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"What thou seest, write in a book." REV. 1, 11.

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THE TWELVE APOSTLES.

AMASA M. LYMAN,

Third son of Boswell Lyman and Martha Mason, was born in Lyman Township, Grafton Co., New Hampshire. March 30, 1813. When about two years old, his father left home for the western country, from which he never returned, as he is supposed to have died some six years afterwards in New Orleans. Amasa Lyman, his younger brother Elias and his sister Ruth, remained with their mother until her second marriage, after which Lyman lived with his grandfather until he was eleven years old, and with Parley Mason, a relative, seven years longer.

During the year 1831 he became somewhat thoughtful on the subject of religion, but did not unite himself with any of the religious denominations until the spring of 1832, when the neighborhood in which Lyman resided was visited by Elders Lyman E. Johnson and Orson Pratt. Lyman believed the Gospel when he first heard it preached by those Elders, and was baptized by Lyman E. Johnson on April 27, 1832. The following day he was confirmed by Orson Pratt.

On account of ill feelings that

arose in his uncle's family because of his baptism, Lyman resolved to go west, and accordingly on May 7, 1832, started on a journey of some seven hundred miles. His earthly wealth at that time consisted of some sixteen pounds of half-worn clothing and \$11.35 in money. The weariness consequent upon his first day's walking admonished him to travel by stage and canal to Lyons, Wayne Co., N.Y. Arriving there, his funds were all gone, and he hired out to Mr. Thomas Lacky, the man who bought Martin Harris' farm when he sold it to raise money for printing the Book of Mermon. Lyman worked for this man two weeks and earned money to take him to Buffalo, from where he took steamer to Cleveland, Ohio, and from there walked 45 miles to the residence of John Johnson, in Hiram, Portage Co., Ohio. This was the place where Joseph Smith had been tarred and feathered a short time previous. Father Johnson and family received young Lyman kindly, and he remained with them until the following July, when the Prophet returned from Missouri.

"This," writes Elder Lyman, "afforded me an opportunity to see the

man of God. Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord; my strength seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God."

Lyman continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening, after a social prayer meeting with the few members in Hiram, the Prophet, in his own familiar way, said to Lyman: "Brother Amasa, the Lord requires your labors in the vineyard." Without thought Lyman replied, "I will go," and on August 23, 1832, he and Zerubbabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick G. Williams. On the following day they started on their first mission to proclaim the Gospel of salvation.

About the time of their starting an application came to President Smith to visit an old gentleman by the name of Harrington, who was afflicted with a severe pain in his head. From a press of business, Joseph could not go, but instructed Lyman and Snow to call upon the old man, which they did, and as they came near the house, before they entered, they heard his groans ex-

torted from him by pain, which seemed intolerable. The missionaries entered and introduced themselves, being strangers. They then prayed for and laid hands upon him, in the name of Jesus, and rebuked his pain, which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed him.

From this place the missionaries continued their journey, and the following Sabbath evening they met in prayer meeting with a few Saints in Chippeway Township. A few non-members also attended, among whom was a Miss Smith who reclined on a bed in the corner of the room. The brethren sang a hymn and prayed, and Elder Snow proceeded to make some remarks, when, in an instant, a cry of alarm from the bed attracted the attention of all. On stepping to the bedside the Elders discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron. The common restoratives were used without effect. The Elders laid their hands upon her and rebuked the devil, when she was instantly relieved, but in another moment she was bound as before; they now kneeled down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations the missionaries had held with her during the day. They repaired to the water and there under the mantle of night introduced the first soul into the Church as the fruits of their labors.

During the following winter Elders Lyman and Snow labored in Southern Ohio and Cabell County, Virginia. Some forty souls were added to the Church by their administrations. Early in the spring they returned to Kirtland.

On March 21, 1833, with Wm. F. Cahoon as companion, Lyman started on his second mission. He continued his labors for eight months, during which time he traveled as far east as Chautauqua and Cattaraugus Counties, N. Y. He held 150 meetings and saw about one hundred souls added to the Church. In December following he attended a conference in Erie County, Penn., where he was ordained to the High Priesthood under the hands of Lyman E. Johnson and Orson Pratt. In the winter he continued his missionary labors in the States of New York and New Hampshire. While in the latter State the call to go to Missouri reached him through Elder Lyman E. Johnson. Responding to this call, he changed his plan of operations and went direct to Kirtland, Ohio, taking in charge as a contribution some money and teams, and two sons of John Tanner (John J. and Nathan).

Elder Lyman writes: "We arrived in Kirtland about May 1, 1834, but did not join the camp until the day previous to their leaving New Portage, which was on the 8th of May. At this point we identified ourselves with the camp by enrolment and paying over our money to the credit of Father Tanner.

"From this place I traveled with the camp, participating in all the vicissitudes it encountered and shared in its toils and labors as well as its varied and rich instruction that we received from the Prophet.

"Thus we pursued our anomalous and strange journey, the vicissitudes of which afforded us ample opportunity to evince our faith by the offering of our lives for the truth, proving by the patient endurance of our toils and our untiring perseverance in the accomplishment of our purposes, that the interests of the Kingdom, when they should be committed to our keeping, would be faithfully cared for, and thus laying the foundation for the effectual redemption of Zion, in the development of a faithful and energetic ministry.

"On June 17th, on Grand River, I met for the first time with Bishop Edward Partridge. I traveled and conversed with him the most of the day. On the 19th we arrived in the vicinity of Fishing River, and encamped near a Baptist meeting house. During the night we were visited by a severe storm of rain and high wind, accompanied by thunder and lightning, which prostrated most of our tents. Some of the fugitives from the fury of the storm, found shelter in the church. The morning found me minus my tent; and a depression in the ground, in which my bed had been inadvertently made, was full of water, in which myself and bed were submerged.

"On moving from our camp in the morning of the 20th, four miles, to Brother John Cooper's house, we found the country around us was visited during the night previous with a terrific storm of hail, which in its destructive course demolished fields of grain and made liberal pruning of the forest over which it passed. And what more directly effected our safety, it held in check, so they could not move, a large mob force that were assembled to question

our presence in, or dispute our passage through the country.

“We remained near Brother Cooper’s until the 24th. During our stay here we were visited by some gentlemen from Clay and Ray Counties, among whom were General Atchison, Col. Sconce, and a Mr. Cameron. With them the Prophet had an interchange of feeling and sentiment of a conciliatory character, which the Lord blest to our good, thus adding another to the evidences already given, that it was no part of his purpose to expose his servants to the chances of destruction at the hands of their enemies. It was here the Lord signified to the Prophet, to our joy and comfort, that our offering was accepted.

“On the 24th we moved the camp twenty miles, and camped at Brother Burkett’s, two and a half miles from Liberty, the county seat of Clay. Here, on the morning of the 25th, several of the brethren were attacked with the cholera. Among the first was Elder John Carter, who had a protracted struggle with the fell destroyer. The following night there were some half a dozen of the brethren stricken down, and all lying on the floor in a small apartment. This was a scene that can be more easily imagined than described—to see men stricken down in a moment, and in a short hour the ruddy glow of health displaced by the palor of death; to see the human form divine which at the dawn of morning was stately and erect, in all the perfections of manly beauty, melt away in the death struggle of a few short hours, and to think that the sufferers are the forms of the loved, the faithful and brave. With them we had abored and rejoiced together in the

truth; they were endeared to us by the tenderest ties that bind heart to heart and soul to soul. These were they sufferers for whom there seemed to be no rest but in the grave.

“I passed the night with the sufferers, and in the morning the company with which I was connected was disbanded. Before I left, I gave a parting look, breathed a hasty prayer, and tore myself away from the scene of death.

“On the 26th I went to the residence of Brother King Follett. From this until the organization of the High Council, I passed my time with the brethren who had been expelled from Jackson County, by whom I was kindly entertained.

“I then engaged to work for Bro. Jabez Durfee, who was building a mill for Esquire Arthur. While thus engaged I was called upon to assist in numbering the people of the Church in Clay County. This led me to form an acquaintance with the Saints generally who had been driven from Jackson County. In this labor I was engaged until the 11th of August, when I was attacked by the ague and fever, with which I was confined to the house and bed until Nov. 2nd. I was, during my sickness, at the house of Brother Elias Higbee, whose wife was most kind and unremitting in her attention to my comfort, as were the Saints generally.

“After a partial recovery from my sickness, I received a discharge from the camp under the hand of Lyman Wight. I then procured, through the aid of the brethren, a half worn coat that belonged to the late A. S. Gilbert, and on Dec. 23rd, 1834, I started from Clay County in company with Brother Heman Tilton

Hyde. We traveled and preached by the way, sharing the fate common to those who call upon the wicked to turn from their sins.

“We continued eastward as far as Ohio, and arrived in Kirtland May 26, 1835. On our way we held sixty-seven meetings and three conferences, and in company with Brother Elisha H. Groves we built up a branch of the Church in Madison County, Illinois, and baptized others in St. Clair County.

“During my stay in Kirtland of about three weeks I was ordained a member of the First Quorum of Seventies under the hands of Joseph, Oliver and Sidney. The record of my ordination and blessings made by Sylvester Smith are lost.

“During this short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner. Our marriage was solemnized by Elder Seymour Brunson on Wednesday of the week; and the following Monday I was again in the field.

“My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the Church. This mission occupied six months of time and extended over two thousand miles of travel, and the preaching of nearly two hundred sermons.

“From the time of my return to Kirtland in December, 1835, I resided with my father-in-law and attended school through the winter. In the spring of 1836 I participated in the endowments then given, and in consequence of my ordination to the High Priesthood, previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

“The spring of 1836 found me again on my way to the East, in company with Elder Nathan Tanner. We passed through the field of my previous year’s labors in Alleghany County, N. Y., where we were blest in adding several to the Church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

“From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of Brother Tanner. Here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

“In Bolton we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Brother Nathan remained with his father-in-law, while Father Tanner and I returned to Kirtland, Ohio, where I remained a short time engaged in work to support my family and preaching in the country around, once going east as far as Erie County, Penn.

“In this way my time was mostly occupied until the autumn of 1837, when Nathan Tanner and I engaged Mr. Jared Randall to move us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the winter. In the spring I returned and engaged in a job of work on the Court House, Clinton County.

“On my return home I engaged in labor for George Walter, from which I was relieved by sickness, which was induced by too severe labor in

hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at the election in Daviess County, in the month of August. On the first alarm I took the field, which I did not leave until I left the State the following spring.

“The trouble thickened around us until, on my return from a week’s excursion to the north of Far West (in company with Brother Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

“On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected Brother James Dunn. I then dressed myself in some old soldier pants, an old and somewhat tattered coat made of a Buffalo robe, and a red worsted cap, closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

“Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri River, at a point somewhere above the ferry crossing the Lexington. We reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river. In this, however, we did not succeed, and when the signs of the coming day were

discoverable in the east, we found shelter under the edge of a stack of hay by the way, caught about an hour’s sleep, and then were up and away. Traveling down the river we found a Brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and walked through the town, passing several parties who were engaged in discussing the common topic of the day—the ‘Mormons’ and their enemies.

“From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed further down the river, until the darkness of night rendered our navigation rather unsafe. We landed and kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Among these were Zenos H. Gurley and Brother Simous.

“We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently be unsafe in the place. Acting upon the suggestion we left town, on the road leading to Carrollton, and found lodging with Mr. Thomas. In the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt diverged from the old road to the right. This trail we were traveling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horse-

back, with arms. They were questioning a Brother Clark (as we subsequently learned) who was a stranger in the country, and was on the hunt for stock. A short distance ahead were some twenty men who were armed and mounted. The two dismissed Brother Clark and rode to the company, returning to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

“They had in a wagon a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride. At night we helped to take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the “Mormons,” and then they placed a guard of four men with us. In this way they kept us for four days.

“On the morning of the fifth day they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We traveled some forty miles, in a light snow, and waded through Grand River. About nine o'clock at night we reached Brother York's house on Shoal Creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

“I went directly to Daviess County, where I found the cannon, on which Brother Dunn and I had ridden during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our country. On

receiving this news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

“A company of spies, composed of ten men, were raised, and I was appointed to take charge of them. We repaired to Crooked River, and quartered with Brother Pinkham.

“From this point I went, taking with me Brother John Scott, to reconnoitre the country, leaving the residue of the company to keep a watch in the vicinity of their quarters. We extended our search as far as the mouth of Crooked River, where we found Father Cutler and family. We gave to him and the brethren in that region the best instructions we could in the then existing emergency. Thus we spent a few days. The night preceding the battle on Crooked River, I slept at Father Cutler's. About the dawning of day I awoke Brother Scott and told him that the brethren had had a battle, for I had seen it. We arose, saddled our horses, rode ten miles and stopped with Brother Ewing to get some breakfast. While here the news of the battle was brought by two of the mob residents, who came to advise Brother Ewing to give up his arms, but the presence of Brother Scott and myself rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we traveled directly across the country to Far West. When the light of day was gone, we were furnished with light from the burning prairie.

“We arrived in Far West early on the morning of the 26th of October. I called at Brother Rigdon's, where I saw Brother O'Banion, who was

dying of his wound, received at Crooked River. Some hours later, in the morning of the same day, the corpse of Brother David W. Patten was brought into town.

“On the morning of the 30th of October a company of men, under command of Col. George M. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked River. When some five or six miles on the way, we learned that there was an army making their way to Far West. On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West. Passing the rear of the enemy, while they passed in, on the south of the city, within one mile of which they encamped, we entered it from the east near night, and joined our brethren, already formed in the line of defence on the south of the city. While the mob were making their way toward the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carter.

“On the night of the 30th of October we were engaged in preparing for defence, in and about the city, by throwing up a barricade made of cabin logs, fence rails and wagons, which were around the city.

“On the 31st an invitation was sent for Brothers Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson, to hold a conference with the officers of the army, which, however, eventuated in their betrayal into the

hands of their enemies, who celebrated their success by a succession of demoniac yells that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

“When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time. Then our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, I was, in passing the store of Col. Hinkle, pointed out to a party of the mob, who followed me a short distance and arrested me, stating they had orders from General Lucas to bring me to camp.

“On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also Brother Hyrum Smith and Alexander McRae. The night was rather an unpleasant one, on account of the inclemency of the weather, from which we had no protection. During the night the far-famed court martial was held, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition of General Doniphan; and long may he live to enjoy the reward of the soul ennobling qualities that exalted him incomparably above the priest-ridden, bloody rabble around him.

“On the morning of November the 2nd we were ordered to take our

seats in a wagon, driven by Brother Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beauman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive. He was instantly disarmed by the captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

“From the camp we moved, under a strong guard, into the city of Far West, where most of the prisoners were allowed to go and say their adieus to their heart-stricken and sorrowing families. While we halted here, the father and mother of Brothers Joseph and Hyrum Smith came to the wagon in which we were seated to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

“At length we left the scene of our sorrowing friends and started on our way to Independence. When about two miles from Far West, we passed the place where my family resided. I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri River, and arrived in Independence in the midst of a heavy rain. We were taken through all the principal streets of the town and exhibited as the trophies of the victories of mob violence over innocence and truth. From the time of our arrival here

the rigors of our confinement were considerably relaxed.

“We were at length taken to Richmond, by the order of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an exparte examination, until the 24th of November, when I was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife in Brother Morse's house.

“On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, were searching for me to take me back to prison about sun-down. On the receipt of this information I took measures to keep out of their way.

“On the Sabbath, after my release, I met with Col. Hinkle, who disclosed to me his heartless treachery by proposing that we should join and go to the south, and there build up a church for ourselves, as the Prophet was in trouble from which he would not escape.

“About this time I was elected Justice of the Peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of Brother Solomon Daniels, where, by the kindness of my friends and the blessing of the Lord, I slowly recovered. During my illness I was closely watched by Capt. Bogart and his emissaries.

“Before I had recovered, Brother Daniels and family removed to Illi-

nois, and took with them my family, leaving me to aid the brethren in the matter of disposing of their land, which the most of them were forced to do by the oppression of the mob.

"I boarded with Brother Theodore Turley's family. Sister Turley was most kind and unremitting in her attention to my comfort. Under her treatment I regained my health and remained until March, 1839, when I went to Quincy, Illinois. There I found my family still with Brother Daniels' family, with whom they continued a few months.

"During this spring I went (in company with Brothers Charles C. Rich, Seymour Branson and John Killyon) to Missouri to visit P. P. Pratt, who was being carried on a charge of venue from Richmond, Ray County, to Columbia, Boone County. We were frustrated in our intentions to assist Brother Pratt and others, by the misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a "Mormon", while we were traveling incog.

"On the strength of Barlow's representation I went to Quincy and returned again to Columbia, but was again defeated, as before, and returned, leaving our friends to their fate. Brother Pratt told me afterwards, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July, subsequently.

"The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old

friend Justus Morse, in McDonough County. I remained here until spring.

"Early in the spring of 1840, I went to Iowa, on the half-breed tract, in Lee County, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi River, boating wood to St. Louis. From this work I returned in the fall, sick.

"In the spring of 1841 I moved my family to Nauvoo, and occupied a part of a house belonging to Brother Osmyn M. Duel, and worked with Brother Theodore Turley in his shop at repairing guns, and other work. I had been thus engaged a short time, when Brother Charles Shumway, from Northern Illinois, called on Brother Joseph for Elders to go home with him to preach in that country. 'The Prophet sent him to me, with directions that I should go.

"The steamer on which we were to go up the river was in sight when I received the word in the shop. I went to my home, one mile distant, took leave of my family, and was at the landing as the boat rounded to. We went on board of the boat, which I left at Galena. I preached in this region, and in Wisconsin, until October, when I returned to Nauvoo, where I arrived on the last day of the conference, in the afternoon.

"During the conference I was appointed a mission to the city of New York. This was countermanded by the Prophet; and during the winter I went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House. We went as far east as Indiana.

"In the spring of 1842, I went on a mission to the State of Tennessee, accompanied by H. K. Whitney and

Adam Lightner and also William Camp, from whom we had the promise of some help on the public buildings. In this we were disappointed. I was joined in the mission by Elder Lyman Wight, one of the Twelve Apostles.

“After our failure to accomplish what we expected to with Brother Camp, we returned to Nauvoo. While on this mission I held one public discussion with Thomas Smith, a Methodist presiding Elder, and baptized some of his church.

“Subsequent to my return to Nauvoo, I was ordained to the Apostleship August 20, 1842, and on September 10th I started on a mission to Southern Illinois, in company with George A. Smith. Some portion of our time, on this mission, we were in the company of Prests. Brigham Young and Heber C. Kimball. From this mission we returned Oct. 4th.

“The following winter I was engaged by the Prophet, to move my family to Shoccoquon, in Henderson County, where he had bought some property. I repaired to the place where I superintended the surveying of the town site and commenced building. I remained here until the following summer (1843). When the Prophet was kidnapped, I participated in the efforts that resulted in his rescue.

“On my return from this expedition I was taken ill and became helpless, in which condition I was taken to Nauvoo, from where, (when I had partially recovered from my sickness,) I was sent on a mission to the State of Indiana, taking with me my family. I went to the small inland town of Alquina, Fayette Co., where my family resided, while I traveled through the surrounding counties,

preaching as opportunity offered. In this manner I passed the time until the spring of 1844, when I repaired to Nauvoo to attend the April Conference, at which it was determined that I should go to the city of Boston.

“A few days after the conference, I had an interview with the Prophet, in which he taught me some principles * * * * on celesial marriage. On the day of my parting with him, he said, as he warmly grasped my hand for the last time, ‘Brother Amasa, go and practice on the principles I have taught you, and God bless you.’

“I returned to Alquina, and prosecuted my labor of preaching in the country, until the 1st of June, when I repaired to Cincinnati, where I remained until July, when I received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. A few days later Brother Adams arrived, and confirmed what we had heard of the murder. He was also the bearer of a call to myself, to return immediately to Nauvoo, and in response to this call I repaired to Nauvoo, where I arrived on the 31st of July.”

Having attended the special meeting at Nauvoo, Aug. 8, 1844, in which the Twelve Apostles were acknowledged as the presiding quorum of the Church, Apostle Lyman, as a member of that quorum, continued to take an active part in all the affairs of the Church. He rendered efficient aid during the exodus of the Saints from Illinois in 1846 and was one of the Pioneers of 1847, returning to Winter Quarters in the fall of the same year. The following year he led a large company of emigrants to G. S. L. Valley. After this he was appointed on a mission

to California, from which he returned Sept. 30, 1850. In 1851 he and Apostle C. C. Rich were called to lead a company of settlers to California, which started from Payson, Utah Co., March 24, 1851, and arrived at San Bernardino, Cal., in the following June. A few months later (Sept.) the ranche of San Bernardino was purchased, and a settlement located, which was continued until 1858, when, on account of the hostilities between Utah and the United States, it was broken up; the inhabitants removed to Utah. In 1860 Elder Lyman was sent on a mission to Great Britain, arriving in Liverpool, England, July 27th. In connection with Apostle C. C. Rich he presided over the European Mission until May 14, 1862, when he embarked to return home. While on this mission he delivered a remarkable sermon at Dundee, Scotland, on March 16, 1862, in which he denied the atonement of the Savior. Some years later he was summoned to meet before the First Presidency of the Church to answer to the charge of having preached false doctrines. He acknowledged his error and signed a document, dated Jan. 23, 1867, in which he also asked the forgiveness of the Saints. But soon afterwards he again preached in the same strain, and was finally excommunicated from the Church, May 12, 1870. He died in Fillmore, Millard Co., Utah, Feb. 4, 1877.

EZRA TAFT BENSON.

The first son of John and Chloe Benson, was born Feb. 22, 1811, in Mendon, Worcester Co., Mass. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived

with him, helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the centre of the town of Uxbridge. With them he remained three years. His grandfather Benson was also a farmer and while engaged at work in the field he fell and suddenly died.

At the death of his grandfather, by the request of his grandmother, young Ezra T. took charge of the farm, and when twenty years old he married Pamela, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Mass. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In this business he made considerable money, which he invested in hiring a cotton-mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business, and retiring from it took a hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he had his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem, and he would assist him to go into business. He remained in this place one year, and though his neighbours offered to render him any assistance he might need to establish himself in business, he still yearned for the West, and he started in that direction. He touched at St. Louis,

obtained a small stock of goods, and then went up the Illinois River, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Illinois, and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In relation to these days, he afterwards said that he felt the Lord was preparing him for the future which awaited him, and later he could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well.

Early in 1839 he heard of Quincy, Illinois, and he was led to go there in search of a home. There he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people; yet, in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded, during the winter, with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A

debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbors, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on their mission to Jerusalem, to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and he and his wife were baptized by the President of the Quincy Branch, July 19, 1840.

In the fall he went to the conference at Nauvoo, and was ordained an Elder. After his return to Quincy, he was visited by President Hyrum Smith, who ordained him a High Priest, and appointed him to be second Counselor to the President of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. June 1, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until May, 1844, when

he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That fall he was called to be a member of the High Council in Nauvoo, and in December of that year was again sent east on a mission. He presided over the Boston Conference until the beginning of May, 1845, when he was counseled to gather up all the Saints who could go and move them out to Nauvoo. The remainder of that summer and fall he worked on the Temple, and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company in 1846. At Mount Pisgah he was appointed a Counselor to Father William Huntington. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve, instead of John E. Page. He moved up to the main camp at Council Bluffs, where he was ordained to the Apostleship, July 16, 1846. He shortly afterwards was sent east on a mission, from which he returned Nov. 27, 1846. The next spring he accompanied President Young as one of the Pioneers to G. S. L. Valley, and after their arrival there he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the valley, and then started back to Winter Quarters with the Pioneers. Another mission east had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie County, Iowa, being asso-

ciated with President Orson Hyde and George A. Smith. In 1849, in company with President Smith, he moved to the valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed for him, and he recovered. In 1851 he left the valley on a mission to Pottawattamie County, to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and, with Elder Orson Pratt, presided over the British Mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache Valley, at which point he continued to reside until his death. With Apostle Lorenzo Snow, and accompanied by Elders Joseph F. Smith, W. W. Cluff and A. L. Smith, he went on a mission to the Sandwich Islands in 1864, and the boat in which they were landing on one of the islands capsized. Brothers Benson and Snow were almost miraculously saved from drowning. Having successfully performed their mission, they returned to Utah, this being the last time E. T. Benson left the Territory.

Besides performing these missions, Elder Benson filled many important missions at home. He was also a member of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial House of Representatives for several sessions, and during the last ten years of his life he was elected to the Territorial Council every term. In 1869 he associated himself with Brothers Lorin Farr and Chauncey W. West in taking a large grading contract on the Central Pacific Railway. The fact that he was not able to obtain a settlement with

the railway company caused him considerable anxiety. On Oct. 3, 1869, just as he had arrived at Ogden from his home in Logan, he died suddenly while doctoring a sick horse. His body was conveyed to Logan, where the funeral took place the following Sunday (Sept. 5th).

MISCELLANEOUS.

RUSSELL, (ISAAC,) one of the first Latter-day Saint missionaries to Great Britain, was born April 13, 1807, in Windy Hall, Cumberland Co., England. His father's name was Wm. Russell, and the family genealogy can be traced through Normandy back to Oluf, the so-called "sharp-eyed" king of Nerike, a province of Sweden. Isaac Russell, who was the youngest of thirteen children, emigrated to America, together with his parents, being then but a boy ten years of age. They settled in Upper Canada. Shortly after their arrival there Russell apprenticed himself to a cabinet-maker, with whom he served seven years. At Scarborough he became acquainted with Miss Mary Walton, whom he subsequently married in Toronto, June 25, 1829. In his younger days he exhibited much intelligence, and an unusual degree of fondness for literature, frequently being discovered by his parents in the perusal of books, when perhaps his labors were looked for elsewhere. Subsequently he allied himself to the Methodist Church, becoming a class-leader, and his integrity won for him the respect and confidence of all his associates. In 1836 he first heard the fullness of the Gospel preached, and was baptized in the spring of that year in Charlton settlement, eight miles north of Toronto, by Apostle Parley P. Pratt, who had just introduced "Mormonism" into the province. After listening to Elder Pratt's first sermon, Isaac Russell suddenly arose to his feet, exclaiming: "This is the Gospel that I wish to live and die by." Soon after his ordination to the office of an Elder, he was sent out to preach the Gospel in the adjacent country, baptizing quite a number of friends and acquaintances. He also contributed liberally of his means towards the spreading of the Gospel. On one occasion he donated \$100 to Parley P. Pratt, when the latter returned to Kirtland. Soon afterwards he sold his farm, and removed with his family to Kirtland, Ohio, in the spring of 1837. There he purchased another farm of 160 acres. In connection with Heber C. Kimball, Orson Hyde and others he was called to open the door of the Gospel in England. Leaving his family in the care of his brother-in-law, Brother John Dawson, he left Kirtland on June 13, 1837, crossing the Atlantic in the ship *Garrick*,

and landing in Liverpool July 20th. Not long after their arrival the well-known but remarkable effort of the adversary to retard the progress of their mission was exhibited: but through faith, prayers and administrations the Elders gained the victory. While on this mission, Elder Russell's time was constantly occupied in preaching, baptizing and building up branches. In the county of Cumberland alone he was instrumental in bringing some sixty souls into the Church. Once he was offered a large salary if he would accept a position as preacher in the Episcopal Church, which he promptly refused, preferring to teach the truth without purse or scrip. After a successful mission Elders Kimball, Hyde and Russell sailed from Liverpool April 20, 1838, and, after 22½ days' sailing, during which time considerable rough weather was experienced, they landed in New York May 12th. From there they continued to Kirtland, where they arrived on the 22nd of May, having been absent about eleven months. Preparations were shortly afterwards made to remove to Missouri, where Russell, together with Jacob Scott and families, arrived in the latter part of September, having traveled on land and water a distance of eighteen hundred miles. At the time the moh-militia, ordered out by Gov. Boggs, marched on Far West, he was at De Witt, Carroll Co., whither he had been sent by the Prophet Joseph to assist a company of Canadian Saints, who were attacked by a mob. This fact probably accounts for his not being taken prisoner with the Prophet and others. On the night of April 26, 1839, when the secret conference was held by members of the Twelve at Far West, upwards of thirty persons were excommunicated from the Church without a hearing, Isaac Russell being one of the number. Theodore Turley, who had also been present on that occasion, called on Brother Russell afterwards and informed him what had occurred and bade him good bye. Turley subsequently, in Utah, related to Russell's sons, Samuel and George, that he was present at the conference near Quincy, Ill., where Joseph was informed of the proceedings at Far West, and that the Prophet there arose with tears in his eyes, and, referring to Isaac Russell, said that he felt to bless him and