

A few days after we got home, my brother Brigham left for Kingston, Upper Canada, to tell the glad tidings to our brother Joseph, who was there preaching Methodism, and to try to get him to come home with him, which he accomplished in a very short time, although he had to travel some four hundred miles by land. Immediately after his return, my father and my brother Joseph accompanied me to Bradford Co., Pa., where they both became convinced of the truth of Mormonism; and in the morning of the 5th of April, 1832, I was baptized by Elder Ezra Landon, and my father by Elder Daniel Bowen. The next morning, being the 6th of April, 1832, my brother Joseph was baptized by the latter. April 7, my father and I started for home, a distance of 120 miles, where we arrived in health, and found our friends and families rejoicing in the fulness of the gospel.

Early in June following, I started on a mission to Canada in company with Elders Elial Strong, Eleazer Miller and Enos Curtis. We arrived in Earnest town at the close of the yearly conference of the Methodist Reformed Church, and attended their quarterly meeting on the Sabbath. The priests had heard that I had become a Mormon, and consequently did not know me, although it was not two years since I had preached in the house and attended a conference with the most of them where we then were. At the close of the meeting I begged the privilege of preaching in their meeting house at five the same evening, which they very reluctantly granted. I had a full house and good liberty, and at the close of my meeting I had more invitations to preach than I could attend to, but I sent seven appointments to different places for the ensuing week.

We labored in Canada about six weeks with great success, raised the first branch in British America, and returned home rejoicing, in the midst of cholera and death; found our families all well, and the work rolling on under the labors of my brother Brigham and John P. Greene.

In a few days after my return home, I sold my farm and commenced in good earnest to get ready to take my family to Jackson Co., Missouri. In Sept., I left for that place, and reached Pittsburgh on the 27th Oct., where I stopped with my brother Lorenzo, and preached till July, 1833.

At this time my father had arrived, and we all started in our family boat for Jackson Co., or Zion, on the 4th. The water being so low, we made but little progress, and felt on arriving at East Liverpool quite willing to stop for a season. Here we commenced preaching, and soon raised up a large branch, and felt quite at home.

About the 20th of Nov., we learned that the Saints were all driven from Jackson Co., Missouri, by mob violence, their houses burned, and their printing office destroyed. This intelligence gave us much sorrow. Soon after this I went to Kirtland to see bro. Joseph, the Prophet; as soon as I got there, he told me he wanted I should move there and assist in printing a paper. I gladly embraced the opportunity, and soon found myself and family in Kirtland. I labored in the office till the July following, in which time I buried my wife and one child.

I then took a mission to the State of New York, with Oliver Granger, baptized quite a number, and returned to Kirtland in the fall.

In the spring of 1835, I took a mission to the south; spent a few weeks in Virginia, and returned home on account of ill health. I stayed at home a short time, and then left for the Eastern States on a mission with my brothers Joseph and Brigham; the latter was on his way to Canada, with others of the Twelve Apostles. We separated at Niagara Falls; I went east as far as Connecticut River, preaching and baptizing; and returned to Kirtland late in the fall.

After a few days' rest, I was called upon to take a mission to the State of Michigan, to preach and collect money for the relief of the building committee in Kirtland. I immediately left for that place, filled my mission and returned home, stayed one week, and returned to Michigan; on my way up the lake, I was taken sick, and when we arrived in Detroit, I was unable to walk to the hotel. The next day, I was taken in a carriage to the town of Auburn, a distance of twenty miles, where I lay sick sixty days before I was able to get off my bed. I shall never forget the kindness of brother and sister Lathrop, with whom I stayed.

As soon as I was able to sit in a carriage, I was taken to Detroit, and put on board a steamer bound for Buffalo. I took my room, and went to bed; my fever had returned by reason of a cold I had taken by riding, in the rain and snow, in an open carriage, without even an overcoat to keep me warm; and I lay there perfectly insensible till the vessel reached Cleveland. I was told by a passenger that we had been three days on the way, the vessel having been detained at Toledo; I hired my passage to Kirtland, where I soon arrived (the distance being 22 miles,) and found my family well and the Saints rejoicing.

Brother Joseph Smith came to see me, and blessed me, and told me that I should live to see the redemption of Zion. I still grew worse, until at last Doctors Cowdery and Williams said there was no possibility of my recovery; but God had heard his Prophet declare otherwise, and sent Doctors Levi and Willard Richards to my relief. I was soon able to sit up, and in June started with my family for Caldwell Co., Mo., where I arrived in the month of August, 1837.

I paid for eighty acres of land in Caldwell Co., took my deeds, and then moved to Clinton Co., and bought two claims, one of Culp and one of Elisha. Cameron, containing four hun-

dred and forty acres, two cabins, and thirty acres' improvement. Here I stayed with my family, and improved my farm until the fall of 1838. About 10 o'clock in the morning of the 28th of October, in this year, I was driven from my house by an armed mob of eleven men, who would not allow me to take a garment for myself or family.

We left every thing we possessed, and fled into the woods, where we stayed until night, and then started on foot for Diahman, a distance of 25 miles.

When we got to the open prairie, we fell in with other brethren who had been driven like ourselves. One man had got my horse, and put it in his team; I asked him to let my wife and youngest child ride, which he did the most of the way to Diahman.

On our arrival there, we found the people in great alarm, looking for Gillum and his mob force every hour; we were all under arms until eleven o'clock that night. At 12, there was an alarm; the brethren at Far West had sent an express, saying that General Clark had camped on Goose Creek with thirty five hundred men, and demanded a surrender of all our arms the next morning at 8 o'clock, or he would burn the town, and put the people to the sword.

Seventy five volunteers were called for, I stepped forward and told them I was ready; the number was soon made up, and away we went. In three hours we were in sight of Far West, and our enemies, a distance of 25 miles; we rode into town, and went to see brother Joseph the Prophet; he seemed calm, and greeted us with great kindness.

We spent the day under arms; about 4 o'clock we heard the tramp of the enemy, we formed in line of battle; the enemy advanced within a hundred rods, and halted. I stood between my brother Brigham and Dr. Levi Richards, in the center of Main Street; there we beheld our beloved Prophet and his brethren, Lyman Wight, Sydney Rigdon and others, give themselves up to the enemy to save the people.

When the enemy withdrew, we returned to our friends and families, not to rejoice, not to rest, but as sheep without a shepherd to be scattered and driven, and mourn for our Prophet and Seer.

I then took twenty-four of the brethren, among whom were Charles C. Rich, John P. Greene, Benjamin L. Clapp, Hosea Stout, Lorenzo D. Young, Samuel H. Smith, and Isaac Higbee, and traveled through the wilderness to the Black Hawk Settlement, on the Des Moines river, in the Territory of Iowa, where we parted.

I took my son Brigham H., and went to Morgan Co., Ill., where I lived one year.

In 1840, I went to Nauvoo. In the fall of 1842, after spending the summer collecting means to build the Temple and Nauvoo House, with Lyman Wight, I was ordained to the high priesthood under the hands of my brother Brigham and Bishop George Miller, and sent in company with Franklin D. Richards to Cincinnati, to preside over the southern district of Ohio.

I was called home in June following, and sent on a mission to the Eastern States; and from this time till the death of our Prophet, I was traveling and preaching the most of the time in Ohio and New York.

Shortly previous to the death of Joseph, I returned from the east to Nauvoo, leaving my family in Kirtland. I heard the Prophet deliver his last public speech; and when he was on his trial at Carthage, I went in company with my son to Macedonia, with the intention of visiting him the next day.

We accordingly started from Macedonia on the morning of the 27th of June, for Carthage; we stopped at the house of Ozias Kilburn, and took dinner. At 3 o'clock, we again started for Carthage; on our way, we met Capt. Dunn, commander of the McDonough troops, who told us that if we were Mormons, we had better not go to Carthage. Said he, 'Every man who has one spark of honor has been discharged, and the Smiths are left in care of the Carthage Greys, and Capt. Smith is a damned villain; I fear for the safety of the Smiths, and my judgment is, you had better not go there.' However, we rode on until we got near the town, when we heard the firing of many guns, and soon saw the people running in every direction.

We turned our horses towards Plymouth, and rode to that place in two and a half hours, a distance of 18 miles, and put up at a tavern kept by brother Cole. In a few minutes a messenger arrived from Carthage, bringing the news of the massacre of the Prophet and his brother Hyrum. I could not go back to witness the scene that I knew must follow, but started the next morning for Ohio, where we arrived on the 14th of July."

My sister Louiza was married to Joel Sanford in 1825, to whom she bore four children, viz.: Mary, Chansellor, Jane Watson and Joseph Young. She was baptized in 1832.

She went to Missouri with her husband in 1833, and died in Independence, Jackson County, the same year.

My brother Lorenzo Dow, though from his youth a professor of religion, was averse to joining any church, not believing that any of the sects walked up to the precepts contained in the Bible.

At the age of 18, in the year 1825, he married Persis Goodall, daughter of Jotham and Mary.

In 1832, while residing in Hector, Tompkins County, New York, having heard of the latter day work, he borrowed a Book of Mormon from a neighbor, and having carefully perused

it, became convinced of its truth; whereupon he gathered up his effects, and took his family and started for Jackson County, the place appointed for gathering; he tarried a few weeks in the town of Mendon, where our father and most of our family resided, during which time he became further confirmed in the latter day work.

He continued his journey, calling on the way at Warsaw, where our brother-in-law, John P. Greene, resided, who at that time had an appointment for a meeting on the following Sabbath, in the town of China, 16 miles distant, and having company, requested Lorenzo and his son Evan M. Greene to go and fill the appointment. He apologized because of not being baptized, but Elder Greene said that would make no difference, he could preach the truths of the gospel, inasmuch as he believed them. Lorenzo filled the appointment to the satisfaction of an attentive congregation, and returned the same evening. Next morning he requested baptism at the hands of Elder Greene, who baptized and confirmed him the same day.

He then pursued his journey to Olean Point, the head of navigation on the Alleghany River, where brother Phinehas came with his family in a few days after, also Lyman Leonard, Joel Sandford, and some four other families. They built two family boats, and started with their families down the river, a journey of 300 miles, to Pittsburgh, where Lorenzo remained some time, and raised up a branch of the church. Brother Phinehas having been ordained an elder, ordained Lorenzo to that office.

While in Pittsburgh, Lorenzo was recommended by the brethren to go back to the State of New York; he started in April, 1833, from Pittsburgh, and preached during the summer in Avon, Mendon and Genesee.

In the fall he returned to Pittsburgh, his father accompanying him. In a few days, in connection with his father and brother Phinehas, having purchased a family boat, he started again on his journey for Jackson County, Missouri, passing down the Ohio River.

After traveling about 70 miles, they stopped at Columbiana to stay over the Sabbath, where they preached to the people, and by their solicitation stopped a few days, preached and baptized a number, organized a branch of the church, and there remained through the winter.

In the spring of 1834, he moved to Kirtland, Ohio, where he worked a portion of the time upon the Temple, on which he put the outside finish. In the fall visited the State of New York.

After receiving his blessings in the Temple, in the spring of 1836, he was sent by the Prophet Joseph to the western part of Ohio, preaching in several towns, and baptized a few; after his return he was again sent to the State of New York, where he remained till late in the fall, preaching in different villages. He raised up and organized a branch in the town of Hector, where he lived when he first heard of the gospel.

In the summer of 1837, he sold his property in Kirtland, and fitted up his teams and started for Caldwell County, Missouri. He pursued his journey to Dublin, Indiana, where his wife being taken violently sick, he was obliged to stop, and there remained till I came, on my way from Kirtland to Missouri. His wife having got better, he went to Cincinnati on business, and I remained till the Prophet Joseph, his brother Samuel H., Sidney Rigdon and brother Robinson came on and overtook me: the Prophet passed on, and brother Samuel and I waited until Lorenzo returned, when we started on and overtook the Prophet at Jacksonville, Ills.

The second day after we left Dublin, Lorenzo, while jumping out of the wagon, fell on a sharp stone and split his knee pan, brother Samuel and I carried him into a house, bound up his knee, and started on: while traveling he suffered much from the pain.

After overtaking brother Joseph at Jacksonville, we traveled together to Caldwell County, Missouri, and arrived there with our families in March, 1838.

Brother Lorenzo, by the counsel of Joseph, went to Daviess County, and purchased a farm of a Missourian, where he put in his summer crop, built a new house, purchased stock, planted an orchard, and prepared himself for a permanent home. He remained there in peace until the fall, when he was warned to leave the county on peril of his life, being threatened that his house and property would be burned and his family in it, in case he did not leave at a stated date: he thus was obliged to leave his farm with more than 1000 bushels of corn standing in the field, and was driven away in

such haste that he only took his family, and what effects he could take in one small carriage, and was never permitted to return or get his property. He proceeded to Far West, a distance of 22 miles, and joined his brethren, standing guard one half of each night for three weeks. At this time he was engaged under brother David W. Patten, in the Crooked River Battle.

Upon leaving Missouri, in consequence of the exterminating order of Governor Boggs, in 1839, he located in Scott County, Illinois, where he made a farm and remained until 1841, when he removed to Macedonia, and tarried there a year, when he removed to Nauvoo.

In the spring of 1844 he was sent on a mission to Ohio; upon reaching Springfield, in consequence of the waters being high, he tarried and preached, in which vicinity he baptized ten persons, organized a branch and ordained one elder, when he proceeded on his mission to Ohio, and preached the remainder of the season.

His wife Persis bore to him six sons and two daughters, viz.: William Goodall, Joseph Watson, Lucy Ann, Harriet, John, Franklin Wheeler, Lucian and Lucius, and one son who died before it was named: Lucy died in Kirtland in 1835, Lucian and Lucius died while babes, in Hancock County.

In 1844, he married Harriet Page Wheeler.

My brother Edward, son of my father and his wife Mary, returned to New York with his mother, and all that I have heard of him since, is that he is still in the faith.

DISCOURSE

By Pres. Heber C. Kimball, Tabernacle, Sunday Afternoon, Dec. 27, 1857.

[REPORTED BY J. V. LONG.]

You have all heard what has been said, and the design thereof has been to show you your situation.

There is not much profit in all the teachings that are given from this stand to a person who simply hears the sound and does not partake of the spirit and intent of that instruction, but the profit is to the man who heareth the word and observeth and receiveth the Spirit and power of God.

I fear my testimony to what has been said to-day, for it is good, and every one that heareth, and observeth what has been said by br. Brigham, br. Woodruff and br. Snow shall babble, for it is life to all who receive it, because truth is life.

If we treasure up those principles and they adhere to us, that is, to the fountain of life that is within us, how can there be otherwise than a growing and increasing in the knowledge of God? It is upon the same principle that wheat increases and upon the same principle that every kind of vegetation increases. How does wheat increase? It is because the element or germ of life is in the wheat; if the germ was not in each kernel, of course it would not increase.

If there is a fountain and the root of truth within us, then other principles of truth will adhere to them and connect themselves to that fountain that is within us. What will be the result in such a case? The fruits of righteousness will appear. A man has got to have the saving principles of life within him continually, if they do not dwell in him, he is not in a saveable condition, for there is no way to save a man only to plant within him the principles of life, for in the absence of those principles, he is like salt that has lost its saving power and thenceforth is good for nothing.

You know that salt will not save meat when it has lost its saving principles, and it is just so with us; when a man sins to that degree that he rejects the truth and the principles of righteousness, he is thenceforth good for nothing but to be cast out and trodden underfoot of men.

So it will be eventually in the United States. After the truth is all gathered out, you will find that the rest will be destroyed. I do not mean that the land will be destroyed, but I refer to the wicked inhabitants, and the earth will be emptied, according to the words of the Prophet.—Why will this be so? Because there are no saving principles there; the saving principles are with this church and there is no salvation in the absence of those principles.

I dwell upon these things because I wish every man to listen to them and I want them to watch and nourish every word and to cherish them as you would a crop of wheat. Let nothing come in between you and the word of God and then you will do well and prosper.

I have got just such a wild notion in me, if you please to consider it so, that I believe we can raise everything that is raised in every other part of the earth. Why do I believe it? I believe it because I have got the Priesthood, it has been given to me and to you and we are made saviors of men upon Mount Zion.

Well, then, if we have got the seed and principles of life within us, upon the same principle that the earth imparts nourishment to vegetation, we can impart life to others; and if we can save a man, upon the same principle we can save a woman and every other thing that is upon the earth. What do you go to work here for?—I go to work to produce vegetables, grain and all things that I and my family need, and I dictate my children and show them a course for them to pursue.

We have dedicated this sacrament to the Father and to the Son, that the saving principles of