trample under foot those sacred vows in the Temple—cut them off, let them be bap[tize]d, & if there is [a] chance for them for a restoration—mark it. [Y]e Elders, ye will weep & wail ere long at the course of your conduct—I know all this—[I]t is like children gathering up offences until he is beat—[T]he voice of the Sp[irit] is he must be severed—[I]f he cou[l]d. not hold her he sho[u]ld. have held still until he has power—[W]here will the woman go if the man casts her awa[y]—[O]ne instance has gone & committed suicide—[B]ro Milo’s standing is on the Sand—neither has bro. Miles—he had no right to give a woman to the man—I co[u]ld not sit under this—[T]here are plenty of Elders that are as deep in the mud as you are in the mire—[T]he Walls of the Seventies Hall has resounded to the warning voice—[M]any have fallen thro[u]gh & are as it were in the troughs of the swells—I know it is true for thus saith the Lord—

Z. Pulzipher:[ T]n Jan[u]ary. 1832 was baptized—knows but little—[I] am thankful I am here—I know it is the word of the Lord for I feel it—I can’t see any o[the]r. course—General rules have some exceptions—[B]ro Joseph has had the Sp[irit] of the L[ord]. [T]here is no o[the]r. course but to let the law of God have its course—[S]hall we hold them up in their course they it wo[u]ld. prove their damnation—[I]t is a trying time for the Sisters—[T] is a trying scene for parents to leave little children that they have reared up—

B. L. Clapp feels sorry that we have such things to discuss—[T]here is no way of getting round the law of the Lord—I hate the Seventies to have to be dealt with in this way. Truth & virtuous principles have to be held up—[T]t looks like what the Prophet said. Lord what is man that thou visitest him—& it is hard for a man to be saved—for broad is the road to lead to destruction—[T]he Law of the Lord ought to be understood, & men will take heed to their ways—I regret that it is so—I submit to the decision of my Pres[iden]t—

H. C. K.: [M]y feelings are like these—[T]he E[l][ders] have knowledge sufficient to go strait, especially those who have gone thro the Temple that none sho[u]ld. meddle with the dowsers [daughters] of Adam unless he has licence—[N]o man sho[u]ld. receive even a proposition—[T]here has been a doctrine tau[gh]t— if a man & woman makes a Cov[enant]. they have a right to connect themselves—[but] this is wrong—I have mentioned it scores of times, [that] they commit Adultery in the eyes of the land, [and] let justice have its demands & mercy have its claims—[S]hall we let these things continue to run until we all lose confidence in each other[?]—[W]hat damnable doctrines are tau[gh]t that men may be proxy for others, [for] I wo[u]ld. rather have my head brought to the block than do these things—[I]f a limb mortifies it must be taken off—& commence purifying the entire body. I wo[u]ld. put away that I have gained unlawfully & take that which I obtained lawfully—[T]his cuts like a two edged sword—[T]here is no o[the]r. way for us to be saved—[L]et my family be judged by the law, & if there is any mercy for me let me have it. that I may be an honest man & go in & out before the p[eo]p[e]—[T]he 12 are in the presence of God & the heavens are opened—& will remain here until confidence is restored—[T]hey can’t get here while there is such a drug of corruption hanging to our Skirts—[T]t is better to go to heaven without our hear’s, than go to hell with them on—[B]ro Milo there is no Cloak for you— I felt as tho[ugh] I had got an endowment by going to the valley—[L]et us go to work & purify ourselves—[I]f men have not a desire to do right in him you can’t make them do right—

G. A. Smith:[ T]his evening puts me in remembrance of going & getting some apples. [T]he apples were free when they were given to us—but when got unlawfully we got a whipping.

A. Lyman*[ T]o follow out bro G[eor]ge’s, example. they have taken it unlawfully, & [it] seems also as if there wo[u]ld. be no Crop next Season—I wo[u]ld. not find an excuse if I were similarly circumstanced—I know better than to do as o[the]r. men have done—[S]ome act from the impulse of the moment, [for] the gratification of the feeling for a moment—[I]n 9 cases out of 10. it has its origin in gratification instead of future consequences—[W]hat wo[u]ld. be the wa[y] of a man of God[?]—[H]is feelings wo[u]ld. be to the Glory of God. [N]o man has no int[ere]st, aside from the Glory of God, for the increase of the Glory of man is the glory of God—[M]en who have had years of experience ought to begin to be [blank] on the prin[ciple] that sho[u]ld. influence them. I have known bro Milo for years—[and] it hurts my feelings as tho[ugh] it was some near blood relation—[W]e were both on trial together, [and] one will stop to amuse himself by the way while
It almost looks impossible for a man to be saved—[T]he road is narrow—& strait is the gate, & few there go in thereat—Bro Joseph has taught those principles & hope[s] men will endeavor to conduct themselves in the Law of the Lord & go in strict accordance. [I] feel to submit to the decision of my President—H

H C Kimball: [I] expressed my feelings at the commencement. I believe that the Br[ethere] & Eld[ers] have knowledge sufficient to go straight, especially those who have gone thro[ugh] the temple—that no man should meddle with the daughters of Adam unless the Lord gave them to him. No man has a right to make a proposition, or to accept of an offer, until Council, [and] a man has no right to have a woman unless sealed [to her]—[P]rivate whispering that a man & woman must have connection—I told Milo that he had no right to have connection with a woman unless sealed to her—[I]f he does wrong in the Priesthood he does adultery—[A]dultery is perpetrating the way of the Lord—[The] only way to save my family is to give them up to the law—[T]here has been doctrine taught that a man has an act as Proxy for another when absent—[I]t has been practised, it is known—& its damnable. [L]et every Man keep from pollution or else the member will be taken off or pollute the other. Will Milo has got to go & ho the row over again—I would go & see if I could not bring up those tender plants—& I would put away that which I got first—& get that which is right & that I had first—[N]one are present that [level?] the law of God as close as it was—[T]he law was made before the Council & tell them what I had done, & confess myself & ask the Brethren if there was salvation for me & go & humble myself & go in & out with confidence before the p[eo]pl[e]—& [?] pray that the Lord may—he enable me to have power—& if p[eo]pl[e] get feelings let them be up & a reformation—[T]hen, the 12 will be in the presence of God, & they will be among the delegates of heaven,

You can't get a cloak, Milo, that will cover you up. No, & I feel to cry aloud & spare not—[I]t is me like thunder & I feel it's in me, & the truth dwells in me, as I told you I have got an endowment by going to the M[oun]tain[s].

G. A. Smith. This circumstance makes me think of being [in] a scrape I was in when a boy, & we picked up all the pears & apples—& he thought we had not picked up apples enough—so he gave us more—[B]y & by we went & got apples without leave & Uncle came after us that gave us a terrible whaling—

A. Lyman—I do not know where I could go & get an answer if I were situated as they are—[T]here are men older than me who have read more in months than I have in a year—I have wondered how it could be—that men has got into difficulty—It is because they gratified themselves in the moment—& did not think of future movements—A man has no interest aside from the glory of God. [T]he glory of God is the glory of man—Men after years of experience ought to begin to be a little what they ought to be—I have the same feelings for Bro Milo Andrews as I have heard expressed—[I] have known him since Zion's Camp—[W]e were on trial together & what is then that should make the difference, unless it is men that start together, don't come out together—[The] reason is because that some men stop to play on the way—and one man falls out—[A] man might just as well quarrel with their fate as be dissatisfied that those things—Pres[iden]t. B. Young [is] able to control more than me—[W]ell it was somebody that put him there, it he has his place to fill—Let's wait, let's do our work, & us who are young men, young in wisdom & prudence, let us go ahead, & when great burdens rest upon our heads—we will grow up to it. [He is] not a good financier if give it way—Never get any thing you can't keep. & if a man is f[ai]thful & true, he gets what he gets & [is] able to control it, & these are my feelings as to those things. [S]ome men have known enough to keep them out of difficulty, good fruit in another year—[I] have no idea that there ever will be any scarcity—I hope when Milo starts again he will hoe it right, if it takes him a long time to hoe the first row, that the [he] don't begin to hoe a second—[B]ut the Prophet told me what is right—[I] pray God that I may never do anything wrong—[It is a] white kind of a feeling [one] must get to pervade the bosom of a man to be reduced to the necessity of parting with the woman that has had his child. What does a man want to be parted with a woman that has had his child? W]hat does a man want with connexion with a woman that but children[? T] hose are my feelings in short, but I could say a great deal more.
The Sources

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*Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints,* Volumes 1 and 2. Provo, Utah: Brigham Young University Press, 2002.
Minutes
of the
Apostles
of
The Church of Jesus Christ
of
Latter-day Saints,
1835-1893

A record of the transactions of the twelve apostles of the Church of Jesus Christ of Latter-day Saints, from the time of their call by the apostleship which was on the 14th Day of February A.D. 1835, and the time of their ordination were performed in Kirtland Ohio by the Presidency of the Church of Jesus Christ of Latter-day Saints in terms of certain measures relative to the welfare thereof. The Twelve Apostles as the name of Book of Mormon, it is not present, that part of the revelation given in ancient times by God to the prophet Joseph Smith, the first of the twelve apostles, was taken into consideration, and it was determined that the name then used was what should be chosen, consequently. Then proceeded the spirit of prophecy into the forty days, and set apart from among all the others of the church the following persons to hold the office of the Twelve apostles:

1. Thomas B Marsh
2. Parley P. Pratt
3. David W. Patten
4. Brigham Young
5. Hiram G. Kimball
6. Orson Hyde
7. William B. McConkie
8. Orson Pratt
9. John F. Boyce
10. Hyrum B. Johnson

These were ordained under the hands of the Twelve, who were also and always presided upon the head of each one by the spirit of prophecy and of the Lord and of his anointing.

February 25th of the same year, the ordination held in the same place, and the names of the Twelve were written in the records of the church. After the council was opened by prayer, the four were made the following: and the Twelve were

I have something to say before the Twelve, and to the other brethren of the church. I have for myself learned and know with the reflection given in this section, the truth that if now the church has been moved upon the important items of doctrine and duties since the time of the apostles of this church, they would be of the utmost

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