REPRESENTATIVE WOMEN OF DESERET
INTRODUCTORY.

In presenting this picture, REPRESENTATIVE WOMEN OF DESERT, before the public, an explanation may be appropriate that the object may be rightly understood. The picture is intended to represent the Latter Day Saints Women's Organizations rather than to draw attention to those intellectual gifts and accomplishments which in this connection are but secondary to the spiritual or missionary labors of those represented. As in Salt Lake City is the head of these organizations, so those spiritual labors were selected by the precedence they hold.

Throughout our Territory, indeed beyond, are many as sincere and faithful, noble women, well deserving of every honor contained herein, but there is of necessity a limit in the present work and that which would have been a pleasure to the author became an impossibility at this time, but it is the purpose in due season to present another work which will be of interest to our people.

It is not the purpose of the compiler of these sketches to present a complete history of the subjects of the picture, to which this book is merely an accomplishment to acquaint the many who are strangers to them with their labors and their virtues, to show as it were, what manner of people these "Mormons" are. To do full justice to the originals would require more space and ability than are mine. But if the eyes of the stranger may thereby be opened to a knowledge of their purity, integrity and faith in God, their heroic firmness and the trials they have endured without wavering in allegiance to their cause; if any may be convinced that this people are in earnest and in the right, and that God is with them; if they
I was married in Kirland, Orange Co., Ohio, by Warren Cowdery, Esq., September 22nd, 1840, to Hiram Kimball, eldest son of Phineas and Abigail Kimball, of West Fairley, Orange Co., Vermont. My parents had previously spent a year in Nauvoo, Hancock Co., Ill.; their present stay in Ohio was considered only temporary; my father sickened and died there the next year. I returned with my husband to his home in Nauvoo, Ill., three weeks after my marriage. We boarded six months in the family of Dr. Frederick Williams, then went to housekeeping. My eldest son was born in Nauvoo, November 22nd, 1841; when the babe was three days old a little incident occurred which I will mention. The walls of the Nauvoo Temple were about three feet above the foundation. The Church was in need of help to assist in raising the Temple walls. I belonged to the Church of Jesus Christ of Latter-Day Saints; my husband did not belong to the Church at that time. I wished to help on the Temple, but did not like to ask my husband (who owned considerable property) to help for my sake. My husband came to my bedside, and as he was admiring our three days' old darling, I said, "What is the boy worth?" He replied, "Oh, I don't know, he is worth a great deal." I said, "Is he worth a thousand dollars?" The reply was, "Yes, more than that if he lives and does well." I said, "'Half of him is mine, is it not?"' "Yes, I suppose so." "Then I have something to help on the Temple." He said pleasantly, "You have?" "Yes, and I think of turning my share right in as tithing." "Well, I'll see about that." Soon after the above conversation Mr. Kimball met the Bishop Joseph Smith, President of the Church, and said, Sarah has got a little advantage of me this time, she proposes to turn out, the boy as Church property." President Smith seemed pleased with the joke, and said, "I accept all such donations, and from this day the boy shall stand recorded, Church property." Then turning to Willard Richards, his secretary, he said, "Make a record of this, and you are my witness." Joseph Smith then said, "Major, (Mr. Kimball was major in the Nauvoo Legion) you now have the privilege
of paying $500 and retaining possession, or receiving $500 and giving possession." Mr. Kimball asked if city property was good currency, President Smith replied that it was. Then said Mr. Kimball, "How will that reserve block north of the Temple suit?" President Smith replied, "It is just what we want." The deed was soon made out and transferred in due form.

President Smith said to me, "You have consecrated your first born son, for this you are blessed of the Lord. I bless you in the name of the Lord God of Abraham, of Isaac and of Jacob. And I seal upon you all the blessings that pertain to the faithful. Your name shall be handed down in honorable remembrance from generation to generation."

"Your son shall live and be a blessing to you in time, and an honor and glory to you throughout the endless eternities (changes) to come. He shall be girded about with righteousness and bear the helmet and the breast-plate of war. You shall be a blessing to your companion, and the honored mother of a noble posterity. You shall stand as a savior to your father's house, and receive an everlasting salvation, which I seal upon you by the gift of revelation and by virtue and authority of the holy priesthood vested in me, in the name of Jesus Christ."

"Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no farther without the introduction of this principle. He asked me to teach it to some one else. He looked at me repestingly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer you will not be led into temptation.'"

"In the summer of 1843, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining our efforts for assisting the Temple hands came up in conversation. She desired to be helpful, but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of our neighbors might wish of combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies' Society. The neighboring sisters heard in my parlor and decided to organize. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws, and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. 'But,' he said, 'this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. I invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the priesthood after the pattern of the priesthood.' He further said, 'The Church was never perfectly organized until the women were thus organized.' He wished to have Sister Emma Smith elected to preside in fulfillment of the revelation which called her an Equal Lady.

"In the wanderings and persecutions of the Church I have participated, and in the blessings, endowments and holy anointings and precious promises I have also received. To sorrow I have not been a stranger; but I only write this short sketch to instil and happily, so I will skip to Salt Lake City, September, 1851, with my two sons, Hiram and Oliver, my widowed mother, Lydia Bipples Granger, Anna Robinson, a girl that lived with me nine years and married my youngest brother, and my two brothers, Lafayette and Farley E. Granger. My husband was detained in New York City, and had become financially much embarrassed. The next year he came to me financially ruined and broken in health. I engaged in school teaching in the Fourteenth Ward to sustain..."
and educate my family. My salary was only $25.00 per month, but that was much to us at that time.

"April 1st, 1834, my youngest son was born. I discontinued school three months, then opened school in my home. I taught eight years. I should have stated that on arriving here I sold our outfit (team, etc.) for a comfortable little home, this I have always considered providential. The Indian agent gave me a nine-year-old wild Indian girl, whom I educated and raised. She died at nineteen. I named her Kate.

"My mother who had lived with me twenty years, died in 1839, aged seventy-three. My husband was drowned March 1st, 1833, in the Pacific Ocean by the wreck of the steamer, Ada Hance, off the coast of San Pedro, on his way to the Sandwich Islands; aged sixty-two.

"I was elected President of the Fifteenth Ward Relief Society February 7th, 1857. In December, 1855, a little girl was brought to me whom I adopted.

"November 12th, 1858, a silver trowel and mallet were furnished me and assisted by a Master Mason, and surrounded by an assemblage of people, I had the honor of laying the corner stone of the first Relief Society building erected in this dispensation."

Sister Sarah M. Kimball possesses a tall, commanding figure, a face of remarkable dignity and sincerity in expression. Her manner of speaking is original in its strength of reason, rare in its eloquence, precise and delicate in selection of words and tone of voice. A phonologist once said of her, that, "if she were seated in a railway carriage with parties on one hand discussing fashions, and politics to be heard on the other, she would turn to the discussion on politics." A statesman, a philanthropist, a missionary, in her very nature, she is none the less the noble mother and true, fond friend, to those who have known her longest and best.
"I asked him to teach it to some one else. He looked at me reprovingly, and said, "Will you tell me who to teach it to? God requires me to teach it to you, and leave you with the responsibility of believing or disbelieving."

Earlier—Father Oliver Granger—"Heavenly vision." Moroni,
Moroni and another personage knelt with him by the bedside.

Woman's Exponent 12 (1 Sept. 1883), 51
fortwith and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the Mormons the common enemy of mankind, and exciting in their afflications.

"On the 6th of Nov. women and children fled in every direction from the marching mob. One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri River, and to lodgings for the night where they could find it. One Mr. Bennett said his horse for a night a whale of a wondering company of distressed women and children who were fleeing to the river. During this dispersion the women and children, parties of the rob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses several miles."

THE GRANGER FAMILY.

FROM THE "PHILIPS CITIES"

We are indebted to our farmer townsman, Gamaliel Case, of South, for the following cor-
respondence. The lady, Mrs. Sarah M. kings- ball, was the daughter of Oliver Granger and great-granddaughter of Jesse Granger, both of whom were born in Phelps—Eid.


Mr. Gamaliel Case—Dear Cousin:

I realize that this will be a strange message to you, from a strange messenger. He learned by letter from our departed cousin, Mr. Pomroy, that you knew of my visit to Phelps, and he sent me a letter to you.

Uncle Ethel of Michigan told me of your being in town, and he asked me to let me know all seemed strange to that I failed to accom-
plish all that in my native state, was to gather records of my family, and to write them down in a book, so that they would have been dropped by someone who had taken them. There is no record of my being born there, but my ancestors were very good people and lived in the Logan Temple and being baptized by one of the leaders of the Logan

One of our cousins in the temple, to the name of the God of heaven and earth. They have been at great expense and dedicated to the Most High. We have these re-

in and attend to ordinances west sacred, for ourselves and such as we consider our worthy dead. For instance, last Tuesday I enjoyed the to the blessed greetings of entering the Logan Temple font and being baptized by one having authority, for your mother, your great aunt, Sally Granger Case. Wednesday I re-

ceived endowment and blessings in the Temple for and in her behalf.

At a future time I hope to officiate in seal-

ings and further ordinations for you. The seal-

ings ordinances is the eternal order of marriage, or marriage for eternity.

To complete the record of my work I want you to send me the dates of your mother's birth and death. We are so particular as to the date of her birth, that what is properly done and recorded in the Temple of our God will be re-
corded in heaven, and these are some of the books that must be kept in order. However adduced this may appear to you, please write by return mail and mention the names and dates of your branches of the Granger family, who are now members of the church in Utah.

I learned in Phelps that you had a pamphlet containing an account of the early settlements of the county, and I am sure enough to send it to me I will return it if you wish.

If there is any one interested in me, my re-

wards to them.

I write at a venture not knowing whether it will reach you. Logan is 200 miles north of my home. I expect to remain here only one work next for the present. This is the nearest Temple to my home that is finished. Six years ago I went to Salt Lake City Temple 300 miles south and worked for my dead four months.

I shall feel anxious to know whether you re-

ceive this please drop me a line as soon.

Very respectfully your cousin,

R. M. KINSEY.

REV. MRS. SARAH M. KINSEY—DEAR COUSIN:

Yours of the 24th of last month, came to my home while I was on a visit to Old Pym-

month, where the Pilgrims Fathers first landeded, where I remained some time with rela-
tives. After my return home your letter was handed me, and indeed it was a strange message and from a strange messenger.

I did not write you immediately, for the reason I had not quite all the time you requested. You ask to know of the burned dead of the Granger family, of their birth, death, etc. I cheerfully comply so far as I have for, I indeed we sprung from a noble ancestry. I copy the following from Eliza Granger's old Bible as it lies before me in his own hand wras-

Book of the children of Eliza Granger by Noah his wife.

Eliza, born Feb. 30, 1805.

Pieres, born Aug. 15, 1805.

Sarah, born April 20, 1812.

Eliza, born March 9, 1813.

Elizabeth, born May 28, 1815.

Sarah his wife died Feb. 15, 1817.

Next, the death of my grandmother's second son, you have no account of the death of his third wife. And then follows his own death who was your great grandfather. He was born in the township in the old burial ground in Virginia (Phelps), that he bought and gave to the Methodist Church for a church lot and burial ground and the Methodist church stands on the same site to-day.

In Memory of

Mr. Eliza Granger

who departed this life June 26, 1877, in the 82nd year of his age.

In Memory of

Mrs. Eliza Granger

who died April 10, 1851, aged 77 years, 6 months and 9 days.

In Memory of

Mrs. Eliza Granger

who died Aug., 1933, in the 64th year of her age.

Next, that of your Aunt Amy, a noble Christian woman:

Amy, wife of Eliza Granger, who departed this life June 26, 1877, in the 82nd year of his age.

This brings me to notice the death of your Aunt Sarah Granger Case, as you call her, her own dear departed mother, she died in her daughter's house, the old homestead, Oct. 6, 1843, aged 70 years and 6 months. She was named after my noble grandmother and you bear not only the name of my mother but of that noble grandmother that gave birth to our Granger family, but also by you as the above record, to her young family and a baby six days old.

Next, that of your next to our noble Christ-

he does live with all those motherless children.

in a proper time he looked out a mother for them, and did not let the animal part of man predominate by running after some young girl, but procured a mother that was 10 years older than himself to help him rear his children.

This was a noble act on his part. He married the young and beautiful Miss Lee, of Corn, and Lee gave him license to preach. He has often seen the license in his old family Bible. They brought up their family in a Christian way under all the disadvantages of a new country he brings with his three oldest sons, the pastor, and the preacher in the town of Phelps. That first sum-

mer in one of the settlements a person died and our grandfather preached the funeral sermon in the first one ever preached in Phelps, which was in 1878. But in the fall they went back to Connecticut, and did not move on with their families until the next year.

Our grandfather bought 1000 acres in Phelps and 3000 acres in southern and placed his children on his lands, but this was not enough for him to do. He and his wife would get up meetings in private houses, and camp meetings, for that at time there were no churches, and to answer to the prayers of their father and mother, their children were all con-

verted, and your grandfather, our uncle Pieres, who was also a local preacher in the Methodist church, besides he was a Justice of the Peace, and no person of his time was more favorably spoken of, to this day by all that knew him.

I do not find any record of my mouth loved uncle Pieres Granger, he died in the west and hope I may be able to find it. I feel under 


great obligation to obey my beloved grandfather and I obey my uncle Pieres and I respect them our worthy dead.

Have you any Temple feast and endow-

ment blessing that could be secured in their behalf as well? They were both married here, and we have the record of the two, but not one at a time.

Of course, I am not aware of any celestial marriage, or whether this one was, or if they are equally good. But so far as I have been permitted in my youth to observe, I have noticed that those who took to themselves more wives than one were not considered to be the best type of men; this holds equally true in the case of the Israelites in the Bible, there were no endow-

me were married with a better number among your "peculiar people" who are trying to obey the teachings that a Bishop should be the husband of one wife, etc.

I have not the pamphlet of which you speak, Mr. Grandfather's family was removed to St. Simonsburg, Con., If any further information is desired please ask, and if you ever come this way again I will be happy to study it with you,

Yours, etc.,

Gamaliel Case.

NOTES AND NEWS.

"Those interested in fair play for women ought to give the best attention for a few mo-

to the new president of the Montana Railroad, a man named Mrs. Mrs. King.—If there is a Mrs. King—thanks of the sort of discrimination 

against the case to which she and the mother of her husband belong."
Sarah M. Kimball

Our Pioneer Heritage, Vol. 20, p.293

"I, the daughter of Oliver Granger and Lydia Dibble Granger, was born December 29, 1818, in the town of Phelps, Ontario Co., New York. My father had an interesting experience in connection with the coming forth of the Book of Mormon. He obtained the book a few months after its publication, and while in the city of New York at Prof. Mott’s Eye Infirmary he had a heavenly vision. My father was told by a personage who said his name was Moroni that the Book of Mormon, about which his mind was exercised, was a true record of great worth, and Moroni instructed my father to testify of its truth and that he should hereafter be ordained to preach the everlasting gospel to the children of men....

Our Pioneer Heritage, Vol. 20, p.293

"I was married in Kirtland, Ohio, by Warren Cowdery, Esq., September 23, 1840, to Hiram Kimball, eldest son of Phineas and Abigail Kimball, of West Fairley, Orange Co., Vermont. My parents had previously spent a year in Nauvoo, Hancock Co., Ill.; their present stay in Ohio was considered only temporary; my father sickened and died there the next year, August 1843."
Sarah M. Kimball, a prominent Nauvoo and Salt Lake City Relief Society leader was also approached by the Prophet in early 1842 despite her solid 1840 marriage to non-Mormon Hiram Kimball. Sarah later recalled that

Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach with commandment, as the Church could travel [progress] no further without the introduction of this principle. (Jenson 1887, 6:232)

Sarah Kimball, like Sarah Pratt, was committed to her husband, and refused the Prophet's invitation, asking that he "teach it to someone else." Although she kept the matter quiet, her husband and Smith evidently had difficulties over the incident. On 19 May 1842, at a Nauvoo City Council meeting, Smith jotted down and then "threw across the room" a revelation to Kimball which declared that "Hiram Kimball has been insinuating evil, and formulating evil opinions" against the Prophet, which if he does not desist from, he "shall be accursed" (HC 5: 12-13). Sarah remained a lifetime member of the Church and a lifelong wife to Hiram Kimball, who eventually joined the Church but was killed in a steamship explosion while en route to a mission in Hawaii.

The twenty-five or so wives whom Joseph married in early 1842 and 1043 are testimony to the fact that plural marriage was not simply a footnote to his life or theology—particularly since he knew that exposure of his polygamy could be disastrous for the church. When he began to teach the principle of plural marriage (usually the prelude to a proposal) to Sarah Kimball, at the time married to Hiram Kimball, "He said that in teaching this he realized that he jeopardized his life,"(221) Furthermore some of Joseph's marriages were polyandrous—he was joined to women who were already married to other men(222); and such relationships could involve a jealous husband.

Sarah M. Kimball, married to non-Mormon Hiram Kimball in 1840, later recalled that she was secretly approached by Joseph Smith with a polygamous proposal in early 1842. She asked him to "teach it to someone else." He evidently did. Marinda Nancy Johnson, sister of Apostles Luke and Lyman Johnson, married Orson Hyde in 1834. Before Hyde returned from Jerusalem in May 1843, she was sealed to Joseph in February 1842, though she lived with Orson until their divorce in 1870.

There is another person I will speak about. He is a Mormon—a certain man who lived here before we came here; the two first letters of his name are Hiram Kimball. When a man is baptized and becomes a member of the Church, I have a right to talk about him, and reprove him in public or private, whenever it is necessary, or he deserves it.

Richard S. Van Wagner, Mormon Polygamy, p.43

Sarah M. Kimball, a prominent Nauvoo and Salt Lake Relief Society sister, was also secretly approached by Smith in early 1842. Despite her solid 1840 marriage to non-Mormon Hiram Kimball, Sarah later recalled how Smith taught her "the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life."

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But, Sarah added, God had "instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle" (Jenson, *Historical Record*, 6 [May 1887]: 232). Sarah, however, rejected Smith's polyandrous proposal, asking him to "teach it to someone else." Although she kept the matter quiet, her husband and Smith evidently had difficulties over the incident. On 19 May 1842, at a Nauvoo City Council meeting, Smith jotted down and "threw across the room" a revelation to Kimball which declared that "Hiram Kimball has been insinuating evil, and formulating evil opinions" against the prophet, which if he does not desist from, he "shall be accursed" (HC 5:12-13). Sarah remained a lifetime member of the church and lifelong wife to Hiram Kimball, who eventually joined the church and was killed in a steamship explosion on a mission to Hawaii.


How does he lay the foundation? Build a temple to my great name and call the attention of the great. But where shall we lay our heads? An old log cabin? I will whip Hiram Kimball and Esquire Wells and every body else over Dr. Foster's Head. Instead of building the Nauvoo House build a great many little skeletons [of houses]. See Dr. Foster's mammoth skeletons[, monuments] {page 203} of Dr. Foster rising all over town but there is no flesh on them.

Scott H. Faulring, *An American Prophet's Record*, p.452

"There is another I will speak about. He is a Mormon. A certain man who lived here before we come here. The two first letters of his {page 10} name are Hiram Kimball. When the city had passed an ordinance to tax steam boats, he goes and tells the captains of the steam boats that he owned the landing and they need not to pay tax and I am determined to use up such men if they will not stop their efforts. If this is not true, let him come forward and throw off[i] the imputation. When they appeal to Carthage I will appeal to this people, the highest court. I despise the Lawyers who lag on their Law suits. Kimball and Morrison say they own the wharfs, but the city own[s] the wharf, 64 feet from high water mark from printing office to the northern limits of the city. {page 11}"

Wilford Woodruff's Journal, Vol. 3, p. 496

I had an interview with Hiram Kimball. He sympathises much with Foster the Laws Marks &c. He saw Foster out on the prairie by himself vary poor & in trouble. Said he would be willing to sacrifice his last Child he has if that would place him back in his former Standing in the Church And if he possessed riches He would give it all to have 5 minutes Conversation with Joseph Smith. Kimball said he was very sorry for him & Could not help shedding tears for him. Said he could forgive him with all his heart & Advised him to go to the valley And thought all would forgive him. He seemed to take much interest in that Class of people than in building up the Kingdom of God.

Wilford Woodruff's Journal, Vol. 6, p.103

I attended meeting at the 14 ward, & Preached to the People followed by Elder F. D. Richards. We the Quorum of the Twelve set apart Hiram Kimball & [ ] To go on a mission to the Sandwich Isles. This is the first time that Hiram Kimball Ever attempted to take a Mission to Preach the gospel since he has been a member of the Church. John Taylor was mouth in blessing Hiram Kimball & W Woodruff in Blessing [ ].
1 (Popup)
   22 According to Sarah, *Historical Record* 6 (May 1887): 232: "Early in the year 1842, Joseph Smith taught me . . . the doctrine of plural marriage . . . I asked him to teach it to some one else."

2 (Popup)
   23 See above, in the chart, and further discussion below.
Ret Cooper

check

Sarah McM Kimball to Brigham Willard Kimball, 17 Feb. 1867, LDS Archives

Source - ?
a man having more wives than one,' I replied. She looked with amaze-
ment and said, 'What does thee mean?' (We were raised Quakers.)
'I mean,' said I, 'that I stood right there pointing to the place) when
Brother Hyrum read that revelation the other day.' 'What revelation?' said she (seeming very incredulous).
'Why, the one on plural marriage.' I answered. My brother Edwin D. testified in a public meeting in Manti,
Sanpete Co., a number of years ago, that the revelation was read by Bro.
Hyrum just as I said, but he (Edwin D.) was there, and he could not relate it as accurately as I have
done. Were I to go back on every other principle of what the
world calls 'heresy,' I would have to acknowledge that the prin-
ciple of plural marriage is of God. I, like Paul of old, whether in the
body or out, saw and heard things which were unlawful to utter at that
time, for I understood that I was not to tell anyone, or to talk to anyone
about it, except those who already knew about it."

APOTHECARY KASSEL BROWN'S TESTIMONY:

"The Prophet Joseph Smith first taught me the doctrine of celestial
marriage, including a plurality of wives, in April, 1843. He also told me of those women he
had taken to wives. My wife's sis-
ter, Louisa Beman, was his first
plural wife, she being sealed to him
by my brother-in-law, Joseph H.
Noble, April 5, 1841. She was the
daughter of Alva and Sarah Burtt
Beman. The Prophet Joseph also
gave me the privilege of taking an-
other wife, which I did in March,
1844. The Patriarch Hyrum Smith
officiating under the Prophet's dir-
ction."

SARAH M. KIMBALL'S TESTIMONY:

"Early in the year 1841, Joseph
Smith taught me the principle of
marriage for eternity, and the doc-
trine of plural marriage. He said
that in teaching this he realized that
he jeopardized his life; but God had
revealed it to him many years before
as a privilege of the angels, for
God had revealed it again and in-
structed him to teach it with com-
mandment, as the Church could
travel (progress) no further without
the introduction of this principle. I
asked him to teach it to some one
else. He looked at me reprovingly,
and said, 'Will you tell me who to
Teach it to? God required me to
Teach it to you, and leave you with
the responsibility of believing or dis-
believing.' He said, 'I will not cease to pray for you, and if you
will seek unto the Council accursed and
you will not be led into temptation.'"

ADDITIONAL TESTIMONY:

"At a quarterly Stake conference
held at Centreville, Davis Co., Utah,
June 11, 1843, Elder Arthur Storer
read an affidavit made by Elder
Thomas Grover. The substance of
the document was that the affiant
was a member of the High Council
of the Church, that in 1841 Hyrum
Smith, the Patriarch, appeared at
the meeting of that body and pre-
sented the revelation on celestial
marriage, at the same time declaring
it to be from God.

"After the reading of this paper
Elder Grover made a statement to
the effect that the affiant
asserted that those brethren who
received the revelation should be
blessed and preserved, while those
who rejected it would go down. Nine
members of the Council accursed and
three took a stand against it. Those
three subsequently apostatized, were
excommunicated from the Church
and are all now dead (except one).

"Elder Joseph B. Noble next ad-
dressed the conference. He stated
that the Prophet Joseph told him
that the doctrine of celestial mar-
rriage was revealed to him while he
was engaged on the work of trans-
lation of the Scriptures, but when
the communication was first made
the Lord stated that the time for the
practise of that principle had not
arrived. Subsequently, he stated,
the angel of the Lord appeared to