudes of the brethren and sisters turned out to meet and greet him, and on this occasion the officers who arrested him, who were still with him, witnessed the devotion and good feeling in the hearts of the Saints towards their Prophet.

July 1.—Hyrum Smith, Parley P. Pratt, Lyman Wight, Sidney Rigdon and myself were duly sworn before the municipal court, and gave in our testimony as witnesses in the case of Joseph Smith, who had obtained a writ of habeas corpus from the municipal court of Nauvoo, he having been demanded by a requisition from the Governor of Missouri to the Governor of Illinois, who issued a writ for his arrest as a fugitive from justice.

We embodied in our testimony an account of the persecutions of Joseph Smith and the Saints from Jackson County to the time of the expulsion of the Saints from the State of Missouri by force of arms, under the exterminating order of Governor Boggs.

It was certainly a rehearsal of the most heart-rending scenes that ever saluted the ears of any tribunal in a civilized government on earth; it would have been a disgrace to Arabs, Cannibals, or the most brutal savages. Not only theft, arson, burglary, imprisonment, chains, expulsion, rape and murder were practised on the Saints without any redress, but even the Prophet, Joseph Smith, with his companions in prison, who were loaded with chains, were fed a portion of the time on the flesh of their murdered brethren, which was cooked and given them to eat by their inhuman persecutors.

The recital of this part of the testimony was sufficient to curdle the blood in the veins of all who heard it; even the lawyers were shocked to the soul, and at the close of the testimony, in their speeches before the court, exhorted the Saints to maintain their rights, "stand or fall, sink or swim, live or die."

This testimony of the unparalleled persecution of the State of Missouri against the saints of God in the last days, will stand on history's page to future generations.

— 3.—The Twelve, having been directed by the Prophet to call a special conference to choose elders to go into the different counties of Illinois to preach the gospel, and disabuse the public mind with regard to his late arrest, met at the Grove with the elders, and appointed 82 missionaries to the several counties. I addressed the elders at length upon their duties.

— 7.—I started on my mission to the east at 4 p.m., accompanied by Elders W. Woodruff, Geo. A. Smith and E. P. Maginn, on the steamer "Rapids," arrived in St. Louis on the 8th, and called on the Saints.

— 9.—Left St. Louis at 9½ a.m. for Cincinnati, on board the steamer "Lancet," and had conversation with various gentlemen who were inquiring after Mormonism, one of whom, a professor in a Southern University, said, "I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions." I told him I would answer any questions he might propose, so far as I was able.

He then asked me if Joseph Smith had more wives than one. I told him I would admit he had, in order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

Also, if parents and children would have the same filial feeling towards each other

which they have here, and he said he believed they would, and that their affections would be more acute than they are in this life.

I then said, "We see in this life, that amongst Christians, ministers, and all classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had as many as six wives, and each of them bear children: this is considered all right by the Christian world, inasmuch as a man has but one at a time.

Now, in the resurrection this man and all his wives and children are raised from the dead, what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?"

The Professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"Very well," said I, "you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same time, here in this life, as was the case with Abraham and many of the old prophets? Or is it any more sinful to have several wives at a time than at different times?"

He answered, "I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times; I feel to acknowledge it is a correct principle and a Bible doctrine, and I cannot see anything inconsistent in it."

After conversing with him upon the organization of the church, the gospel, and order of the priesthood, he remarked that such an organization possessed within itself all the elements of permanent success and prosperity, and the system of such a government could not be overthrown.

Reached Louisville on the 12th. While passing the locks, we visited Mr. Porter, "the Kentucky Baby," a thin, spare man, 7 feet 7 inches high. We walked through and took a view of the city of Louisville, and then proceeded to Cincinnati, where we arrived on the 13th, at 5½ p.m., and stayed with the brethren. I dreamed that bro. Joseph called us home.

— 14.—We visited several of the brethren in the morning, traveled about the city, and wrote letters to our wives.

— 15.—Staid at bro. Pew's, with bro. Woodruff.

— 16 (Sunday).—Attended meeting in the morning at father Hewitt's; Elder Woodruff and I preached. In the afternoon, we visited the Licking Branch, in Kentucky, where the Saints were in a very backward state, their hearts being more engaged in the welfare of 10 or 15 acres of strawberries and raspberries which they were cultivating than in the things of the kingdom of God.

— 17.—Started back for Cincinnati, viewed the strawberry and raspberry fields. We met bro. Collins Pemberton, who advised us to turn off our way a couple of miles and visit a number of families of Saints in a deep valley, which they called Piedmont, which advice we complied with, and preached to them, and blessed eight of their children. The day was excessively hot, but a shower of rain fell in the evening and cooled the atmosphere.

— 18.—Bro. Pemberton took us in a skiff down the Licking River, and across the Ohio to Cincinnati.

— 19.—Visited bro. David Martin, who never asked our names: we staid with him over night, and lay on a bedstead that creaked so dreadfully that we could neither sleep nor dream.

— 20.—Visited bro. Jackson, who received us kindly and gave us a sovereign to assist us on our mission. We walked fifteen miles back to Cincinnati.

— 22.—We took the steamer "Adelaide" for Pittsburgh, and on the 27th, left the "Adelaide" on a sand bar and took stage at Bridge-water for the city; stopped at the town of Economy, founded by Mr. Rapp, upon the common stock principle.

On our arrival at Pittsburgh, bro. Small informed us there was a Latter Day Saint meeting at the Temperance Hall; we went there, and found Elders H. C. Kimball, Orson Pratt and J. E. Page. Elder Page was preaching;

he hammered the sectarian churches unmercifully. He informed the people of our arrival, which made six of the quorum of the Twelve in that city.

— 28.—We met in council at 2 p.m., at Richard Savary's. I inquired concerning the proceedings of the Twelve in Cincinnati, and found that Elders H. C. Kimball, O. Pratt and J. E. Page had held a council and organized that branch. Elders Kimball and Pratt left Cincinnati, when Elder Page remained for a few days and annulled their proceedings and reorganized the church as it was before. I reproved Elder Page for undoing alone what three of the Twelve had done together. I exhorted him to be mild and gentle in his teachings, and not fight the sects, but endeavor to win the affections of the people. We held a meeting in the evening at bro. Jeremiah Cooper's house, I addressed the people and exhorted the Saints to listen to the counsels of the servants of God. Elders H. C. Kimball and Geo. A. Smith bore testimony to the truth of the work.

— 29.—We met in the evening at bro. Savary's to instruct the elders. I said, "They should in the first place control themselves and bring their passions into subjection to the law of God, then preside over their wives and children in righteousness, which would qualify them to preside over branches of the church, but elders would contend about presiding over churches who are not able to preside over themselves or the least child they have."

Again, the first principle of our cause and work is to understand that there is a Prophet in the church, and that he is the head of the church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet he would have been accountable to the people, but inasmuch as he is called of God, he is accountable to God, and the angel that committed the gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet and his council, and not to the church, for the course they pursue, and we have learned to go and do as the Prophet tells us."

— 30 (Sunday).—Six of the quorum of the Twelve met in the Temperance Hall, Pittsburgh, with the Saints. Bros. W. Woodruff and Geo. A. Smith preached in the forenoon, bro. Page and O. Pratt in the afternoon; I followed bro. H. C. Kimball in the evening, and bore testimony to the work of the Lord.

I asked the following questions, and reasoned thus: "Why do the people oppose the gifts and graces of the gospel?"

If a man can get faith by the power of God, and the gift of the Holy Ghost so as to lay hands upon his wife and children or friends, when they lie sick and languishing nigh unto death, and command the fever or disease, or the power of the destroyer, or even death itself to cease its work and be still, and the person is relieved, I ask what harm is there in all this? Or if a man, by faith and humility before God, can get the testimony of Jesus Christ, and prophesy of things to come, or be able to speak in tongues or cast out devils, I ask what harm is there in all this? Does it do any harm? No, it does not.

I know the New Testament is true, for I have proved it according to the pattern given, namely, by believing in Christ and obeying the gospel; and I know that the signs do follow the faithful believers, then I ask, Do these things harm any one? No, they do not.

Again, the kingdom of God must be concentrated, the people must be together and gathered into one place. How would the King of France or England look undertaking to reign over a kingdom, when their subjects were scattered all over the world, except in France or England? So with the Saints, they must be gathered together, and this work has already commenced.

Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on earth; no other man at this age of the world has power to assemble such a great people from all the nations of the earth with all their varied dispositions, and so assimilate and cement them together, that they become subject to rule and order; this the Prophet Joseph is doing. He has already gathered a great people who willingly subject themselves to his counsel; because they know it is righteous.

— 31.—I visited, with the brethren of the Twelve and others, Mr. Curling's Glass Works, the new basin or reservoir for holding the

water to supply the city, and Miltenberger's Iron Works.

August 1.—We went to Alleghany City, and attended meeting in the evening; I preached, and was followed by Elders Page and Kimball.

— 2.—Elder Charles Beck gave us \$48 to help us to Baltimore. On the 3rd, we started at 6 a.m., by stage, and rode all day and night, and arrived in the morning of the 4th, at Cumberland.

While in the stage we had a very interesting conversation with two Campbellite preachers, who attacked us on Mormonism. They contended that that which was in part had been done away, and that which was perfect had come, and that there was now no need of tongues, interpretations, &c. Elder Woodruff replied, "You then have no need to contend, for if that which is perfect has come you certainly should all see eye to eye, being in possession of perfect knowledge."

As we commenced to descend the mountain, one of the irons which held the springs gave way, letting the coach on to the horses, which frightened them. The coachman at first attempted to hold them in; but as that only drew them up against the body of the coach, it increased the fright of the wheel horses until they became unmanageable. I told the coachman to keep them in the road, and let them go until they reached the bottom of the hill; he did so, and I assisted in holding him upon his seat, until we got to a piece of ascending ground where we were enabled to stop the team without any damage. We then lifted up the coach into its place, put a pole under and held it there until we reached a blacksmith's shop, and got it repaired.

From Cumberland we took the cars to Baltimore, where we arrived at 6 p.m., and at 7 took steamboat to Frenchtown, from thence by railroad to Newcastle, and thence by steamboat to Philadelphia, where we arrived at 4 o'clock in the morning of the 5th.

The brethren took lodgings among the Saints in various parts of the city. I stopped with bro. Peter Hess. During the afternoon, there was a very severe storm and rain, much damage was done, houses unroofed, cellars filled with water, streams suddenly rose, the iron suspension bridge, the canal bridge and fifty other bridges in the vicinity were reported to be washed away and thirty persons drowned.

— 6.—I attended a Millerite meeting in the forenoon. Mr. Litz preached from Jeremiah 24th chapter, concerning the good and bad figs. In speaking of the covenant made to Abraham, giving him the land of Canaan, Litz said it was not seeds, but seed, which was Christ; hence the land belonged to Jesus, and not to the Jews, but Jesus Christ has rented it to the Jews at 10 per cent, the only terms on which it was ever given to the Jews, and they have robbed God all the while, the land has been taken away from the Jews, and who shall have the land? Not the Jews, the natural seed, but those who are baptized unto Christ, his spiritual children, the kingdom was to be taken away from the Jews and given to a nation bringing forth the fruits thereof, which will take place when Christ comes with his church and body, and they will take possession of Jerusalem, the Jews as a nation will not go to Jerusalem, neither will they any more be his people, but the Jews will join other nations and go against Jerusalem to battle and fight against the Lord and his Saints; they will not go as Jews, but among the Christian nations.

These were the arguments used by this Millerite to do away with the literal fulfilment of the Bible concerning the return of the Jews and the rebuilding of Jerusalem; but they were false and contrary to the restoration of the house of Israel, as predicted by all the prophets.

In the afternoon the Twelve met with about three hundred Saints in the Canaanite Church; I preached at considerable length, and said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the church; as a member of the church, inquiring concerning the duty of a presiding elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer; if he does, it will not be from God.

I also remarked that if any in the church had the fulness of the Melchizedek priesthood, I did not know it; for any person to have the fulness of that priesthood, he must be a king and a priest. A person may have a portion of