
Brigham Young and The Twelve in Quincy: A Return to the Eye of the Missouri Storm, 26 April 1839

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At a recent Forum address given at Brigham Young University on 26 October 1999, Elder Alexander B. Morrison, a Seventy and member of the LDS Church Humanitarian Committee, spoke on the topic of “Church Response to Crisis.” He addressed the horrendous condition of refugees in Bosnia, Rwanda, Somalia, Kosovo, and other crucial locations on the globe. Elder Morrison pointed out the characteristics that occur in manmade crisis situations among the victims. He identified mass-population dislocations, great human suffering, widespread human-rights abuses, huge mental-health consequences, destruction of social networks and infrastructures, insecurity, death, injury, disability, and malnutrition. Elder Morrison singled out the children as being among the most vulnerable in such situations.¹

While listening, I was very forcibly struck with the thought, “These twentieth-century conditions are precisely what occurred in a nineteenth-century setting during the 1838–1839 expulsion of the Mormons from Missouri.” Then, Elder Morrison said, “Everybody gets hungry the same way and hurts the same way. . . . Everybody needs the same kind of help. . . . Our major purpose is to strengthen and protect the coping capacity of individuals, their families, communities and institutions.”²

I again thought, “This is what the people of Quincy—especially the people of Quincy—and other surrogate Illinois communities contributed to the Mormon refugees at that critical time. They gave the hurting Saints the ‘coping capacity’ to deal with personal disaster.”

I express a very sincere thanks to the citizens of Quincy for creating a hospitable shore to all peoples both in that day and yet again in a modern

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clime. I cannot help but recite the Savior's refrain, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The citizenry of Quincy has given meat to the hungry traveler and drink to the thirsty stranger (see Matthew 25:35–40). I dedicate this article to the people of Quincy.

The Status of the Quorum of the Twelve Apostles in July 1838

The cornerstones of the Far West Temple in Caldwell County, Missouri, had been laid in symbolic fashion in the midst of ceremony and celebration on 4 July 1838. The internal difficulties associated with the excommunications of Apostles John F. Boynton, Luke and Lyman Johnson, and William E. McLellin between the latter part of 1837 and the forepart of 1838 had somewhat abated. It appeared that the Church was entering a fortuitous period of spiritual and material prosperity in its Missouri home. Under these seemingly happy circumstances, the Prophet Joseph Smith offered a prayerful supplication: "Show us thy will, O Lord, concerning the Twelve." On 8 July 1838, Joseph Smith recorded the following revelation in response to his petition for guidance:

Verily, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to supply the place of those who are fallen.

Let my servant Thomas [Thomas B. Marsh, senior member of the Quorum of the Twelve] remain for a season in the land of Zion, to publish my word.

Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.

And next spring [1839] let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.³

What a difference a day makes! The election-day battle at Gallatin, Daviess County, Missouri, between the Mormons and their detractors occurred just one month later on 6 August 1838; the mob attack on the settlement of Saints in DeWitt in Carroll County commenced 2 October 1838; the Battle of Crooked River in Ray County took place on 25 October 1838; the issuing of Governor Lilburn W. Boggs's infamous "extermination order" was dated 27 October 1838; the Haun's Mill Massacre in Caldwell County

occurred on 30 October 1838; the arrest of Joseph Smith and other Mormon leaders at Far West happened on 31 October 1838; and the capitulation of Far West took place on 1 November 1838. These events suddenly changed the entire complexion of things and greatly altered the whole Mormon community's right to exist in the state of Missouri.



*Far West Temple Site Monument,
27 September 1996.*

*The monument was dedicated by President Alvin R. Dyer,
an additional counselor in the First Presidency, on 3 August 1968.*

Photo by Alexander L. Baugh

The Condition of the Church in Missouri at the Beginning of April 1839

The leaders of the Church had been scattered or imprisoned following the conclusion of the Mormon War in November 1838 and were still attempting to regroup. Members of the First Presidency, Joseph Smith, Sidney Rigdon and Hyrum Smith, had been incarcerated first at Independence, then at Richmond, and finally in Liberty, Missouri, during the winter of 1838–39. After a lengthy period of confinement, Sidney Rigdon was finally granted bail in January 1839 and chose to flee the state in February 1839. He traveled to Quincy, Illinois, and there found respite for him and his family. His wife, Phebe, at least one daughter, and perhaps Sidney and other children, were taken into the home of Judge John and Sarah M. Cleveland, living immediately east of Quincy. Emma Smith and

her family were also sheltered under the same roof contemporaneously with the Rigdons.⁴

At the same time, the Quorum of the Twelve Apostles was widely dispersed and badly in need of reorganization. The lives of five to eight thousand Saints had been severely disrupted under the edict of Governor Boggs, and these men, women, and children were in the final stages of being exiled from Missouri. A significant portion of the refugees and their leaders found a welcome shelter in Quincy and its environs.

The Disposition of the Individual Members of the Twelve Apostles

The earlier loss to the Quorum of the Twelve of Elders John F. Boynton, Luke and Lyman Johnson, and William E. McLellin through apostasy had been partially offset by the replacement ordinations of Elders John E. Page and John Taylor on 19 December 1838. The occasion was a meeting of the newly formed high council in Far West. The minutes specify, "Voted by the Council that John E. Page and John Taylor be ordained to the apostleship to fill the vacancies in the Quorum of the Twelve. Then they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball."⁵

The pending ordinations of Elders Wilford Woodruff and Willard Richards were designed to further ease the resultant burden. However, before such ordinations could be completed, the defections of Elders Thomas B. Marsh and Orson Hyde in mid-October 1838 had led to Marsh's excommunication on 17 March 1839 and to Hyde's being dropped from the Quorum. However, Orson Hyde was later "restored to the Priesthood" in June 1839 and again sustained in his apostolic office by a conference of the Saints on 6 October 1839.⁶

Elder David W. Patten had been tragically shot to death at the Battle of Crooked River on 25 October 1838, creating yet another void in the Quorum. Elder Parley P. Pratt, another member of the Quorum, had been assigned to New York City, where he busied himself with building up the Church there until April 1838 when he received a summons to come to Far West. There he soon found himself embroiled in the Mormon War and was imprisoned at Independence, Richmond, and then Columbia, Missouri. From November 1838 to 4 July 1839, he languished in prison, effectively nullifying any possible assistance to the Saints during their forced removal from Missouri.⁷

In the spring of 1838, Orson Pratt replaced his brother Parley as president of the large New York City branch where he labored for six or seven months. However, when notified by letter "to come to Zion," he started with

his family for Missouri. His intention was to be in place with his quorum at Far West for the anticipated event at the temple site on 26 April 1839. While taking ship's passage through St. Louis in mid-November, Orson had his progress stopped by the heavy ice flows then jamming the Mississippi. It was there he learned of the incarceration of his brother Parley, the Prophet Joseph Smith, and other leaders. He decided it was better to remain in the comparative safety of that city for the moment. When the spring thaw of 1839 made passage up the Mississippi feasible, he took his family to Quincy.⁸

Elder William B. Smith, younger brother of Joseph Smith, took his family out of Far West in late 1838 and soon situated them in Quincy and then in Plymouth, Illinois. His actions during the Missouri emergency had been adjudged less than honorable; and, in May 1839, he was called upon to "give an account" of his conduct. Brigham Young, John Taylor, and others were vocal in their challenge of William's fitness. As a result, he was "suspended from fellowship" on 4 May 1839. However, William was later "restored to the fellowship of the church through the intercession of Joseph and Hyrum [Smith]" on 25 May 1839. The Twelve had found him guilty of certain willful and irregular behavior but voted that he be allowed to retain his station with the Quorum.⁹

Wilford Woodruff was notified of his call to the Twelve while on his mission to the Fox Islands off the coast of Maine. As he was in the act of conducting a meeting at the home of Ebenezer Ames in North Vinal Haven, a letter was handed to Wilford from Elder Thomas B. Marsh dated Far West, 14 July 1838. The letter, received on 9 August 1838, read:

Elder W. Woodruff

Sir; a few days since Prest. Joseph Smith jr. and some others were assembled to attend to some Church business when it was thought proper to select those who was designed of the LORD to fill the places of those of the twelve who had fallen away namely W. E. McClellin, Lyman E. Johnson, Luke Johnson, and John F. Bointon. The persons selected were John E. Page, John Taylor, Willford Woodruff and Wilard Richards. On the following day five of the twelve with President Rigdon and some others met and resolved that President Rigdon write to Br. Richards who is now in England and inform him of his appointment, and that P. P. Pratt write to Orson Pratt and inform him that the Lord has Commanded that the 12 assemble in this place as soon as possible and that I should write to yourself.

Know then brother Woodruff by this that you are appointed to fill the place of one of the twelve apostles; and that it is agreeable to the word of the LORD given vary lately that you should come speedily to far west, And on the 26 of April next to take your leave of the Saints here and depart for other climes across the mighty deep! Yours in the love of God.

Wilford Woodruff

Thomas B. Marsh.¹⁰

Interestingly, Elder Woodruff recalled, "The substance of this letter had

been revealed to me several weeks before, but I had not named it to any person.”¹¹

Wilford brought a company of Saints with him from Maine bound for Missouri in the winter of 1838. However, when he learned of the difficulties that had beset the Missouri Saints, he determined to locate temporarily three miles north of the community of Rochester, Sangamon County, Illinois. Wilford recorded:

December 19, 1838 I was informed that we could not cross the Illinois River in consequence of the Ice. I also learned that the Saints in Zion far west were suffering the severest persecutions & privation & we Could not travel through that Country & with all these Combination of Circumstances we Concluded to stop for a season where we were as doors were open unto us in the regions of Rochester & that to among the Saints that had taken up there abode in the place for a season.¹²

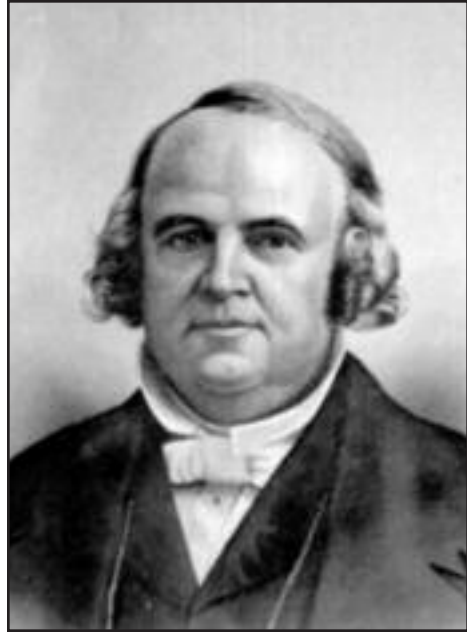
Elder Woodruff rode over to Quincy to see the brethren and, while there, visited Emma Smith, wife of the Prophet Joseph, on 16 March 1839. She was staying with the family of Judge John Cleveland and wife, Sarah M. Cleveland. Judge Cleveland was a non-Mormon merchant in the Quincy area. Sarah Cleveland befriended Emma at this time and later became a counselor to Sister Smith in the presidency of the Nauvoo Female Relief Society when first organized on 17 March 1842.¹³ The Cleveland family lived about four miles directly east of Quincy.¹⁴ Wilford spoke with favor of their meeting. “Once more [I] had the happy privilege of greeting Sister Emma Smith who had taken up her abode for a season with her Children in the house of Sister Cleavland. We dined with Sister Smith She had passed through a scene of affliction since I last saw her & even now Joseph her husband is in prison with other Saints through the power of Persecution.”¹⁵

On 8 April 1839, Wilford and his family “took the parting hand with the Saints in Rochester” and moved to Quincy, arriving at that place on the 16th. It was here, as he said, “I could mingle with my brethren; and I felt to praise God for His protecting care over me and my family in all our afflictions.”¹⁶ After settling his family, Wilford made preparations to accompany the Twelve in fulfillment of “a certain revelation & commandment of the Lord which required us to take our leave of the Saints at far west on the 26th day of April 1839 for the nations of the earth.”¹⁷

George A. Smith, the son of John Smith, had helped to move his father’s family when they were forced to evacuate their home at Adam-ondi-Ahman and move to Far West. The household then joined the line of refugees from Far West on 11 February 1839 and arrived in Quincy, Illinois, on 26 February. From Quincy, they made their way to Green Plains in Hancock County, Illinois. George was able to find employment in Warsaw

Township, making rails for a Harrison Crawford “to earn his bread.” Having been nominated by the First Presidency and sustained for ordination to the Twelve by the congregation of the Church, George A. Smith left his home on 15 April 1839 and joined the Brigham Young company as they departed Quincy for Far West, Missouri, on 18 April.¹⁸

Willard Richards had been authorized for ordination to the Twelve in the 8 July 1838 revelation at Far West (see D&C 118:6). However, he was then performing missionary labors in the British Isles, which assignment physically separated him from those holding the keys to perform that ordinance. This assignment necessarily delayed his actual ordination under the hands of Brigham Young and others of the Twelve until their later arrival in Preston, England, on 14 April 1840. Of that occasion, Wilford Woodruff recorded, “Elder Willard Richards was ordained to the Office of an Apostle & received into the Quorum of the Twelve by a unanimous voice according to previous revelation.”¹⁹



Willard Richards
 Photo courtesy of
 International Society Daughters of Utah Pioneers
 Cache Pioneer Museum, Logan, Utah

The First Presidency’s Reliance on Elders Young and Kimball for Leadership in the Exodus

Fortunately for the Prophet Joseph Smith and the Saints, Brigham Young and Heber C. Kimball were among the few in primary leadership roles who were comparatively unknown to Missouri state officials and, more important, to the members of the irrepressible mob. These two Apostles were enabled to remain at large without any charges being filed against them in the committing trials that had led to the arrest of so many of the brethren.

Recognizing the physical limitations imposed upon himself and the First Presidency in personally directing many of the affairs now devolving upon

the Saints, Joseph Smith and his counselors responded from Liberty Jail to a letter of inquiry from Brigham Young and Heber C. Kimball on 16 January 1839:

Bros. H. C. Kimball and B. Young

Joseph Smith Jun., Sidney Rigdon, and Hyrum Smith, prisoners for Jesus' sake, send greeting:

In obedience to your request in your letter, we say to you as follows. It is not wisdom for you to go out of Caldwell, with your families yet for a little season; until we are out of prison, after which you may act your pleasure; but though you take your Families out of the State, yet it will be necessary for you to return, and leave as before designed, on the 26th of April. Inasmuch as we are in prison and for a little season, if need be, the management of the affairs of the Church devolves on you, that is the Twelve. The gathering of necessity is stopet; but the conversion of the world need not stop, but under wise management can go on more rapidly than ever.

...

It will be necessary for you to get the Twelve together, ordain such as have not been ordained, or at least such of them as you can get, and proceed to regulate the Elders as the Lord may give you wisdom. We nominate George A. Smith and Lyman Sherman to take the places of Orson Hyde and Thomas B. Marsh. . . .

Brethren pray for us, and cease not till our deliverance comes, which we hope may come, we hope we say, for our families sake. Let the Elders preach nothing but the first principles of the gospel, and let them publish our afflictions the injustice and cruelty thereof, upon the house tops. Let them write it and publish it in all the papers where they go, charge them particularly on this point.

Brethren we remain yours in hope of eternal life,

Sidney Rigdon

Joseph Smith, Jr.

Hyrum Smith.

N. B. [note well] Appoint the oldest of those of the Twelve, who were first appointed, to Be the President of your quorum.

J.S.

S.R.

H.S.²⁰

The infrastructure of the Church was seriously affected by all the turmoil. As before explained, of the two Apostles who preceded Brigham Young in seniority in the Quorum of the Twelve Apostles, Thomas B. Marsh had apostatized, and David W. Patten had been killed at the Battle of Crooked River in October 1838. Following the instruction contained in the First Presidency's above postscript to "appoint the oldest," Brigham Young served in the capacity of Quorum leader. However, he was not formally sustained and set apart in his position as "the standing president of the Twelve" until the Twelve met in Preston, England, on 14 April 1840.²¹

A meeting of Church members was called at Far West on 26 January 1839 to discuss such measures as might be instituted to comply with

Governor Boggs's order for the Saints to totally remove themselves from the state. It was reported that the extreme poverty of many of the Saints made it impossible to comply with the request. Opinions were expressed that there be an appeal made to the citizens of Upper Missouri, "setting forth our condition, and claiming their assistance towards furnishing means for the removal of the poor of this county out of the state, as being our right and our due in the present case."²²

It was resolved that a committee of seven be appointed to draft a preamble and resolutions that would reflect the above sentiments. The committee thus appointed consisted of John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, Heber C. Kimball, John Smith, and Don C. Smith. It was further resolved that this committee ascertain the number of families who had no means for removal and also to determine how much could be contributed by the Saints in removing as many persons as possible from the state.²³

A follow-up meeting on 29 January called for the committee report to be completed and given to the public press for publication. President Brigham Young offered a motion, and it was approved "that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this state, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting in the name of the state."²⁴

A new committee, again numbering seven individuals, was then appointed to oversee the business of removal. The appointees were "William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale."²⁵ William Huntington was named chairman of the committee. The committee soon expanded to eleven when it became necessary to add four new members on 1 February 1839—namely, Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry.²⁶

Brigham Young was able to acquire the signatures of 380 individuals who covenanted to "stand by and assist one another, to the utmost of our abilities, in removing from this state in compliance with the authority of the state; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property."²⁷

Elders Young and Kimball kept in constant touch with the Prophet Joseph Smith and the First Presidency through correspondence, messengers, and personal visits to their place of confinement at Liberty. Heber said of his trip to Clay County on 7 February 1839:

I accompanied Bro. Brigham to Liberty to visit Joseph and the brethren in

prison. We had the privilege of going in to see and converse with them; stayed at Liberty over night. Next morning we were permitted to visit the prisoners again while they were at breakfast, and returned during the day to Far West. When we left there Lyman Sherman was some unwell, in a few days after our return, he died. We did not notify him of his appointment [to the Twelve].²⁸

The embitterment of the mob against Brigham Young increased to the point that he was under the necessity of fleeing Far West. His exodus occurred on 14 February 1839. Not feeling the same degree of pressure, Heber C. Kimball thought he could remain a little longer to give direction to the committee. He declared, "I fitted up a small wagon, procured a span of ponies, and sent my Wife and three children, in company with Bro. Brigham Young and his family, with several others, who left Far West Feb. 12th. Every thing my family took with them out of Missouri, could have been packed on the backs of two horses: the mob took all the rest."²⁹

Of his own exodus, Brigham stated, "I left Missouri with my family, leaving my landed property and nearly all my household goods, and went to Illinois, to a little town called Atlas, Pike Co., where I tarried a few weeks; then moved to Quincy."³⁰ Vilate Kimball accompanied Brigham Young to Atlas where, through the instrumentality of George Perkins, she met a widow Ross, who rented them a comfortable room for seven weeks at fifty cents a week. John P. Greene then took Vilate to Quincy where a house rental was obtained for her and the children. Here Heber found her when he came out of Missouri in May 1839. Moved by the goodness of the people, Elder Kimball reflected, "I can say in my heart God bless them all and my brother Brigham for his great kindness in assisting them into Illinois. God bless all who aided and assisted my family; for Jesus says every man shall be rewarded for every good deed that he doith, and even if a man giveth a cup of cold water to a disciple, shall receive a disciple's reward."³¹

Heber commented on his ability to remain behind at Far West and still continue the work of removal:

Being a stranger there, I was requested by Joseph, Brigham and others, to tarry and assist the committee in getting the brethren and families out of Missouri, and to wait upon those brethren who were in prison.

I went to Liberty Jail almost every week to visit the brethren, generally the only way I had to communicate with them, was through the grates of their prison.³²

Feeling the decided effects of both mental and emotional strain created in this charged atmosphere of confrontation, Heber wrote: "My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely."³³



*Liberty Jail, Missouri, September 1888.
Andrew Jenson is on top of the roof. Bishop Joseph S. Black
and Elder Edward Stephenson are standing in front of the ruins.
Photo courtesy of LDS Church Archives*



*Inside the Liberty Jail, showing the jailer's room on the top floor
and the cramped space for the prisoners in the cellar.
Photo by Maurine C. Ward*

Taunting of the Committee on Removal by the Mob at Far West

In spite of the fact that thousands of Saints had summarily been forced to leave Far West, the mob continued to nip at their heels to hurry the departure of those who yet remained. The Committee on Removal was a particular target of their venom. On Friday, 5 April 1839, eight men, including the infamous Captain Samuel Bogart, then the county judge; Dr. Laffity; John Whitmer, who had left the Church and seemed embarrassed by the incident; and five other men came into the house that doubled as the office of the Committee on Removal. There they brandished before Theodore Turley a paper containing the revelation of 8 July 1838 (D&C 118), which directed the Twelve to take their departure from the Saints in Far West on the building site of the Lord's House on the 26th of April, en route to the isles of the sea. The intruders demanded that he read the contents. Turley responded:

“Gentlemen, I am well acquainted with it.” They said, “Then you, as a rational man, will give up Joseph Smith’s being a prophet and an inspired man? He and the Twelve are now scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith.”

Turley jumped up and said, “In the Name of God that revelation will be fulfilled.” They laughed him to scorn. John Whitmer hung down his head. They said, “If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith’s d—n prophecies.”³⁴

That Captain Samuel Bogart was indeed very capable of murdering an opponent is a matter of record, as illustrated by his later wanton shooting and killing of a man named Beatty during a bitter political argument in Far West.³⁵ The mob had once again thrown down the gauntlet, chiding the Mormons to meet what they undoubtedly thought to be an impossible proposition, given the dire predicament of the Saints’ general leadership. Wilford Woodruff stressed that the threats of the mob were a serious concern and not just idle chatter:

It was as much as a man’s life was worth, especially one of the twelve, to be found in that State; and when the day came on which we were commanded by the Lord in that revelation to go up and lay the cornerstone of that temple and there take parting with the Saints to cross the waters to preach the gospel in England, the inhabitants of Missouri had sworn that if all the revelations of “Old Joe Smith” were fulfilled, that [one] should not be because it had a day and date to it.³⁶

Elder Heber C. Kimball continued to work with the committee in its efforts to get the people out of the state. Because of the threats of the mob,

he was forced to hide himself in the woods during the day and go out only at night to counsel the committee and visit the brethren in their homes. While on his way to the committee office on 18 April 1839, Elder Kimball was accosted by several of the mob. With an oath, one of them attempted to ride over him with his horse, and Heber narrowly escaped serious injury or death.³⁷ He proceeded immediately to meet with the Committee on Removal and warned them to leave Far West, as their lives were in danger. Elder Kimball reported:

It was but a few minutes after I had notified the committee to leave, before the mob gathered at the tithing house, and began breaking Clocks, Chairs, Windows, Looking-glasses and Furniture, and making a complete destruction of every thing they could move, while captain Bogart, the County Judge, looked on and laughed; a mobber named Whittaker threw an iron pot at the head of Theodore Turley and hurt him considerably, when Whittaker jumped about and laughed like a madman, and all this, at a time when we were using our utmost endeavors to get the Saints away from Far West. The brethren gathered up what they could, and fled from Far West in one hour; the mob staid until the Committee left, and then plundered thousands of dollars worth of property which had been left by the brethren and sisters to assist the poor to remove.³⁸

Elatedly, Elder Kimball learned that the Prophet Joseph Smith and his fellow prisoners had escaped the officers while on a change of venue from Gallatin, Daviess County, to Columbia in Boone County. Asking Shadrach Roundy to accompany him, Elder Kimball sped eastward in hopes of intercepting Joseph's little company and offering them any assistance needed in their flight. Stopping in the vicinity of Keytesville, Chariton County, they went to the home of Colonel Sterling Price, a Missouri militia officer, who lived at Keytesville Landing.³⁹ Price informed the two men that "Joseph and Hyrum Smith and the other prisoners have escaped." "I enquired what he knew about them, he answered, 'Their guard took breakfast here this morning, they have turned back, saying they were going to Richmond, by way of Tenney's Grove. I know that the guard has been bribed, or they would evince more interest by pursuing them.'"⁴⁰

Still determined to see the Prophet safely out of the country, Heber and Shadrach pursued their course eastward for some fifteen miles. When they were completely satisfied that Joseph and his fellows had successfully escaped, they turned and headed backward toward Far West. At Tinney's Grove, they encountered a man who presented Elder Kimball with "an order drawn on me by Joseph Smith for \$500.00, saying it was for horses furnished him." Recognizing the necessity of paying the man for the horses then in use by the Prophet, Heber was able to quickly raise \$400 and paid him that amount. Elder Kimball said that the man then "proceeded to Richmond, Ray



Brigham Young

Photo courtesy of LDS Church Archives

County, where he paid out some of the money to secure lands that we had been driven from.”⁴¹ After a failed attempt to see Parley P. Pratt at Richmond, Elders Kimball and Roundy rode all night to be in Far West for the anticipated arrival of the Twelve Apostles later that day, 25 April 1839.⁴²

The Twelve in Quincy, Prophecy Fulfilled, and the Return of the Twelve to the Eye of the Storm

In Quincy, President Young called a council with the available members of the Twelve on 18 March 1839 and admonished them relative to a prudent course of action. He advised them to bring their families to Quincy so they “might be able to meet as a council.” A letter was read from Dr. Isaac Galland, a realtor operating in both Illinois and Iowa, regarding the half-breed tract of land in Lee County, Iowa. President Young counseled them to buy land there, as it appeared that they would “probably move northward.”⁴³

At that same meeting, Wilford Woodruff was sustained to be ordained a member of the Quorum of the Twelve Apostles. And George A. Smith, “having been appointed by the prophet as one of the Twelve, in place of Thomas B. Marsh,” was also sustained by the gathering.⁴⁴ However, their actual ordinations to office were deferred until their arrival in Far West, Missouri. Brigham Young declared: “We met in council in Quincy relative to

our Quorum going up to Far West and fulfilling the following: [then follows the 8 July 1838 revelation found in Doctrine and Covenants 118, regarding the departure of the Twelve on 26 April 1839].⁴⁵

Now was the season to fulfill that revelation if it was going to be done. The Saints and also their enemies were aware of its exacting stipulations. There would be no mistaking whether the conditions were met as prescribed by the Lord—it was, in effect, the fulfillment of prophecy and revelation by appointment.

As he attended the March 1839 council meeting to discuss their position on the revelation, Brigham Young recorded his personal feelings and actions in the matter:

Many of the Authorities considered in our present persecuted and scattered condition, the Lord would not require the Twelve to fulfil his words to the letter, and, under our present circumstances, he would take the will for the deed, but I felt differently, and so did those of the Quorum who were with me. I asked them, individually, what their feelings were upon the subject? They all expressed their desires to fulfil the revelation. I told them the Lord God had spoken, and it was our duty to obey, and leave the event in His hands and He would protect us.⁴⁶

A determined company of the Twelve and others desirous of meeting the Lord's requirements left Quincy for Far West on 18 April 1839. The immediate party was made up of Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Alpheus Cutler. They would be joined by others along the route. Brigham Young and Orson Pratt shared Wilford Woodruff's carriage, while John Taylor and George A. Smith rode with Alpheus Cutler. They traveled south on the Illinois side of the Mississippi River for twenty-four miles and then crossed by ferryboat into Marion City, Marion County, Missouri. The company camped there on the bluffs. At that time, Marion City existed as a settlement six miles east of Palmyra, Missouri, but was later entirely washed away in the great freshet of 1844.⁴⁷

On 19 April, they journeyed thirty-four miles to the town of Clinton, Monroe County, northeast of Paris, where they stayed that night. The 20th of April saw them down the road some thirty miles, where they camped for the night.⁴⁸ The company then passed through Huntsville, the county seat of Randolph County, on 21 April, and crossed a nine-mile prairie. They found the roads were jammed with Saints, fleeing from their Missouri persecutors. It incensed Brigham Young that Governor Boggs's extermination order flew in the face of "all laws of the State and the Constitution of the United States."⁴⁹ Traveling on west of Huntsville, they found Elder John E. Page, one of the Twelve, in the midst of evacuating his own family. Elder Page had just tipped his wagon "bottom side upwards" coming down a hill.

President Young described the scene:

Among other things he had upset a barrel of soft soap, and he was elbow deep in the soap, scooping it up with his hands. I told him I wanted him to go to Far West with us. He replied, he did not see that he could, as he had his family to take to Quincy. I told him his family would get along well enough, and I desired him to go up with us. He asked how much time I would give him to get ready. I answered five minutes. We assisted in loading his wagon; he drove down the hill and camped, and returned with us. We travelled 30 miles and camped for the night.⁵⁰

On 22 April, the company passed through Keytesville (often mistakenly listed as Keetsville in LDS accounts), Chariton County,⁵¹ covering a total of thirty miles before camping. During the course of the day on 23 April, the party traveled thirty-six miles and finally camped on a creek near a grove that was just six miles east of Tinney's Grove (frequently spelled Tenney's Grove in various LDS accounts). Tinney's Grove was twenty-six miles north-northeast of Richmond.⁵² Brother Maginn (probably Ezekiel Maginn)⁵³ left to buy some corn, and when he didn't return that night, the brethren were worried that he had fallen into the wrong hands. However, he had merely been delayed and was actually safe. The company was joined the next day, 24 April, by Elders Elias Smith, Theodore Turley, and Hiram Clark, members of the Committee on Removal, who had been driven from Far West by threats of mob action if they were seen again. In spite of the danger, these brethren turned back with the Young party on 25 April and accompanied them as they traveled westward. They arrived at Far West soon after midnight in the early morning of 26 April. Heber C. Kimball remembered that it was a beautiful, clear, moonlit night, as the brethren rode into the public square. "All seemed still as death," he related.⁵⁴

Cognizant of the serious consequences should their presence be discovered by the enemy, the brethren initially secreted themselves in what appears to have been at least two different homes. Brigham Young mentions going to Timothy B. Clark's place, while Wilford Woodruff specifies that "we Rode to far west & spent the night at the house of Br Morris Phelps. Br Phelps was still in Prison [at Richmond]."⁵⁵ The stage was now set for carrying out the strange mission of the Twelve and their companions. Heber C. Kimball said that he had previously kept himself "concealed in the woods, and passed round the country, notifying the brethren and sisters to be on hand at the appointed time for the laying of the corner stone."⁵⁶

The Apostles who were there have given perspective to the sequence of events as they unfolded. Wilford Woodruff was moved by the importance of recording that historical moment on 26 April 1839:

The events of this day are worthy of record for a Revelation of God & commandment is this day fulfilled & that to under Circumstances which to all human appearance could not have been done. The Lord had given a Commandment to the Twelve to assemble upon the building spot of the house of the Lord in far west Caldwell Co Mo on the 26th day of April & there take the parting hand with the Saints to go to the nations of the earth. . . . The Missouriians had sworn that the revelation above alluded to should not be fulfilled.⁵⁷

Elder Heber C. Kimball stated that the order of the day commenced with a conference of the Saints who assembled at the home of Brother Samuel Clark early on the morning of the 26th. As a matter of business, certain individuals were adjudged no longer worthy of holding membership, and they “cut off 31 persons from the Church.”⁵⁸ In Elder Woodruff’s recording of the proceedings, he wrote:

At a Council held at Far West by the Twelve, High Priests, Elders, & Priests on the twenty Sixth of April 1839 The following resolutions were adopted:

Resolved that the following persons should be no more fellowshipped in the Church of Jesus Christ of Latter Day Saints but excommunicated from the Same, viz. Isaac Russel, Mary Russel, John Goodson & wife, Jacob Scott senr. & wife, Isaac Scott, Jacob Scott jun Ann Scott, Sister Walton, Robert Walton, Sister Cavanaugh, Ann Wanlass, William Dawson Sen [Jun.] & wife, [William Dawson, Sen., and wife], George Nelson, Joseph Nelson & wife & Mother, Wm. Warnock & wife, Jotham Magnard [Jonathan Maynard], Nelson Magnard [Maynard], George Miller, Br. [John] Griggs [Grigg?] & wife, George Walters, Luman Gibbs, Simeon Gardner, & Freeborn Gardner.⁵⁹

Members of the conference then adjourned to the “building spot of the Lord’s house.”⁶⁰ Wilford Woodruff identified those of the Quorum of the Twelve Apostles who were present at the temple site and confirmed the names of the two Apostles and the two seventies ordained to office on that occasion:

Brigham Young, Heber C. Kimble, Orson Pratt, John E. Page, & John Taylor, who proceeded to ordain (on the chief corner stone of the building [the southeast cornerstone]) Wilford Woodruff & George A. Smith, (who had been previously nominated by the first Presidency, accepted by the Twelve, & acknowledged by the Church,) to the office of the Twelve to fill the place of those who had fallen. Darwin Chase & Norman Shearer (who had just been liberated from Richmond prison where they had been confined for the cause of Jesus Christ) were then ordained to the Office of the Seventies.⁶¹

Speaking of this unique moment when he and Elder Woodruff were ordained, George A. Smith recounted that “on the 26 I met with a number of the twelve and was ordained on the corner stone of the house of the Lord

in Far West to fill the place of Thomas B. Marsh who had Apostatized.” He further announced that “Brigham Young [was] mouth over brother Woodruff, and Heber C. Kimball over me . . . and then took leave of the Saints on the ground, about twenty in number, and started on our mission to the nations.”⁶²



*Southeast Cornerstone of the Far West Temple Site,
July 1991.*

*Here the Twelve assembled on 26 April 1839, and
Wilford Woodruff and George A. Smith were ordained apostles.
Photo by Alexander L. Baugh*

Following the ordinations of these brethren, the Twelve knelt one by one on the southeast cornerstone and delivered up vocal prayers in this order:

Brigham Young, Heber C. Kimble, Orson Pratt, John E. Page, John Taylor, Willford Woodruff & George A. Smith, after which we Sung adamondi ahmon [Adam-on-di-Ahman] & then the Twelve took (the parting hand) their leave of the following Saints agreeable to revelation: Alpheus [C]utler, Elias Smith, Norman Shearer, Wm. Berton, Stephen Markham, Shedrick Roundy, Wm. C. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimisha Grainger, Martha Peck, Sarah Granger, Theodore Turley, Hiram Clark & Daniel Shearer.⁶³

A brief analysis of the makeup of those persons stated to have been pre-

sent gives added perspective to the proceedings on that instant:

1. Brigham Young—Apostle (ordained 14 February 1835).
2. Heber C. Kimball—Apostle (ordained 14 February 1835).
3. Orson Pratt—Apostle (ordained 26 April 1835).
4. John E. Page—Apostle (ordained 19 December 1838).
5. John Taylor—Apostle (ordained 19 December 1838).
6. Wilford Woodruff—Apostle (ordained on SE cornerstone, 26 April 1839).
7. George A. Smith—Apostle (ordained on SE cornerstone, 26 April 1839).
8. Alpheus Cutler—"The master workman of the house [the Far West Temple]," see HC, 3:337.
9. Darwin Chase—Imprisoned at Richmond, released 24 April 1839 (ordained a Seventy at Far West, 26 April 1839).
10. Norman Shearer—Imprisoned at Richmond, released 24 April 1839 (ordained a Seventy at Far West, 26 April 1839).
11. Hiram Clark—Member, Committee on Removal.
12. Stephen Markham—Member, Committee on Removal (HC 3:254–55).
13. Shadrach Roundy—Member, Committee on Removal.
14. Daniel Shearer—Member, Committee on Removal (HC 3:338–39).
15. Elias Smith—Clerk, Committee on Removal.
16. Theodore Turley—Member, Committee on Removal.
17. William Burton.
18. John Wesley Clark—Son of Timothy B. Clark.
19. William Ogelby (Ogelsby) Clark—Son of Timothy B. Clark.
20. Artimesia Grainger.
21. Sarah Grainger (Granger).
22. Richard Howard.
23. Hezekiah Peck.
24. Martha Long Peck—Wife of Hezekiah Peck.
25. Mary Ann (Marana?) Peck—Daughter of Hezekiah and Martha Long Peck.

No. 200. ADAM*
F. M. (Page) 311.

1. This world was once a garden place, With all her glories;
2. We read that Enoch walked with God, & love the pattern of;
3. Her land was good and great - ly blest, In - deed old In - deed;
4. Men - men; And men did love a - bo - ly - rous, And
Men - men; While E - on spread her - self a - broad, And
on - rang; Her fame was known east and to west, Her
worship Je - sus has to hon - or, In Ad - am - on - di Ah - man;
While and an - gels sang a - loud, In Ad - am - on - di Ah - man.
5. Her name was great and pure the rest of Ad - am - on - di Ah - man.

* The lyrics on page 204 may refer to this hymn.

Hymn "Adam-on-di-Ahman"

The Latter-day Saints Psalmody, 3rd edition
published by the Deseret News, 1906.
The original edition was dated 27 May 1889.

A probability exists that others not named above were also present.

William Dawson of Lehi, Utah, made a very interesting deposition before James Harwood, notary public, in which he stated:

Lehi City, Utah. Dec 22. 1888

This is to Certify that the undersigned—with Isaac Russell, Jacob Scott—John Goodson, and others—witnessed the ceremonies—on the Temple Lot in Far West MO—on the night of the 25th or morning of the 26th of April. 1839.

Signed William Dawson⁶⁴

The reader will note the paradox created by this sworn statement. If a valid remembrance, those named in this deposition were all persons who had just been excommunicated moments before at the meeting conducted at the home of Hiram Clark.

William W. Phelps mentions that he, [John?] Cleminson, Reed Peck, and [Silas?] Maynard were still in Far West. Phelps definitely did not attend, and it is doubtful that the others chose to do so. Phelps had been previously excommunicated and was very critical of the appearance of the Twelve. He felt that they had forced “the fulfilment of Jo’s revelation!” and that it was done “to strengthen the faith of weak members, and for effect abroad.”⁶⁵ However, he did have some knowledge of the proceedings and wrote an interesting synopsis to his wife Sally Phelps in St. Louis:

One of the least of all the forcible tricks of the mormons, was performed on the morning of the 26th April, in secret darkness about three o’clock in the Morning. Probably seven shepherds and eight principal men, from Quincy (Ill.) and else where assembled on the big house cellar, and laid one huge stone, in addition to those already there, to fulfill the revelation given the 26th of April [July 8, 1838] one year ago.⁶⁶

As a final rite at the temple ground, Elder Heber C. Kimball said that “we recommenced laying the foundation, agreeably to the Revelation given 8 July 1838, by rolling a stone upwards of a ton weight, upon or near the South East Corner.”⁶⁷ Elder Woodruff related that this was accomplished under the direction of Elder Alpheus Cutler, who placed the stone “in its regular position” and then “thought it wisdom to adjourn untill some future time when the Lord should open the way expressing his determination then to procede with the building.”⁶⁸

Brigham Young declared, “Thus was this revelation fulfilled, concerning which our enemies said, if all other revelations of Joseph Smith were fulfilled that one should not, as it had day and date to it.”⁶⁹ Following these ceremonies, the brethren walked among the deserted houses of Far West and noted that many of the homes were in ruin and the streets overgrown with weeds and grass. After taking breakfast at the home of Brother Timothy B.

Clark, the company then left the area before sunrise.⁷⁰

While riding out of town, Theodore Turley asked Brothers Page and Woodruff to

“Stop a bit, while I bid Isaac Russell good-bye;” and knocking at his door, called brother Russell. His wife answered, “Come in—it is brother Turley.” Russell replied, “It is not; he left here two weeks ago,” and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, “I cannot; I shall lose my company.” “Who is your company?” inquired Russell. “The Twelve.” “The Twelve?” “Yes; don’t you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord’s House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them.” Russell was speechless, and Turley bid him farewell.⁷¹

This nostalgic moment between friends is one of the most poignant in the annals of the Missouri period. Turley had kept the faith, whereas Russell had apostatized and was staying behind. However, their early-morning greeting had an even deeper level of meaning for these two men. Just three years before, in 1836, it was Isaac Russell who had converted and baptized Theodore Turley at Churchville, Upper Canada.⁷² It must have tugged at the heartstrings of Brother Turley to see that his great benefactor, “life long friend and companion,” of the past had slipped away from the fold, a condition from which Isaac Russell had not satisfactorily recovered before his death at his farm three miles east of Richmond, Missouri, on 25 September 1844.⁷³

The Young party avoided any possible contact with Samuel Bogart and members of the mob by riding thirty-two miles from Far West before going into a night’s encampment at Tinney’s Grove. Their precautions were well founded. President Young commented: “We learned that a mob had collected in different places, and on their arrival in Far West they found out we had been there and transacted our business.”⁷⁴

Brigham Young again got the company moving early on the morning of 27 April. The train was made up of seven of the Twelve Apostles, certain members of the Committee on Removal, and a number of families. President Young said, “We had the last company of the poor with us that could be removed.” The return route virtually retraced their incoming road with the exception that they did not cross the Mississippi River at the Marion City, Missouri, ferry. Instead, they chose to continue north from Palmyra, Missouri, and traverse the river on the steam ferryboat operating at Quincy on 2 May 1839. They were six days on the road from Tinney’s Grove, which was some thirty-two miles from Far West, and on to Quincy required 163

weary miles of travel for the exiles, or a total of about 195 miles from Far West.⁷⁵

President Young gave a summation of the multiplicity of heroic efforts that had been engaged in to successfully effect the removal of the Church membership from Missouri:

We had entered into a covenant to see the poor Saints all moved out of Missouri to Illinois, that they might be delivered out of the hands of such vile persecutors, and we spared no pains to accomplish this object until the Lord gave us the desires of our hearts. We had the last company of the poor with us that could be removed. Brothers P. P. Pratt and Morris Phelps were in prison, and we had to leave them for a season. We sent a wagon after brother [William] Yokum, who had been so dreadfully mutilated in the Haun's Mill massacre that he could not be moved.⁷⁶

Joyful Reunion of the Twelve and Their Prophet in Quincy

On 22 April 1839, the very same day that the Brigham Young company passed through Keytesville, Missouri, on their way to Far West, the Prophet Joseph Smith and his party arrived in Quincy, Illinois, following their harrowing escape from captivity. Along the way, they had passed in the general proximity of one another, both groups pursuing their own courses of travel. The Prophet was welcomed by Emma and the children at the home of Judge John Cleveland. The Twelve returned to Quincy from Far West on 2 May 1839 and the following day, 3 May, gathered to counsel with Joseph at the Cleveland residence. Brigham Young remembered that moment as “one of the most joyful scenes of my life to once more strike hands with the Prophets and behold them free from the hands of their enemies. Joseph conversed with us like a man who had just escaped from a thousand oppressions and was now free in the midst of his children.”⁷⁷

Wilford Woodruff likewise recalled the pleasant circumstances of that meeting:

This was an interesting day to my soul. I left Quincy in Company with five others of the Twelve & rode four miles out of town to Mr Cleaveland's to visit Brother Joseph Smith jr. & his family. We arrived at his house & once more had the happy privilege of taking Brother Joseph by the hand two years had rolled away since I had seen his face [Wilford had been in the mission field] he greeted us with great Joy. he had just received deliverance from prison & the hand of his enemies & returned to the bosom of his family & friends & also Hiram his brother & Lyman Wight & two other brethren they had been confined in prison about six months & had been under the sentence of death three times but yet there lives were in the hands of God & could not be taken by their enemies & they were now at home & we in their midst rejoicing together Joseph was frank open & familiar as usual Sister Emma was truly happy the Bishops of the Church were present also & after spending the day rejoicing together we returned to Quincy.⁷⁸

General Conference Sanction of the Proceedings of the Twelve at Far West; Seventies and High Priests Callings to Accompany the Twelve to England

A general conference of the Church convened at Quincy on 4 May 1839. As an integral part of the business of that conference, the Saints assembled “sanctioned the proceedings of the Twelve on the Temple block at Far West on 26 April, and also sanctioned the intended mission of the Twelve to Europe.”⁷⁹ The conference unanimously agreed, on 6 May, that the following seventies and high priests go with the Twelve to Europe—namely, Theodore Turley, George Pitkin, Joseph Bates Noble, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes, Abraham O. Smoot, Elias Smith, and also the following high priests: Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, and Hiram Clark.⁸⁰

Only three of the above-named missionaries were prepared to go with the Twelve to Great Britain at that immediate time. However, a total of nine ultimately performed missions to Great Britain and one within the British Empire. Certain others named here labored among the “nations.”

Departure of the Twelve and Accompanying Missionaries for Europe

The headquarters of the Church followed the Prophet Joseph Smith to the vicinity of Commerce City (later Nauvoo) on 10 May 1839. He established his household in the small log house formerly belonging to Hugh White with the expressed hope “that I and my friends may here find a resting place for a little season at least.”⁸¹

Sensing the urgency of their carrying out their missions to the isles of the sea, Joseph Smith met with the Twelve during an excursion to Lee County, Iowa, at Montrose. Men of commitment, men whose metal had been tested in the fire of adversity at Far West would meet the covenants they had made with the Lord in the eye of the Missouri storm. Instructions were given to the Twelve by the Prophet Joseph Smith in preparation for their departure in the summer of 1839. Elder Woodruff recorded:

July 2d THIS was an interesting day. The First Presidency Joseph & his Council Came across the river to Montrose to spend the day with the Twelve to bless them & their families before they left for other Nations. . . . Joseph arose & presented some precious things of the kingdom unto us in the power of the Holy Ghost, yea precious principles that ought to be engraven upon our hearts & practiced in our lives, some of which are as follows. . . . Then O ye Twelve notice this key & be wise for Christ sake & your own souls sake. Ye are not sent out to be taught but to teach.

Let every man be Sober be vigilant & let all his words be seasoned with grace & keep in mind that it is a day of warning & not of many words. Act honest before God & man. . . . Be honest open & frank in all your intercourse with mankind.

O ye Twelve and all Saints, profit by this important Key that in all your trials, troubles, & temptations, afflictions bonds imprisonment & death see to it that you do not betray heaven, that you do not betray Jesus Christ, that you do not betray your Brethren, & that you do not betray the revelations of God whether in the Bible, Book of Mormon, or Doctrine & Covenants or any of the word of God.⁸²

Elders John Taylor and Wilford Woodruff were the first of the brethren to leave Nauvoo and proceed on their missions to “Europe, and the nations of the earth, and islands of the seas” on the morning of 8 August 1839. Elders Parley P. Pratt and Orson Pratt left Nauvoo on 29 August 1839. They were followed on 18 September by Elders Brigham Young and Heber C. Kimball. Perhaps their departure can be used as a prototype of the conditions experienced by the whole. The families of Elders Brigham Young and Heber C. Kimball were ill, and the two missionaries could hardly walk because of chills and fever. Elder Kimball related:

It was with difficulty we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very in most parts would melt within me leaving my family in such a condition, as it were almost in the arms of death; it seemed to me as though I could not endure it. I said to the Teamster “hold up,” I said to brother Brigham, “This is pretty tough, isn’t it, let’s rise up and give them a cheer:” we rose up, and swinging our hats three times over our heads, we cried “hurrah, hurrah, hurrah for Israel.” Vilate, hearing the noise arose from her bed and came to the door, to see what was up; She had a smile on her face. Vilate and Mary Ann Young cried out to us “Good bye, God bless you,” they had cheerful countenances; we returned the compliment, and then told the driver to go ahead. After this, I felt a spirit of joy and gratitude, at having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years.⁸³

It was some time before all the nine members of the Twelve who went to the British Isles were actually able to assemble together as a quorum. Wilford Woodruff commented on the first gathering of the nine men to transact business in Britain:

The Council of the Twelve assembled at Manchester in the Carpenters Hall, on the 6th day of April 1841 for the first time to transact business as a quorum in a foreign land; being the first day of the 12th year of the rise of the Church of Jesus Christ of Latter Day Saints.

Nine of the quorum were present viz B. Young H. Kimball O. Hyde, P. P. Pratt O Pratt W. Richards, W. Woodruff J. Taylor & Geo. A. Smith.⁸⁴

It has not been the purpose of the writer to conduct the reader through the entire progress of this important mission but rather to point out that the Prophet's Far West revelation of 8 July 1838 was indeed fulfilled to the letter in a miraculous and convincing manner through the commitment of dedicated Saints and the blessings of heaven.

On 20 April 1841, at the conclusion of their missions, Elders Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith boarded the ship *Rochester* for the return voyage to the United States. They "took the parting hand" with Elders Parley P. Pratt and Orson Hyde, who remained behind to fulfill specific assignments.⁸⁵ At this same time of departure, Brigham Young gave a recapitulation of the initial effects of the mission of the Twelve and others to England that capsulized their accomplishments:

It was with a heart full of thanksgiving and gratitude to God, my heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand, printed 5000 Books of Mormon, 3000 Hymn books, 2,500 volumes of the *Millennial Star*, and 50,000 tracts, and emigrated to Zion 1000 souls, established a permanent shipping agency which will be a great blessing to the Saints, and have left sown in the hearts of many thousands, the seeds of eternal truth which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear; in all these things I acknowledge the hand of God.⁸⁶

The Fulfillment of Doctrine and Covenants Section 118

On 26 April 1839, the day appointed for the fulfillment of the revelation now found in Doctrine and Covenants 118, seven members of the Quorum of the Twelve Apostles met at Far West "on the building-spot" of the Lord's House. There they carried out the business at hand and took their leave of a representative number of Saints who had gathered for the occasion. Their return to Far West was not couched in a display of fanaticism nor an act of bravado. This was an act of unsullied commitment to the dictates of heaven and the principle of revelation as proclaimed through his servant, the Prophet Joseph Smith.

Wilford Woodruff has given us the motivational key that prompted the Twelve to act as they did. On 7 July 1839 at Nauvoo, a meeting was held in which the respective members of the Quorum were given an opportunity to

give, in effect, a farewell address before their departure for the British Isles. Wilford recorded his reflections on that occasion, stating:

Surely this is an important day to behold. A quorum of Twelve Apostles of the Lamb of God organized in these last days to go forth unto the nations of the earth to prune the vineyard once more for the last time that the Saints may be prepared for the second [coming] of Christ, & that Israel may be gathered & babylon all & the earth once more cleansed from its pollutions. . . . May the Lord enable us the Twelve ever to be meek & humble & to lie passive in his hands as the clay is in the hands of the potter & may we ever realized that while we are in the service of God & doing his will, that though we may be surrounded by mobs & threatened with death that the Lord is our deliverer & that he will support us in every time of trouble & trial.⁸⁷

The Role of Quincy in Providing a Release from Want

Quincy, Illinois, is spoken of in the historical annals of the LDS Church as “the place where a large number of Saints met with a friendly reception, and were released from want, and perhaps starvation, in the cold winter of 1838–39.”⁸⁸ It was from this community that the members of the Quorum of the Twelve Apostles were enabled to make their way into the eye of the Missouri storm and return. Quincy provided the safe harbor from which grand things were wrought among members of the Church of Jesus Christ in an early day. For their great contribution to this valued legacy, we again express to its citizenry our undying gratitude.

Notes

1. *Daily Universe* (Brigham Young University, Provo, Utah), 26 October 1999, 1.
2. *Ibid.*
3. Doctrine and Covenants, rev. ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981), Section 118; Joseph Smith Jr., *History of the Church of Jesus Christ of Latter-day Saints*, B. H. Roberts, ed., 7 vols. (Salt Lake City: Deseret News Press, 1948), 3:46–47, hereafter cited as HC.
4. Richard S. Van Wagoner, *Sidney Rigdon: A Portrait of Religious Excess* (Salt Lake City: Signature Books, 1994), 246–25; Mary Audentia Smith Anderson, “Memoirs of President Joseph Smith (1832–1914),” *Saints’ Herald*, 6 November 1934, 1416.
5. Heber Chase Kimball, Journals, 1838–39, 96, LDS Church Archives; The Conference Minutes and Record Book of Christ’s Church of Latter Day Saints, 1838–1839 and 1844, 175–76, LDS Church Archives; cf., Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830–1844* (Salt Lake City: Deseret Book Company, 1983), 223–24; see also Leland Homer Gentry, “A History of the Latter-day Saints in Northern Missouri from 1836 to 1839,” Ph.D. dissertation, Brigham Young University, 1965, 649.
6. HC, 3:165–68, 283–84, 379; 4:12; see also Manuscript History of Brigham Young, 1844–46, 107–12, 171, LDS Church Archives.

7. Parley P. Pratt, *Autobiography of Parley Parker Pratt*, Parley P. Pratt Jr., ed., 4th ed. (Salt Lake City: Deseret Book Company, 1950), 169–254.

8. Manuscript History of Brigham Young, 207; see also *The Latter-day Saints Millennial Star* (Liverpool, England, 1840–1970), 27:88.

9. Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet* (Liverpool: S. W. Richards, 1853), 254; HC, 3:364; Calvin P. Rudd, “William Smith: Brother of the Prophet Joseph Smith,” M.A. thesis, Brigham Young University, 1973, 64–68; Manuscript History of Brigham Young, 190; HC, 4:12; *Millennial Star*, 27:7–8.

10. Wilford Woodruff, Journals, 1833–98, vol. 1B, 1838–39, 9 August 1838, LDS Church Archives.

11. Matthias F. Cowley, *Wilford Woodruff* (Salt Lake City: Deseret News, 1909), 93.

12. Wilford Woodruff, Journals, 19 December 1838.

13. Wilford Woodruff, Journals, 16 March 1839; Jill Mulvay Derr, Janath Russell Cannon, and Maureen Ursenbach Beecher, *Women of Covenant: The Story of Relief Society* (Salt Lake City: Deseret Book Company, 1992), 29–30; Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. (Salt Lake City: Deseret News Press, 1936), 4:183.

14. The site of the Judge John and Sarah Cleveland home is today on the south side of the road at approximately 4900 Broadway Street, Quincy, Illinois. The home was set back from the road. (Personal interview with Mike Trapp, local historian, at the Cleveland homesite, or “the cabin with many windows,” 6 November 1999.)

15. Wilford Woodruff, Journals, 16 March 1839.

16. Wilford Woodruff, Journals, 8 April 1839; Matthias F. Cowley, *Wilford Woodruff* (Salt Lake City: Deseret News, 1909), 98.

17. Wilford Woodruff, Journals, 17 April 1839; D&C 118.

18. George A. Smith’s Biography, George A. Smith papers, LDS Church Archives; Manuscript History of Brigham Young, 26.

19. Willard Richards, Diary, 14 April 1840, LDS Church Archives; Wilford Woodruff, Journals, 14 April 1840.

20. Letter of Sidney Rigdon, Joseph Smith, and Hyrum Smith to Heber C. Kimball and Brigham Young [Liberty Missouri], 16 January 1839, in Heber Chase Kimball, Journals, 97, LDS Church Archives.

21. Minutes, 14 April 1840; Wilford Woodruff, Journals, 14 April 1840; see also Ronald K. Esplin, “The Emergence of Brigham Young and the Twelve to Mormon Leadership, 1830–1841” (Ph.D. dissertation, Brigham Young University, 1981), 419.

22. HC, 3:249.

23. Heber Chase Kimball, Journals, 98.

24. HC, 3:250.

25. HC, 3:252.

26. HC 3:254–55.

27. Far West Committee (Missouri), “Minutes January—April 1839,” LDS Church Archives; cf., HC, 3:251.

28. Heber Chase Kimball, Journals, 98.

29. Ibid.

30. Manuscript History of Brigham Young, 24.

31. Heber Chase Kimball, Journals, 103.

32. Ibid., 98.

33. Ibid., 99.

34. HC, 3:306–7.

35. Bogart escaped to Texas to avoid prosecution for the killing; see Alexander L.

Baugh, "Samuel Bogart's 1839 Letter about the Mormons to the Quincy Postmaster," *The Nauvoo Journal* 7 (Fall 1995): 55–56; also Samuel Russell Sr., son of Isaac Russell, visited with Alexander W. Doniphan in Richmond, Missouri, on 27 October 1882, and they discussed Samuel Bogart's current disposition. Samuel said, "He told me that Bogart had been dead 15 or 20 years. Thinks he was killed. He lived on the Bragos [Brazos] River, Washington Co. Texas. The man he killed in Far West was Batie [Beatty], a Nephew of Wesley Hines." Samuel went to the site of the murder, which he describes as "the old shell of the Holman Store (where Bogart killed Alex Batie a nephew of Wesley Hines John Hines father)"; see Samuel Russell [Sr. and Jr.] Collection, "Diary Notes of Samuel Russell Sr.," Special Collections, Harold B. Lee Library, Brigham Young University.

36. Wilford Woodruff, *Journal of Discourses*, 26 vols. (London: Latter-day Saints' Book Depot, 1854–86), 18:123; hereafter cited as *JD*.

37. Heber Chase Kimball, *Journals*, 101.

38. *Ibid.*, 101.

39. Keytesville Landing was an old steamboat dock that served Keytesville proper. Sterling Price had his home at the "Landing"; see R. A. Campbell, *Campbell's Gazetteer of Missouri* (St. Louis: R. A. Campbell, Publisher, 1874), 134–35.

40. Heber Chase Kimball, *Journals*, 101–2; cf., Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City; Juvenile Instructor Office, 1888), 262.

41. Heber Chase Kimball, *Journals*, 102.

42. *Ibid.*

43. Manuscript History of Brigham Young, 25.

44. *Ibid.*

45. *Ibid.*

46. *Ibid.*, 25–26.

47. *Ibid.*, 26; Campbell, *Campbell's Gazetteer*, 350–51.

48. Manuscript History of Brigham Young, 26; William Chapin, *A Complete Reference Gazetteer of the United States of North America* (New York: W. Chapin and J. B. Taylor, 1839), 65.

49. Manuscript History of Brigham Young, 26; *Campbell's Gazetteer*, 469.

50. Manuscript History of Brigham Young, 26.

51. *Campbell's Gazetteer*, 134–35. Keytesville, Chariton County, should not be mistaken for Keetsville, Barry County; Brigham Young mistakenly listed "Keetsville" on this date; see Manuscript History of Brigham Young, 26.

52. Manuscript History of Brigham Young, 26; the correct spelling is Tinney's Grove, see *Campbell's Gazetteer*, 475; L. de Colange, ed., *The National Gazetteer A Geographical Dictionary of the United States* (London: Hamilton, Adams & Co., 1884), 996.

53. Clark V. Johnson, ed., *Mormon Redress Petitions: Documents of the 1833–1838 Missouri Conflict* (Provo, Utah: Religious Studies Center, 1992), 284.

54. Manuscript History of Brigham Young, 26–27; Heber Chase Kimball, *Journals*, 102; see also *HC*, 3:336.

55. Manuscript History of Brigham Young, 26; Wilford Woodruff, *Journals*, 25 April 1839.

56. Manuscript History of Brigham Young, 26; Heber Chase Kimball, *Journals*, 102.

57. Wilford Woodruff, *Journals*, 26 April 1839.

58. Heber Chase Kimball, *Journals*, 102.

59. Wilford Woodruff, *Journals*, 26 April 1839; cf., "Minutes of the Meeting of the Twelve Apostles at Far West, April 26, 1839," signed by "Brigham Young, President. John Taylor, Clerk," *HC*, 3:336–37. In these two accounts, the Wilford Woodruff journal adds the name of George Walters but omits William Dawson Sr. and wife. If all these names

are correctly added to the respective accounts, then there should be a total of thirty-two persons. The majority of those named were considered “followers” of Isaac Russell and were still in Far West at this time.

60. Heber Chase Kimball Journals, 102.

61. Wilford Woodruff Journals, 26 April 1839.

62. George A. Smith papers, George A. Smith Biography and George A. Smith Memoirs, LDS Church Archives.

63. Wilford Woodruff Journals, 26 April 1839; Manuscript History of Brigham Young, 27; Darwin Chase and Norman Shearer had just been released from the Richmond Jail on 24 April 1839 after being “dismissed” by a Ray County grand jury; see Heber Chase Kimball Journals, 102; HC 3:334–35; The hymn “Adam-ondi-Ahman” (initially entitled “This Earth Was Once A Garden Place,” 1835 hymnal) was written by William W. Phelps; see *Hymns of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), hymn no. 49.

64. Isaac Russell Family Collection, MSS 497, Special Collections, Harold B. Lee Library, Brigham Young University.

65. Letter of William W. Phelps, Far West, Missouri, to Sally Phelps, St. Louis, Missouri, 1 May 1839, LDS Church Archives.

66. Ibid.

67. Heber Chase Kimball, Journals, 102; Wilford Woodruff, Journals, 26 April 1839.

68. Wilford Woodruff, Journals, 26 April 1839; Alpheus Cutler is spoken of as being “the master workman of the house,” HC, 3:337.

69. Manuscript History of Brigham Young, 27.

70. Whitney, *Life of Heber C. Kimball*, 265.

71. Manuscript History of Brigham Young, 27; this narrated sequence begs the question, “If Russell was so surprised to see Turley, can the sworn deposition of William Dawson above be correct when he states that Turley ‘witnessed the ceremonies’ at the temple site?” The two would have been at the temple lot together just previous to the departure of the Brigham Young company.

72. Theodore Turley said: “He (Isaac Russell) came to me and said he had been warned in a dream that he must come to my house and preach. I received the truth the first time I heard it” (in Ella Mae Turley Judd, “Theodore Turley: Biography and Autobiography,” [ca. 1951–52], typescript, 3, LDS Church Archives; *Deseret News, Church News*, 31 July 1937).

73. Isaac Russell leased the Woodward farm three miles east of Richmond where he built a double log house. He died there on 25 September 1844 and was buried “in a dense forest a few hundred yards to the south.” See Isabella Russell Johnson, “History of Isaac Russell,” 1919, typescript, 23–26; Letter of Samuel Russell [Sr.], 27 October 1882 in Journal of Sallie (Sarah) E. Russell, typescript, Samuel Russell [Sr. and Jr.] Collection no. 1511, Special Collections, Harold B. Lee Library, Brigham Young University. For an extensive discussion of Isaac Russell’s apostate condition, see Paul C. Russell, “The Biography of Isaac Russell 1807–1844,” 25 October 1992, typescript, in possession of writer; and Isabella Russell Johnson, “History of Isaac Russell.” Mary Walton Russell, wife of Isaac Russell, brought her family to Utah. She left Missouri about 5 June 1861 and arrived in Salt Lake City on 13 September 1861. They were baptized in “Brigham Young’s private font” in February 1862; see Isabella Millican Russell Johnson, “Wary Walton Russell,” in Samuel Russell Sr., Collection, BYU Special Collections.

74. Manuscript History of Brigham Young, 28.

75. Wilford Woodruff, Journals, 27 April 1839; Manuscript History of Brigham Young, 28.

76. Manuscript History of Brigham Young, 28; Johnson, *Mormon Redress Petitions*, 267–68. Of the safe arrival of the Twelve at Quincy, Wilford Woodruff commented, “We returned in safety, and not a dog to move his tongue, and no man shed our blood.” See *JD* 18:23.

77. Manuscript History of Brigham Young, 28.

78. Wilford Woodruff, Journals, 3 May 1839.

79. Heber Chase Kimball, Journals, 103.

80. *HC*, 3:347.

81. *HC*, 3:349

82. Wilford Woodruff, Journals, 2 July 1839.

83. Heber Chase Kimball, Journals, 111.

84. Wilford Woodruff, Journals, 6 April 1841.

85. *Ibid.*, 20 April 1841.

86. Manuscript History of Brigham Young, 61; cf., Wilford Woodruff, Journals, 16 April 1841.

87. Wilford Woodruff, Journals, 7 July 1839.

88. Andrew Jenson, ed., *The Historical Record*, vol. 8 (Salt Lake City: Andrew Jenson, 1889), 733.