

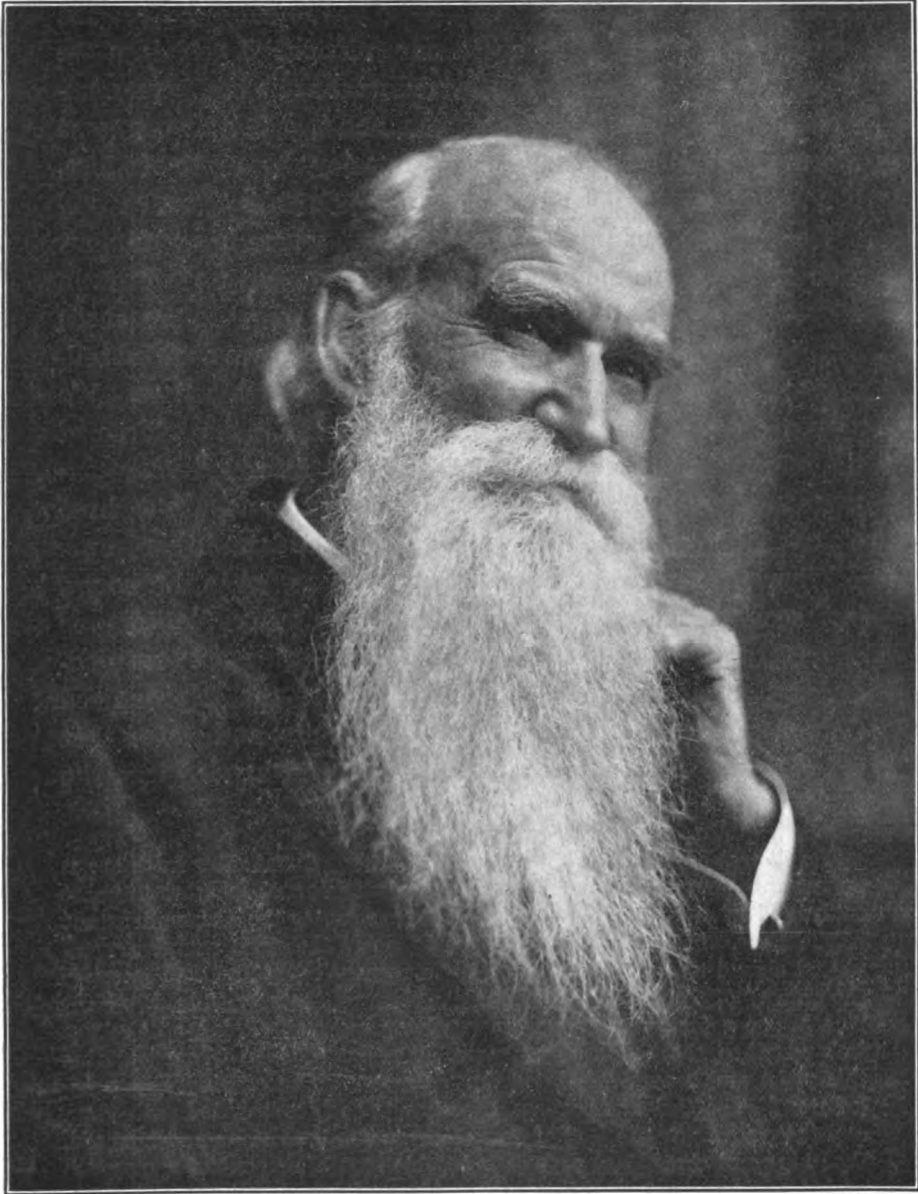
A VISIT TO NAUVOO IN 1856

BY ELDER EDMUND C. BRIGGS

[In 1856 manifestations were received by the church reorganizing in Wisconsin to send faithful messengers to Joseph Smith, the son of the Martyr, to testify to him of what they knew and verily believed; and Edmund C. Briggs and Samuel H. Gurley were designated as such messengers.

Elder Briggs gives a graphic account of their journey and experiences. It was in November, 1856, they left Darlington, Wisconsin. They called on Alva Smith at Dixon, Illinois, Edwin Cadwell near Dixon, Jothan Barrett and Royal Stone at Palestine, Illinois, and William W. Blair at East Paw Paw, Illinois, at each of these places having some wonderful experiences. Elder Briggs then continues the narrative as follows.—EDITOR.]

We remained at Brother Blair's until Wednesday morning, when he took us with carriage to Ottawa railroad station, and by cars and stage we came to Nauvoo, on the following Friday, the 5th of December, 1856, and stopped at the Mansion House kept by Major L. C. Bidamon. He had married Emma, the widow of Joseph Smith, and had an impression, when we first arrived, that we were Latter Day Saint ministers. We told him we were missionaries of the Reorganized Church of Latter Day Saints, and were from Wisconsin. After some conversation, in which he spoke very highly of young Joseph, and that his wife Emma was the best woman that ever lived, and that she believed her former husband was a prophet of God, he said, "And I believe she is honest in her convictions. She tells so many things that took place in connection with the writing of the Book of Mormon that I can't help but believe there is something in it, and I had much rather believe in it than to believe in the Bible. In fact, I do not believe in the Bible anyway." He was quite talkative and claimed to be skeptical on religious matters, though he continued: "I believe Joseph Smith was an honest man, but think he might have been deceived. My wife wrote a part of the Book of Mormon as



EDMUND C. BRIGGS.

Smith translated it from the plates he had found." He seemed quite inquisitive in relation to our mission. I told him we wished to see Joseph. He informed us that he had been married lately and was living on a farm, and that there were some Mormon elders from Utah there a few days before to see him, but Joseph would not have anything to do with them.

He then took us into the dining room, where his wife was, and introduced us to her. We informed her that we were on a mission preaching the gospel. She appeared quite reserved; seemed inclined to talk very little with us, and we avoided telling our especial object of visiting Nauvoo at this time. We stayed overnight in the hotel, and until about the middle of the afternoon Saturday. Major Bidamon informed us he expected Joseph in the city, and as he did not come, about three o'clock in the afternoon we walked out to the farm to see him.

When we arrived at his place, Joseph was not in the house, but soon came in, and his wife introduced us to him as strangers who wished to see him. Elder Gurley at once introduced himself and me as missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints, and stated that we wished to have some talk with him, and handed him the following letter:

The Church of Zarahemla, Wisconsin, to Joseph Smith: Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same, viz, that the seed of him to whom the work was first committed should stand forth, and bear the responsibility (as well as wear the crown) of a wise master builder, to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right and heaven-appointed duty, you cannot be unmindful nor indifferent. The God of Abraham, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion, to set in order the house of God. And the Holy Spirit that searcheth the deep

things of God hath signified to us that the time has come, for through fasting and prayer hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God, and be strong, for a deliverer art thou to the Latter Day Saints, and the Holy Spirit is the prompter.

The apostles, elders, and Saints who have assembled with us have beheld the vacant seat, and the seed that is wanting, and like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers without ceasing been offered up for the last five years. We are assured that the same spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet as president of the church and of the priesthood. In our publications—sent to you—we have shown the right of successorship to rest in the lineal descendants of the chosen seed to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments as well as the promises given to Joseph your father, were given to him and his seed. And in the name of the Master, even Jesus Christ, as moved upon by the Holy Ghost we say: Arise in the strength of the Lord and realize those promises by executing these commandments, and we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God, and to the faith once delivered to the Saints.

Holding fast that which is good, and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

J. W. BRIGGS,

Representative President of the Church and the Priesthood in Zarahemla.
ZARAHEMLA, November 18, 1856.

After reading the above letter Joseph handed it back to Elder Gurley and said, "Gentlemen, I will talk with you on politics or any other subject, but on religion I will not allow one word spoken in my house."

Elder Gurley replied, "But we wish to tell you what we believe."

Mr. Smith in a most emphatic manner replied, "I will not allow one word spoken on the subject to me in my house."

At this blunt, emphatic statement that he would not allow us to speak one word on the subject of religion in his house,

Brother Gurley burst into tears and wept. At this juncture I spoke as follows: "Mr. Smith, while we respect your feelings as a man, and do not wish to injure your feelings yet we will not allow you to hinder us in doing our duty, as we have been sent by the command of God to tell you what we know and most surely believe in relation to your calling as the successor of your father."

At that Joseph arose to his feet, and, I thought, somewhat sprung in his feelings, and said in a hasty tone of voice: "When men come to my house and tell me what I must do, I tell them there is the door, and they can go out."

Brother Gurley then said to me, "Come, let us go."

I replied, "Brother Gurley, do not be in a hurry," and Joseph's wife said, "Don't, Joseph, don't" (I will never forget those beautiful eyes as she looked up so imploringly to Joseph).

Joseph then calmed down and said, "I did not mean to injure your feelings, and I ask your forgiveness." Brother Gurley also then asked his forgiveness. I did not, for I felt I had only done my duty, and could not ask to be forgiven. I then told him briefly that it had been revealed to us that he would be the successor of his father in the church, and that we had been commanded to so inform him of our hope and faith in the matter.

He replied to us, "I do not allow myself to talk on such matters in relation to my own calling, or what I may do in the future." Up to this time Gurley was weeping all the time. I spoke in a real earnest manner, and a part of the time quite loud. A quieter feeling now prevailed, and Joseph informed us that elders George A. Smith and Snow from Utah had been to see him but a short time before, and that he would not have anything to do with that people or their corrupt doctrines.

Supper was now ready and Joseph invited us to eat with him, which we did, and after supper some little conversation

was had in relation to our mission and hope, but he objected to any reference to his own calling, and I then said,

“Will you meet us in the morning in the city?”

He promised to do so, after which we bade him good-by and walked to Nauvoo. As soon as we had left the house Brother Gurley remarked to me, “He insulted us, and will not receive our mission, and we might as well go home. He might as well have turned us out of doors.”

I said, “We have not yet finished our mission to him. You remember we were commanded in case he did not receive our mission that we should raise our hands before him and leave him in the hands of the Lord.”

Brother Gurley then exclaimed: “Oh, I forgot that! Let us go back and do that now.”

“No,” I replied, “he promised to meet us in the morning at the Mansion House, and then we will have some more talk, and if he does not accept our message to him, then we will present him to the Lord with uplifted hands.”

Gurley then said, “That will do. How came you to think to ask him to meet us in the morning?”

I replied, “I thought of it all the time.”

The next morning was Sunday, and after breakfast we started to take a walk, and just as we got to the door, Joseph opened it, and said, “Good morning.”

Brother Gurley hastily and abruptly said, “Have you received the evidence yet?”

Joseph answered, “No.”

“Then let us go and have a talk,” Brother Gurley continued.

Joseph led the way to a room upstairs, and when he had shut the door he said to us, “If you men have been commanded of God to do anything, why can't you do it without any reference to me, for I know that no man or the angels from heaven can lead the church in the condition it is now in.”

At this Brother Gurley again broke in tears and wept for some moments. I then said, "Mr. Smith, we can do our duty without any reference to other men, for we do not recognize any man, priest, or king as our leader save Jesus Christ only, neither would we receive you except you are called of God yourself. But as ministers sent to scattered latter-day Israel, we call on you as one of the spiritual stones of the house of God to come and take your place, as it has been shown to us by the gifts of prophecy."

At that my hands involuntarily rose and Joseph said, "Don't curse me. I can't stand that."

I looked, and Gurley also stood with his hands uplifted, and he replied, "That be far from us. We rather bless than curse." He then offered a short but fervent prayer for Joseph, and presented him to the Lord in the name of Jesus Christ.

Joseph then said, "Are you now through?"

Gurley answered, "Yes."

Then Joseph with uplifted hands rose to his feet and offered a most fervent prayer. Among the things he said in his prayer were, "Heavenly Father, keep me from wrongdoing, and that my face may be like a flint, that I may not fear the face of clay. In the name of Jesus Christ. Amen." He then said, "I am through and will take the responsibility upon myself for my own actions." A peaceful feeling pervaded my mind, and there seemed to be a good feeling on the part of all.

Joseph then asked how old we were. When we informed him, he said, "I like the spirit of you men, and we may see many things yet." And he assured us again that he would have nothing to do with the practices of the Mormons in the West. After some little talk, which showed us that he was indeed interested in the work his father labored to build up, we separated, good friends.

In the evening we had some little conversation with his mother. She made several inquiries about our meetings and the

interests of the church at Zarahemla, and we informed her of the evidence we had received of her son taking the leadership of the church, as it was his right by lineage. She seemed to wish to avoid any reference about her children having anything to do with the church; spoke of her former husband with tears in her eyes.

The next morning she said: "I have always counseled the saints who come to me for advice as to where they should go, to go north."

I inquired, "Why did you give them that counsel? Did you think James J. Strang's claims were right?"

She quickly replied, "No, but I thought if they went up north they could soon get away again, but if they went west they could not, and I always believed the church would rise again in the north. I have always avoided talking to my children about having anything to do in the church, for I have suffered so much I have dreaded to have them take any part in it. But I have always believed that if God wanted them to do anything in the church, the same One who called their father would make it known to them, and it was not necessary for me to talk to them about it; but I never had confidence in Brigham Young, and Joseph did not for some time before his death."

I then said to her: "Did Joseph have any knowledge or premonition of his death before it took place?"

She replied: "Yes, he was expecting it for some time before he was murdered. About the time he wrote those letters that are in the Book of Covenants he was promised if he would go and hide from the church until it was cleansed he should live until he had accomplished his work in the redemption of Zion, and he once left home intending not to return until the church was sifted and thoroughly cleansed; but his persecutors were stirring up trouble at the time, and his absence provoked some of the brethren to say he had run away, and they called him a

coward, and Joseph heard of it, and he then returned, and said, 'I will die before I will be called a coward.'

"He was going to find a place and then send for the family, but when he came back I felt the worst I ever did in my life, and from that time I looked for him to be killed, and had felt so bad about it, that when he was murdered I was not taken by surprise, and did not feel so bad as I had for months before."

While she talked to us the tears flowed from her large, bright eyes like rain, and I could see in every act affection for Joseph.

Delineating her evidence of the divine authenticity of the Book of Mormon, she said: "When my husband was translating the Book of Mormon, I wrote a part of it, as he dictated each sentence, word for word, and when he came to proper names he could not pronounce, or long words, he spelled them out, and while I was writing them, if I made any mistake in spelling, he would stop me and correct my spelling, although it was impossible for him to see how I was writing them down at the time. Even the word *Sarah* he could not pronounce at first, but had to spell it, and I would pronounce it for him.

"When he stopped for any purpose at any time he would, when he commenced again, begin where he left off without any hesitation, and one time while he was translating he stopped suddenly, pale as a sheet, and said, 'Emma, did Jerusalem have walls around it?' When I answered 'Yes', he replied, 'Oh! I was afraid I had been deceived.' He had such a limited knowledge of history at that time that he did not even know that Jerusalem was surrounded by walls."

She also spoke very highly of Elder William Marks and said, "Joseph always had confidence in him. David Whitmer is honest, and when you see him you will say he is an honest, truthful man, and the reason he absented himself from the church was because of his misunderstandings, and the acts of some in the church he could not fellowship."

I then referred to Oliver Cowdery and Martin Harris, when she said: "Oliver Cowdery was an honest man, but he became disaffected because of the actions of some in the church." Of Harris: "He was an honest man, but not naturally as noble and firm in his mind as some. There were only three classes that followed Brigham Young to Utah: knaves, fools, and those whose circumstances and environments compelled them to go."

Brother Gurley was much pleased with what Joseph and his mother both said, though at first he was greatly disappointed at the way Joseph received what he had said, or, as he expressed it, "Would not allow me to say anything." But we were both impressed that he was aware of his calling as the successor of his father, but that human agency would not influence him to take any stand in the church, and that he was unalterably and utterly opposed to polygamy. As Brother Gurley put it, "He gave us to understand he would not go to Utah, and I am glad of that, anyway."

I was really glad in my heart to see the manner in which he resented what he first thought we wished to urge upon him as the views against his own convictions. We also thought he was impressed with the fact that we were sincere and believed that we were divinely impressed to visit him with our message, and that we would not accept him as the successor and president of the church without he was truly called of God as his father was.

The next day Brother Gurley still felt so badly about leaving home that he could not endure the thought of continuing in the ministry. I urged him to remain in the mission and we would visit as many of the members of the church as we could and tell them of our hope of the reorganization, but his struggles were too great, and the next Wednesday evening he said to me, "Brother Briggs, I am going home to Katie in the morning if I lose my salvation." I saw there was no use in trying to persuade him to continue longer in the ministry, and after

some conversation we had prayer, and in the best of feelings and spirit we talked over our hope, and agreed that he should return home. The next morning he left me in Nauvoo, and went home. It was as I had expected before we left—I was alone.

In a few days I received the following letter from Brother Z. H. Gurley, senior :

YELLOWSTONE, December 16, 1856.

Dear Brother Edmund: Feeling deeply interested in your situation, and in the welfare of the church, I have thought to trouble you with a few lines, sincerely praying almighty God to direct us all aright, for surely in and of ourselves we are weak, yea, perfect weakness.

Samuel returned Sunday evening almost tired out. Since you left, the snow has fallen two feet and upwards and is badly drifted, which renders it almost impossible to move. The roads are completely filled up and have been impassable for several days. As soon as we can get around, will go down to Zarahemla, and the church will then direct what you shall do. Until you hear from the church officially, stay where you are, and you shall do much good.

Last Sunday I was with the church at Zarahemla, and our prayer meeting lasted until 1.30 o'clock in the morning. We were told that you and Samuel had presented the message and had been faithful before the Lord. Sister Newkirk (Brother David Newkirk's wife) had a vision; saw you on one side and Samuel on the other of a young man holding him up. The Holy Spirit then commanded us to hold up Brother Joseph by our faith and prayers, as you were holding him up, with the promise that he should come to Zarahemla. So fear not. Do what the Spirit of God commands you, and in the name of the Lord Jesus Christ you shall accomplish your mission, and I say unto you, Receive strength and help, and in the name of the Lord Jesus, after many days you shall succeed. Even so. Amen.

Brother Edmund, during your stay, spend all of your time in study. Study the Bible prophecies. Pray for understanding. Commit more or less to memory every day, and wait patiently as does the husbandmen for the early and latter rain, and know assuredly you shall not wait in vain. I would advise you at a suitable time to visit Brother William O. Clark. He lives, or used to live, about three miles west of Montrose. He is the man that baptized your brother Jason, Jones, and the Whitar's family, and on your road, if it seems right, go on to West Point. Inquire for John Hardy. Tell him you call at my request to see him. He is with us in faith, and is a good man. There are several in that region who know me, who used to live at La Harpe. They have as much faith in the gifts as you have, and will welcome you.

Brother, the Spirit of God will, I think, direct you this way, for a

measure of it is on me at this time. You will find several, no doubt, who will fill their several places in the church according to their appointment when the foundation of the earth was laid.

Stand up, Brother Edmund, as a man of God. I would not advise you to debate much, but bear a faithful testimony of this work, of what you know and most assuredly believe, and in this way you will have victory every time.

As to money, some shall soon come to you. . . . Sunday after you left, when on the way to Zarahemla, I saw you and Samuel in a close place, and I struggled in spirit near three fourths of an hour until you were delivered. I knew you had the victory. Since Samuel has returned I have learned where you were. [We were at W. W. Blair's.] After that I went on to the meeting. We had a good time. In vision some saw Brother Joseph in company with two others. A part of the revelation given in March, 1833, read, section 87, paragraphs 1 and 2, the Holy Spirit directing that at the same time that through him (Joseph) the oracles were then given to us, even the church. This is the second time that Joseph has been seen in our midst. . . . Your people are well. Riley spoke and prayed in our prayer meeting.

I sent your license in Samuel's letter. Cut it out. Please write often and know that the daily prayers of the church are for you.

May God bless you and protect you, is the prayer of

To E. C. Briggs.

Z. H. GURLEY.

In a second letter he said: "Samuel is in good spirits and faith that Joseph will soon be with the church," and advised me to remain in my mission, "Because we have received evidence that you will not return to Zarahemla until the Prophet Joseph comes with you to the church."

In a short time after, I received a letter from my brother Jason confirming Brother Gurley's letters, and instructing me to return to Brother Joseph his letter of November 18, as Samuel had left it with me. The first time I saw Joseph after this I handed said letter to him with this remark: "I have been instructed to hand this letter back to you."

He replied, "All right."

I never again referred to it, or my mission, nor had any conversation with him on religious matters involving his association with the church while on my mission.

I remained in Nauvoo and vicinity until the fall of '57; worked a part of the time with Joseph on his farm; though he

had moved into the city and his brother Frederick worked the place.

I became quite well acquainted with the Smith family. Frederick was prepossessing; in fact, a gentleman in his appearance, open and frank in his countenance, six feet high and well-proportioned, and I noticed he was very affectionate to his mother, and often saluted her with a loving kiss and good morning or good-by. Everybody loved him.

Joseph was always cheerful, very respectful to his mother, always seemed to be busy. Alexander was always quiet around the house and doing chores. David was a handsome boy, modest and retiring in disposition, studious, and quite an artist; loved and admired by everybody who formed his acquaintance. Sister Emma was an exceptionally good woman whom everybody spoke of as an example worthy of imitation. In fact, the whole family were esteemed by all people who knew them as good, worthy citizens above reproach, having the reputation of being strictly moral and temperate in all things.

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The excellent examples I had seen in so many of the elders were my themes of thought, being so very much in contrast with the appearance of the dilapidated city of Nauvoo, looking like a bleak and dreary plain in comparison with what it once was, teeming with its thousands of comforted, loving Saints.

The temple, though never finished, was built and inclosed so it was an imposing structure of art to crown the hill overlooking the happy city, and the beautiful waters of the curved Mississippi River that more than half surrounded their loved homes. Oh, what a contrast! All was swept away except the three corners of the broken fragment of the Temple, like towers, which still stood as specters overlooking the ruins, and ragged streets all grown up to weeds and sandburs. Yes, all this change came to the church and city because of its sins,

wicked persecutions, and Brigham Young's misdeeds and mismanagement.

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The winter of 1856-57 was a long winter to me in some respects while I stopped in Nauvoo, and the foregoing thoughts occupied my mind.

Joseph Smith's teaching, without a single exception in every word, line, or sentence on the subject of religion ever teaches the highest morals and purest Christianity, and he wrote thousands of pages, and examined and controlled many thousands more written by his followers in his lifetime, and these pages of literature, on the subject of religion ever smack with the purest of motives and highest morals, declaring ancient Christianity restored again to better the world, promising gifts and blessings of the Holy Ghost to everyone who would continue in the word by which they might know of the doctrine, whether it is of God or man. By a careful study of the Scriptures and Elder Joseph Smith's writings I could see he was indeed a thorough, true Christian, and he had enstamped his very life upon his affectionate, innocent wife and children. Could all this be done and Joseph Smith be a bad man? Jesus says:

Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Matthew 12: 34, 35.

The people, in and out of the church, about Nauvoo, who personally knew Joseph Smith before he was murdered, spoke of him with respect, and declared he was a good, honorable man, a worthy citizen, and declared the scandalous stories circulated about him were base misrepresentations put in circulation because of religious intolerance or by his political enemies. At the same time, the newcomers into the city after

the death of Smith who spoke against him were rabid in their denunciation of him, and delighted in telling extravagant stories about him, though they never had seen him. This thought impressed me as very singular and strange, that in this enlightened age a man who had done so much to stir up the whole religious world, in the very place where he lived and was murdered, should be spoken so well of by his old neighbors, though they did not believe in his prophetic calling or his religion, and his enemies who were not personally acquainted with him should tell all manner of evil things about him, that he preached and practiced polygamy in Nauvoo, but all who personally knew Joseph Smith, in and out of the church, denied in the most emphatic manner that Smith ever taught or practiced polygamy in Nauvoo.

Mr. R. H. Loomis, who was an honorable man and well acquainted with Joseph, said: "I believe Mr. Smith was honest and conscientious in his religion, and did not teach or practice polygamy."

And Sister Emma, in speaking of the condition of the church after her husband's death, said to me, "I was threatened by Brigham Young because I opposed and denounced his measures and would not go west with them. At that time they did not know where they were going themselves, but he told me that he would yet bring me prostrate to his feet. My house was set on fire several times, and one time wood was piled up at the side of the house and set afire. It burned the siding considerably and went out before we discovered it. It was either set on fire or by accident or carelessness caught fire a number of times and went out of itself when we did not discover and put it out, but I never had any fear that the house would burn down as long as the Inspired Translation of the Bible was in it. I always felt safe when it was in the house, for I knew it could not be destroyed."

She spoke very affectionately of Joseph and said, "I never

had any reason to oppose him, for we were always on the best of terms ourselves, but he allowed some others to persuade him in some measures against his will, and those things I opposed. He was opposed to the destroying of the press of the Nauvoo *Expositor*, but the council overruled him by vote, and he told them they were the cause of its destruction, but he would be held personally responsible for it; and often heard Joseph contend against measures in council, and sometimes he would yield to them."

I said, "Those were city councils?"

She replied, "Sometimes, and other times in councils of the church, which were often held in our house. For the last eighteen months or two years before his death it seemed the best elders were kept away from him as much as possible on missions, and the worst characters in the church hovered around him all the time."

When Sister Emma made the above statements it was a real revelation to me. I had not realized before how the church came to so soon run into such a horrible apostasy. She spoke so endearingly of Joseph, in confidence, tears filling her eyes, that I could see she revered his very memory, and had full faith in Joseph's inspiration as a prophet of God, and she always denied to me in the most emphatic language that he taught or practiced polygamy.

Again, she said several times in conversation with me that the Utah Mormons had by their acts since the death of her husband made true all the slanders and vile things charged against the church. I was also present when my brother, Jason Briggs, asked Sister Emma in relation to the purported revelation on polygamy published by Orson Pratt in 1852, and she again denied that her husband ever taught polygamy, or that she ever burned any manuscript of a revelation purport-

ing to favor polygamy, and that "the statement that I burned the original of the copy Brigham Young claimed to have, is false, and made out of whole cloth, and not true in any particular." My brother was quite particular in his inquiry when she said, "I never saw anything purporting to be a revelation authorizing polygamy until I saw it in the *Seer*, published by Orson Pratt." Several were present at the time, and I shall never forget the candid manner of her expression when she, without a single hesitancy, with honesty and truthfulness marking her countenance, gave the lie to Brigham Young's assertion on the 29th of August, 1852, in Salt Lake City when he said, "The original of this revelation was burned up. . . . Sister Emma burned the original. The reason I mention this, is because that the people who did not know of the revelation, supposed it was not now in existence."

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The facts are, dear reader, I have not enlisted in the interests of the church without a full and free investigation of its claims from every moral, religious, and political standpoint, and weighing, as far as possible with my limited knowledge, the evidence on either side of the subject; and at my baptism I resolved that by the grace of God I would discountenance wrongdoing in the church. When I heard Sister Emma's statement as before published, I believed her testimony, and I reaffirmed my vow, for I could plainly see that through evil-minded men the church had been brought to shame and its final rejection as an organization, hence the necessity of a reorganization of the church. I felt thankful to God that the prophet's wife had never been deceived, was in the church, and had the Inspired Translation of the Holy Scriptures left in her hands for safe keeping while the church was passing through the dark and cloudy day of apostasy.