... [In company with my [Bathsheba W. Smith's] husband [George A. Smith] I received my endowments and my anointing in sister Emma [Smith]'s bed room [in Nauvoo, Illinois], and then we went in the lodge room over Joseph [Smith]'s store, and he gave us lectures there ...

Q[uestion]:-- What subject,--upon what subject were these lectures? ... A[nswer]:--They were on religious subjects ...

Q:-- She [Mary Fielding Smith] poured oil on your head? A:-- Yes sir.

Q:-- What else did she do? A:-- She blessed me.

Q:-- What else did she do, if any thing? A:-- That was all.

... Q:-- ... How much change was there in your clothing at the time you were anointed by Mary Smith, the wife of Hyrum Smith? ... A:-- Well we have different clothing to put on, but it is not always the same or just alike.

Q:-- Where was the Lodge room there in Nauvoo? A:-- It was over Joseph Smith's store,--in the Masonic Hall. ...

Q:-- Who was the chief man in the room? A:-- Joseph Smith, the prophet.

Q:-- Was he sitting or standing? A:-- Why both.

Q:-- Did he have his hat on, or off? A:-- Off.

Q:-- All of the time? A:-- Yes sir, all of the time,--that is all of the time he was in the room.

Q:-- Was there any body else in the room? A:-- Yes sir ... a dozen or two.

Q:-- All ladies? A:-- No sir.

Q:-- About what proportion of them were ladies? A:-- About half of them were ladies. ... A:-- ... It was brother Joseph who gave the lectures. ...

Q:-- Was she [Emma Smith] present at the time of this anointing? A:-- Yes sir.

Q:-- Did she do the anointing? A:-- No sir.

Q:-- Did she help in the performance in any way? A:-- No sir, but she was sitting there.

Q:-- How many were in the bed room at the time you were anointed? A:-- There was seven of us I think.

Q:-- Any other ladies beside yourself and the one that did the anointing, and sister Emma [Smith]? A:-- Yes sir, there was two or three sisters in there. ...

Q:-- Well I believe you stated that sister Hyrum Smith performed the ordinance of anointing? A:-- Sister Mary Smith, who was brother Hyrum Smith's wife was the one that did it. There was no bath room there I think, for in those days we did not have many bath rooms. ...

Q:-- Did you take an oath there then not to disclose any thing that occurred there at that time? A:-- Yes sir. ... I held up my hand and promised solemnly that I would not reveal it ... A:-- ... I never saw any one playing Adam and Eve any place.--I will say that much.

Q:-- In Nauvoo you did not? A:-- No sir, nor here or any other place.
Q:-- And did you not represent Eve when you went through the endowments? A:-- No sir.
Q:-- Who did you represent? A:-- I represented myself.


* * * *

Near the close of the year 1843, or in the beginning of the year 1844, I [Bathsheba W. Smith] received the ordinance of anointing in a room in Sister Emma Smith's house, in Nauvoo [Illinois], and the same day, in company with my husband [George A. Smith], I received my endowments in the ledge upper room over the Prophet Joseph Smith's store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures, or instructions, in regard to the endowment ceremonies. ... A short time after I received my anointings I was sealed to my husband, George A. Smith, for time and for eternity, by President Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith.

--Bathsheba W. Smith, Affidavit dated November 19, 1903, LDS Church Archives.

Sunday, December 24, 1843
(Location: Joseph Smith's Red Brick Store)

In the evening I [Wilford Woodruff] again met with the quorum in Company with Mrs [Phoebe] Woodruff. We received some instruction concerning the Priesthood.

--Wilford Woodruff, Diary, under date.

* * * *

Meeting eve[ning.]

--Willard Richards, Diary, under date.

* * * *

Attended a prayer-meeting with the [First] Presidency and Twelve in the Assembly Room.

--Manuscript History of Brigham Young, under date.

George A. and Bathsheba Smith were sealed for eternity on January 20, 1844. They received the second anointing on January 31, 1844.
his presence, with rich manifestations of the gift and power of the gospel. My life, as well as the lives of many others, was preserved by the power of God, through faith in him, and not on natural principles as comprehended by man.

CHAPTER XXXIII.


Sister Bathsheba W. Smith's story of the last days of Nauvoo, and the introduction of polygamy, and also her graphic detail of the exodus, will be of interest at this point. She says:

"Immediately after my marriage, my husband, as one of the apostles of the Church, started on a mission to some of the Eastern States."

"In the year 1840 he was in England, and again went East on mission in 1843, going as far as Boston, Mass., preaching and attending conferences by the way. He returned in the fall; soon after which, we were blessed by receiving our endowments, and were sealed under the holy law of celestial marriage. I heard the prophet Joseph charge the twelve with the duty and responsibility of administering the ordinances of endowments and sealing for the living and the dead. I met
many times with Brother Joseph and others who had received their endowments, in company with my husband, in an upper room dedicated for that purpose, and prayed with them repeatedly in those meetings. I heard the prophet give instructions concerning plural marriage; he counseled the sisters not to trouble themselves in consequence of it, that all would be right, and the result would be for their glory and exaltation.

On the 5th of May, 1844, my husband again started on mission, and, after he left, a terrible persecution was commenced in the city of Nauvoo, which brought about the barbarous murder of our beloved prophet, and his brother, the patriarch.

The death of these men of God caused a general mourning which I cannot describe. My husband returned about the first of August, and soon the rest of the twelve returned. The times were very exciting, but under the wise counsels of the twelve, and others, the excitement abated. The temple was so far finished in the fall of 1845, that thousands received their endowments. I officiated for some time as priestess.

Being thoroughly convinced, as well as my husband, that the doctrine of plurality of wives was from God, and having a fixed determination to attain to celestial glory, I felt to embrace the whole gospel, and believing that it was for my husband’s exaltation that he should obey the revelation on celestial marriage, that he might attain to kingdoms, thrones, principalities and powers, firmly believing that I should participate with him in all his blessings, glory and honor; accordingly, within the last year, like Sarah of old, I had given to my husband five wives, good, virtuous, honorable young women. They all had their home with us; I being proud of my husband, and loving him very much, knowing him to be a man of God, and believing he would not love them less because he loved me more for doing this. I had joy in having a testimony that what I had done was acceptable to my Father in Heaven.

The fall of 1845 found Nauvoo, as it were, one vast mechanic shop, as nearly every family was engaged in making wagons. Our parlor was used as a paint-shop in which to paint wagons. All were making preparations to leave the ensuing winter. On the 9th of February, 1846, in company with many others, my husband took me and my two children, and some of the other members of his family (the remainder to follow as soon as the weather would permit), and we crossed the Mississippi, to seek a home in the wilderness.

Thus we left a comfortable home, the accumulation and labor of four years, taking with us but a few things, such as clothing, bedding and provisions, leaving everything else for our enemies.

We were obliged to stay in camp for a few weeks, on Sugar Creek, because of the weather being very cold. The Mississippi froze over so that hundreds of families crossed on the ice. As soon as the weather permitted, we moved on West. I will not try to describe how we traveled through storms of snow, wind and rain—how roads had to be made, bridges built, and rafts constructed—how our poor animals had to drag on, day after day, with scanty
BLOOD ATONEMENT AND THE
STATEMENT OF ORANGE L. WIGHT

The following confirmation of John W. Rigdon's affidavit is copied from the Desert News of Saturday, August 12, 1905:

Bunkerhill, Lincoln County, Nev., August 4, 1905.—Seeing the testimony of J. W. Rigdon in the semi-weekly News of July 31, and being much interested in the subject, and knowing that there lived in this place especially those in and about Far West, Missouri, and having heard him while they were incarcerated in Liberty jail, I went and interviewed now 81 years old and resides with his daughter, Sister Harriet M. Earl, who is Brother Wight is quite feebly in body, but his mind seems to be as bright as ever.

I found Brother Wight in his usual good humor, and seemed quite "are you willing to make a statement for publication in regard to what I know about Joseph Smith, son of the Prophet Joseph, being or — "Then," said I, "just write me out a brief statement covering those points, statement:"

"In regard to the statement of John W. Rigdon, I endorse it in every point. Brother John W. Rigdon speaks of being in Liberty prison when and others were there (the others were Caleb Baldwin and Alexander with them many times at different periods, and I cannot recollect of ever mentioned.

"My father, Lyman Wight, nor my mother, never alluded to it during their lifetime in my presence: so I take it for granted that Joseph, the son father, in the Liberty jail, I was born in the State of New York, November. And if an ordinance of Young Joseph had occurred in the prison, I would likely have heard it, and would certainly recollect it.

"Previous to this, while I was several years younger, the Twelve Apostles were organized and convened to assist in leading the Church. I can recollect every detail distinctly. My acquaintance can truly say he was a Prophet of God, and was appointed to the divine mission to organize the Church of Jesus Christ of Latter-day Saints in this last dispensation.

"As to the Prophet's believing and practicing polygamy, I have as near a certain knowledge of the fact, I may say, as any man living. I was well acquainted with most or all of his wives, and talked with them on the subject, at the same time my wife also talked with them.

"If there is anything further that is necessary for me to communicate in regard to my recollection, I will willingly do so.

Respectfully,

"Orange L. Wight."

Further talk with Brother Wight brought out the following facts: He was baptized into the Church in the spring of 1832; was with the Church through all their troubles in the State of Missouri. Brother Wight filled a thirteen months' mission in the State of Virginia in company with Jedediah M. Grant and others; was in Nauvoo at the time the Prophet was captured at Dixon, Ill., and was one of those who went up the Illinois river on the steamer "Maid of Iowa," to assist in rescuing the Prophet.

Joseph L. Earl.

TESTIMONY OF BATHSHEBA W. SMITH
APPRODavit

State of Utah

Bathsheba W. Smith, being first duly sworn on oath, deposes and says:

I was a resident of Nauvoo, State of Illinois, from 1840 to 1846. I was married to George A. Smith July 25, 1841, Elder Don Carlos Smith performing the ceremony. Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing in a room in Sister Emma Smith's house in Nauvoo, and the same day, in company with my husband, I received my endowment in the upper room over the Prophet Joseph Smith's store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures or instructions in regard to the endowment ceremonies. There has been no change, to my certain knowledge, in these ceremonies. They are the same today as they were then. A short time after I received my anointing, I was sealed to my husband, George A. Smith, for time and eternity, by President Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith. When I was married in 1841, I was married for time, and not for eternity.
At the time I was anointed in Sister Emma Smith’s house, she (Emma Smith) said in my presence, to me and to others who were present upon that occasion, “Your husbands are going to take more wives, and unless you consent to it, you must put your foot down and keep it there.” Much more was said in regard to plural marriage at that time by Sister Emma Smith, who seemed opposed to the principle.

In the year 1840, at a meeting held in Nauvoo, at which I was present, I heard the Prophet Joseph Smith say that the ancient order would be restored as it was in the days of Abraham. In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle in the upper room over the Prophet’s store. There were present at this meeting most of the Twelve Apostles, their wives, and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the Kingdom rested, and that they would have to carry it.

It has been, and is, necessary for me to make this statement, as contrary reports have been circulated as coming from me. Any statements purporting to come from me that have been made, or that may be made by any party or parties, in opposition or conflicting with this sworn statement, are false, as I have never, to my knowledge, deviated one iota from this statement.

Bathsheba W. Smith.

Signed in the presence of
Joseph F. Smith, Jr.,
B. Morris Young.

Subscribed and sworn to before me this 10th day of November, 1903.
[Seal.]
Martin S. Lindsay, Notary Public.

THE REORGANIZED CHURCH—SOME FACTS REGARDING ITS ORIGIN

The ministers of the “Reorganized” Church, or the “New Organization,” as it was first called,* declare that the Church at the death of the Prophet Joseph and Patriarch Hyrum Smith, was badly divided, its members scattered to the four winds, and that the Church was rejected with its dead. They also claim that the “Reorganization” is composed of the faithful who did “not bow the knee to Baal,” but remained true to the “original faith” as revealed and practiced by the Prophet Joseph Smith. In the words of their president: “The individuals who kept this covenant (the new and everlasting covenant) were accepted of Him and were not rejected, nor their standing before God put in jeopardy by the departure of others from the faith. Whatever the office in the priesthood each held, under the ordinances ordered by the call of God and vote of the Church, would remain valid. They could as elders, priests, etc., pursue the duties of warning, expounding, and inviting all to come to Christ, and by command of God could build up the Church from any single branch, which, like themselves, had not bowed the knee to Baal, or departed from the faith of the Church as found in the standard works of the body at the death of Joseph and Hyrum Smith.”

It is strongly implied in this quotation from the writings of the president of the “Reorganization” that all those who followed President Brigham Young and the Twelve Apostles, lost their Priesthood and standing before the Lord, and that the founders of the “New Organization” and their followers were the only ones who remained true and steadfast to the Truth. The evidence in this regard is against them. The truth is that the founders of the “Reorganized” church were the ones who followed every will-o-the-wisp, bowed the knee to

*Saints’ Herald, Vol. one.
*See article in Era, Vol. 7, No. 11, entitled, “The Church Rejected—When?”