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Thomas B. Marsh: Physician to the Church

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Brigham Young University - Provo

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THOMAS B. MARSH, PHYSICIAN TO THE CHURCH

A Thesis
Submitted to the Faculty
Of the Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements
For the Master of Science Degree

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By
Walter C. Lichfield

June 1956
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CHAPTER I
INTRODUCTION

In order that the reader might see more clearly the setting into which Thomas B. Marsh was born, and more fully appreciate the part he played in the history and the development of the Restored Church of Jesus Christ, the writer takes pleasure in presenting this introductory chapter.

By nailing his ninety-five theses to the door of the Whittenburg Church, Martin Luther broke with the Roman Church and the people of the world charted an unsteady but sure course toward the brighter day of universal freedom in matters of religion and politics.

This growth of religious freedom had continued to spread over the earth in a sporadic fashion until 1775, when at Lexington and Concord it culminated in a land of people whose zeal for freedom won the establishment of these principles.

Momentous world shaping dramas were being played on a global stage as the nineteenth century was ushered in. Throughout the world the renaissance of learning and the desire to burst the bonds of spiritual darkness was causing political, social, and economic changes in each nation. In America the desire of thirteen little colonies for freedom had proved too great for the Royal Forces of King George III to continue to domineer and control. France accepted Napoleon Bonaparte as a leader for the cause of freedom but found his mad desire for power, brought not freedom, but dictatorship and war.

The foregoing is perhaps sufficient to illustrate that the desire
for freedom was not meeting universal success throughout the world. Nevertheless, this heaven-blessed land of America was being prepared for the seed of religious freedom, and the moral agency of man might grow and flourish.

Just twenty-three years prior to the birth of Marsh (November 1, 1799), the Declaration of Independence had been signed. James Madison just ten years previous had written seventeen statements of rights, ten of which the States had ratified to become the first ten amendments to the Constitution. The first of these amendments, which later insured religious freedom, was not at the time of its ratification a well established principle. True, the thirteen colonies had united to break free from England, but it did not follow, either by united consent or by military force, that there was as yet the national unity necessary to empower the new government to uphold all the ramifications of her constitution. This condition of protected religious liberties was not to be realized until after the close of that great sanguinary conflict known as the Civil War. The Great Emancipator with the Bible as his text and manual, with his heart turned to God for direction, was empowered to guide this land through war to a national solidarity which has since that time upheld the Constitution.¹

At Acton, Massachusetts, the life of Thomas B. Marsh was begun early in this unsteady period and ended early in the year 1866 at Ogden, Utah. This might be referred to as the period in which the provisions of the Constitution were being transferred from the paper on which they were penned, to the hearts of the people of this land. However, the principle of free agency in matters of religion was sufficiently secure in the first

¹Doctrine and Covenants Section 101:77-80
third of the nineteenth century that the Lord saw fit to restore the Gospel
and the Church of Jesus Christ to the earth once more.

The Church of Jesus Christ of Latter-day Saints, under direction
from on high, has grown and developed through some very trying periods.
Thomas B. Marsh was a very important figure during the early period between
September, 1830 to October, 1838. His work to regulate the internal affairs
of the infant Church forms an interesting chapter in the development of
the Church. Since this early period the Church has grown and developed as
a mustard seed into a tree.\(^2\) It is often referred to as the Kingdom of
God which is to prepare the earth for the second advent of the Savior of
mankind who will usher upon the earth the Kingdom of Heaven, and rule over
the earth a thousand years in peace.

Of importance in this introduction is the preparation for, and the
planting of the seed of the Restored Church of Jesus Christ; for it is in
this period that Marsh, the central figure of this study, played an important
role, during the fruitful years of his life. In preparing the soil for
the planting of the Gospel seed, the Lord stirred men with the insatiable
urge to rebel against existing error and iniquity, then kindled in their
heart the desire to defend their God-given free agency.

Just six years after the birth of Thomas Marsh in Massachusetts,
there was born at Sharon, Windsor County, Vermont in 1805, a young man
whose work was to have more influence in organizing and shaping the spirit-
ual and moral forces of the modern world than any other person, save the
members of the Divine Trinity.

\(^2\) Mark 4:26-32
Reference is made here to the modern Prophet of the Lord Jesus Christ, who like his predecessor, Abraham of old, had the faith to take God's work at face value and follow the steps marked out by the Lord.

In his very early youth this "rough unhewn stone" with inquiring mind and heart, listened to sermons given by various sects in Palmyra, New York, the community to which his father's family had moved. The youth was greatly interested but not without some great stirrings of wonderment in his soul.

Attending the revival camp meetings at nearby Manchester, the young man, Joseph Smith, heard strangely conflicting doctrines, all of which were represented as the word of God. Joseph's mother, two brothers, and a sister about this time, joined the Presbyterian Church, while Joseph was contemplating the possibilities of joining the Methodist faith to which he was somewhat partial. The writer assumes that Joseph must have pondered such scriptures as the following:

For God is not the author of confusion, but of peace, as in all churches of the Saints.  

It is probable that upon returning to his home, he would again question whether all this confusion could be of God.

Freedom of conscience, as upheld and perpetuated by the new constitutional government, had in this short thirty years since its inception, budded many flowers in the name of Jesus Christ.

Studying the scriptures, which from his very early youth had proved of interest and of value, Joseph came across the following passage in James:

3I Corinthians 14:33

3I Corinthians 14:33
If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.⁴

There was the light he had been searching for, ask in faith he would, for his soul seemed compelled to do so. This young child of and successor to Abraham, during his fifteenth year, besought himself the seclusion of a grove of trees, to offer up his prayer. The trees reaching upward as the spires of a great cathedral, as the morning sun gently filtered down to the soft earth below. Here in this cathedral of nature, prepared by the hand of God, Joseph knelt with faith in his heart to offer up his first and most historical prayer to God.

The forces of evil gathered to thwart him in his attempt, but with renewed effort in prayer, the eyes of his spirit beheld God the Father, who testified of his trust and love for his son, Jesus Christ, whose resurrected form stood nearby that of God, the Eternal Father.

The boy Joseph asked the question which had so recently brought him to this Sacred Grove to search out the Lord in prayer: Which of all the sects were true, and which should he join?⁵ The resurrected Savior to whom he had been commanded of the Father to address himself, answered that he should join none of them, for they were all wrong. Then in the words of the Prophet, he related this momentous interview with the Son of God:

... and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'They draw near me with their lips, but their hearts are far from me; they teach for commandments the doctrines of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them; and many

⁴James 1:5-6
⁵Joseph Smith 2:18
other things did he say unto me, which I cannot write at this
time. When I came to myself again, I found myself lying on my
back looking up into heaven. When the light had departed, I had
no strength; but soon recovering in some degree, I went home. And
as I leaned up to the fireplace Mother inquired what the matter
was. I replied, 'Never mind, all is well -- I am well enough off.'
I then said to my mother, 'I have learned for myself that Presby-
terianism is not true.' It seems as though the adversary was a-
ware, at a very early period of my life, that I was destined to
prove a disturber and an annoyer of his kingdom; else why should
the powers of darkness combine against me? Why the opposition
and persecution that arose against me, almost in my infancy?6

Young Joseph now realized that these new churches whose revivals
had troubled his soul were but the natural outcome of the blessing of re-
ligious freedom.

This experience brought about by genuine faith exercised by a
fourteen year old boy, cut through the misty haze of centuries of doubt and
confusion. The personage of God was made known and the mystery of the Trin-
ity so confused by the philosophical struttings of such councils as that
of Nicea, was again made clear to the understanding of mankind.

The Angel Moroni appeared to the boy Joseph three years after his
first spiritual experience and told him that he would be prepared to bring
forth a book of scripture to bless the world.

Four years later on the night of September 22, 1827, this young
man was permitted to bring from Cumorah's Hill the scripture, engraved in
an ancient tongue upon plates of gold. The Urim and Thummim spoken of in
Hebrew scriptures and used by ancient prophets to translate and to receive
revelation from God, were included in a stone box with the Gold Plates,
and also a breastplate.

The young Prophet used the Urim and Thummim as had the prophets of
old, receiving many revelations through them and by their power, although

6 Ibid., 2:19-20
he was unlearned, he translated the Gold Plates. The present Book of Mormon is the outcome of this translation and includes a scriptural record of most of the various inhabitants of the western hemisphere, dating from about twenty-two hundred (2200) B. C. to four hundred (400) A. D., at which time the scripture ends due to the wicked and degenerate state of the people. The American Indians, for the most part, are descendants of the once flourishing cultures recorded in this book of scripture. Just as the peoples of the Mediterranean world had enjoyed the blessings of the Gospel of Jesus Christ, so had these progenitors of the American Indians. The Savior of the world himself had appeared to them and taught them His Gospel as recorded in the Book of Third Nephi and as predicted by the Savior himself in the New Testament scripture.7

The Book of Mormon, far from being non-Christian as it has been supposed by some to be, is another powerful witness that Jesus is the Christ. It represents not only a second witness of Christ, but a scriptural witness of a second nation of peoples in their dealings with Him. Throughout its fifteen books, it breaths a continuous testimony of His divinity and the importance of His atoning sacrifice.

Beginning late in August, 1829,8 the E. B. Grandin Printing Company at Palmyra, New York, commenced printing the first 3,000 copies of the Book of Mormon.

Presumably some time in September, 1829, Thomas B. Marsh had his first contact with this glorious restoration movement.

7John 7:10

8Berrett and Burton, Readings in LDS Church History, Salt Lake City: Deseret Book Company, 1953), pp. 53-54, indicate that the printing began August 25, 1829, and was completed March 26, 1830.
Being moved upon by the Spirit\(^9\) he had left his home in Charlton, Massachusetts, and traveled westward in search of truth. He had started eastward again when a lady at Lyonstown, New York, told him of Joe Smith and the Golden Bible.

Upon arriving in Palmyra, he secured the printer's copy of the first sixteen pages of the Book of Mormon. Shortly thereafter, he was taken by Martin Harris to see the Prophet Joseph Smith with whom he was much impressed, and in whom he gained much confidence before again returning to Massachusetts to prepare his family to receive the Restored Gospel and move to New York.

These were busy days for the young Prophet Joseph; by prayer, faith, works, and humility, he was carefully laying the foundation of the Restored Church. The Gospel was unfolding through study of the restored scripture, and by revelation. Many of these revelations were given through Joseph Smith to individuals who played important parts in the early days of this last dispensation.

Some of the most interesting and useful revelations were given by the Prophet to Thomas B. Marsh. These revelations remain in the Doctrine and Covenants, which is the second book of latter-day scripture which is accepted and revered as the Word of God by the Church. For the above stated reasons, a short summary of the Revelations given specifically to Thomas B. Marsh is included in this introduction.

Like those given to others who were associated with the early movement of the Church, these revelations to Marsh are part and parcel of the guidance received from the Lord in the early days of the Restoration of

\(^9\) See Appendix A.
the Church. They will always remain of constant worth and interest to the Church as a whole.

The first of the revelations given to Thomas B. Marsh, came through the Prophet and Seer, Joseph Smith, Jr., at Fayette, New York, during September, 1830.\textsuperscript{10} It commissioned him to the ministry and told him to thrust in his sickle with all his soul. It further states that the Lord will establish a Church by his hand. From the following verse the writer formed the outline for this thesis:

\begin{quote}
Behold, I say unto you that you shall be a physician unto the Church, but not unto the world, for they will not receive you.\textsuperscript{11}
\end{quote}

It is interesting that the greater portion of his efforts were among the people of the Church and that apparently his missionary endeavors with people not of the Church were not too successful.

In verse two a wonderful blessing is given to his family as follows:

\begin{quote}
Behold, you have had many afflictions because of your family, nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my Church.\textsuperscript{12}
\end{quote}

One might speculate as to whether or not this was fulfilled in the abbreviated life of his son James, who died at the age of fourteen, or as to whether it has a future fulfillment in relation to others of his children of whom the writer can find no trace, except that there were other members of the family. In the light of the conditions of the subsequent apostasy of Marsh, it is evident that the following exhortation was unheeded by him:

\begin{quote}
\textsuperscript{10} Doctrinal and Covenants Section 31
\textsuperscript{11} \textit{Ibid.}, 31:10
\textsuperscript{12} \textit{Ibid.}, 31:2
\end{quote}
Be patient in affliction, revile not against those that revile. Govern your house in meekness, and be steadfast ... Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.\textsuperscript{13}

The second revelation from the Lord to Marsh through Joseph Smith was given at Kirtland, Ohio, June 7, 1831.\textsuperscript{14} This revelation commands twenty-eight Elders to go to Missouri preaching by the way the message of the Restored Gospel. They were to teach specifically the principles of faith and repentance and to perform water baptisms and the laying on of hands for the gift of the Holy Ghost.

One man is, by this revelation, replaced in his office and two others are commissioned to receive the office of a Priest in the Aaronic Priesthood. Elders Marsh and Thayre were numbered among the twenty-eight as indicated by a single verse of this revelation:

And again, verily I say unto you, let my servant Thomas B. Marsh and my servant Ezra Thayre take their journey also, preaching the word by the way unto this same land.\textsuperscript{15}

The third revelation recorded in the Doctrine and Covenants is a full section which was given at Kirtland, Ohio, June, 1831.\textsuperscript{16} The circumstances were as follows: Marsh's yoke partner, Ezra Thayre, failed to prepare himself, and commence upon the mission to Missouri as they had been called by revelation, as recorded in the fifty-second section of the Doctrine and Covenants. In this section Selah J. Griffin is appointed to go

\textsuperscript{13}\textit{Ibid.}, Section 31:9, 12-13
\textsuperscript{14}\textit{Ibid.}, Section 52
\textsuperscript{15}\textit{Ibid.}, Section 52:22
\textsuperscript{16}\textit{Ibid.}, Section 56
to Missouri with Marsh in the stead of Ezra Thayre. This revelation may be criticized at this point as not being of God, but in so thinking, the critic fails to be cognizant of the agency Thayre and all men enjoy in respect to obedience or disobedience to the will of God.

One might well wonder how often in later years, during and following the apostasy of this Apostle, he read and contemplated the importance of two verses near the close of this revelation:

Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.17

It is evident in the study of certain events which lead up to his leaving the church, that a certain amount of pride and self-evaluation were important factors in his apostasy and subsequent excommunication.

Apparently Ezra Thayre received of the chastening he was given of the Lord in the fifty-sixth section of the Doctrine and Covenants previously referred to. In the seventy-fifth section18 Marsh received a fourth revelation through the Prophet, wherein he is told again to unite with Ezra Thayre to fulfill a mission call.

On the day that the Gospel was first preached in England, July 23, 1837, a fifth revelation was given through the Prophet Joseph Smith at Kirtland, Ohio, to Thomas B. Marsh, then President of the Quorum of the Twelve Apostles. In this revelation19 the calling of the Twelve is made

17Ibid., Section 56:17-18
18Ibid., Section 75:31
19Ibid., Section 112
clear, and it is pointed out that the keys of the Priesthood are committed to the First Presidency and the Twelve. Also this dispensation is revealed to be the Dispensation of the Fulness of Times.

Later, after he had left the church and returned, the question of ascendance to the Presidency was no problem in his mind, for he stated that had he not apostatized, he should be standing at the head of the Church in the stead of Brigham Young, thus illustrating that he realized from this section given directly to him and from verse twenty-four of section one hundred and seven that the ascendance to the Presidency was a power given unto the Twelve in the orderly processes of God's economy.

It is true that the Lord may have spoken quite forcefully to President Marsh at this time because of the apostasy and dissension within the Quorum over the failure of the Kirtland Safety Society, whose leaders continued to speculate against the advice of the Prophet. However, the writer feels that the position and relationship of the President to the rest of the body of the Quorum of the Twelve, and the Twelve to the First Presidency, is forever clearly defined in the following, which further establishes and illustrates the beautiful order of the Kingdom of God in these latter days:

And pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations, and much tribulation, behold, I, the Lord will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them. Now I say unto you, I say unto all the Twelve: Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come. Verily, I say

20 Messenger and Advocate, July or August, 1837.
unto you, my servant, Thomas, thou art the man whom I have chosen
to hold the keys of my kingdom, as pertaining to the Twelve, abroad
among all nations.  

The keys of the Priesthood in this final Dispensation are held
jointly by the Twelve and the First Presidency as below illustrated:

For unto you, the Twelve, and those, the First Presidency, who
are appointed with you to be your counselors and your leaders,
is the power of this priesthood given, for the last days and for
the last time, in the which is the dispensation of the fulness of
times. Which power you hold, in connection with the beginning
of the creation; for verily I say unto you, the keys of the dis-
pensation, which ye have received, have come down from the fath-
ers, and last of all being sent down from heaven unto you.  

The sixth and last revelation through the Prophet Joseph to
Marsh, was given as he desired to know what to do in relation to the fact
that certain members of the original Quorum had fallen away. Since this is
the Dispensation of the Fulness of Times, the organization of the Church was
not to crumble and fall, as it did in the apostolic period following Christ's
ministry, but rather this revelation was given that the Quorum might be
kept at its proper strength and perpetuate itself regardless of death, mar-
tyrdom, or apostasy.

The now famous "mission to commence from the Temple building spot
in Far West" prophecy was given in the fifth verse. This is one prophecy
which was fulfilled by the zeal of the Apostles.

Finally, the names of those to replace those who had fallen away
were given as follows:

Let my servant John Taylor, and also my servant John E. Page,
and also my servant Wilford Woodruff, and also my servant Willard

21 Doctrine and Covenants, Section 112:12-16
22 Ibid., Section 112:30-32
23 Ibid., Section 118
Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.  

Also, in this revelation Thomas Marsh is told to remain in Zion and publish the Elders Journal.

It is interesting that provision for his, as well as others', replacements is given just a few months prior to his apostasy. The wonderful revelations and manifestations given to his son James Marsh, should, perhaps be noted here in this discussion of revelations, but will be more fully discussed in the chapter on the family of Marsh.

The final revelation was given directly to Thomas B. Marsh himself. Brigham Young and Heber C. Kimball state that Marsh committed it to writing. The revelation which he received in the print shop at Far West was directly from the Lord telling him not to follow the course of supporting his wife in her error, but to follow the Prophet and Seer, Joseph Smith, Jr. This, President Marsh read to Brigham Young and Heber C. Kimball as they stood with him in the print shop. His leaving the Church was not in innocence or ignorance, but with full knowledge that it was against the will of God.

With the foregoing introduction, the reasons and motives of the writer in searching out the Marsh story are partially evident. However, they might be summarized as follows:

1. It is quite apparent, since Thomas B. Marsh did apostatize, that the value and influence of his life in the Church has never been properly assessed. This is an undertaking in which the writer does not assume

\[24\] Ibid., Section 113:6

\[25\] Ibid., Section 113:2

\[26\] Journal History, July 12, 1857.
to know all the facts necessary for a proper evaluation, but feels that
this study will give some further insight into the life of this early
apostle.

2. Revelations to Thomas B. Marsh form a fair portion in the
book of Doctrine and Covenants which, being scripture, causes the importance
of his life in the Church to remain in constant focus.

3. He was one of a few apostates who returned to the Church
through much personal effort and sacrifice. This fact, along with the fidel-
ity of the Book of Mormon witnesses in and out of the Church, forms one
of the finest external illustrations of the truth of the Restored Gospel.
When men become disaffected from the works of a man they make no cover for
the protection the man whose cause they have espoused. The works of God
are not so easily set aside and confounded.

His leaving the Church forms an outstanding study in the age-old
problem of small difficulties being snowballed into a powerful disharmony
which adversely affects the lives of many.

Two other problems should be mentioned as being among those that
make this an interesting study. The writer has purposely relegated them
to a less significant position in this introduction, while others may con-
sider them of primary importance. Briefly stated, they are the problems
in relation to the Danite Affidavit\textsuperscript{27} and the question of the birth date
of Marsh.

The Danite Affidavit, which Thomas B. Marsh wrote, and Orson Hyde
corroborated in, was to effect that during the Missouri persecutions of
1838, the Prophet Joseph Smith had organized an unlawful band of men to

to take vengeance on the Missouri robbers. This Danite Band was organized under Sampson Avarid, but was not a creation of the Prophet, for he expelled Avarid from the Church as soon as he gained knowledge of it. The resultant problem posed by the issuing of this Affidavit is whether or not it was the thing that influenced Governor Lilburn W. Boggs to give the historic Extermination Order. This Order given by the Governor of Missouri was to the effect that "The Mormons must be treated as enemies and must be exterminated or driven from the state." It was issued from the Governor's Office, October 27, 1838, just three days after the penning of the Danite Affidavit, this Order was carried out in mobbing, murder, and pillaging which stirs the very soul of the reader of its history. Twelve thousand members of the Church of Jesus Christ were driven as cattle by a pack of wolves across the breadth of the state of Missouri in the dead of winter, without proper provisions, to seek refuge in Illinois, and all this for the serious crime of desiring to worship Almighty God according to the dictates of conscience.

The second problem is due to the fact that modern research has brought forth some evidence which puts the birth date of Marsh November 1, 1799, in question. In and of itself, this is not too important, but it becomes so by the fact that the First Quorum of the Twelve Apostles were placed in order of seniority according to the date of birth. Elder Marsh, by virtue of his age, became the first President of the Quorum of the Twelve Apostles. The point of question is developed due to the fact that were the more recent evidence proved conclusive, David Patten would have been the older and therefore Patten, not Marsh, should have been the First President of the Twelve.

28 Ibid., p. 175.
As previously mentioned, the writer relegates the above-mentioned problems to a position of minor importance. Each of them would demand a judgment of the man, Thomas B. Marsh, which this writer feels, is as all other judgments, ultimately a prerogative of God and not of man. Furthermore, in neither instance did or could research yield all the answers for a proper evaluation. In neither case is the evidence conclusive, and for these reasons the writer will not attempt to draw definite conclusions on these two points.

The final purpose of the writer is of a more selfish nature, and in stating it the reader is given an insight into the bias of the writer. Since the writer is a teacher in the Seminary System of the Church of Jesus Christ of Latter-day Saints and has a testimony of the truth of the Restored Gospel, he feels the need to understand better the early days and developments within the Church. In choosing this early figure and studying his life and actions in relation to this people, his understanding of Church History has been strengthened.

The writer at this point desires to mention his attitude in relation to the method of procedure for the body of the thesis.

With the above-mentioned bias having been stated, it is the purpose of the writer to give in a chronological order the recorded events in the relationship of Marsh with the Church. It is further the desire of the writer to give these events in a form which is as unaltered as is practicable and yet keep up a flowing narrative form. With a recognized bias, the writer will attempt to make this study as objective as possible.
CHAPTER II

INTERNSHIP IN THE SCHOOL OF LIFE

A physical description of Thomas B. Marsh has not been discovered by the writer, with the exception of comments made about him in the later years of his life, which followed eighteen years of apostasy.

One of these comments might be regarded as typical of statements given as to his physical constitution. John Taylor stated during an open air meeting in the Bowery:

... He is on his way here, a poor decrepit, broken down old man. He has had a paralytic stroke; one of his arms hangs down. He is coming as an object of charity.1

It is rather unfair, however, to form an opinion of his makeup from these descriptions as all of them are given following his apostasy. It is evident from the above quotation that paralysis and other physical maladies had altered his bearing.

Two statements are given by Brigham Young in recollection of his Quorum President's demeanor. The first refers to President Young's initial impression of Marsh.

I had seen Brother Marsh and others who were nominated for the Quorum of the Twelve, and I looked upon them as men of great power of mind and as men of ability. Men who understood the things of heaven. I looked on them as angels, and I looked up to them as my children look up to me ... .2

The second comment by President Young appears to have more reference

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1Church of Jesus Christ of Latter-day Saints, "Journal History of the Church," Mss., in the Church Historian's Office, Salt Lake City, Utah. August 9, 1857.

2Ibid., September 6, 1857.
to Marsh's personality than to his character:

In conversing with Brother Marsh, I find he is about the same Thomas that he always was, full of anecdotes and chit-chat. He could hardly converse ten minutes without telling an anecdote. His voice and style of conversation are familiar to me.3

President John Taylor made the following appraisal from the pulpit in the Salt Lake Bowery:

Thomas B. Marsh many of you knew. . . . At an earlier period he was a pretty fair average man in regard to intelligence, speech, good sound reason, etc. I have heard some people say he was a fool, but I did not so understand it. (Brother Woodruff said: 'I did not either') Until the time of his apostasy he was a fair average man in regard to intelligence. . . .4

The manner and soundness of his reason can be observed in Appendix B which contains one of his early writings on the necessity to have authority for the ministry.

Although his physical stature is not mentioned above, some insight is gained as to the type of individual he was. It is fairly evident from the above remarks of President Young that Marsh in the early days of the Church was an interesting and influential man.

Thomas B. Marsh was, among other things, a product of the age into which he was born. The War of Independence was fought just shortly over a decade before his birth, and the War of 1812 ensued while he was yet a lad living at Westmoreland, New Hampshire.

Like many others during this unsettled period, he moved from place to place, and upon reaching manhood a feeling of great expectancy in matters of religion became a dominant factor in his life as it had in the

3Ibid., September 6, 1857.

lives of many during this same period. John Taylor and Heber C. Kimball
might be cited as examples of this same movement, and spiritual awakening.
Indeed, it might be stated that Marsh, like the men previously mentioned,
was an adherent to the following statement by Rodger Williams:

... who took the stand held by the "Seekers" and other
groups in the Old World, that the Church of Christ was not upon
the earth and could never be restored until "Christ shall send
forth new apostles to plant churches anew."6

It is not improbable that he was a man of prayer, for in the min-
utes of many of the meetings which he attended, his name, either through
apparent talent or willingness, appears as the person who opened or closed
the meeting with prayer. In fact, the last mention of him on the ward.
records of Spanish Fork, Utah, in 1861, give a statement that he had closed
the meeting with prayer.

Now let us turn to the early events of his life. Since the most
complete and interesting statement of the events of his early life is one
written by Marsh himself, it is here quoted as it is found in Volume 26,
pages 359 to 390 of the Millennial Star:

I was born in the town of Acton, Middlesex County, Massachusetts,
November 1, 1799. My father, James Marsh was born in Douglas,
Massachusetts, March 27, 1751. My mother, Mary, daughter of Titus
Law, was born in Acton, Massachusetts, March 13, 1759.

I spent my early life in farming at Westmoreland, New Hampshire,
until I was fourteen years of age, when I ran away to Chester,
Vermont, where I worked on a farm three months, then went to Al-
bany, New York, and engaged in a public house as a waiter, where
I remained eighteen months, when I went to New York and engaged
in the city hotel and remained two years; when I returned to my
old situation in Albany, and after serving a year returned to
New York City Hotel for two years; then removed to Long Island,
New York, where I engaged as groom to Edward Griswold, in whose
service I remained one and a half years, during which time I became

5Whitney Cross, The Burned Over District, (Ithica, New York: Corn-
6Daryl Chase, Christianity Through the Centuries, (Salt Lake City,
acquainted with Elizabeth Godkin, and married her on the first of November, 1820.

Immediately after marrying I commenced in the grocery business in New York, in which I remained one and a half years, but did not succeed.

I then engaged in a type foundry in Boston, where I continued seven years.

While engaged in this business, I joined the Methodist Church and tried for two years to be a genuine Methodist but did not succeed any better in getting Methodist Religion than I did in the grocery business. I compared Methodism with the Bible, but could not make it correspond.

I withdrew from all sects, and being about to leave Boston my old class leader wished me to take a good certificate, but I informed him I did not want it.

I had a measure of the spirit of prophecy and told him that I expected a new church would arise, which would have the truth in its purity. He said to me, "You no doubt mean to be a leader in that new sect."

I told him I had no such intentions. He said he prayed that the Lord would make me a firebrand in the midst of that new religious body, as reformation was necessary.

My wife, unknown to me, however, got a certificate for herself and me on one paper.

I informed her that I would never attend, but I would find a suitable class for her if she wanted to join.

I remained in Boston several years engaged in the type foundry. During this period I became acquainted with several friends whose opinions concerning religion were like my own.

We kept aloof from the sectarian and were called by them the Quietists, because we resembled so much a sect in France known by that name professing to be led by the spirit.

I believed the Spirit of God dictated me to journey west. I started in company with one Benjamin Hall who was also led by the Spirit. I went to Lima, Livingston County, New York, where I stayed some three months, and then left for home. I called on my return at Lyonstown, on a family whose names I do not recollect. On leaving there next morning the lady inquired if I had heard of the Golden Book found by a youth named Joseph Smith. I informed her I never heard anything about it, and became very anxious to know concerning the matter. On inquiring she told me I could learn more about it from Martin Harris in Palmyra.

I returned back westward and found Martin Harris at the printing office in Palmyra, where the first sixteen pages of the Book of Mormon had just been struck off, the proof sheet of which I obtained from the printer and took with me. As soon as Martin Harris found out my intentions he took me to the house of Joseph Smith, Sen., where Joseph Smith, Jun., resided, who could give me any information I might wish.

Here I found Oliver Cowdery who gave me all the information concerning the book I desired.

After staying there two days, I started for Charlton, Mass.,
highly pleased with the information I had obtained concerning the
new found book.

After arriving home and finding my family all well, I showed
my wife the sixteen pages of the Book of Mormon which I had ob-
tained, with which she was well pleased, believing it to be the
work of God.

From this time for about one year I corresponded with Oliver
Cowdery and Joseph Smith, Jun., and prepared myself to move west.

I learned by letter that the Church of Jesus Christ had been
organized on the sixth day of April, 1830. I moved to Palmyra,
Ontario County, in September following, and landed at the house
of Joseph Smith, Sen., with my whole family. During the month I
was baptized by David Whitmer, in Cayaga Lake, and in a few days
I was ordained an Elder by Oliver Cowdery with six elders, at
Father Whitmer's house.

Joseph received a revelation appointing me a physician to
the Church.7

This revelation, Section thirty-one of the Doctrine and Covenants
is as follows:

Thomas, my son, blessed are you because of your faith in my
work. Behold you have had many afflictions because of your fam-
ily, nevertheless, I will bless you and your family, yea, your
little ones; and the day cometh that they will believe and know
the truth and be one with you in my church.

Lift up your heart and rejoice, for the hour of your mission
is come; and your tongue shall be loosed, and you shall declare
glad tidings of great joy unto this generation.

You shall declare the things which have been revealed to my
servant, Joseph Smith, Jun., and you shall preach from this time
forth, yea, to reap in the field which is white already to be
burned.

Therefore, thrust in your sickle with all your soul, and your
sins are forgiven you, and you shall be laden with sheaves upon
your back, for the laborer is worthy of his hire. Wherefore, your
family shall live.

Behold, verily I say unto you, go from them only for a little
time, and declare my word, and I will prepare a place for them.

Yea, I will open the hearts of the people, and they will
receive you. And I will establish a church by your hand;

And you shall strengthen them and prepare them against the
time when they shall be gathered.

Be patient in afflictions, revile not against those that re-
vile you. Govern your house in meekness and be steadfast.

Behold, I say unto you that you shall be a physician unto
the Church, but not unto the world, for they will not receive you.

7 See Appendix A.

8 Underlined by writer for emphasis only.
Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do and whither you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

After receiving this revelation through Joseph Smith, Thomas B. Marsh and his family remained in the State of New York through the fall and winter of 1830-31.

On the twenty-sixth of March, 1830, the printing of the first edition of the Book of Mormon had been completed, and eleven days later on April 6th, in accordance with revelation, the Church of Jesus Christ was reorganized and restored to the earth to bless the inhabitants thereof. In the years to follow, all of the offices and functions of the original Church of Jesus Christ were restored to this new organization.

During the spring and summer of the previous year, the Aaronic and Melchizedek Priesthoods, respectively, had been restored to earth, giving man the authority to reorganize the Church of Jesus Christ.

May 15, 1829, John the Baptist had appeared and conferred upon Joseph Smith and Oliver Cowdery the Aaronic or Levitical Priesthood. During the summer following this event, the ancient apostles, Peter, James, and John, ordained them to the Melchizedek Priesthood. Here was the coveted authority of the ages, even the right to act in the name of God, given again to men. With this authority, given by the laying on of hands as anciently, came the power to bestow on mankind, after proper baptism, the

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9 Ephesians 4:4-16
10 The exact date of the restoration of this greater priesthood is not known.
The growth of the Church under the direction of these men holding this authority from God was nothing short of spectacular. From the moment of its inception persecution and rapid growth walked hand in hand.

Persecutions had attended the boy Joseph from the moment he walked forth from the Sacred Grove that morning in 1820. By the spring of 1831 the sanctity of his home had been invaded several times, by mobs searching for the Golden Record he was translating. He had undergone two arrests of no foundation, had been threatened by a mob on two different occasions while at the Knight home in Colesville, New York. The general membership of the newly restored faith met innumerable persecutions. These persecutions are reminiscent of the statement the Savior made as he spoke of the price of the following him on the Sermon on the Mount:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The growth of the Church through the direction of the Prophet under the inspiration and authority of God was nothing short of spectacular.

At the first annual Conference held April 6, 1831, at Kirtland, Ohio, there were numbered in the area around Kirtland well over one thousand members, and by June of that same year the number had doubled.  

11 John 16:7  
12 Matthew 5:11-12  
This phenomenal growth was in and of itself the fulfillment of the revelations of the Prophet Joseph to many of the early missionaries, such as the following revelation given to Joseph Knight, Sen., May, 1829.

A great and marvelous work is about to come forth among the children of men.

Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

Yea, whosoever will thrust in his sickle and reap, the same is called of God.

Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

And no one can assist in this work except he shall humble himself and be full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.

Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.14

The history reveals that even though the growth was rapid, the foundations of the restored Church were carefully and firmly laid. Perhaps the best confirmation of this fact is found in that, though men fell to the right and left during periods of persecution, the structure stood. Though the forces of hell raged the organization withstood the test.

Perhaps one of the reasons for the foundational strength was due to the fact that though the influx of numbers was great -- the bestowal of the priesthood was handled with proportionate care. To illustrate this the following table is included:

14Doctrine and Covenants, Section 12.
Members Ordained to the Melchizedek Priesthood
Prior to January 1831

Two before . . . . . . April 6, 1830
Two before . . . . . . June 1830
Three before . . . . September, 1830
Two during . . . . . September, 1830
Four during . . . . November, 1830
Two during . . . . December, 1830

These priesthood holders, though few in number, exerted a powerful influence in the new movement.

On the twenty-sixth day of September, 1830, during the second conference of the Church, there were but six elders present of the eleven ordained. During this conference Oliver Cowdery and Peter Whitmer were called to carry the gospel to the Indians of the western frontier and teach them of the faith and history of their ancestors as contained in the Book of Mormon. A few days later in early October, Ziba Peterson and Parley P. Pratt were appointed to accompany them. At Kirtland, Dr. Fredrick G. Williams joined these missionaries to the Lamanites (Indians) who pushed through deepening drifts of snow to reach Missouri, where they made contact and bore testimony of the Latter-day restoration to their copper-skinned brethren before returning to Kirtland.

The presence of these missionaries on this national frontier

15"Journal History", December 31, 1831.
16Joseph Smith and Oliver Cowdery ordained each other to the office of Elder on this date.
17Thomas B. Marsh was ordained an Elder during September, 1830. From the above chart it is not clear whether he was the tenth or eleventh man of the new dispensation to receive this greater priesthood.
18At Kirtland, Ohio, Parley P. Pratt contacted Sidney Rigdon, his former Campbellite minister, and presented to him the Restored Gospel. Subsequently Rigdon and a large following of disciples entered the Church with the resultant effect that the population center, and later in the spring of 1831, the leadership, was shifted to Kirtland.
rather prophetically foretold the later migration of thousands of the new faith to this section of the country which was later revealed to be the location of the future Zion.\textsuperscript{19} It was here in the New Zion that Thomas B. Marsh, with his family, was to spend the greater part of their time, as Thomas was an active officer of the Church.

As the saints migrated from New York to Kirtland, there is recorded an illustration of the difference of temperament and attitude toward the newly restored gospel between Thomas Marsh and Lucy Mack Smith, mother of the Prophet, who records the following:

Thomas Marsh boarded the boat of the saints headed for Kirtland and warned them not to let others know of their religion. He said "that if our company persisted in singing and praying, as we had hitherto done, we should be mobbed before the next morning. To which I answered, "Mob it is, then, we shall attend to prayers before sunset, mob or no mob." Mr. Marsh, at this, left considerably irritated.\textsuperscript{20}

This tendency to be cautious or ashamed of the Gospel (depending on the interpretation of the reader) may have been the reason that the Lord, through Joseph Smith, appointed Marsh to work within the Church and as stated in the revelation, appointing him as physician or healer within the Church.

Upon arriving in Kirtland it is probable that Elder Marsh was busied with the responsibilities of settling his family. However, at a conference held June 3, 1831, he, with others, were ordained High Priests under the hands of Lyman Wight. The list of those ordained is as follows:\textsuperscript{21}

\textsuperscript{19} The city prepared for Christ's second advent.

\textsuperscript{20} Lucy Mack Smith, History of Joseph Smith, (Salt Lake City: Wallis and Wallis, 1943), p. 199.

\textsuperscript{21} "Journal History, June 3, 1831. *According to John Whitmer's History these were ordained by Lyman Wight.
Harvey Whitlock  
Parley P. Pratt*  
Thomas B. Marsh*  
Isaac Morley*  
Edward Partridge*  
Joseph Wakefield*  
Martin Harris  
Ezra Thayre  
Ezra Booth  

The above list further illustrates the patient care taken in the choice of men for ordinations within the Priesthood, as well as the place of Brother Marsh among the early stalwarts.

Three days later on the sixth of June, numerous sets of elders were called by revelation to journey to Missouri, preaching by the way. In verse twenty-two of the fifty-second Section of the Doctrine and Covenants we find the following:

And again, verily I say unto you, let my servant Thomas B. Marsh and my servant Ezra Thayre take their journey also, preaching the word by the way unto this same land.

In the Journal History it gives an allusion to the fact that Ezra Thayre, with Leman Copley had become involved by temporal affairs in a land sale arrangement at Thompson, Ohio, and were therefore not ready to leave on this mission, whereas Elder Marsh had readied himself for the journey.

This became a problem to Marsh, and he therefore went to the Prophet to inquire as to what his course should be. The Prophet made it a matter of prayer and received the following revelation as an answer to Thomas B. Marsh:

Hearken, o ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep
my commandments, the same shall not be saved.

Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken.

Wherefore, I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him.

For behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions.

Wherefore, let my servant Newel Knight remain with them; and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives.

And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri;

Otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my Church, saith the Lord God of hosts;

And though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do;

For according to that which they do they shall receive, even in lands of their inheritance.

Behold, thus saith the Lord unto my people -- you have many things to do and to repent of; for behold; your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold on other men's goods, whose eyes are full of greediness, and who will not labor with your own
hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so, Amen.22

A set of four maps referred to as Map Chronologies, showing the travels and major events in the life of Thomas E. Marsh are included in this thesis. While there is no assumption that they represent all of his acts and travels, it is presumed that most of the major events are included since important items tend to be recorded.

The first "Plate I" with its accompanying explanation, Figure 1, appears on page 31. The events described in this chapter are shown thereon.

22Doctrine and Covenants, Section 56.
CHAPTER III

ACTING AS PHYSICIAN TO THE CHURCH

The problem as to who should be his missionary partner resolved, Thomas B. Marsh and Selah J. Griffin left Kirtland about the middle of June, 1831. In accordance with the instructions given in the revelation⁴ they commenced to preach in the various townships through which they passed on their Missouri bound journey; apparently they met with some success in this endeavor, for it is recorded that "many believed their testimony, but they did not wait to baptise any."²

Other pairs of missionaries who had been called on this mission had pressed on ahead while Marsh was delayed by Thayer's lack of zeal. Reynolds Cahoon, who had reached Missouri and was returning home by way of Boone County, Missouri, mentions a contact with Griffin and Marsh as follows:

After traveling two or three days, we found Brother Thomas B. Marsh and Selah J. Griffin. Brother Marsh was sick so we prayed with him and laid hands upon him. We remained with him that night and preached in the evening. The next day we obtained some physic and gave to Brother Marsh, after which we continued our journey.

Experience has proved that this was not an un-missionary like beginning, for many of the most stalwart missionaries have been attacked by disease as they commenced doing the work of the Lord. The Apostle Paul

¹Doctrine and Covenants, Section 52.
²John Whitmer, "History of the Church," Mss. in the Church Historian's Office, Salt Lake City, Utah, p. 49.
³Church of Jesus Christ of Latter-day Saints, "Journal History of the Church," Mss., in the Church Historian's Office, Salt Lake City, Utah. August 13, 1831.

31
might be cited as an example, while other cases during this last dispensation might be mentioned by the score, Brigham Young, Heber C. Kimball, and others were sorely afflicted as they set out for England in the spring of 1839. Marsh was not alone in his affliction for it is recorded that both John Murdock and Parley P. Pratt were likewise discomforted during this same mission.

While recovering Marsh stayed at the home of Benjamin Slade in Missouri. It is not certain from the evidence whether Marsh ever went any further than Boone County or not, but it is possible that he went to Independence as he states: "... sometime in January, 1832, Bishop Partridge having furnished me with an Indian pony, I returned to Kirtland accompanied by Cyril Daniels ... ."

However, if he did reach Independence it must have been in August or September of 1832 instead of January, for as the map on page 33 would indicate, it is improbable that after being in Indiana in November and Ohio in late December, that he would return to Missouri to get a horse to ride to Kirtland in January.

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6 John Whitmer, op. cit., p. 49.


8 On the map on the following page a question mark is to be observed to the left of number 13. Except in cases that of necessity had to be illustrated, (thus ), the writer tried in the series of four maps to list only those locations wherein research gave proof of Marsh's presence.
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<td>Missouri</td>
<td>Independence Mission</td>
<td>1832</td>
</tr>
</tbody>
</table>

**Map:**
- The map shows the locations mentioned in the table.
- The map includes states such as Illinois, Missouri, and Iowa, with major cities marked.

*Note: The map text and symbols are not legible due to the image quality.*
Perhaps the first recorded cases of Brother Thomas B. Marsh acting in his calling as physician to the Church happened during late November, and early December of 1831, as he returned toward Kirtland from Missouri.

During conferences held at Winchester, Randolph County, Indiana, Brother Marsh played an important role in healing of problems which had developed among a group of saints. The first of problems had developed due to the fact that a few of the brethren at Winchester had begun an attempt to have things in common according to their own design. Since there is no further mention of this problem, it is reasonable to assume that Marsh was successful in guiding this group from the error. Also during the same conference a Brother James Moore was tried for his license to preach. He acknowledged that he was guilty of whipping his wife. Following this confession Elder Marsh questioned Moore as to whether he thought he was worthy to retain his license in the Church as a preacher of the Gospel. Elder Moore answered that he felt he was not worthy and turned his license over to the conference.

The following day Elder Marsh and Elder John Whitmer were appointed to help two brethren, George Heartly and Oliver Walker in settling personal difficulties which had arisen.

These first recorded acts as a healer within the Church seem to illustrate an ability in leadership and the fulfillment in some measure, the calling of Elder Marsh. Many examples follow in the record of his activities within the Church.

In emphasizing the fact that Brother Marsh was most effective with-

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9 "Journal History," November 30, 1831.
10 Ibid., December 6, 1831.
11 Ibid., December 7, 1831.
in the Church as suggested by the revelation, one should not lose sight of the fact that many of his missionary labors were to people who had had no previous contact with the file leaders of the Restored Gospel of Jesus Christ and his Restored Church.

In Section fifty-two of the Doctrine and Covenants, verse twenty-three, just following the verse in which Marsh and Thayer were called to go to Missouri, one Ezra Booth was likewise called along with Isaac Morley to go to Missouri. Booth, an ex-Methodist preacher, had joined the Church on seeing the lame arm of Mrs. John Johnson miraculously healed by the Prophet Joseph Smith. He was ordained a high priest prior to his mission call, but upon discovering that one teaching the Gospel must seek diligently, through humility, to convert others instead of enslaving them with miracles, he became disgruntled on his Missouri bound journey, and at New Portage, Medina County, Ohio, tried to overthrow Mormonism by publishing letters in the Ohio Star. He thus became the first apostate to fight against the Church through a publication.

Marsh, near the close of 1831, passed through this vicinity on his way back to Kirtland. It appears that his teachings had an effect on some of the people of this area as recorded in a letter written by Ambrose Palmer.

Ezra Booth at "Bates Corners" in 1831 in New Portage tried to overthrow Mormonism. However, we afterwards received preaching from Brothers Reynolds Cahoon, David Whitmer, and Lyman Johnson,

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12 Doctrine and Covenants, Section 31.


14"Journal History," June 3, 1831.

15 Messenger and Advocate, January, 1835.
and after that also by Brother Thomas B. Marsh and others\textsuperscript{16} which left an impression on the mind of many that was not easily eradicated; and the way thus being prepared, the Lord in his providence sent Brother Milton Stow among us who baptised a number of persons.

It is thus illustrated that Marsh and others did much missionary labor along the way wherever they journeyed.

On his arrival back at Kirtland, Elders Marsh and Reynolds Cahoon were sent on a special mission to the branches west of Kirtland. They left Kirtland Thursday, January 13, and the following day arrived at Brother Stephen Burnett's place in Orange. Following this they held meetings with the Saints in Warrensville, Amherst, and other places in Ohio.

This and other missions into the communities round about Kirtland kept Elder Marsh and various companions occupied, occasionally returning to Kirtland to attend meetings and receive instructions. During one of these trips to Kirtland about the middle of April, at a Sacrament meeting, brother Thomas Cahoon took occasion to rebuke Elders Thayer and Burr for disobedience. This outburst was silenced by the wisdom and discretion of Elder Marsh.\textsuperscript{17}

It is probable that Ezra Thayer took heed of the chastisement he had received in the previous revelation to Marsh,\textsuperscript{18} for early in January the Prophet again received a revelation\textsuperscript{19} stating that Marsh and Thayer should again be united as missionary companions to fulfill a mission. As

\textsuperscript{16}This probably refers to Cyrus Daniels who accompanied Marsh in returning to Kirtland.

\textsuperscript{17}"Journal History", April 15, 1832.

\textsuperscript{18}Doctrine and Covenants, Section 56.

\textsuperscript{19}Doctrine and Covenants, Section 75.
the summer opened this instruction was carried out by the Prophet in calling the two aforementioned brethren to fulfill a missionary trip through New York State.

Were the information available this journey alone would most probably prove interesting, but since no details are given, neither any mention of the communities they visited, the events of this trip have to be left to the realms of speculation, except that Marsh states in his account that they returned to Kirtland early in the fall that he might prepare to lead a small company of Saints to Jackson County, Missouri. His reflections in relation to leading this group to Zion are here included:

... I labored, speaking through the country around Kirtland until the summer opened, when, in company with Ezra Thayer I went on a mission through the State of New York and returned home early in the fall, and made preparations to go up to Zion in company with several other families from Kirtland. At that time an objection was raised to me being a leader owing to my inexperience, but there was division on this subject as some considered my office entitled me to the presidency.

My opposers appealed to Joseph, who decided I should lead on account of my office; still although we started with the understanding that I was to lead the company my opposers never became reconciled to my presidency, until we got into difficulties at the Ohio River where we could not proceed without better order. Here they yielded to my dictation through necessity; but when we got down the Ohio River as far as Louiseville a rebellious spirit was again manifested.

At this point I separated from the company; took my brother-in-law Lewis Abbot and his wife, and proceeded by boat to St. Louis where I arrived one day in advance of the company.

On our arrival we found the cholera raging in St. Louis, rented a house, and began my preparations to start overland to the west.

On arrival of the other part of the company I was sent for by them about midnight, to doctor them, but the messenger being unable to pilot me, I had to return to my house until morning when I was sent for again, and soon found brother Blackslee, but too late to do him any good. He died the next day.

I started for Jackson County, and arrived November 10th, having been two weeks on the journey.

I located in Jackson County with the brethren who had come from Colesville, where I was invited by Brother Joseph Knight, who was very sick with the bloody flux. I attended him faithfully and my wife nursed him; he succeeded in overcoming the disease and
soon got well.
I had my inheritance, about thirty acres set off by Brother Partridge, on the Big Blue River, Jackson County, where, before spring opened I had a comfortable log house built, into which I moved early in the spring and commenced clearing land to raise a small crop that year.
I succeeded in getting some corn and potatoes planted, which did very well. Before the year was out the mob combined together and drove us out of the county.20

As above mentioned, Marsh settled his family on an inheritance which had been allotted unto him. While living at this Latter-day Saint settlement on the Big Blue River six miles to the southwest of Independence it is probable that he went often to Independence, but he is specifically named among those attending meetings of High Priests on three different dates. The High Priests thus assembled in February of 1833, after prayerful consideration, penned a letter to the Prophet in answer to the letter just received from the Prophet which had contained the revelation known as the Olive Leaf21 which had been sent to the Saints to strengthen them in this period of distress and tension.

The Missouri frontier in the early 1830's was a sensitive place for men of the north to settle since the compromise of 1820, had pointed up the warmth of feeling over the question of slavery.

This question of slavery quite naturally caused a division of feeling between the in-swarming members of the Church of Jesus Christ who were of northern extraction for the most part, and the old citizens, who in this particular region of the Missouri were predominantly men of the south.

The Prophet Joseph during his stay in Jackson County in July 1831,

20Doctrine and Covenants, Section 33.

had received a revelation\(^{22}\) wherein the Elders of the Church were told that
this frontier area should be the Land of Promise even the Zion to which
they should gather. The buying or purchasing of the land was specifically
mentioned in the revelation even though it stated that the lands should be
an everlasting inheritance to those who should purchase and settle upon
them.

The History of Jackson County published by Birdsal Williams in
1881 gives interesting insight into the feelings and philosophy of the
times from the old settlers' point of view.

While this anti-Mormon volume is amusing to both novice and histor-
ian of the Latter-day movement, for its jumbled confusion of names, dates,
and events, it nevertheless illustrates the feelings of the old settlers
as above mentioned and vindicates the early Latter-day Saint settlers of
Jackson County by the admissions found therein.

Since this anti-Mormon source gives a rather detailed coverage of
the events of the mobbings and drivings of 1833 in the region of the Big
Blue River in Jackson County, the writer will draw from it rather extensiv-
ey in explaining the conditions as they existed in the community over
which Thomas B. Marsh was called to preside as Branch President just prior
to the commencement of hostilities, which are hereafter described. This
description causes one to ponder somewhat before drawing too strict judg-
ment\(^{23}\) of this man for his actions in the fall of 1833 when the same type
of driving and persecution once more became imminent.

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\(^{22}\)Doctrine and Covenants, Section 57.

\(^{23}\)It is one thing to charge Marsh of cowardice, but quite another
for the average person of today to stand up under continued persecution as
severe as is mentioned here.
According to History of Jackson County as cited above, one of the outstanding points of annoyance to the old settlers was the fact that the Prophet Joseph Smith had received a revelation stating that "the whole land should be the Latter-day Saint's by purchase or by blood."²⁴ No doubt a misinterpretation of the following:

And an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to purchase lands for an inheritance for the children of God.

For behold, verily I say unto you, the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit.

Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.²⁵

Obviously the careful reader can observe the glaring discrepancies in the meaning afforded by each reading; but in the tense period of the 1830's men of the Missouri frontier were not inclined to be careful either in reading or in conversation with the fires of the slavery problem burning uppermost in their minds. In June of 1832 the Evening and Morning Star²⁶ printed an article entitled "Free People of Color":

Which was understood by the slave holding population of Missouri to mean that the new sect were what was appropriately called 'abolitionists', and which in the excitement of that time about slavery were as obnoxious to slave holders as though they possessed the cloven foot.'²⁷

The following is a good example of the exaggerated reports that passed

²⁴Birdsall and Williams, "et al", The History of Jackson County, (Kansas City, Missouri: Ramsey, Millet and Hudson, 1881), p. 252.

²⁵Doctrine and Covenants, Section 58:51-53.

²⁶First periodical of the Church published by the Saints at Independence, Missouri.

²⁷Birdsall and Williams, op. cit., p. 253.
for truth among the Missourians at this time:

In the spring of 1833 the Mormons numbered fifteen hundred in Jackson County. They had nearly taken possession of Independence, and were rapidly extending their settlements. They grew bolder as they grew stronger, and daily proclaimed to the older settlers that the Lord had given them the whole land of Missouri; that bloody wars would extirpate all other sects from the country; that it would be 'one gore of blood from the Mississippi to the border,' and that the few who were left unslain would be the servants of the Saints, who would own all the property in the country.

At the same time they fell into equal extravagances regarding spiritual things, and declared themselves 'kings and priests of the Most High God,' and all other religious sects or reprobates, the creation of the devil designed to speedy destruction, and that all but themselves were doomed, cast away Gentiles, worse than the heathen and unfit to live. They notified all 'Gentiles' who were building new houses and opening new farms that it was needless, that the Lord would never allow them to enjoy the fruits of their labor and that in a few months the 'Gentiles' would have neither name nor place in Missouri.

At the same time that these extravagances were thus indulged, there does not appear to have been any more lawlessness among them or by them than would result from any equal number of low, ignorant people, so that while their presence was rapidly becoming insufferable they were doing nothing that would warrant their legal expulsion. Still, their numbers constantly increased by accessions from the east and from time to time large and enthusiastic meetings were held. In addition to their paper they had established a church store in Independence, which was kept by Bishop Partridge. During the spring and summer it began to be manifest that they would be strong enough at the fall election to control the election of officers and the other settlers could not regard, except with grave apprehension, the filling of all the county offices by members of such a sect. These apprehensions were intensified by scandalous stories, which about this time began to reach Missouri about the leaders of the sect in Ohio, and as the feeling of apprehension increased, there arose a state of restlessness and friction closely bordering upon open hostility. However, beyond some mutual petty annoyances, such as throwing stones at houses, breaking down fences, etc., there was no open action taken until the 20th of July, when a number of citizens, about four hundred, assembled to take action on the situation.\(^{20}\)

Weston Birch of Fayette, Missouri, published the action of this meeting thus:

This meeting, professing to act not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation as well as energetic action

\(^{20}\)Birdsall and Williams, op. cit., pp. 253-54. (Writer's italics.)
deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians, and a solemn declaration of our unalterable determination to amend it.

The evil is one that no one could have foreseen, and it is therefore unprovided for by the laws, and the delays of legislation, would put the mischief beyond remedy.

But little more than ten years ago some two or three of these people made their appearance in the upper Missouri, and they now number some twelve hundred souls in this county, and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them, until it seems that those communities from which they come were flooding us with the very dregs of their composition. Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education, they have become a subject of much anxiety on that point, serious and well grounded complaints have been already made of their corrupting influence on our slaves.

When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity notions the most extravagant and unheard of, and that whatever can be gleaned by them from the purloins of vice and the abodes of ignorance, it is to be cast like a waif into our social circles. It requires no gift of prophecy to tell that the day is not too far distant when the civil government of the county will be in their hands; when the sheriff, the justices and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

What would be the fate of our lives and property in the hands of jurors and witnesses who do not blush to declare and would not upon occasion hesitate, to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures; have conversed with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price, may be better imagined than described.

And we do hereby most solemnly declare,

That no Mormon shall in future move into and settle this county.

That those now here who shall give definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

That the editor of the Star be required forthwith to close his office, etc.

That those who fail to comply with these propositions be referred to those of their brethren who have the gift of divination and of unknown tongues to inform them of the lot that awaits them.22

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22 Western Monitor, (Fayette, Missouri: Western Birth), August 1833.
The History of Jackson County continues:

Compliance with these demands being refused, the people assembled, tore down the printing office, scattering the materials and papers on the ground, and took Bishop Partridge, and a man called Charles Allen, to the public square; where they stripped and tarred and feathered them. Mr. Gilbert, who was not connected with the store, agreed to close it, and the mob then dispersed until the 23rd of July. 30

The Latter-day Saints decided to comply with the demands of the Missourians to leave the country if given until January first to terminate their business, harvest their crops, and arrange to sell their lands. Thus on July 23, 1833, they pledged themselves in committee meetings with mob leaders, who in turn pledged as follows:

The committee of citizens pledged themselves to use their influence to see that no violence was to be used against the Saints while compliance to the agreement was being observed. 31

On the eleventh of September, 1833, ten branch presidents were appointed. 32 Thomas B. Marsh was appointed President of the Big Blue Branch, the fifth to be designated and the first to suffer in the mobbings which took place pursuant to the events described below:

In September Orson Hyde and W. W. Phelps were appointed by the Mormons as a delegation to Governor Dunklin, then Governor of Missouri, to represent the affairs already recited, and to ask for protection. They prepared and presented to the Governor October 5th, a long memorial setting forth a long list of grievances, wrongs, and intimidations, which they had suffered at the hands of the people of Jackson County. The Attorney General being absent, Governor Dunklin declined to take any action until his return, so that it was not until the 12th of October that they received his decision. The case presented to him was an ex parte one, and it received a decision which led the Mormon leaders to rely upon his protection. He denied the right of any citizen

30 Birdsall and Williams, op. cit., p. 255.

31 Ibid.

to take into their own hands the redress of their grievances, and recommended the Mormons to appeal to the civil courts by affidavit and legal process for redress of the wrongs complained of, and promised them a faithful enforcement of the laws.

In pursuance of this action of the Governor, the leaders resolved not to abide by the agreement made with the people in July. Preparations for removal from the county were stopped, and their leaders engaged Messrs. Woods, Reese, Doniphan, and Atchison to defend them and prosecute them (sic) for them in the courts. This aroused the citizens again, and although the Mormons had not so violated law as to enable the people to proceed against them by legal process, the prospect, from the facts already stated, were regarded by the people as so extraordinary as to warrant extraordinary measures. Their safety, appeared to them, depended upon the expulsion of the Mormons from the County by force, and they began at once preparations to that end.

On the 31st day of October, a party of forty or fifty armed men, without other warrant than their own judgment of the requirements of the situation, visited a settlement of Mormons on the Big Blue, destroyed ten houses and whipped a number of men. On the night of the first of November another party visited a settlement about twelve miles southwest of Independence, where Parley P. Pratt had assembled a force of about sixty men; here they encamped for the night and put out guards, here Robert Johnson and a man named Harris, had an encounter with Pratt, whom one of them knocked down with a musket. They were then captured by Pratt's party and detained over night. The same night they were attacked in Independence and houses were stoned, doors broken down, etc. Part of A. S. Gilbert's house was pulled down and the doors of the store were broken in and the goods scattered on the street. A party of Mormons, summoned from a neighboring settlement, saved part of the goods and attempted to have a man named Richard McCarty arrested for participation in the affair, but the Justice of the Peace applied to, Samuel Weston, refused to issue a warrant for the purpose. At the same time other Mormon settlements were visited by the people and great consternation was caused thereby among the women and children, the men having fled, but no injury was done them. The next day, November second, all the Independence Mormons, numbering about thirty families, left town and gathered together for protection. The same day people made another attack on the Big Blue settlement, when they unroofed another house. They attacked also another settlement about six miles from Independence. The next day, November third, Josua Lewis, Hiram Page, and two other Mormons33 went to Lexington to ask protection from the circuit court, which was refused.34

33 Thomas B. Marsh and Joshua Lewis, according to Pratt's Persecutions, p. 27.

34 Of this trip it is stated in the Journal History, November 4, 1833, that these four men traveled in a drenching rain sneaking along by paths to get past their enemies. Parley Pratt dreamed of the battle in which Andrew Barber was slain and told Brother Marsh of it before their return to the scene of the battle.
Others applied to Justice of the Peace Silvers at Independence with a like result...

...When Monday came the citizens collected and took possession of the ferry belonging to the Mormons across the Blue, but they soon abandoned it and gathered in greater numbers at Wilson's store about one mile west of it. A party of Mormons, numbering about thirty started from an adjacent settlement to help those on the Blue, but hearing of the assembly of the citizens at the store fled through the cornfields and were pursued by the citizens. Later in the day a party of about thirty arrived from the settlement on the prairie where Pratt had encountered the guards a few nights before, and between them and the citizens a fight occurred, in which Hugh L. Broseal and Thos. Linville of the citizens were killed and a Mormon named Barber fatally wounded. This fight created great excitement throughout the county.

The same day Richard McCarty caused Gilbert and Whitney to be arrested for assaulting him in Independence Saturday night, and for causing his arrest and attempting to prosecute him afterward. The situation of affairs now was that no Mormon could have received justice in a trial by Mormons. The conduct of the Mormons had so disrupted public peace and order that the county was virtually in the hands of a mob. In this situation Samuel C. Owens, Clerk of the County Court, advised Gilbert and Whitney to go to jail as a means of protection, and they together with W. E. McLellin and a Mr. Covill and Morley, and one other Mormon, took his advice. During the night Gilbert, Covill (sic.) and Morley were taken out for the purpose of an interview with their fellow Mormons, but on being returned the next morning were fired upon by a party of six or seven citizens. Covill and Morley ran and escaped, but Gilbert was retained by the sheriff. The balance of the party was released next day.

The next day, November 5th, brought still more exciting times, for rumors from both sides exaggerated the scenes that had transpired; the citizens gathered to the number of hundreds from all parts of the county; the Mormons, too, were rallying, one hundred of them collecting about a mile west of Independence. There they halted waiting to learn the condition of affairs. They were informed that the militia had been ordered out for their protection and that Colonel Pitcher was in command. Upon application to this officer the Mormons were told that there was no alternative, they must leave the county forthwith; and deliver into Col. Pitcher's hands certain ones of their number to be tried for murder; and to give up their arms. To these demands the Mormons yielded. The arms, about fifty guns of all sorts, were surrendered; the men present accused of being in the skirmish the evening before, were given up for trial and after being kept in durance for a day and a night, Colonel Pitcher took them into a cornfield nearby and said to them, "Clear out!"

Following this event small parties of citizens went over the country warning the Mormons away wherever found, and not unfreq-

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35Pratt's Persecutions, p. 37 states: "The judge refused to issue any process against the mob, and advised the Saints to fight and kill the mob whenever the latter came upon them."
uently using violence with the men when any of them were caught. This was continued by the infuriated citizens until the Mormons had all fled the county. They attempted to find refuge in adjoining counties, but Clay was the only one that would receive them.\(^36\)

Marsh records the following in relation to this period of his life:

Some of the Saints moved into Clay County; others with myself removed to Lafayette County, where we wintered, and during which time, I kept a common school and taught the children of the brethren.\(^37\)

It is regrettable that Marsh does not mention the name of the community into which he migrated, but he did record his means of sustaining his family during this winter.

In the spring of 1834, having learned that Joseph and company were coming to relieve the brethren, I moved over with many others to Clay County, where I was living when they arrived. Several of those who came up in Zion's Camp remained in Missouri. I cultivated a small piece of land this summer and succeeded in raising some corn.\(^38\)

Some time in January the Prophet Joseph wrote a letter to the "scattered saints" in Missouri. Among other things mentioned in this letter was the fact that it was the desire of the First Presidency to know the secret of mixing and compounding lead and antimony for the purpose of making type metal. Since Thomas Marsh had worked in a type foundry this portion of the letter was directed to him. It is not improbable that this was in preparation for the making of plates for the script of the Kirtland Anti-Banking Society.

While Zion's Camp was camped in a Brother Burket's field at Liberty, Clay County, Missouri, the Prophet called among others, Thomas Marsh,\(^36\)

\(^36\) Birdsell and Williams, op. cit., pp. 256-57.

\(^37\) Millennial Star, loc. cit.

\(^38\) Ibid.
and appointed him to receive his endowment\textsuperscript{39} in Kirtland, and also told Elder Marsh that his office would be made known at a later time.

About two weeks later on the third of July, while still in Missouri:

The Prophet organized a High Council, agreeable to the revelation and pattern given at Kirtland for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his Councilors.\textsuperscript{40}

These High Councilmen were called in the following order:\textsuperscript{41}

\begin{center}
\begin{tabular}{ll}
Christian Whitmer & Thomas E. Marsh \\
Newel Knight & Simeon Carter \\
Lyman Wight & Parley P. Pratt \\
Calvin Beebe & Orson Pratt \\
Wm. E. M'Lellin & John Murdock \\
Solomon Hancock & Levi Jackman \\
\end{tabular}
\end{center}

It is noticed that Marsh was the seventh to be called, but as they drew lots for their order of speaking within the council as was the ancient custom\textsuperscript{42} he by lot became the eleventh man to speak.

One of the more important items of business transacted by this group of men was an appeal from the Saints in Missouri to the nation that they might receive justice in relation to the mobbing, driving, and persecution, they had received at the hands of the mobbers of Jackson County. In July of 1834, twelve leaders in Zion, Marsh included, gathered together

\textsuperscript{39}This is not to be confused with The Endowment which was not revealed to the Church until the Illinois period as proved by Marsh's statements to Wandle Mace, Chapter VI of this thesis. It probably refers to some of the preliminaries to the endowment which were given in Kirtland or to his further Priesthood callings.

\textsuperscript{40}"Journal History," July 3, 1834.

\textsuperscript{41}Joseph Smith, \textit{op. cit.}, Vol. II, p. 123.

\textsuperscript{42}Acts 1:26.
to sign this appeal for justice against the unconstitutional deprivation of civil rights they had suffered at the hands of the Missourians.

This document\textsuperscript{43} approximately 3,950 words in length, is an appeal to the nation and world at large to recognize the injustice that had been done to these Latter-day Saints, and constitutes a warning to the world that the Gospel of Jesus Christ had been restored to the earth, that men might repent, that this land from which they had been so ruthlessly expelled was the very Zion which was prophetically foretold by the Prophets of the Old Testament. It further states that this people is chosen to build the City of Zion in this region, but restates that every acre of ground had in the past, and would be in the future, purchased naturally and normally. Also it states that laws are to be upheld by those having a testimony of the Gospel of Christ and that the shedding of blood is forbidden. It closes with a reaffirmation of faith in our freedom protecting constitution. This appeal was prepared by members of the following group of signers and published in the \textit{Evening and Morning Star}, Volume II, page 361:

\begin{verbatim}
W. W. Phelps  John Corrill  Newell Knight
David Whitmer  Isaac Morley  Thomas E. Marsh
John Whitmer  Parley P. Pratt  Simeon Carter
Edward Partridge  Lyman Wight  Calvin Beebe
\end{verbatim}

The home of Brother Marsh was at this time honored by the presence of the Prophet Joseph Smith who records that he had traveled eastern Clay County on the ninth of July, to hold a meeting in the evening and stay over night at the home of Thomas B. Marsh.\textsuperscript{44} The next morning he left to return to Kirtland. With the exception of the fact that on the tenth of September

\textsuperscript{43}Joseph Smith, \textit{op. cit.}, Vol. II, pp. 126-34.

\textsuperscript{44}"Journal History," July 3, 1834.
he acted as secretary pro-tem for the Missouri High Council. Nothing
further is mentioned of the activities of Brother Marsh during the summer
and fall of 1834. On the twenty-seventh of January, 1835, he and Bishop
Edward Partridge left Clay County with the intention of doing missionary
work along the way during their return journey to Kirtland.45

The missionary activities of these elders is probably typical of
various journeys made by Elder Marsh and the companions which were assigned
to labor with him. Bishop Partridge at a conference held in the latter
part of April reports the nature of their labors on this occasion, in the
following manner:

We traveled in Missouri 253 miles, and held twelve meetings,
traveled in Illinois 235 miles and held thirteen meetings, trav-
eled in Indiana 162 miles, and held eighteen meetings, one con-
ference and one court, and traveled in Ohio 267 miles and held
five meetings. Our mission lasted about three months, and we
held in all 38 meetings. Brother Marsh opened the meetings and
preached twenty sermons and spoke fifteen times after I had
preached. I opened the meetings and preached 13 sermons and
spoke 14 times after Brother Marsh had preached. Although we
baptised none, I believe that we were instrumental in removing
much prejudice from the minds of the people, and that the seed
sown by us will eventually produce some fruit. We started with-
out money, but had some given to us on the road and spent in all
about $4.00. We were turned out of doors once after sunset by
a Baptist by the name of Grual, in consequence of our believing
in the Book of Mormon; but this unpleasant experience turned to
our advantage. We met with many who received us very kindly and
entertained us like brethren; some, however, treated us with cold-
ness and indifference. We passed through some unpleasant scenes
and many that were agreeable and interesting.46

While still engaged in the above described mission, Elder Marsh
learned by mail that as the Three Witnesses to the Book of Mormon had gone
about to choose the Twelve Apostles as appointed by revelation.47 more than

46Ibid., January 27, 1835.
47Doctrine and Covenants, Section 18.
five and a half years previous, his name had been the eleventh chosen.

This Quorum of Twelve Apostles had been chosen by these three men only after they had each made it a matter of prayer and had been set apart by the laying on of hands of the Presidency of the Church. The men thus chosen on February 5, 1835, appear listed below in the order in which they were chosen. 49

<table>
<thead>
<tr>
<th>Lyman E. Johnson</th>
<th>William E. M'Lellin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brigham Young</td>
<td>John F. Boynton</td>
</tr>
<tr>
<td>Heber C. Kimball</td>
<td>Orson Pratt</td>
</tr>
<tr>
<td>Orson Hyde</td>
<td>William Smith</td>
</tr>
<tr>
<td>David W. Patten</td>
<td>Thomas B. Marsh</td>
</tr>
<tr>
<td>Luke S. Johnson</td>
<td>Parley P. Pratt</td>
</tr>
</tbody>
</table>

48 Oliver Cowdery, David Whitmer, and Martin Harris.

49 "Journal History," February 5, 1835.
CHAPTER IV
THE PHYSICIAN IS CALLED TO HEAD THE APOSTLES QUORUM

April 25, 1835, Elder Marsh arrived in Kirtland from his mission through various communities from Missouri to Ohio. On his arrival he discovered that all of the brethren who had been chosen as apostles of Jesus Christ (himself and Orson Pratt excepted1), had received their ordinations and blessings. On this same day he was ordained and blessed by Oliver Cowdery:

Dear Brother—You are to be a minister of righteousness, and to this ministry and apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting Gospel. You shall travel from kingdom to kingdom and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion. Sealed by President David Whitmer. Even so. Amen.2

Aside from these individual blessings, the Prophet Joseph Smith had given a lengthy charge of responsibility to the Quorum of Twelve Apostles, previous to Marsh's ordination. Following this charge the Prophet gave instructions to the Twelve, the most pertinent of these has to do with the exact calling of an apostle in these latter-days and is therefore here included.

They are the Twelve Apostles, who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles,

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1 Orson Pratt was away from Kirtland on a mission and did not arrive until the next day, April 26, 1835.
2 "Journal History," April 25, 1835.
until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of Heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority, and virtue of their apostleship. Oliver Cowdery, Clerk. 3

The day following the ordination of Marsh is described by Joseph Smith as follows:

On the twenty-sixth of April the Twelve Apostles and the Seventies who had been chosen, assembled in the Temple (although unfinished), with a numerous concourse of people, to receive their charge and instructions from President Joseph Smith, Jun., relating to their mission and duties. The congregation being assembled, Elder Orson Pratt arrived from the south part of the state, making our number complete, Elder Thomas B. Marsh having arrived the day previous . . . . 4

It is not improbable that the Prophet Joseph gave Elders Marsh and Pratt "The Oath and Covenant of Apostleship", at this meeting or shortly thereafter. These two brethren had been absent on missions when the other members of the Quorum had received it. 5

The manner in which the Prophet gave this covenant to the Twelve on the first occasion is thus described:

He then took them separately by the hand and said, 'Do you with full purpose of heart take part in this ministry, to pro-
claim the Gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?' Each of them answered in the affirmative. 6

During the meeting in the Temple as described above, the Prophet called on the apostles to speak in turn, according to their age. Thomas

3 Ibid., February 27, 1835.
5 The Journal History states that it was given the other members on February 21, 1835.
6 Parley P. Pratt, Autobiography of Parley Parker Pratt, (Salt Lake City, Utah: Deseret News Press, 1930), p. 127, refers to this question put to each of the Twelve Apostles by Elder Cowdery as the "Oath and Covenant of the Apostleship."
B. Marsh being the eldest\(^7\) led Brigham Young,\(^3\) David W. Patten, and Heber C. Kimball in speaking on this occasion.

In the light of later events it is doubtful that there was at any time any mention of what procedures should be followed in relation to who should hold seniority or preside over the Quorum.

Six days following the previously noted meeting in the Temple, a Grand Council was again convened at Kirtland. One of the important items of business handled on this occasion was in relation to who should preside at meetings of the Quorum of the Twelve. The following statement is given with regard to this problem:

After the conference was opened, and the Twelve had taken their seats, President Smith said that it would be the duty of the Twelve, when in Council, to take their seats together according to age.\(^9\) The eldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided; and then begin at the eldest again.\(^10\)

The writer is impressed with the youthfulness of these first Twelve. The birthdate of Thomas Marsh was November 1, 1799, therefore he

\(^7\)Since there appears to be a discrepancy in dates in relation to who was the oldest in the Quorum, the problem of the age of Marsh was discussed in the conclusion of this thesis.

\(^3\)Brigham Young is placed before David Patten in the article from which this statement is taken. It may not, however, be conclusive as to who was the older of the two. These possibilities seem apparent: (1) That Elders Young and Patten each assumed that this was the case without taking time to be exact on this occasion. (2) Since Brother Heber C. Kimball wrote the above statement in Vol. VI, p. 869, of the Times and Seasons, it is possible that he transposed the names of Elders Young and Patten due to the natural fallacies of retrospection. (3) That Brigham Young was actually older than Patten, although this seems improbable according to the numerous and apparently authentic references to the contrary.

\(^9\)Joseph Smith, op. cit., p. 219, states in a footnote that only in the organization of this First Quorum was age used as a basis for seniority. Since the first Twelve seniority has been determined by the date of ordination.

\(^10\)“Journal History,” May 2, 1833.
was the oldest member, but only thirty-five years of age. The other members of the Quorum were junior to each other in the following order.\footnote{Andrew Jenson, \textit{Latter-day Saint Biographical Encyclopedia}, (Salt Lake City, Utah: Deseret News Press, 1901), pp. 1-91.}

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thomas B. Marsh</td>
<td>November 1, 1799</td>
</tr>
<tr>
<td>David W. Patten\footnote{Deseret News, (Church Section, Salt Lake City, Utah), December 7, 1935.}</td>
<td>November 14, 1799</td>
</tr>
<tr>
<td>Brigham Young</td>
<td>June 1, 1801</td>
</tr>
<tr>
<td>Heber C. Kimball</td>
<td>January 14, 1801</td>
</tr>
<tr>
<td>Orson Hyde</td>
<td>January 8, 1805</td>
</tr>
<tr>
<td>William E. M'Lellin</td>
<td>Probably 1806</td>
</tr>
<tr>
<td>Parley P. Pratt</td>
<td>April 12, 1807</td>
</tr>
<tr>
<td>Luke S. Johnson</td>
<td>November 3, 1807</td>
</tr>
<tr>
<td>William Smith</td>
<td>March 13, 1811</td>
</tr>
<tr>
<td>Orson Pratt</td>
<td>September 19, 1811</td>
</tr>
<tr>
<td>John F. Boynton</td>
<td>September 20, 1811</td>
</tr>
<tr>
<td>Lyman E. Johnson</td>
<td>October 24, 1811</td>
</tr>
</tbody>
</table>

During this conference the relationship of the Twelve to Stake High Councils and Branch Officers of the Church was clarified:

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. When the Twelve are together, or a quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion, or one of her stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid. No official member of the Church has authority to go into any branch thereof, and ordain any minister for that Church, unless it is by the voice of the branch. No Elder has authority to go into any branch of the Church, and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding Elder of that branch. \footnote{Joseph Smith, \textit{op. cit.}, pp. 220-31.}
Following this conference the apostles cleared up their business and made preparation to commence on their previously planned Eastern States Mission. About this time the following was prepared as a witness to the world:

Testimony of the Twelve Apostles to the Truth of the Doctrine and Covenants

The Testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church, for this purpose. We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

/s/ Thomas B. Marsh
   David W. Patten
   Brigham Young
   Heber C. Kimball
   Orson Hyde
   Wm. E. M'Lellin
   Parley P. Pratt
   Luke S. Johnson
   William Smith
   Orson Pratt
   John F. Boynton
   Lyman E. Johnson

Thus Marsh became the first of the Twelve Witnesses of the Book of Commandments.15

At two a.m., May 4, 1835, the Twelve left on their Eastern States Mission which had been planned by them at a meeting in Kirtland on March 12,

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14 Berrett and Burton, op. cit., pp. 136-137.

15 Doctrine and Covenants as presently printed.
1835. President Joseph Smith, Jun., had proposed that they should take their first missionary journey as a group through the eastern states to the Atlantic Ocean. They were further instructed to hold conferences along the way. They planned to meet in conference at the following named places on the dates listed below:

<table>
<thead>
<tr>
<th>Contemplated Conferences</th>
<th>Date</th>
<th>Date Held</th>
<th>Number of Apostles Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Kirtland, Ohio</td>
<td>5/2/1835</td>
<td>as planned</td>
<td>twelve</td>
</tr>
<tr>
<td>*Westfield, New York</td>
<td>5/9/1835</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>*Freedom, New York</td>
<td>5/22/1835</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Lyonstown, New York</td>
<td>6/5/1835</td>
<td>&quot;</td>
<td>nine</td>
</tr>
<tr>
<td>Pillow Point, New York</td>
<td>6/10/1835</td>
<td>6/19/1835</td>
<td>six</td>
</tr>
<tr>
<td>West Lobborough, Canada</td>
<td>6/29/1835</td>
<td>as planned</td>
<td>twelve</td>
</tr>
<tr>
<td>*St. Johnsburr, Vermont</td>
<td>7/17/1835</td>
<td>&quot;</td>
<td>nine</td>
</tr>
<tr>
<td>Bradford, Massachusetts</td>
<td>8/7/1835</td>
<td>&quot;</td>
<td>seven</td>
</tr>
<tr>
<td>Dover, New Hampshire</td>
<td>9/4/1835</td>
<td>cancelled</td>
<td></td>
</tr>
<tr>
<td>Saco, Maine</td>
<td>9/18/1835</td>
<td>8/18/1835</td>
<td>twelve</td>
</tr>
<tr>
<td>*Farmington, Maine</td>
<td>10/2/1835</td>
<td>8/28/1835</td>
<td></td>
</tr>
</tbody>
</table>

*The full Quorum was present at these conferences only. It might be reasonably assumed that Marsh was present at all except the West Lobborough, Upper Canada, where he is not listed among the six apostles that are enumerated as being present.

From Kirtland, Marsh with six other apostles, traveled to the city of Fairport, Ohio, on Lake Erie. Here they boarded the steamer "Sandusky" by which means they traveled to Dunkirk, New York.16 On arriving in New York these modern apostles preached in the regions round about Dunkirk and then traveled to Westfield, New York to hold conference on May 9th as previously arranged.

President Joseph Smith had presided at the Kirtland Conference which made this conference at Westfield the first to be under the direction of the newly ordained apostles. In keeping with the instructions given

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16 "Journal History," May 4, 1835.
given previously by the Prophet, Thomas B. Marsh presided over this conference.

It was resolved: That the limits of this conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as Lodi, embracing the branches of Westfield, Silver Creek, Perrysburgh, and Lavona, to be called the 'Westfield Conference'. . . . The Westfield branch numbers seventy-five. The Lavona Branch numbers twenty in good standing, but lacking in the enjoyment of the Spirit in consequence of a neglect to keep the Word of Wisdom . . . . 17

Here again the physician is reported to have settled difficulties among members and found one traveling elder guilty of and teaching 'erroneous doctrine.' Further, it is stated that Marsh gave a "very interesting discourse upon covenants." 18

On the following day Elders Marsh and Patten preached to a very attentive audience numbering about five hundred. After the Sacrament had been passed, five persons desired baptism which was attended to by Elder M'Lellin.

The full Quorum was again in attendance at Freedom, New York, where the following business was conducted among other items:

May 22nd, the Twelve met in conference with the church in Freedom, New York, when, after an agreeable salutation and rejoicing in each other's prosperity, Elder David W. Patten being chairman, conference was opened by singing, and prayer by the President. (Here let it be remarked, that it was the universal custom of the Twelve and the Presidency of the Church to open and close all conferences and councils by prayer, and generally singing, so that this need not be named in this history hereafter.) Resolved -- That the limits of this conference extend to Lodi in the west, so far east as to include Avon, south to Pennsylvania, and north to Lake Ontario, called the 'Freedom Conference,' including the branches of Freedom, Rushford, Portage, Grove, Burns, Genesee, Avon, Java, Holland,

17Joseph Smith, op. cit., pp. 222-23.

18"Journal History," May 9, 1835.
Aurora, Greenwood, and Niagra. The report concerning the labors and teachings of the Elders in the conference, and those who had recently traveled through the branches, was good. The branch at Freedom numbered sixty-five; Rushford, twenty-eight; Burns, thirty; Holland, fifteen-represented by P. P. Pratt as having suffered much from teachings by hypocrites and knaves; Aurora, four; Niagra, four; the numbers of the the remaining branches not ascertained, but generally reported in good standing. The council gave instruction concerning the 'Word of Wisdom', the gift of tongues, prophesying, etc. ...\(^\text{19}\)

It is probable that it was at this time that Marsh wrote the letter referred to below:

A letter was presented to the High Council at Kirtland from Elder Thomas B. Marsh. The council referred him to the commandment, which required none to leave or bring his family without revelation or decision of the High Council. Also the return letter stating: '... We discover an error in Elder Marsh's letter--he says, 'to the able preaching of William E. M'Lellin and Parley P. Pratt.' We conclude that if it had been the preaching of the Lord, as it should have been, he would have had the honor and not these men. To close, we add that unless this epistle is heeded in all its parts, in its full force those who rebel against it, shall be dealt with by the Lord accordingly, for we ask this, being agreed as touching this thing. We wish you to understand that your duty required you to seek first the Kingdom of Heaven and its righteousness; that is attend to the first things first, and then all things will be added, and that complaint about your families will be less frequent. Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.\(^\text{20}\)

Since Marsh is not mentioned specifically in any of the later conferences of this missionary journey, there follows below a series of chosen quotations from each of these that a concept of this whole journey might be gained:

On the 5th of June, nine of the Twelve met in council at Rose, or Lyonstown, New York. There being so few of the brethren in that region, it was resolved that it was not necessary to establish a conference, after which council adjourned. After they had

\(^{19}\)Joseph Smith, op. cit., p. 224.

\(^{20}\)"Journal History," August 4, 1835.
preached several sermons in the vicinity, Elders Brigham Young, Orson Hyde and William Smith returned to Kirtland, as witnesses in a certain case wherein President Joseph Smith, Jun., was concerned before the county court, in which he righteously triumphed over his enemies.\textsuperscript{21} Orson Hyde, Clerk.

On the 19th of June, nine of the traveling High Council met with the church in conference at Pillow Point, New York, and resolved that the limits of the conference embrace all the northern part of the State, to be called the "Black River Conference." The Elders of the conference had been diligent in their callings. Their manner of teaching in some respects needed correction, which they gladly received. The church at Pillow Point numbered twenty-one, but did not generally observe the Word of Wisdom. The church at Sackets Harbor numbered nineteen; Burville, seven; Champion, six; Ellesburg, thirty-three; Henderson, four; Alexandria, four, Lyme, four; and two in Orleans, three in Potsdam, and six in Stockholm. After hearing the report of the churches, five of the council successively addressed the conference, upon the principles of church government, the nature and exercise of spiritual gifts, the Word of Wisdom . . . \textsuperscript{22}

June 29th--Six of the traveling High Council, viz: David W. Patten, Heber C. Kimball, Luke S. Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, assembled in conference with the church in Loborough, Upper Canada. The church in Loborough, composed of twenty-five members, were uninformed in many principles of the new covenant, not having had the same privilege of instruction as the churches in the United States . . . \textsuperscript{23}

July 17th--The Twelve met in conference, agreeably to previous appointment, at St. John'sbury, Vermont. Resolved: That this State be within the limits of this conference, and include the branches in Littleton, Dalton, and Landaff, in New Hampshire, to be called the Vermont Conference. The St. Johnsbury branch numbered forty-one members; Danville, twenty-three; Chalton, twenty-one; Jay, eleven; Dalton, fifteen; Landaff, four; Littleton, ten; Andover, Vermont, fifteen; Beneon, seven; and Lewis, New York, seventeen. Six of the council addressed the conference on principles of faith and action. Adjourned to the 18th, when the remaining six members of the council enforced the necessity of sending up wise men, and purchasing lands, according to the commandments—which the Saints readily agreed to do. Sunday, 19th—Our public meeting was attended by more than a thousand people, and during our conference nine were baptised.\textsuperscript{24}

Orson Hyde
Wm. E. M'Lellin - Clerks

\begin{footnotes}
\item[21] Joseph Smith, \textit{op. cit.}, p. 225. 
\item[22] \textit{Ibid.}
\item[23] \textit{Ibid.}, p. 235. 
\item[24] \textit{Ibid.}, p. 238. 
\end{footnotes}
Minutes of the High Council at Kirtland--Trial of Almon W. Babbitt. On the 19th, a charge was preferred before a council of the Presidency, against Elder Almon W. Babbitt, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation, and that we have no articles of faith except the Bible. Elder J. B. Smith testified that Elder Babbitt had assumed the prerogative of dictating to him in his preaching; and that he was not keeping the Word of Wisdom. Elder Babbitt said that he had taken the liberty to break the Word of Wisdom, from the example of President Joseph Smith, Jun., and others, but acknowledged that it was wrong; that he had taught the Book of Mormon and Commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate to Elder J. B. Smith, but only to advise with him. The Council reproved Elder Babbitt, and instructed him to observe the Word of Wisdom, and commandments of the Lord in all things; also that it is not advisable for any Elder to take his wife with him on a mission to preach. Warren Parrish, Clerk . . . .

Conference at Saco, Maine--Seven of the Twelve met in conference at Saco, Maine, August 21st. The church in that place numbered fifty-seven; the Dover branch in New Hampshire, eight. The council gave instructions on the redemption of Zion, the building of the Temple in Kirtland, and the printing of the word of God to the nations, etc., etc., and some were added to the Church during their stay. The church in Saco contributed seventy or eighty dollars, also to assist the Twelve to return home, which the Twelve recorded as a momento in their behalf, according to covenant. . . .

August 28th--The traveling High Council assembled in conference at Farmington, Maine, and resolved - that this be called the "Maine Conference." The church at Farmington numbered thirty-two; in Sitter B., twenty-two; in Akwry, twenty-five; in Errol, New Hampshire, twenty; all in good standing. . . .

Elder Marsh summarizes this mission thus:

. . . . May 4, 1835, in company with the Twelve I left Kirtland and preached through the Eastern States holding conference, regulating, and organizing the churches and returned September 25th.

At this point the writer desires to comment on a topic of general interest which has a pertinent relationship to the proceedings of conferences as quoted above.

25 Ibid., p. 252.
26 Ibid., p. 253.
27 Ibid.
Often one hears that President Heber J. Grant made the Word of Wisdom an emphasized tenent among the doctrines of the Restored Church of Jesus Christ of Latter-day Saints. The writer desires to point out the fact that it received stout emphasis on this first apostolic missionary journey through the Eastern States. It is to be conceded that this was the more permanently settled portion of the country, but there is recorded a trial of Almond W. Babbitt on this point by the High Council at Kirtland at this time.

Later in this thesis we shall see that on the Missouri frontier the Saints planned the boycott of stores handling these prohibited items, and that during the trial of Far West Stake; President David Whitmer it received a definite emphasis since President Whitmer apparently clung to his spiritually destructive habit.

The return of the apostles to Kirtland must have been an occasion of much rejoicing for the Prophet Joseph writes of his first Sabbath meeting with them:

I attended meeting. Elders Thomas B. Marsh, David W. Patten, Heber C. Kimball, and Brigham Young preached and broke bread. The Lord poured out His Spirit and my soul was edified.

Soon after this the High Council at Kirtland on a charge preferred by the Twelve, tried Gladden Bishop who had previously been denied his license to preach in a hearing at the Bradford, Massachusetts Conference.

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29 Fifth president of the Church of Jesus Christ of Latter-day Saints, 1918-1945.
30 Joseph Smith, op. cit., p. 252.
31 These items included spirituous liquors, tea, coffee, and tobacco, according to the "Journal History" entry for November 7, 1837.
32 "Journal History," September 27, 1835.
He (Bishop) claimed to be one of the two witnesses mentioned in the eleventh chapter of Revelations. Many other charges listed as derogatory to the character of the Church were preferred against him by the members of the Twelve.

Elder Thomas B. Marsh said that Bishop frequently told of women falling in love with him, and observed frequently, when passing people that they felt his spirit; also that he was so indolent that his presence was oppressive. . . . Elder John P. Green concurred in full and in addition to the above, said that Bishop was so indolent he would not help himself to a drink of water.33

However, Elders Marsh and Young stated that Bishop was capable of magnifying his office if he would. Following the pleas of the High Councilors, Bishop arose and made a humble confession of his transgression and asked forgiveness of the High Council and all the Church. This was apparently granted for he was again received into full fellowship. The Prophet made the following statement with reference to this trial:

An attempt was made in the foregoing Council to criminate the Twelve before the High Council for cutting off Gladden Bishop at their Bradford Conference, but their attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable to the General Council of the authorities of the whole Church, according to the revelations.34

In the afternoon of this same day Elders Marsh, M'Lellin, Patten, and William Smith, acted as witnesses in the trial of one of the men of the Church charged with having committed adultery. After hearing their testimony the man involved confessed and was cut off from the Church by the high council.

33Joseph Smith, op. cit., p. 284.
34Ibid., p. 285.
Marsh refers to the winter of 1835-36 thusly:

I attended school,\textsuperscript{35} studied the first English Grammar under Sidney Rigdon; and Hebrew under Professor Seixas (a Hebrew by birth.)

Other events of importance and of interest transpired during this period. Early in January, high councilmen were called to replace members of the high council in Zion who had been called as apostles.

E. H. Graves for Parley P. Pratt
Jesse Hitchcock for Wm. M'Lellin
George M. Hinckle for Orson Pratt
Elias Higbee for Thomas B. Marsh\textsuperscript{36}

Thomas B. Marsh opened with prayer, then asked that he and the other members of the eleven have the privilege of each speaking in his turn without being interrupted; which was granted them. Elder Marsh proceeded to unboast his feelings touching the mission of the Twelve and more particularly respecting a certain letter which they received from the President of the High Council in Kirtland, while attending a conference in the State of Maine; also spoke of being placed in the council on Friday last, below the Councils of Kirtland and Zion, having been previously placed next to the Presidency in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith on the trial of Gladden Bishop, who had by their request thrown his case before the High Council in Kirtland for investigation; and the Twelve, considered that their proceedings with him, were in some degree discountenanced. Elder Marsh then gave way to his brethren, and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh . . . . President Smith reaffirmed his confidence in the Twelve and acknowledged the letter may have been in too harsh language, which was not intentional, he asked their forgiveness, inasmuch as he had hurt their feelings. The Prophet then stated that the Twelve were next in authority to the present Presidency and noted that the reason the Kirtland and Zion Councils had been so placed the previous Friday and because the business of that meeting had to do with them, primarily in the filling of the Quorums at Kirtland. Thomas B. Marsh called for a vote and the Twelve unanimously accepted the above explanation after which they entered into a covenant with the Presidency.\textsuperscript{37}

\textsuperscript{35} The School of the Prophets. See Doctrine and Covenants, Section 88.

\textsuperscript{36} John Whitmer, \textit{op. cit.}, p. 105.

\textsuperscript{37} Joseph Smith, \textit{op. cit.}, p. 372.
About a week following this event, another special meeting was held in the Kirtland Temple. This is the first time that Marsh is referred to as "President of the Twelve." The Prophet recorded what transpired at this instance as follows:

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head, in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the oldest. He then anointed and blessed his brethren from the oldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.38

On the evening previous Father Smith had been anointed as Patriarch and Visions of Heaven had been opened to the Prophet and others. Of particular interest was Joseph's seeing in vision -- Brigham Young far to the southwest teaching a group of Redmen.39

In mid-February the Twelve under the direction of President Marsh took action on two resolutions governing ordinations which had been prepared by the Prophet the previous day. The first resolution they passed unanimously, but to the second the Twelve offered the following amendment:

That none be ordained to any office in the branches to which they belong; but to be recommended to a general conference appointed by those, or under the direction of those, who are designated in the Book of Doctrine and Covenants as having authority to ordain and set in order all the officers of the Church abroad, and from that conference receive their ordination.40

38Berrett and Burton, op. cit., p. 207.


40Ibid., February 3, 1836.
In March final action on the Resolutions on Ordinations and Licenses took place. First the final draft was read for a vote of each of the several quorums of the priesthood. Each of them in turn unanimously accepted the resolutions without modifications. Following this the business of the meeting was recorded as follows:

President Joseph Smith, Jun., made some remarks upon the resolution offered to the Council on the 12th of February. Followed by President Thomas B. Marsh, who called a vote of his quorum to ascertain whether they would repeal their amendment of the 13th of February. And nine of the Twelve voted in the affirmative, and three, viz., John F. Boynton, Lyman E. Johnson, and Orson Pratt, in the negative. And the original resolution of the 12th of February was passed.^[1]

Marsh, like others of the saints at Kirtland, during the fall and winter of 1835-36, worked to complete the Kirtland Temple. On Sunday, March 27th, an impressive dedicatory service was performed. An important event with regard to the relationship of the First Presidency and Twelve Apostles with the Church as a whole is described as follows by Joseph Smith:

I then made a short address, and called upon the several quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising. I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them, by their prayers, which they assented to by rising.^[2]

The Sunday following the dedicatory service, the Prophet records the following:

Sunday 3rd--Attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the

^[1]Ibid., February 3, 1836.

stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us.\textsuperscript{43}

The vision referred to\textsuperscript{44} was that glorious acceptance of the Temple by the Savior in person. Moses came and committed to the Prophet the keys of the gathering of Israel; Elias conferred upon him the authority of the dispensation of Abraham; and Elijah came in direct fulfillment of Malachi's prediction.\textsuperscript{45}

Soon after this event Elder Marsh left Kirtland for his home on the Fishing River in Missouri to which place he had taken his family from the land of his inheritance,\textsuperscript{46} on the Big Blue because of the mobbings of 1833. According to his own statement he arrived at Fishing River late in April for a joyous reunion with his family, after which he records:

\ldots\ldots Soon after this, difficulties having occurred between the citizens of Clay County and the Saints, a meeting was held near Liberty, the county seat, for the purpose of amicably arranging matters. I was appointed a delegate from Fishing River. At that meeting a committee of Twelve\textsuperscript{47} were appointed to draft resolutions, which were received by unanimous vote; when a committee

\textsuperscript{43}\textit{Ibid.}, p. 435.

\textsuperscript{44}\textit{Doctrine and Covenants}, Section 110.

\textsuperscript{45}\textit{Malachi} 4:5-6.

\textsuperscript{46}John Whitmer, \textit{op. cit.}, p. 93, lists Marsh as number thirty-two of a list of sixty-three who had received inheritances in Zion according to revelation.

\textsuperscript{47}Marsh is listed as being on this committee of Twelve according to the "\textit{Journal History}," July 1, 1836.
of three, viz., Lyman Wight, myself and Samuel Bent were appointed to meet next day in Liberty for the presentation of these resolutions. I was appointed by said committee as spokesman and was enabled to speak so feelingly in relation to our previous persecutions and expulsions, that General Atchison could not refrain from shedding tears. This meeting passed resolutions to help the Saints to seek out a new location, and appointed committees to collect means to aid the poor Saints to remove. The Church considering the citizens were thus exerting themselves to have us removed, appointed Elisha H. Groves and myself to visit the churches in Illinois, Kentucky, and Tennessee, for the purpose of borrowing money to enter lands in the new settlement at the land office for the convenience of the Saints who are coming on. . . .

We started in July and succeeded in borrowing upwards of $1,400 principally from the brethren in Kentucky and Tennessee at ten per cent interest.

On September 2nd and 3rd, and 4th, President Marsh presided over a Conference with the brethren laboring in Tennessee and Kentucky at Damon's Creek, Callaway County, Kentucky.

After Conference he and Elder Patten wrote to the President of the Priesthood at Kirtland and asked for a Kirtland High Priest to be sent to watch over and keep in order the Church in this region. Elder Marsh gave an interesting discourse on the necessity of record keeping. Also an address on the fulness of times and confirmed members who had received baptism.

On September 19th, 1836, Elder Marsh parted from Brother Woodruff and the Saints in Kentucky, Brother David W. Patten and his wife accompanying him to Missouri. They proceeded immediately to the new city called Far West, which had been laid out by the Saints in their absence. On arrival they delivered the money to those who sent them and received $1.00

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49 According to Deseret News Weekly, Volume 8, p. 85, Brother Woodruff's missionary companion at this time was Elder Abraham O. Smoot.
per day and traveling expenses, for services while gone. They furnished their own horses, procured a lot and immediately built a house and moved into it. During the winter he made improvements on his lot, got out firewood, attended councils, and preached to the Saints.

Early in April the High Council at Far West met to ask explanation by the two councilors of the Far West Presidency\(^{50}\) of certain irregularities. Probably the most serious of these irregularities had to do with the fact that these brethren had disposed of their Jackson County inheritances against the council of the Prophet, and of an even more serious nature was the fact that they had appropriated the $1,400 collected by Elders Marsh and Groves, as previously mentioned, for their own financial benefit instead of using it for the good of all.

Satisfactory answers were not forthcoming at this time and the council decided to call in Apostles Marsh and Patten as well as Bishop Partridge to a second hearing to be held two days later on the 2nd of April.

At the later council Presidents Whitmer and Phelps desired that the Apostles, and Bishop Partridge should leave the room before the hearing began. President Marsh stoutly defended the propriety of their being there.

Apostle Patten explained that the brethren had exceeded their authority and acted contrary to the spirit of their calling and had also used Church funds to their own enrichment -- this he said was clearly proven, and stated that they should make retribution in kind to be used for the benefit of 'Poor Bleeding Zion.'\(^{51}\)

The Presidency agreed upon their making retribution as mentioned

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\(^{50}\) The Presidency consisted of President David Whitmer, and councilors W. W. Phelps and John Whitmer.

\(^{51}\) "Journal History," April 5, 1837.
in the above quote were told that they should continue in their offices.\textsuperscript{52}

It is interesting that later in this same month the High Council at Kirtland attempted a trial of President David Whitmer, but since he was the Far West Stake President it was ruled that the High Council at Kirtland was not the proper authority to try his case. On the eleventh of June the High Council in Missouri resolved that Thomas B. Marsh and David W. Patten should each receive a lot in the town of Far West, free of charge, and that Bishop Partridge, if he approved, give a title. Apparently this was just prior to Elder Marsh's departure for Kirtland to support Prophet Joseph Smith in the problems that had arisen at Kirtland. His movements as an apostle including his settling at Far West, as mentioned above, can be traced on the map on page 70.

\textsuperscript{52}A more complete record of these proceedings can be found in the Far West Record (Millennial Star), pp. 72-73.
CHAPTER V

DEFENDER OF THE PROPHET JOSEPH SMITH

One of the most often overlooked events in the life and labors of President Thomas B. Marsh occurred in the fall of 1837. One often hears President John Taylor and others who were stalwarts, at the side of the Prophet Joseph being extolled for their strength of faith and character in defending the Prophet during the apostasy from the Church at Kirtland during 1837. How long has the valiant loyalty of Thomas B. Marsh during this same crisis been ignored by the Church? No one, not even Marsh himself, tried to completely justify the acts of his apostasy but this does not keep the student of his life from applauding his righteous efforts, and wondering if some of them will not tend to balance the scales of justice.

As early as May, 1837, many of the followers of the Prophet Joseph became disaffected due to villainous slander which was being circulated about Kirtland in an effort to blacken the reputation of the Prophet. Noticeable was the defection of Parley P. Pratt, who, among others, manifested ill feeling at this time. Although Elder Pratt does not give President Marsh the credit, for steadying him in this time of strife, the following statement by Marsh tends to suggest that Marsh, in prevailing upon Brother Pratt to return to Kirtland, may have helped him


About the month of June, 1837, I started for Kirtland in company with David W. Patten and William Smith, to try and reconcile some of the Twelve and others of high standing who had come out in opposition to the Prophet. On my journey I met Brother Parley P. Pratt about five miles west of Columbus, Ohio, moving to Far West. I prevailed on him to return with us to Kirtland. On our arrival I went to Brother Joseph's house where I remained all the time I was in Kirtland. About this time a special meeting was appointed at Joseph's house by himself, to which several of the brethren who were disaffected were invited. I was chosen as moderator, and called upon the aggrieved parties to speak first. A reconciliation was effected between all parties. July 23rd, Joseph Smith, Jun., received a revelation to me concerning the Twelve Apostles.\(^3\)

This revelation from the Prophet, previously described in Chapter one of this thesis, is as follows:

Verily thus saith the Lord unto you my servant Thomas: I have heard thy prayers; and thine' alms have come up as a memorial before me, in behalf of those, thy brethren, who were chosen to bear testimony of my name and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased.

Nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted; therefore, all thy sins are forgiven thee.

Let thy heart be of good cheer before my face; and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Content thou, therefore, morning by morning; and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy speech.

Let thy habitation be known in Zion, and remove not thy house; for I, the Lord, have a great work for thee to do, in publishing my name among the children of men.

Therefore, gird up your loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains and among many nations.

And by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted.

Thy voice shall be a rebuke unto the transgressor; and at thy rebuke let the tongue of the slanderer cease its perverseness.

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\(^3\)Millennial Star, op. cit., Vol. 26, p. 391.
Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers.

I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love thyself; and let thy love abound unto all men, and unto all who love my name.

And pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name.

And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.

Now I say unto you, and what I say unto you, I say unto all the Twelve: Arise and gird up your loins, take up your cross, follow me, and feed my sheep.

Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant, Thomas, thou art the man whom I have chosen to hold the keys of my kingdom, as pertaining to the Twelve, abroad among all nations --

That thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come;

For on them have I laid the burden of all the churches for a little season.

Wherefore, withersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name an effectual door shall be opened unto you, that they may receive my word.

Whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those, the First Presidency, whom I have sent, whom I have made counselors for my name's sake unto you.

And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the Twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them--

Inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.

Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.

Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it begin, and from my house shall it go forth, saith the Lord;
First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me, in the midst of my house, saith the Lord. Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord. But purify your hearts before me; and then go ye into all the world, and preach my gospel unto every creature who has not received it; And he that believeth and is baptised shall be saved, and he that believeth not, and is not baptised, shall be damned. For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in which is the dispensation of the fulness of times. Which power you hold, in connection with all those who have received a dispensation at any time from the beginning of the creation; For verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you. Verily I say unto you, behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly; and my reward is with me to recompense every man according to his work shall be. I am Alpha and Omega. Amen. 4

About this time the Prophet Joseph prepared a statement, having some time previously 5 withdrawn his support from the Kirtland Safety Society, Anti-Banking Company, 6 which was published in the August issue of the Messenger and Advocate:

CAUTION

To the brethren and friends of the Church of Jesus Christ of Latter-day Saints, I am disposed to say a word relative to the bills of the Kirtland Safety Society Bank. I hereby warn them to beware of spectator, renegades, and gamblers, who are duping the unsuspecting and the unwary by palming upon them

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4 Doctrine and Covenants, Section 112.

5 The account of the organization and early beginnings will be found on pp. 467-73, Vol. 2, The History of the Church, and its collapse on pp. 487-88 of the same volume.

those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.

Joseph Smith, Jun. 7

He had warned the society against speculation, but his warning went unheeded. The officers of the society chose to act according to their own will and later allowed the Prophet to receive the blame for their mismanagement, because of the fact that he had been instrumental in its organization and had supported it as a necessity of the rapidly growing community until its officers began to revel in speculation.

This caused further apostasy, an ill will which raged unabated in the Church at Kirtland throughout the fall of 1837.

After preparing the above mentioned caution, President Marsh records a mission to Canada:

On the 27th (of July) I started with Joseph and Brother Rigdon for Canada. During this mission we visited the churches in Canada west, and returned about the last of August. 9

It was on this trip that the Prophet was halted at Painesville, Ohio, with vexations law suits. His companions on this trip were Rigdon and Marsh as well as Brigham Young and Albert P. Rockwood.9

John Taylor, who returned to Kirtland to stand beside the Prophet, later referred to this visit to Toronto as follows:

I was with them for some time. I procured from a sister, a carriage, which was a very good one, and Brother Joseph

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Horne, ... supplied the team, and I think, acted as teamster. In it we visited the churches. I rode with them in the same carriage. They were with us for some time, visiting the various churches and holding meetings and conferences.10

Speaking of his return to Kirtland and the events that followed, Brother Marsh said:

September 3rd--I attended a conference held in Kirtland in which Luke Johnson, Lyman E. Johnson, and John F. Boynton were rejected. John F. Boynton pleaded, as an excuse for his course, the failure of the Kirtland Bank. President Brigham Young in a plain and energetic manner, strongly protested against his course, and was not willing to receive him into fellowship until a hearty repentance and confession were manifest. I sustained Brother Brigham's remarks and acquiesced in his testimony.11

It is clear that Marsh was standing shoulder to shoulder with the staunch supporters of the Prophet in this time of trial.12

Before leaving Kirtland, another problem arose. The publishers of the Messenger and Advocate declined to continue publication of said paper.12

Without doubt a paper to disseminate the truths in this time of slander and villainy, was a serious necessity. In all probability -- just as President Marsh had traveled all the way from Missouri to give his supporting hand in uniting and purifying the Quorum of Twelve Apostles, so in this crisis there is little doubt that he was an active force in working out the solution to this printing problem which was printed in the last issue of the Messenger and Advocate, September, 1837.

"... but a large body of elders of the Church have united and

10 Homer Durham, loc. cit.
12 Messenger and Advocate, September 1837, p. 572.
have rented the press to publish the *Elders Journal.*"  

In this new publication called the *Elders Journal* Elder Marsh having had experience in a type foundry became the publisher and printer while Joseph Smith is listed as the editor. Since Marsh was in Missouri during the publication of the first two volumes, it is probable that Don Carlos Smith did most of the actual preparation for the press.

Perhaps the following article, which he had written two years previous to this period of turmoil, is indicative of the philosophy and moral support he extended to his wavering brethren of the Quorum and to the Saints at large in these periods of apostasy and persecution:

**TO THE SAINTS**

Beloved brethren and sisters; you undoubtedly are well assured that this is the day and generation in which the prophecies are to be fulfilled, concerning the upbuilding of Zion, in which men are to be made partakers of the fulfilling of the covenants made with the fathers; consequently, of the glories that are to be brought unto the saints at the revelation of Jesus Christ. But remember that it is written, "after much tribulation, cometh the blessing," and that it is no where said, that we shall attain unto the unutterable blessing of the celestial kingdom, but through great tribulation. You who have and do keep the commandments of the Lord, (for it is to such that I now address myself) have great reason to rejoice, seeing you have already been brought to pass through many tribulations because of your faith in the words of the Lord Jesus Christ. Therefore, be not discouraged, neither cast down because of your distresses and great afflictions which you have to pass through, but rather count it a blessing, seeing

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13 Ibid.

14 A photostatic copy of the four volumes of this journal appear as Appendix F of this thesis.

15 *Millennial Star,* p. 360. See also Appendix A of this thesis.

16 See Appendix F.
that "we must, through great tribulation, enter the kingdom." (Acts 14:22) Again, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts." (Rom. 5:3-4) And we have been begotten again unto a lively hope which is sure and steadfast, through the manifestation of the truth shed forth upon us by the opening of the heavens, the ministering of angels, and by the raising up of a prophet in these last days, by whom the word of God cometh unto us, which word maketh the hope more lively because it teacheth us plainly that the time draweth nigh, when the things spoken of as hoped, by the former day saints, are to be made manifest in every deed; of which things we shall be made partakers, if we faint not.

I well remember the time when the first little branch of the Church of Latter-Day Saints removed from this place to the land of Zion, the place of the city of the living God, which was at that time pointed out by revelation -- And from that day to this, these, together with other branches which have since moved to the same place, have been suffering tribulations and afflictions, of various kinds. And why all this? You will answer me, because of iniquities! And you answer well, for it is so: you did not live perfect before God. But still, had you not believed in the words of the Lord, as given to us, you would not have been persecuted; therefore, you have been persecuted for righteousness' sake, or for Christ's sake. For, notwithstanding all your imperfections, you would not, in the midst of the most perilous circumstances, give up your hope, nor deny the revelations of Jesus Christ. You are aware, that according to the prophets, perilous times await mankind, and great persecutions the saints that are not gathered. Therefore, much prayer is necessary, with great faith and diligence, that Zion may be redeemed and the way prepared for the salvation of the children of men, both spiritual and temporal; for it is written in the last chapter of Isaiah, "by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many." But before all this, Zion must arise and become an ensign to the nations; and Gentiles shall come to her light, and kings to the brightness of her rising; for it is again said by the same prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Again, "Come near ye nations to hear; hearken ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it; for the indignation of the Lord is upon all nations; for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." (Isaiah 34:1-8) This, the world of mankind are not aware of; neither will they be made sensible of it, though we warn them: for, while we behold the approaching storm, and distant thunders roll, and make preparations to stand in that evil day, men mocking say, "None of these things await us." Thus, blind, deaf men will be overtaken as a thief in the night, and in an hour when he least expects it.
But I will adopt the words of the prophet who saith to the saints, "Be strong; fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. And the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."\(^{17}\) (Isaiah 35:4-10.)

Thomas B. Marsh

It is evident because of Elder Marsh's support during the fall of 1837, that the Prophet extended to him his full trust, respect, and confidence. In defense of this point of view it is noted that: The Prophet Joseph, on the 4th of September, wrote a letter of encouragement and instruction to the Saints in Zion which was given to Elder Marsh to carry with him to Missouri. Aside from the instructions within the letter, the Prophet told the Missouri Saints to refer to Hyrum Smith and Thomas B. Marsh for further particulars about conditions in Kirtland.

Thus ended an episode in the life of Elder Marsh for which he should always be remembered and respected. His actions represent a worthy example of manhood and he magnified his priesthood in a very commendable fashion.

Leaving Kirtland with Hyrum Smith, President Marsh proceeded to his home at Far West arriving there sometime in October. A few weeks later, the Prophet Joseph arrived at Far West and called a conference of leading brethren for the purpose of settling difficulties that had arisen among them. The Prophet was temporarily successful as indicated by the following:

... difficulties were settled satisfactorily except a matter between Oliver Cowdery, Thomas B. Marsh, and the Prophet, which was referred to them with the agreement that our settlement of the affair would be sufficient for the council.\(^{18}\)

\(^{17}\) *Messenger and Advocate*, November, 1835.

\(^{18}\) "Journal History," November 6, 1837.
This is particularly interesting in relation to events which were to follow.

One gets the impression that Satan, having been thwarted at Kirtland in his nefarious designs to destroy the Church, desired to open a second front in Missouri by causing strife and confusion among the leaders of the Church.

On November the seventh, the day following the meeting mentioned above, the Church at Far West was called together in conference to sustain the authorities, both locally and over the whole church. Here, again Elder Marsh played an important role having been chosen as moderator over the conference with Oliver Cowdery as clerk. Only too well do the minutes of this meeting illustrate the fact that difficulties had only been temporarily settled the previous day.

MINUTES OF A CONFERENCE AT FAR WEST, MISSOURI, NOV. 7, 1837

At a general assembly of the Church of Latter-day Saints, assembled at Far West to take into consideration and transact the business of said Church, Elder Thomas B. Marsh was chosen as moderator and Oliver Cowdery, clerk.

After singing the moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent reorganization of the Church in Kirtland. The minutes of said meeting at Kirtland was read by the moderator who also nominated Joseph Smith, Jun., the first President of the whole Church, to preside over the same.

All were requested (male and female) to vote; and he was unanimously chosen.

President Smith then made a few remarks accepting the appointment, requesting the prayers of the church in his behalf. He also nominated President Sidney Rigdon to be one of his counselors, and he was unanimously chosen.

He then nominated Frederick G. Williams to be his second counselor, but he was objected to by Elder Lyman Wight in a few remarks referring to a certain letter written to this place by the said Frederick G. Williams.

Also Elder Marsh objected to President Williams.

Elder James Emmet also objected to President Williams.
Bishop Edward Partridge said he seconded President Williams' nomination and should vote for him; and as to said letter, he had heard it and saw nothing so criminal in it.

President David Whitmer also made a few remarks in President Williams' favor.

Elder Marsh made further remarks.

Elder Thomas Grover also objected to President Williams. President Sidney Rigdon then nominated President Hyrum Smith to take President Williams' place.

The moderator called for a vote in favor of President Williams but he was rejected.

He then called for a vote in favor of President Hyrum Smith, which was carried unanimously.

Some few remarks were made by Presidents David Whitmer and Sidney Rigdon.

David Whitmer was nominated as the President of this branch of the Church, but was objected to by Elder Marsh.

Bishop Edward Partridge said he should vote for President Whitmer.

Elder William E. M'Lellin made a few remarks.

Elder George M. Hinkle and Elder King Follet made a few remarks in favor of President Whitmer.

Elders Caleb Baldwin and Seymour Brunson spoke against President Whitmer.

Elder Elisha H. Groves spoke in favor of President Whitmer.

Further remarks from Elder M'Lellin, by request of President Whitmer, gave general satisfaction.

Remarks were also made by President Joseph Smith, Jun., who called for an expression, which was carried by almost a unanimous vote in favor of President Whitmer.

President Joseph Smith, Jun., then nominated John Whitmer for an assistant president, who was objected to and Elder Marsh spoke in opposition to him, and read a list of charges from a written document against him and President Phelps.

President John Whitmer then spoke a few words by way of confession, and was followed by Elder Isaac Morley.

The vote sustaining him was called, and carried unanimously. The meeting adjourned for one hour.

Meeting convened according to adjournment, a hymn was sung and prayer offered by the moderator.

W. W. Phelps was nominated for an assistant President for this branch of the Church by President Joseph Smith, Jun.

Brother Phelps rose and made certain remarks on the subject of the charges referred to above by way of confession, whereupon the vote was put by President Rigdon and passed unanimously.

Elders John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle, Thomas Grover, and Simeon Carter were unanimously chosen High Councilors.

Lyman Wight was nominated a member of the High Council but was objected to by John Anderson; they went aside to converse.

Newel Knight was unanimously chosen. George M. Hinkle was nominated, and objected to by Elder James Emmet, because he was
too noisy; by King Follet because of his military office; and
by James Durfee because he was a merchant.
Elder Hinkle made a few remarks.
The vote was called and was unanimous in Elder Hinkle's favor.
Levi Jackman and Elisha H. Groves were unanimously chosen.
John Anderson then took the stand and made his objections
to Lyman Wight; after which Elder Wight also spoke.
The vote was called and Elder Wight was unanimously chosen.
The Twelve Apostles were then called, namely, Thomas B. Marsh,
David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde,
son, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were
uneanimously sustained.
Bishop Edward Partridge was nominated to still act as Bishop,
and was unanimously chosen; he then nominated Isaac Morley and
Titus Billings for his counselors, who were also unanimously chosen.
Elder Isaac Morley was unanimously appointed Patriarch of this
branch of the Church.
Elder John Corrill was chosen to be keeper of the Lord's Store
House.
Elder Isaac Morley was then ordained to the office of Pat-
riarch under the hands of Presidents Joseph Smith, Jun., Sidney
Rigdon, and Hyrum Smith.
The congregation, after a few remarks from Sidney Rigdon, un-
animously voted not to support stores and shops selling spirit-
uous liquors, tea, coffee, or tobacco.
A vote was called on the subject of the presidents of the
Seventies; and those who have recently been appointed to that
office, were unanimously received.
The congregation then united with President Sidney Rigdon, who,
in the closing prayer, called upon their Lord to dedicate this
land for the gathering of the Saints, and their inheritance.

/s/ Thomas B. Marsh, moderator
Oliver Cowdery, Clerk19

It is very noticeable that Marsh, at this time, was opposed to
the Far West Stake Presidency. Without doubt the proceeding of the pre-
vious spring had caused him to withdraw his support of them. Noticeable
also, however, is the fact that after having expressed his opinion he did
not oppose the voice of the people as they voted to sustain these men.

Three days later he again officiated as moderator in a general
Priesthood session for the purpose of deciding the manner in which new

19"Journal History," November 7, 1837.
plats of land in Zion should be settled. Also the prospectus for the

Elders Journal was read and unanimously accepted:

At a general meeting of the ordained members of the Church in this place Elder Thomas B. Marsh opened the meeting by prayer, and President Sidney Rigdon read the memorial of the Bishop of Kirtland and his counselors, of September 18th, 1837, to the churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating lands for public purposes, and for remunerating those who lay them off. It was unanimously voted that all city plats hereafter laid off, after remunerating those for their labor who may be engaged in appointing the laying off the same shall be consecrated for the public benefit of the church, for building houses for public worship, or such other purposes as the Church shall say.

President Rigdon then read the prospectus of the Elder's Journal, which was unanimously received.

It was then unanimously voted that the persons present use their exertions to support said paper.

It was then voted that the town of Far West to be enlarged so that it contain four sections, that is, two miles square.

Voted that Bishop Partridge and his counselors be appointed a committee to appraise the land adjacent to the present town plat and see that it is enlarged according to the above vote, provided the present holders of those lands will take such a price for the same as the above appraisers think them to be worth; and that the same be then disposed of as voted above.

A call was then made for those whose circumstances were such as to permit them to go out to preach to present themselves. There were twenty-three who arose.

Sylvestor H. Earl, Henry Jackman, Harrison Sagers, and John W. Clark were ordained Elders, and William J. Levans was ordained a priest.

President Rigdon then closed the meeting by prayer.

/s/ Thomas B. Marsh, moderator
 Oliver Cowdery, clerk

Shortly after this, President Smith and his party left to return to Kirtland.

Sometime in the winter, George M. Hinkle, John Murdock, and some others came to my house and suggested the importance of calling a meeting to take into consideration the manner that W. W. Phelps, and David and John Whitmer had disposed of the money which I had borrowed in the Tennessee and Kentucky Branches in 1836.

Accordingly, a meeting was called February 5, 1838, and the conduct of the Presidency in Zion investigated. The Church would not sustain said presidency, but appointed myself and Brother David W. Patten, presidents pro tem, until Joseph Smith would arrive. We also reorganized the Church in Zion, placing every officer in his proper place.

Joseph arrived in Far West, March 14th and approved of the course we had pursued.\textsuperscript{21}

In the "Journal History," February 5, 1838, it is discovered that President Marsh acted as moderator in this trial of the brethren charged with the misuse of church funds. Elder George Hinkle stated that David Whitmer was in the wrong in persisting in the use of tea, coffee, and tobacco. President Marsh then stated that the defendants were in transgression for having sold their Jackson County inheritances against the council of the Prophet Joseph Smith which was published in the \textit{Old Star}.\textsuperscript{22}

Another account of this trial is as follows:

... After prayer, the moderator stated the object of the meeting, giving a relation of the recent organization of the Church here and in Kirtland. He also read a certain revelation given in Kirtland, September 3, 1837, which made known that John Whitmer and W. W. Phelps were in transgression, and if they repented not, they should be removed out of their places. ... A letter from William Smith was then read by Thomas B. Marsh, who made some comments on the same, and also on the letter read by Bishop Partridge ... Elder Marsh said that the meeting was according to the direction of Brother Joseph, he therefore considered it legal ... .

The moderator then called the vote in favor of the Missouri Presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps was unanimous, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith, Jun., arrived.\textsuperscript{23}

\textsuperscript{21}\textit{Millennial Star}, Vol. 26, p. 392.

\textsuperscript{22}The Evening and Morning Star, (Independence, Missouri: Church of Jesus Christ of Latter-day Saints, 1832-1834.) It is presumed by the writer that he was referring to this first paper printed and published by the church.

\textsuperscript{23}Berrett and Burton, \textit{op. cit.}, pp. 258-59.
The branches near-by separately sustained this trial by Apostles Marsh and Patten as follows:

Minutes of the proceedings of the Committee of the whole Church in Zion, in General Assembly at the following places, to wit: At Far West, February 5, 1838; Carter's settlement on the 6th, Durphy's settlement on the 7th; Curtis' Dwelling House on the 8th; and Haun's Mill on the 9th. Thomas B. Marsh, moderator. John Cleminson, clerk.24

On the tenth of February the bishop at Far West met with his counselors for the purpose of divesting Oliver Cowdery, William W. Phelps, and John Whitmer of authority as chairman and clerks to sign and record licenses. This accomplished, they voted that Elders Marsh and Patten be authorized to attend to such business for the time being. They also voted that these Apostles be presidents, pro tem, of the Church of Latter-day Saints in Missouri, until Presidents Joseph Smith and Sidney Rigdon should arrive at Zion.

Apparently part of the ill feeling which had generated between Thomas B. Marsh and Oliver Cowdery had to do with whether or not Oliver had given credence to rumors that were afloat at Kirtland. These rumors were an attempt to link the Prophet and a young woman together in a story fit for gossip. Elder Marsh and Elder George M. Hinkle sent affidavits to Kirtland, to the effect that Joseph was free of any guilt in connection with these rumors.25

About a month after this Elder Marsh received the letter which is here quoted in protest to proceedings described above. Marcellus Cowdery who delivered it aloud to the High Council, stated that he agreed

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24 Ibid., p. 257.
25 See Appendix F.
with it before giving it to Marsh!

Far West
March 10, 1838

Sir: It is contrary to the principles of the revelations of Jesus Christ and His gospel, and the laws of the land, to try a person for any offense by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision beforehand, or in his absence.

Very respectfully we have the honor to be,

/s/ David Whitmer
William W. Phelps
John Whitmer
Presidents of the Church of Christ in Missouri

To Thomas B. Marsh, one of the (Twelve) Traveling Councilors.

attested: Oliver Cowdery
Clerk of the High Council of the Church of Christ in Missouri

I certify the foregoing to be a true copy from the original.

/s/ Oliver Cowdery
Clerk of the High Council

All the effect the above letter had upon the Council, was to convince them still more of the wickedness of those men, by endeavoring to palm themselves off upon the Church, as her Presidents, after the church had by a united voice, removed them from their presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God, and the Church of Jesus Christ; therefore the Council proceeded to business.

A number of charges were sustained against these men, the principle of which was claiming $2,000 church funds, which they had subscribed for building a house to the Lord in this place, when they held in their possession the city plat, and were sitting in the presidential chair; which subscription they were intending to pay from the avails of the town lots; but when the town plat was transferred into the hands of the bishop for the benefit of the Church, it was agreed that the Church should take this subscription off the hands of W. W. Phelps and John Whitmer; but in the transaction of the business, they bound the bishop in heavy mortgage, to pay them the above $2,000 in two years from the date thereof, a part of which they had already received, and claimed the remainder.

The six councilors made a few appropriate remarks, but none felt to plead for mercy, as it had not been asked on the part of the accused, and all with one consent declared that justice ought to have her demands.

26 "Journal History," March 10, 1838.
After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men in claiming the $2,000 spoken of, which did not belong to them, any more than to any other person in the Church, it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter-day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The Council was then asked if they concurred with the decision, if so, to manifest it by rising; they all arose.

The vote was then put to the congregation, and was carried unanimously.

The negative was called, but no one voted.

Brother Marcellus F. Cowdery arose and said he wished to have it understood that he did not vote either way, because he did not consider it a legal tribunal. He also offered insult to the High Council, and to the Church, by reading a letter belonging to Thomas B. Marsh, before giving it to him, and in speaking against the authorities of the Church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus F. Cowdery, until he make satisfaction, which was seconded and carried unanimously.27

/s/ Thomas B. Marsh
David W. Patten
Presidents
Ebenezer Robinson
Clerk of High Council

Four days after receiving the foregoing letter, Elder Marsh rode eight miles out of Far West to meet the Prophet who had just arrived in Missouri.

The Prophet, in a letter to Kirtland, refers to this meeting thus:

... When within eight miles of the city of Far West, we were met by an escort of brethren from the city, viz: Thomas B. Marsh, John Corrill, Elias Higbee, and several others of the faithful of the West, who received us with open arms and warm hearts, and welcomed us to the bosom of their society. On our arrival in the city we were greeted on every hand by the Saints, who bid us welcome to the land of their inheritance. ... 

The difficulties of the Church had been adjusted before my arrival here, by a judicious High Council, with Thomas B. Marsh and David W. Patten, who acted as presidents pro tempore of the

Church of Zion, being appointed by the voice of the Council and
Church, William W. Phelps and John Whitmer having been cut off
from the Church, David Whitmer remaining as yet. The Saints at
this time are in union; and peace and love prevails throughout;
in a word, heaven smiles upon the Saints in Caldwell. Various
and many have been the falsehoods written from Kirtland to this
place, but (they) have availed nothing. We have no uneasiness
about the power of our enemies in this place to do us harm . . . . 28

At the home of George W. Harris in Far West the Prophet Joseph
composed the following which as will be noticed, was signed by Marsh and
others.

THE POLITICAL MOTTO OF THE CHURCH OF LATTER-DAY SAINTS

The Constitution of our country formed by the Fathers of
Liberty, Peace and good order in Society. Love to God, and
good will to man. All good and wholesome laws, virtue and truth
above all things, and aristarchy, live forever! But woe unto
tyrants, mobs, aristocracy, anarchy, and toryism and all those
who invent or seek out unrighteous and vexatious law suits, un-
der the pretext and color of law, or office, either religious
or political. Exalt the standard of Democracy! Down with that
of priestcraft, and let all the people say amen! that the blood
of our fathers may not cry from the ground against us. Sacred
is the memory of that blood which bought for us our liberty. 29

/s/ Joseph Smith, Jun.
Thomas B. Marsh
David W. Patten
Brigham Young
Samuel H. Smith
George M. Hinckle
John Corill
George W. Robinson

At the General Conference of the Church held at Far West, April
6, 1838, one of the most important items of business was the appointing
of "Thomas B. Marsh, President pro tempore of the Church in Zion, and
Brigham Young and David W. Patten, his assistant presidents." 30

28 Ibid., pp. 10-11.
29 Ibid., p. 9.
30 "Journal History," April 6, 1838.
The following day David Patten made some remarks respecting the Twelve Apostles:

He spoke of Thomas B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt, as being men of God, whom he could recommend with cheerfulness and confidence. He spoke somewhat doubtful of William Smith, for something he had heard respecting his faith in the work. He also spoke of William E. M'Leilin, Luke S. Johnson, Lyman E. Johnson, and John F. Boynton, as being men whom he could not recommend to the conference.

President John Murdock represented the High Council. The report was favorable. The seats of Elisha H. Groves, Calvin Bebee, and Lyman Wight were vacant in consequence of their having moved so far away they could not attend the Council.

Thomas B. Marsh nominated Jared Carter, to fill the seat of Elisha H. Groves; John P. Greene that of Calvin Bebee, and George W. Harris, that of Lyman Wight; which nominations were severally and unanimously sanctioned.

George W. Harris was ordained a High Priest . . . . 31

The foregoing demonstrates both the respect and prestige which Elder Marsh held at this time. Further illustration of this fact is shown in the excommunication of Oliver Cowdery and David Whitmer on the 11th and 13th of April, respectively.

Oliver Cowdery had nine charges preferred against him,32 the sixth being the insulting letter that he had sent to Thomas B. Marsh. This charge was withdrawn, but six of the nine were sustained and he was excommunicated.

It is apparent that he held Elder Marsh responsible for a major share of the work involved in his excommunication, because four and a half years later as Phineas H. Young at Kirtland wrote to Willard Richards in Nauvoo, he states:

31 Ibid., April 7, 1838.

32 Joseph Smith, op. cit., p. 16.
... I find myself in this place in company with Brother Oliver Cowdery, whom the most of you know, and with whom we have had a most friendly acquaintance. ... Brother Oliver is well and doing well, as far as this time is concerned, and his heart is still with his old friends, and I believe he would be with them in person, and that soon, if Brother Joseph only knew the estate of affairs. At the time Brother Oliver was driven from Far West, we are all aware of the fact that many were trying to break him down that they might rise thereby; ask George M. Hinkle, George W. Robinson, Thomas B. Marsh, and others whom Brother Joseph thought to be his friends, and they told many things prejudicial to Brother Oliver which he had no chance whatever to contradict, such for instance as that if he (Oliver) left the Church, it would all go down, and all this sort of thing, which he never said, neither came it into his heart. ... Give my love to Brother Joseph, when you see him. Tell him I would come to the Rocky Mountains to see him, and fight my way through an army of wild cats or Missouri wolves and live on skunks the whole journey if necessary. God bless you all. Farewell. From your unworthy brother in Christ, Phineas H. Young, Kirtland, Ohio.33

Two years later in a letter to Brigham Young, Phineas Young again reiterated that if the Missouri apostates would take the blame they deserved or be accredited with it, that Oliver would return to the Church.34

It is to be noted that these references to Marsh both by Phineas Young and Oliver Cowdery were after his apostasy and therefore the stones are made easier to throw.

Apostasy caused changes of tenor in other quarters at this time. John Whitmer, who had been cut off earlier for misappropriation of the funds of the Saints at Far West, records in his History of the Church, a most dramatic change. The modern reader of this document finds no mention of the fact that during the General Conference in April of 1838, a letter was drawn up asking him to turn his history over to the Church, but his fine testimony and loyalty to the cause of the Gospel is cut short.

33"Journal History," December 14, 1842.
34Ibid., November 26, 1844.
and the tenor changes to one of hate and malice for the Prophet Joseph and other leaders.

As previously pointed out on the 13th of April, David Whitmer received a trial before the Far West High Council on five counts, as follows:

First -- for not observing the Word of Wisdom.
Second -- for un-Christian like conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.
Third -- in writing letters to the dissenters in Kirtland unfavorable to the cause, and to the character of Joseph Smith, Jun.
Fourth -- in neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.
Fifth -- for signing himself President of the Church of Christ in an insulting letter to the High Council after he had been cut off from the Presidency.35

He, like Oliver Cowdery, not understanding the chain of authority in the Church in relation to the fact that Apostles Marsh and Patten had taken the lead in their previous trial before the High Council, wrote a contemptuous letter in answer instead of attending the trial himself.

. . . . The councilors then made a few remarks in which they spoke warmly of the contempt offered to the Council in the above letter, therefore, thought he (David Whitmer) was not worthy of membership in the Church.
Whereupon President Marsh made a few remarks, and decided that David Whitmer be no longer considered a member of the Church of Jesus Christ of Latter-day Saints.
The Council sustained the decision of President Marsh and David Whitmer was excommunicated . . . . 36

Neither David Whitmer nor Oliver Cowdery, during or after these trials, ever denied their witness to the Book of Mormon, but on the contrary, supported it on many occasions, one of which is included hereafter in this thesis.

35 Joseph Smith, op. cit., pp. 18-19.
36 Ibid., p. 19.
An occasion for sorrow struck the Marsh home early in the following month as is recorded as follows in the Elders Journal:

Died on the 7th of May last, James G. Marsh, second son of Thomas B. Marsh, aged 14 years, 11 months, and 7 days.

From early infancy he manifested a love and reverence towards his Heavenly Father while his parents diligently taught him the first principles of the Gospel of Jesus Christ. And having a thirst of knowledge and a love of good principles, he eagerly embraced the Gospel and was baptized into the Church of Jesus Christ of Latter-day Saints, early in the spring of 1832 being between eight and nine years old.

His great love of knowledge led him to lay hold of every opportunity to read the most useful books, and as he had a love of the gospel he made himself well acquainted with the sacred writings and even at this early age he had become well skilled in profane as well as sacred history. Seeing that the Lord had respect unto this lover of righteousness for he was about nine years of age, he had a remarkable vision in which he talked with the Father and many of the ancient Prophets face to face, and beheld the Son of God coming in his glory.

He said that the Lord showed him his own name written in the Book of Life in the mansions of Celestial Glory, and he saw his own mansionry there. And the Lord informed him that the righteous did not die but fell asleep to rise again in the resurrection of the just, although the world calls it death; and to show him that there is not bitterness in the death of the righteous, he was permitted to see in the vision the departure of a young sister in the Church, who was the daughter of Brother Hezekiah Peck, who was then living a neighbor to him, but she died shortly after he had the vision and he said that he saw angels conduct her spirit to the celestial paradise.

He saw bloody wars among all people accompanied with earthquakes, pestilences, and famines. And he saw all the cities of the nations crumble and fall to rise no more. He saw the Church of Christ make ready to ascend on high and when they were ready, Zion from above hove in sight, accompanied by the Lord and all the holy prophets. The Church on beholding them, arose triumphantly and met them in the expanse above.

These are a few of the things which he related of his vision to his parents, sufficient to say, he saw the beginning and end of all things, and he never after appeared to be afraid of death. During his illness, which lasted four days, he constantly manifested a desire to depart and be with the Lord. At one time he said 'if it is the will of God to take me, I do not wish to stay.' On seeing his parents exceedingly anxious to save him, he said 'I do not wish to live, only for the sake of my father and mother.' At another time, he said he would not turn his hand over to live, and besought his parents to let him pray the Lord to take him. He prayed much, and wanted the elders to pray with him, as often as they came in. A few minutes before he died, a
number of boys, who had been his playmates, came to see him: He seemed glad to see them and said to them 'good evening boys, I shall never see you again in time, so farewell, be good boys and serve the Lord.' When his father saw that he prayed the Lord to take him, he said, 'my son, are you confident that if you die now your spirit will rest in the celestial paradise?' He answered, 'yes sir.' Then, said the Father, 'my son, go in peace and expect to come forth at the resurrection of the just where you and I will again strike hands.' He again answered, 'yes sir, I will,' and immediately he fell asleep without a struggle or a groan. Thus ends the life of this dear youth, who loved the way that leads to heaven, in wisdom's paths he sought the truth, his manners mild, his temper even, in vision bright he soared above and saw the Father face to face, he heard the angels sing God's love and saw his own abiding place; he talked with Christ, and saw his name, within the Book of Life inscribed, he's gone to realize the same with God and angels to abide.\(^\text{37}\)

The natural reaction to this death may have been a factor in the course that President and Sister Marsh followed later in the same year. Later in the same month, Elder Marsh records:

In company with Joseph, Sidney and others, I went north in Daviess County. We met with Oliver Cowdery, Lyman E. Johnson, and others encamped, who were also exploring northward on the Grand River. We soon returned to Far West.\(^\text{38}\)

Although Elder Marsh made no mention of it in the above quote, it was during this journey up the Grand River that the Prophet stated the following in regard to "Spring Hill."

But by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet.\(^\text{39}\)

As the apostles met with the Prophet at Far West on the eighth of July, and asked to know the will of the Lord concerning them, they were given the following. Since President Marsh is mentioned specifically in

\(^{37}\text{Elders Journal, op. cit., p. 48.}\)

\(^{38}\text{Millennial Star, loc. cit.}\)

\(^{39}\text{Joseph Smith, op. cit., p. 35.}\)
in the revelation, it is probable that he was the spokesman in the request.

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

Let my servant Thomas remain for a season in the land of Zion, to publish my word.

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

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

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

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment. 40

It will be noticed that in the foregoing revelation four new apostles were chosen. It became the responsibility of President Marsh to notify them of their calling. It is recorded that Wilford Woodruff received his call in a letter 41 from President Marsh.

All of these actions within the Church as apostle and as President pro tempore of the Church in Zion, amply indicate the extent of the power and influence Thomas B. Marsh enjoyed at this period.

It will also be noted that in the foregoing revelation, Elder Marsh was directed by the Lord to remain for a season to publish the word of the Lord. This refers to the Elders Journal which had published its second volume in Kirtland during November of 1837. The conflicts within the Church had caused a stoppage of its publication, but after receiving

40 Doctrine and Covenants, Section 118.

41 "Journal History," July 30, 1838.
the revelation referred to above, Elder Marsh prepared and published Volume Three and Four during July and August of 1838.

Three articles might be referred to which are of interest along with others. One, a poem, on pages sixty-one and sixty-two of the *Elders Journal*, is signed only as having been sent by an Elder on an Eastern States Mission in 1835 to his wife in Clay County, Missouri. Elder Marsh and his wife fit the circumstances called for, and therefore, the poem might be one of his own.

The second article is picked for mention here due to the events that are recorded in the chapter which follows in regard to Elder Marsh and his wife. The heading of the article which is found on the same page as the poem and is likewise not signed is "On the Duty of Husband and Wife."

The third and final article found on pages fifty-one and fifty-two, is signed by Thomas B. Marsh, and due to the fact that in it he expresses a desire that all the Saints in Zion should be grateful that heaven was smiling on their land, one would not expect the turmoil that was to follow, and is recorded in the following chapter. Perhaps, it was just the calm before the storm.

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42 See Appendix F.
CHAPTER VI
THE PHYSICIAN ADMINISTERS THE HEMLOCK

Late in July, the Saints received word from Judge Morin that the non-Mormons of Davies County were planning to keep the members of the Church from voting at the poles on the sixth of August. The brethren paid no attention to this warning, and went to the county seat at Gallatin to cast their votes. When they arrived there, William P. Peniston, previously a mob leader from Clay County, climbed on a barrel and began to agitate thus:

The Mormon leaders are a set of horse thieves, liars, counterfeitors, and you know they profess to heal the sick, cast out devils, and you all know that is a lie.\(^1\)

This brought the oratorical best from the drunken mob bully, Dick Welding, who turned to Samuel Brown, a member of the Church, and said:

The Mormons were not allowed to vote in Clay County no more than the negroes.\(^2\)

He then proceeded in an attempt to strike Brown. Brother Perry Durfee attempted to hold Welding's arm that a fight might not ensue. This, however, gave leave to five or six Missourians to attack Brother Durfee. Following considerable scuffling and some few knock-downs, the Missourians left to get their guns. Thus the Missouri mobbings began in Davies County. Thomas B. Marsh refers to this period in the following manner:

In August the mob recommenced their depredations against the Saints.\(^3\)

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As near as can be determined from the statements of Marsh, it was about this time that the oft-quoted "cream strippings" incident took place. Although it has since been referred to by many, Ezra Taft Benson admonished the Saints against the pitfalls of apostasy at Quarterly Conference held November 10, 1855, as follows:

Thomas B. Marsh apostatized from half a pint of strippings and we should all be careful that we do not let so small a thing overthrow us, but we should watch and pray, lest we enter into temptation. 4

It is regrettable that Marsh apparently did not commit his own views to writing, even in his own life history. 5 In all probability, the fullest and most reasonable account of this small matter that grew like Jack's beanstalk to cause so much sorrow and remorse for Marsh, is recorded thus:

You may think that these small matters amount to little, but sometimes it happens that out of a small matter grows something exceedingly great. For instance, while the Saints were living in Far West, there were two sisters wishing to make cheese, and neither of them possessed the requisite number of cows, but agreed to exchange milk. The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and Sister Harris, concluded they would exchange milk in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese. Mrs. Harris, it appeared, was faithful in the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh wishing to make some extra good cheese saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings. Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris of that amount. An appeal was taken from the teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant. Marsh immediately took an appeal to

4 "Journal History," November 11, 1855. 5 See Appendix A.
the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh, being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles and a great man in Israel, made a desperate defense, but the High Council finally confirmed the Bishop's decision. Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his counselors had to sit upon the case, and they approved the decision of the High Council. This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it . . . .

This event was probably what Brother Marsh was referring to when he said:

> About this time I got a beam in my eye and thought I could discover a mote in Joseph's eye, though it was nothing but a beam in my eye. I was so completely darkened that I did not think of the Savior's injunction: 'Thou hypocrit, why beholdest thou the mote which is in thy brother's eye, when a beam is in thine own eye; first cast out the beam out of thine own eye, then thou shalt see clearly to get the mote out of thy brother's eye.' Had I seen this I should have covered myself a hypocrit, but as I had often said while in the Church, if I ever apostatized I would go away quietly. I tried to do so but the Saints kept inquiring of me if I was going to leave, and so did Joseph twice; I evaded him both times. The last time he almost got me into a tight corner I could hardly evade. He put the questions, direct to me, whether I was going to leave? With an affected look of contempt I answered, 'Joseph, when you see me leave the Church, you will see a good fellow leave it.'

A self-vaulting pride, is thus illustrated, but regardless of this pride, the Lord must have loved this early stalwart for he gave him a personal revelation in an attempt to turn him in his course before it was too late. The receiving of this revelation by Marsh is here referred to as related by President Heber C. Kimball:

> About the time Thomas B. Marsh was preparing to leave the Church, he received a revelation in the printing office. He retired to himself and prayed and was humble, and God gave him

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6Deseret News Weekly, (Salt Lake City, Utah: 1857), pp. 40-44.

7Millennial Star, op. cit., Vol. 26, p. 3.
a revelation and he wrote it. There were from 3 to 5 pages of it and when he came out he read it to Brother Brigham and me. In it God told him what to do, and that was to sustain Brother Joseph and to believe what Brother Joseph had said was true. But of course he took a course to sustain his wife, and oppose the Prophet of God and she led him away. . . .

The exact date of the "cream strippings" incident was not discovered, but due to the fact that the foregoing mentions the printing office and because the August issue of the Elders Journal carried an unsigned article on the duty of husbands to wives, the writer assumes that it took place between early August and the first of October.

Mental and emotional strife were not confined to Thomas Marsh alone, for this was one of the periods of serious trial for the modern disciples of the Savior.

The contention within the Church at Kirtland had become so pointed that companies of Saints were leaving that area in the hands of the dissenters as rapidly as possible in order to join their brethren in Missouri. Kirtland Camp No. 1 arrived at Adam-ondi-Ahman on October 4th, about sunset as they pitched their tents, one of the vicinity proclaimed in a loud voice:

Brethren, your long and tedious journey is now ended; you are now on the public square of Adam-ondi-Ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Archangel, and he being full of the Holy Ghost, predicted what should befall his posterity to the latest generation.9

Their journey was not ended, for even as they began to settle at this place and other companies from Kirtland in various other communities of the Saints, the clouds of mob hatred were growing even darker.

8"Journal History," July 12, 1857.
Particularly at DeWitt and Carroll Counties were they beginning to shower forth in the murderous fashion so familiar to those who had undergone like mobblings in Jackson County just five years earlier. The depredations in these areas became so fierce that the Saints evacuated these counties while the forces of the mobbers throughout the state continued to grow in numbers.

Amidst this confusion, on the fifth and sixth of October, Presidents Marsh and Young attempted to hold Quarterly Conference at Far West. Attendance was so sparse due to the mobblings, that the normal business of the conference could not be conducted. Nevertheless, due to the need of missionaries in the State of Kentucky, a call was made and eight elders volunteered to go. President Marsh instructed them:

Not to go forth boasting of their faith, or of the judgments of the Lord, but to go in the spirit of meekness, and preach repentance. 10

The spirit of President Marsh's remarks on this occasion as well as his humility at the time of his receiving the previously mentioned revelation tends to illustrate that his loyalty to the cause of the Gospel was during this period, blowing hot and then cold.

Sending missionaries out during this period of mob peril was reminiscent of the fact that a year previous when apostasy was so rampant, the Prophet had sent the first missionary to England.

With the whole of upper Missouri up in arms, an attack of the mob was expected at Adam-ondi-Ahman, General Doniphan directed Lt. Colonel George M. Hinckle of the State Militia to form a company and proceed to Adam-ondi-Ahman to protect it. Accordingly, on the fifteenth of October, this was commenced. The Prophet Joseph, with certain members of the Twelve,

10"Journal History," October 6, 1838.
accompanied this company of about one hundred men to the afore-mentioned community. President John Taylor narrated the following in relation to this trip:

A number of us had been out to a place called Di-Ahman. Its proper name was Adam-ondi-Ahman. In coming into Far West, I heard about him (Marsh) and Orson Hyde had been sick with a violent fever for some time, and had not yet fully recovered therefrom, which, with the circumstances with which we were surrounded and the influence of Thomas B. Marsh, may be offered as a slight palliation for his default. Brother Heber C. Kimball and I were together and I said to him: 'I have a notion to take a team and follow after these brethren, and see if I cannot persuade them to come back' speaking particularly of Brother Marsh. 'Well,' said he, 'if you knew him as well as I do, you would know that if he had made up his mind to go, you could not turn him.' With that I gave up the idea, knowing that Brother Kimball was better acquainted with him than I was, and I did not go.  

The testimony of Heber C. Kimball sustains this as he refers to the return of the leaders of the Church from Di-Ahman, thus:

Thomas B. Marsh left the day previous to the rest of the Twelve pretending there was something very urgent at home and when we arrived at Far West, October 22nd, we learned that he and Orson Hyde had left the city. Brother Hyde was sick when we went to Di-Ahman.  

Telling of this event, Marsh records:

After making preparations, I started from Far West and moved three miles out of town, ostensibly for the purpose of settling, and soon moved off to Clay County, and from thence to Richmond, Ray County.  

The Prophet Joseph records the Physician's administration of the Hemlock:

Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond and made affidavit before

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13 Millennial Star, June, 1864.
Henry Jacobs, Justice of the Peace, to all the vilest slanders, aspersions, lies, and calumnies toward myself and the Church, that his wicked heart could invent. He had been lifted up in pride by his exaltation to office and the revelations of heaven concerning him, until he was ready to be overthrown by the first adverse wind that should cross his track, and now he has fallen, lied and sworn falsely, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase. Orson Hyde was also at Richmond and testified to most of Marsh's statements.

The chief points in the affidavit of Thomas B. Marsh, referred to are as follows: 'They have among them a company, considered true Mormons, called the Danites, who have taken an oath to support the heads of the Church in all things they say or do, whether right or wrong. Many however, of this band are much dissatisfied with this oath, as being against moral and religious principles. On Saturday last, I am informed by the Mormons, that they had a meeting at Far West, at which they appointed a company of twelve, by the name of the 'Destruction Company', for the purpose of burning and destroying, and that if the people of Buncombe came to do mischief upon the people of Caldwell, and committed depredations against the Mormons, they were to burn Buncombe, and if the people of Clay and Ray made any movement against them, this destroying company were to burn Liberty and Richmond . . . . The Prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are superior to the laws of the land. I have heard the Prophet say that he would yet tread down his enemies, and walk over their dead bodies; and if he was not let alone, he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean; that like Mohammed, whose motto in treating for peace was, "The Alcoran or the Sword." So should it be eventually with us, [Joseph Smith or the Sword]. . . . The number of armed men at Adam -ondi-Ahman was between three and four hundred. 

'Thomas B. Marsh'

'Sworn to and subscribed before me, the day herein written.

'Henry Jacobs, J. P. Ray County, Missouri

'RICHMOND, MISSOURI, OCTOBER 24, 1838.'

'AFFIDAVIT OF ORSON HYDE'

'The most of the statements in the foregoing disclosure I know to be true; the remainder I believe to be true.

'Orson Hyde'

'RICHMOND, OCTOBER 24, 1838.'

'Sworn to and subscribed before me, on the day above written.

'Henry Jacobs, J. P.' 14

The day following this despicable act, Marsh's first councilor in

the Missouri Presidency, Captain David W. Patten, was killed in an attempt to disperse a mob which threatened to attack the city of Far West. By the loss of his life, engaged in this defensive movement known as the "Battle of Crooked River," this faithful stalwart became the first apostolic martyr of the new dispensation.

The Prophet Joseph at that time compared these two men who were the eldest among the apostles:

How different his fate to that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to Brother and Sister Abbot 15 to which was annexed an addenda by Orson Hyde. 16

The following comment by John Taylor might be somewhat representative of the feelings of his fellow apostles:

... At the time of his apostasy, there was another change made. David W. Patten would have been the next, had he lived, but he was killed in Missouri before Thomas B. Marsh apostatized. Had he lived, he would have been president of the Twelve, instead of Brigham Young. But he died, and consequently Brigham Young, being the senior member of the Twelve, was appointed in his place.

Now, in regard to the apostasy of Thomas B. Marsh, ... It was a horrible affair, as I look at it.

Testimonies from these sources are not always reliable, and it is to be hoped, for the sake of the two brethren, that some things were added by our enemies that they did not assert, but enough was said to make this default and apostasy very terrible.

I will here state that I was in Far West at the time these affidavits were made, and was mixed up with all prominent church affairs. I was there when Thomas B. Marsh and Orson Hyde left there; and there are others present who were there at the same time. And I know that these things, referred to in the affidavits, are not true. I have heard a good deal about Danites, but I never heard of them among the Latter-day Saints, but if there was such an organization, I never was made acquainted with it. The fact of a President of the Twelve, who ought to be true to his trust, apostleship, and calling, and the guardian and protector of the people, making such statements, it is truly infamous and is to be deplored by all correct feeling people. It is not unusual for lawyers to say, when speaking of any crime, that such a man, instigated by the devil, did so and so. Thomas B. Marsh was unquestionably "instigated by the devil" when he made this statement.

which has been read in your hearing. The consequence was, he was
cut off the church. When he was cut off, he seemed to have lost
all the spirit and power and manhood that he once enjoyed . . . .
As I stated . . . Thomas B. Marsh was the senior in the quorum.
Hence he was appointed and he is spoken of in the revelations as
their president . . . . When he took the steps he did, it was a
shocking course for a man to pursue, occupying the position he
did . . . .

To illustrate that some were a bit more radical in their appraisal
of this event, the writer includes the following:

The then President of the Twelve Apostles, the man who should
have been the first to do justice and cause reparation to be made
for wrong, committed by any member of his family, took that pos-
iton and what next? He went before a magistrate and swore that
the 'Mormons' were hostile towards the State of Missouri.
That affidavit brought from the government of Missouri an ex-
terminating order, which drove some 15,000 Saints from their homes
and habitations, and some thousands perished through suffering the
exposure consequent on this state of affairs.

It is possible that this judgment is too harsh, but it is to be
recognized that George A. Smith lived through these scenes.

If Brother Smith's appraisal of the consequences of this act are
correct, it naturally becomes necessary to record here the Extermination
Order of Governor Lilburn W. Boggs:

HEADQUARTERS MILITIA, CITY OF JEFFERSON
October 27, 1838

Sir: Since the order of the morning to you, directing you

17 Homer Durham, op. cit., pp. 185-86.
18 "Journal History," as recorded by George A. Smith, April 6, 1856.
19 It is the opinion of the writer that this tends to over stress
the seriousness of the consequences of this act. I would, therefore, sug-
gest two serious objections to drawing this conclusion: (1) The strength
of the mob spirit and the failure of Governor Boggs to avail himself of a
fair appraisal of the facts which necessarily was his responsibility, tend-
ed to unite in a marriage which would sooner or later have given birth to
such an order. (2) While it would not be impossible to cover on horse-
back the one hundred forty miles between Richmond and Jefferson City to car-
ry the affidavit to the Governor in two days and the intervening three nights,
it is not too probable that this would be the case.
to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this state. Your orders are, therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wallock, of Marion County, to raise five hundred men, and to march them to the northern part of Daviess and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; and you can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

/s/ L. W. BOGGS
Governor and Commander-in-Chief

To General Clark.

It should be here mentioned that Samson Avard, acting without authorization from the Prophet Joseph, and contrary to the principles of the Restored Gospel, had organized a group of the brethren to retaliation against the Missourians. A full discussion of this is given by the Prophet in the History of the Church. It should be mentioned, further, that his organization never reached the point of going into operation. Many of the brethren he named as leaders were opposed to his foul philosophy and reported his designs to the Prophet Joseph who promptly expelled him from the Church. Marsh might possibly have been duped into thinking that

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21Ibid., pp. 178-182.
this Danite band was authorized by the Prophet, but if this was the case, it was only because he, like all those who kick against the pricks, was poised ready to grasp anything he could to find fault with the prophets of God. And like all others of this mold, he found something only to discover later that it was not genuine but merely another of the stumbling blocks of Satan so skillfully put in the right place at the right time. This "Danite band" with its successor of Utah fame, the "Avenging Angels" provides one of the interesting myths tied to the Church by its foes. To the serious student of Church History they become better plot material for fictitious story writing than anything that ever had any relationship to the authorities of the Church.

Orson Hyde, who collaborated with Marsh in the Danite affidavit, was restored to his place in the Quorum of the Twelve Apostles on the 27th of July following his apostasy. As previously illustrated, most of the Twelve attributed his falling to a physical malady. It is to the credit of this apostle and prophet that he made a statement in relation to this affair which illustrates his aversion to excuses and an attitude of genuine repentance.

It took Thomas B. Marsh longer to see the error of his course than it had Elder Hyde, but it might be stated in his defense that instead of being physically sick, he was spiritually ill, and the extent of this illness he himself did not recognize for some sixteen to eighteen years.

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22Writer underlines for emphasis.

23One would have to be blind not to recognize that his prayer, dedicating the Land of Palestine for the return of the Jews, (1840) is being prophetically fulfilled before our eyes. Other prophecies quoted hereafter have also been fulfilled.
A statement made by Elder Hyde is quoted as follows:

. . . . This summer I removed with my family to Far West, in Missouri, where I was taken sick, soon after my arrival, with bilious fever, and did not fully recover until spring 1839. Few men pass through life without leaving some traces which they would gladly obliterate. Happy is he whose life is free from stain and blemish. In the month of October 1838 with me it was a day of affectation and darkness. Sinning against God and my brethren; I acted foolishly. I will not allude to any causes for so doing, save one, which was that I did not possess the light of the Holy Ghost. I lost my standing in the Church, however, yet not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servant ever find mercy. Brother Hyrum Smith and Heber C. Kimball, men of noted kindness of heart, spake to me words of encouragement and comfort in the hour of my greatest sorrow! But Hyrum is gone! Peace to his ashes and blessings upon his posterity. Heber lives, and may he and his posterity live to tread upon the necks of the enemies of God. I seek pardon of all whom I have offended, and also of my God. In the name of Jesus Christ, amen.24

To illustrate just how serious Marsh's spiritual darkness was, there is recorded his own statement of contacts and conversations he had with other apostates after he settled in Richmond, Missouri, in October, 1838:

. . . . I saw David, John, and Jacob Whitmer, and Oliver Cowdery, who are all apostates.

I inquired seriously of David if it was true that he had seen an angel, according to his testimony as one of the witnesses of the Book of Mormon.

He replied as sure as there is a God in heaven, he saw the angel according to his testimony in that book. I asked him, if so, why did he not stand by Joseph? He answered, in the days when Joseph received the Book of Mormon and brought it forth, he was a good man and filled with the Holy Ghost, but he considered he had now fallen.

I interrogated Oliver Cowdery in the same manner, who answered similarly.25


25Ibid., June, 1864.
THE TESTIMONY OF THREE WITNESSES

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDEERY
DAVID WHITMER
MARTIN HARRIS

AND ALSO

THE TESTIMONY OF EIGHT WITNESSES

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER
JACOB WHITMER
PETER WHITMER, JUN.
JOHN WHITMER

HIRAM PAGE
JOSEPH SMITH, SEN.
HYRUM SMITH
SAMUEL H. SMITH
It might be pointed out that the above constitutes another witness to the fact that two of the three witnesses never did deny their testimony of the divine manifestation they received with regard to the Gold Plates from which the Book of Mormon was translated.

The Prophet and other leaders were made prisoners due to the treachery of Colonel George M. Hinkle, who like Judas of old, turned him over to the State Militia under the Generalship of Samuel D. Lucas, who ordered that they be shot in the Far West Public Square at 9 a.m., November 2, 1838.

It was at this point that Alexander W. Doniphan, sensing the vile injustice of such an order, replied as follows to his superior officer:

"It is cold blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow at eight o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.

A. W. Doniphan
Brigadier General, 26"

With this defense of their lives, a group of prisoners, including the Prophet, were held captive through the cold winter months in the Liberty Jail, Clay County, Missouri. Others were put in jail at Richmond, Ray County, Missouri. Needless to say, with eight hundred militia men and several times that number of mobbers in the surrounding counties, prepared to mob and pillage, the Extermination Order of Boggs was carried out to perfection. The shameful details of its fulfillment, were they publicized throughout the United States at the present time, would be discounted as fable, "since no such thing as this could have happened in this heaven-protected land during a time of peace."

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Between twelve and fifteen thousand members of the Church of Jesus Christ were driven across the breadth of the State of Missouri to suffer the fate of exiles in the wilderness in the dead of winter.

The only alternatives were to fight against great superiority in numbers of the mobbers and militia men, or suffer themselves to be butchered as were the Saints caught in the Haun's Mill Massacre. This event, involving thirty families, occurred on October 30th, the day previous to the arrival in Davies County of Governor Boggs dastardly extermination order. Seventeen Saints were killed in its wake.

Though all the leaders were persecuted, not all were put in jail as the following illustrates:

The persecution was so bitter against Elder Brigham Young (on whom devolved the Presidency of the Twelve by age, Thomas E. Marsh having apostatized) and his life was so diligently sought for, that he was compelled to flee; and he left Far West on this day for Illinois.

In Illinois Brigham Young proved himself a competent leader by uniting the Saints in their exile.

Late in February of 1839, George A. Smith was chosen to become (after being sustained) one of the Twelve Apostles. He was to fill the vacancy that had been left by Marsh. At the same time Lyman Sherman was likewise picked to replace Orson Hyde. Brother Sherman, after being called, became very sick and died before being sustained; at this Brother Smith

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29 Ibid., pp. 187-88.

30 "Journal History," February 14, 1839.
thought that his time for death had come because he had been chosen to replace Orson Hyde's partner in apostasy, Thomas B. Marsh.

At a conference at Quincy, Illinois, March 17, 1839, the following business was concluded:

After the conference had fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the Church of Jesus Christ of Latter-day Saints, viz: George M. Hinkle, Sampson Avard, John Corrill, Reed Beck, William W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which the conference closed with prayer.

Brigham Young, President
Robert B. Thompson, Clerk

The following day, Elder George A. Smith was reassured that being called to become an apostle was only fatal to the man called to replace Orson Hyde, for the following is recorded as having taken place on this second day of the conference:

... Elder George A. Smith having been appointed by the Prophet as one of the Twelve, in place of Thomas B. Marsh who had fallen, was also presented and sustained.32

Another interesting statement with regard to the seriousness of Marsh's apostasy is the following given by the Prophet Joseph on June 2, 1839:

O ye Twelve, and all Saints, profit by this important key, that in all your trials, troubles, and temptation, afflictions, bonds, imprisonment, and death, see to it that you do not betray your brethren, that you do not betray heaven, that you do not betray Jesus Christ, and that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any of the word of God. Yes, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found on your skirts, and you go down to hell.

31Ibid., March 17, 1839.
32Ibid., March 18, 1839.
We may ever know by this sign that there is danger of our being led to a fall and apostasy, when we give way to the devil so as to neglect the first known duty. But, whatever you do, do not betray your friends.33

Not much is known of what became of Marsh and his family during this period. He stated that he earned a living during part of this period by teaching Biblical Geography. Perhaps one of the reasons that he was not found in the 1840 Ray County, Missouri census, along with the families of Jacob and David Whitmer, can be understood in the fact that his conscience caused him, like King Saul of old, to "flee when no man pursueth."34

This is revealed by a statement of John Taylor's when he referred to Marsh in a discourse given in the Bowery at Salt Lake City, Utah:

... He has been an apostate for some eighteen years. Most of you know his history. He has been all the time since then afraid of his life, afraid of the "mormons" he thought would kill him, and he durst not let them know where he was.

In meeting with some of the apostates he said to them, 'You don't know what you are about; if you want to see the fruits of apostasy look at me.'35

While Marsh moved about Missouri in obscurity, the main body of the Saints moved to Iowa and Illinois where they were finally settled at Nauvoo by the Prophet who had spent six months in Liberty Jail in Missouri.

At Nauvoo, under the direction of the Prophet, they drained swamp land and built upon it a beautiful city. During the years from 1839 to 1843 they prospered exceedingly in this new gathering place. Many important phases of the Gospel Restoration (such as the work for the dead) were revealed to the Church through the Prophet. During this same period the

33Homer Durham, op. cit., p. 187.
34Proverbs 28:1.
35"Journal History," August 9, 1857.
the British Mission began a great harvest of souls who turned their faces toward Nauvoo.

Peace from persecution was short-lived, however, for the forces of evil again formed their ranks to cause apostasy and treachery from within the Church, and the familiar mob spirit from without. These twin tools of Satan finally achieved a certain degree of success, for on the 27th of June, 1844, they brought about the martyrdom of the Prophet Joseph Smith and his brother, Hyrum, who until that time, had enjoyed the protection of the Lord that they might finish their work of restoring the Gospel of Jesus Christ to earth. With their blood sacrificed as a testament, they had ushered in the long predicted "Dispensation of the Fulness of Times."36

With the martyrdom of the Prophet and Patriarch, the Quorum of Presidency of the Church was dissolved,37 and the leadership of the Church became the prerogative of the Twelve Apostles who are equal in authority to the Quorum Presidency38 but act under its direction that there might always be order in the Church and Kingdom of God. The Twelve were accepted by the general membership to lead in this time of trial when like the mantle of Moses falling on Joshua of old, the likeness of the Prophet Joseph fell over Brigham Young while he was engaged in explaining that the Twelve should guide the Church.39

36 Ephesians 1:10.

37 Sidney Rigdon had previously deserted the Church and his office in it, to move to Pennsylvania, and William Law had been excommunicated on April 18, 1844.

38 Doctrine and Covenants, Section 107:22-24. See also a similar revelation given to Marsh in Section 112:30.

The mob forces gathered and drove the Saints from Nauvoo in an exodus to the Rocky Mountains under the leadership of Brigham Young. The first companies reached the valley of the Great Salt Lake on July 24th, 1847, and commenced to make the desert flourish.\textsuperscript{40} Here they once again hoped to find peace and security that they might worship God according to the dictates of conscience.

Brigham Young, having previously become President of the Twelve, according to age, at the apostasy of Marsh and the martyrdom of Patten, was sustained by the body of the Church as its President in accordance with divine revelation\textsuperscript{41} on the 5th of December, 1847, at Winter Quarters in Nebraska.

The Missions in Europe (especially in England) became active again and thousands traveled by land and sea to the new gathering place in the mountain fastness to build up the Church and Kingdom of God.

The Saints in Utah prospered, doubled and redoubled their numbers until by ten years after their arrival, they no longer questioned whether or not they could sustain themselves in the valleys of the mountains.

Ohio, Missouri, and Illinois, had been the same story of peace and prosperity at first, but later persecution, mobbings, and driving. By the year 1857, the persecution and false rumors in the East about the nature of Mormon polygamy and other peculiarities of the Restored Gospel, coupled with army contract lobbying and political expediency, had caused President Buchanan to call out an army against the Latter-day Saints and their leader Brigham Young.

\textsuperscript{40} Ezekiel 36:33-35.

\textsuperscript{41} Doctrine and Covenants, Section 26. See also Section 28:12-13.
As the army of the United States began the march for Utah, the leaders of the Church made preparation to defend their homes and then burn them, leaving the desert as desolate as they had found it, rather than be driven again; all this for nothing more serious than their desire to worship Almighty God according to the dictates of their own conscience and the fact that they had disapproved of the trashy federal appointee that had been thrust upon them.

It was in this period of crisis, in the summer of 1857, that Thomas B. Marsh returned to the Church, traversing nearly one thousand miles between Florence, Nebraska, and Salt Lake City, Utah, just ahead of the army.
CHAPTER VII

THE PHYSICIAN ATTEMPTS TO HEAL HIMSELF

The first recorded contact of Thomas B. Marsh on his way from Missouri to Utah was with Brother George Harris of Council Bluffs, who directed him to the home of Wandle Mace at Florence, Nebraska. Brother Mace records the following in his journal:

One cold rainy disagreeable evening, about the last of February, 1857, or it might have been in the beginning of March, just after candle light, our family was seated around the table for supper, when came a knock on the door. I said, 'Come in'. An old man, a stranger carrying a satchel and wearing a black waterproof coat to shield him from the storm, opened the door and asked, 'Is this where Brother Mace lives?' I said, 'That is my name,' with his hand still on the doorknob and holding the door open he said, 'I must introduce myself, I am Thomas B. Marsh, the Mormon apostate. I left the Church in Missouri in 1838. I never wrote against the Church nor persecuted the people. I did nothing to disturb or hinder its progress. I just left it and kept myself away from it, and have been silent. Now I want to return and end my days with the Saints.'

He said he had walked all the way from his home in Missouri to this place, and last night stopped with Brother George W. Harris at Kanesville and was this morning directed to come to Brother Mace at Florence, Nebraska.

The announcement of himself, as Thomas B. Marsh, the Mormon apostate, produced a singular sensation in each one present and a feeling of pity and sorrow took possession of each of us as we gazed upon the man who had fallen from so high and exalted a position as President of the Twelve Apostles.

I had never seen this man before, but I had heard many reports concerning him, that he was an enemy to Joseph and the Church I believed: and on that account I had been prepared to meet him for a long time, and expected, if I ever did meet him to have a sharp controversy, and using a rough expression said, 'I had a gad in soak for him'. His humble attitude, and speech disarmed me, his sorrowful countenance, his palsied frame, and above all his humiliating confession, whipped me. I felt more like weeping.

I invited him to supper with us. I assisted him to remove his waterproof coat; when seated at the table I found he was unable to cut his foods. I therefore helped him in this. After
supper he gave a short history of himself since he left the Church until this time, with the cause which led him to apostatize. He acknowledged his folly now, but said he thought at that time, Joseph was wrong in his decision.

However, I will relate his story. Thomas B. Marsh and George W. Harris were near neighbors and their wives were great friends. Each family had cows, but neither had sufficient milk from their cows to make a cheese. The women talked the matter over and entered into agreement to put all the milk from all the cows together, and they then could make a cheese every other day.

They worked together this way a short time when Sister Harris discovered when she received the milk from Sister Marsh to make her cheese, that the cream had been kept out, and told Sister Marsh so. This led to a quarrel between the two women in which the husband of each became involved, each one believed his own wife to be truthful and in the right, and the other man's wife was in the wrong. The case was finally taken before the High Council.

The feeling between the two men became very bitter. Each man occupied a prominent position in the Church. Thomas B. Marsh was then President of the Twelve, and George W. Harris was a member of the High Council, Joseph Smith, Jun., presiding.

The evidence presented during this investigation proved Sister Marsh guilty, and Joseph so decided. This embittered Marsh against Joseph. He said Joseph had no business in the High Council, etc., he left the Church feeling badly toward Joseph. Although he now acknowledged his folly, he did not seem quite satisfied with that decision.

He said that the previous summer (1856) he had a stroke or paralysis and for six weeks he was unable to help himself, or turn over in bed, he was completely paralyzed. They had to move him in a sheet, and while in this condition he said he made a determination if the Lord spared his life, and he received sufficient strength to help himself, he would return to the Church. And as soon as he was able to travel he left his home in Missouri, his wife, children, friends, etc., taking with him only what he could carry in a satchel.

He traveled from place to place, teaching Biblical Geography, in this way he obtained means sufficient to reach this place. He said when he reached Council Bluffs or Bluff City, he found George W. Harris, his wife was dead, and stayed with him over night. They talked over their past difficulty, their quarrels, and made things right with each other and separated good friends. He was directed to come to me at Florence.

We prepared him a bed and while I was undressing him, he was nearly helpless, he said, 'Brother Mace, I now put myself in your charge. Last night while at Brother Harris' I had another stroke of paralysis; if this continues to increase upon me as the stroke did I will not be able to speak tomorrow morning, and if this should be the case, I want you to get some elders to help you and take me to the river and baptize me, if you have to baptize me in a sheet. For I want to die in the Church. Oh, if I could see Joseph, and talk with him and acknowledge my faults to
him, and get his forgiveness from him as I have to Brother Harris, then I would die happy. But Joseph is gone,' he moaned.

That night as I lay upon my bed I meditated upon the ruin apostasy had brought upon this man, once so prominent in the Church, so gifted and energetic in proclaiming the Gospel of Salvation. He had traveled many weary miles without purse or script to bring souls to Christ; he is now only a wreck of his former self, a wreck physically, a wreck mentally. For years I had wanted to meet him, expecting to meet a giant in intellect, and an enemy to the Gospel or the Church of Jesus Christ of Latter-day Saints. But here he comes, penitently craving—as it were, the crumbs that fall from his master's table—humbly confessing his faults, etc., he takes from me the weapon I had prepared for him, and in its place comes a feeling of commiseration for the fallen, a feeling of sorrow, and sadness as I realize 'how are the mighty fallen' when they lose the spirit of the everlasting Gospel, and the spirit of darkness takes its place. Now after nearly twenty years, he leaves his wife through whom he had well nigh wrecked his salvation, his home, children, all man holds dear, to, if possible again enter the Kingdom of God.

The next morning he was no worse and I invited him to stay with us until he gained his health, sufficiently to follow his inclinations.

In conversation upon Gospel principles with him, I was astonished at his apparent ignorance of some of them, even those first principles that once he taught. It seemed he had not only stood still, but he had lost much of what he had once enjoyed. Since he left the Saints, the Church had been advancing, many scriptural doctrines had been made plain, a temple had been built, and the ordinances for the living and the dead had been administered therein. The doctrine of baptism for the dead had been revealed through the Prophet Joseph in Nauvoo.

Of this principle, Thomas B. Marsh had never heard, and when upon an occasion some of the brethren were visiting once, we touched upon this principle. He was interested, but said nothing until they left the house when he drew my attention by asking what we meant by baptism for the dead? I explained the principle to him, referred to Paul's epistle to Corinthians, and also to Peter. When I had explained to his understanding that we could redeem our dead by performing in the Temple the same ordinances for them as we do for ourselves and thereby become Saviors upon Mount Zion, he was delighted with it. This principle looked so beautiful to him, he said he would go to Utah for that principle if for nothing else. There were other doctrines new to him that Joseph taught at Nauvoo, that as he became acquainted with made him anxious to learn more and more.

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1 This constitutes a witness that the endowments for the dead were not understood by the apostles before the Nauvoo period.

2 Underscoring for emphasis by author of this thesis.
The request of the President, Elder Feltshaw, the privilege of addressing the Saints, the Sabbath morning, was given him. He spoke at some length giving a short history of his work for, or in, the Church in the early days, and of his becoming dissatisfied and of leaving the Church. He advised, yes, he pleaded with the Saints present to be faithful to the Gospel. He spoke very earnestly and called their attention to his present condition. He said, 'Brethren and Sister, look at me and see the result of apostasy. Had I been faithful to my calling as President of the Twelve Apostles, I would have occupied the position that Brigham Young does, as President of the Church. He begged them to 'be faithful and do not turn away from the Church as I have done, but beware of an apostate's fate,' etc.

He had once been valiant for the truth. He saw where he had lost. He saw the advancement of faithful members of the Church, while he had been standing still, and in the bitterness of remorse exclaimed, 'See what apostasy has done, beware of an apostate's fate!'

Sometimes he became despondent, he expressed himself as afraid he would not be received by his former friends when he reached the valley. I would encourage him by telling him of others who had left as he had done, and returned again to the fold, that Brigham would receive him as kindly as a father would a son.

'But,' he would say, 'I have been away so long.'

The Mormon, of May 30th, 1857, published by Elder John Taylor, New York City, brought the confirmation of the assassination of our Beloved Parley P. Pratt. .

Upon hearing the sad news of the death of Brother Pratt, Thomas E. Marsh was overwhelmed with grief. His memory reverted back to the early days when they two traveled together without purse or script to preach the Gospel. They were of one heart, and one mind, as evidence of this he referred us to a hymn.

He said as they were traveling along -- he told where, but I have forgotten, he said he remarked to Parley:

The sun that declines in the far western sky
Thus rolled o'er our heads till summer's gone by
Parley followed with:

And hushed are the notes of the warblers of spring,
That in the green bower did exalting sing.
Thomas Marsh continued the train of thought, and Parley followed through to the end or conversely. 3

During his stay in Florence he met John Taylor who stated with regard to this meeting:

3Underscored for emphasis by author of thesis. It is evident that there is no question in the mind of ex-president Marsh about the propriety of apostolic succession to leadership of the Church at the dissolution of the Quorum of the Presidency.

4Wandle Mace, "Journal of Wandle Mace," original MSS. of his life in Nebraska and Utah, including 1857, Church Historian's Office, Salt Lake City, Utah.
On my way, I think from a mission in Europe--I do not now remember the time--I met him in Florence, Nebraska. He hunted me up, and he looked like a broken-down man. He spoke to me and asked me about affairs in the mountains, and told me what a wretched position he was in, in consequence of the course he had taken, and said he: 'I want to go out there, and I would like to have your opinion as to how the people will receive me.' I replied: 'In regard to that, I do not think the people will entertain any hard or harsh feelings about you; they realize your position you once held, that to me would be impossible.' He answered: 'I do not look for anything of that kind,' and I do not know but what he said that he did not deserve anything of the kind. I don't remember, however, but he did say: 'I want to have a place among the brethren there. I want to stand in the position of a private member, or anywhere that shall be allotted to me. I want to die there.'

His circumstances were poor, and I relieved, in part, his present necessities. 5

Probably the first hint of his return that reached Utah was in the form of a letter to President Heber C. Kimball wherein he expressed his desire to return to the Church. In referring to this letter, President Kimball stated:

... He says he has sinned against God and his brethren and is pleading for mercy, for he feels as though our Father and God would have a little bread for him after all the rest have eaten all they need. 6

President Young, in reference to this same letter said: "Thomas B. Marsh pleads for mercy and asks if it is not too late for him to fill his mission." 7 He then stated that it was too late, but he was willing to forgive him, that he might be baptized and confirmed and then travel to Utah.

The complete journey that was involved in his return to the Church can be observed in map form on page 122 of this thesis. It includes not

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5Homer Durham, op. cit., p. 189.
6"Journal History," July 12, 1857.
7Ibid., June 25, 1857.
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This table lists the cities and dates for a series of conventions and presentations.
only his journey to Utah, but his changes of residence within the state prior to his death.

As the summer of 1857 opened, Brother Marsh left Florence with Walker's Company bound for the Valley of the Great Salt Lake. Five days out they were met by missionaries from Utah traveling missionward. In all probability there was some doubt that he was strong enough to reach the Rocky Mountains alive. These missionaries rebaptized him. He probably felt that because of his offense against the Church it would be necessary to be accepted by the body of the Church before baptism could cleanse his guilt.

When the time for starting across the plains, the first company took along Brother Thomas B. Marsh. He had not been baptized as no one felt like taking such a responsibility until his case was passed upon by the highest authority.

But when we overtook the company in which came Thomas B. Marsh, Apostles Taylor and Snow halted the companies. They gave the necessary instructions, and he was baptized in the Papyeo Creek. As the escort returned after seeing Brother's Taylor and Snow safe in the stage coach, we again met the company, and Brother Thomas B. Marsh told me he felt exceedingly happy, for he said, 'I am baptized and again in the Church.' He looked happy, and thanked me heartily for the kindness, care and instruction he had received at my hands and home.

Elder Milton Musser wrote of this baptism in Papyeo Creek as follows:

Before leaving many received baptism. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once president of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.

About three weeks later, during his westward journey, another

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8 Wandle Mace, op. cit., p. 181.

Elder noted the return of this once stalwart apostle:

Elder Wm. H. Lee informs us that he had met with Thomas B. Marsh, of early Mormon history at Florence, on his way to Utah. The old gentleman was abundantly satisfied that there was salvation in the track he had forsaken and returned to it the humility of the prodigal son.  

On September 4th, about 4 p.m., he arrived in Salt Lake City with Brother Walker's immigrating company, and the following day he paid a visit to Brigham Young in his office. What transpired at this interview is revealed by the remarks of President Young the following day (September 6th) as he introduced Brother Marsh to the congregation assembled in the Bowery:

Brother Thomas B. Marsh, formerly the President of the Quorum of the Twelve Apostles, has now come to us, after an absence of nearly nineteen years. He is on the stand today, and wishes to make a few remarks to the congregation.

You will comprehend the purport of the remarks he wishes to make, by my relating a part of his conversation with me yesterday. He came into my office and wished to know whether I could be reconciled to him, and whether there could be a reconciliation between himself and the Church of the living God. He reflected for a moment and said, 'I am reconciled to the Church, but I want to know whether the Church can be reconciled to me.'

With this introduction, Thomas B. Marsh arose and addressed the congregation:

I do not know that I can make all this vast congregation hear and understand me. My voice never was very strong, but it has been very much weakened of late years by the affliction of Jehovah; he loved me too much to let me go without a whipping. I have seen the hand of the Lord in the chastisement which I have received; I have seen and known that it has proved he loved me, for if he had not cared anything about me, he would not have taken me by the arm and given me such a shaking.

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping, if you are such as the Lord loveth; for if you will take my advice you will stand by the authorities, but if you go away and the Lord loves you as much as he did me, he will whip you back again.

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10Ibid., August 8, 1857.
11Ibid., September 7, 1857, p. 4.
Many have said to me, 'how is it that a man like you, who understood so much of the revelations of God as recorded in the book of Doctrine and Covenants, should fall away?' I told them not to feel too secure, but to take heed lest they also should fall, for I had no scruples in my mind as to the possibility of men falling away.

I can say in reference to the Quorum of the Twelve to which I belonged that I did not consider myself a whit behind any of them, and I suppose that others had the same opinion, but, let no one feel too secure, for before you think of it your steps will slide. You will not then think nor feel, for a moment, as you did before you lost the Spirit of Christ, for when men apostatize they are left to grovel in the dark.

I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it.

I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart.

The next question is 'how and when did you lose the Spirit?' I became jealous of the Prophet, and then I saw double and overlooked everything that was right, and spent all my time in looking for the evil, and when the devil began to lead me, it was easy for the carnal mind to rise up, with anger, jealousy, and wrath. I could feel it within me, I felt angry and wrathful, and the Spirit of the Lord being gone as the scriptures say, I was blinded and I thought I saw a beam in Brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out, and as Brother Heber says, I got mad and wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber and I wanted them to be mad like myself, and I saw they were not mad and I got madder still because they were not.

Brother Brigham, with a cautious look, said, 'Are you the leader of the Church, Brother Thomas?' I answered no. 'Well then,' said he, 'Why don't you let that alone?'

Well, this is about the amount of my hypocrisy; I meddled with that which was not my business. But let me tell you, my brethren and friends, if you do not want to suffer in body and mind as I have done, if there are any of you that have the seeds of apostasy in you, do not let them make their appearance, but nip that spirit in the bud, for it is misery and affliction in this world and destruction in the world to come.

I know that I was a very stiffnecked man, and I felt, for the first four or five years, especially, that I would never return to the Church. But towards the latter part of the time I began to wake up and to be sensible that I was being chastized by the Almighty, and I felt to realize the language of Jeremiah concerning Ephraim in the last days where he says:

'Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; and I will surely have mercy on him,' saith the Lord.
Think I, this language suits my condition. I then thought
I will go back and see if the Lord will heal me, for I am of the
seed of Ephraim, and I felt troubled from that day, and my soul
was vexed with the filthy conversation of those Sodmites.

After forming this resolution I tried to get an outfit, and
I kept trying for two or three years, for I did not want to come
here sick, lame, decrepit and dependent, and therefore I kept on
trying, but instead of gaining, I was like the man that undertook
to climb a tree, I slipped down further than I got up. I thought
to myself, I am getting old, and every year makes me older and
weaker, and if I do not start I shall soon die, and then whose
fault will it be? I concluded it would be my own fault if I
stayed, I therefore said, I will go now. That was last January.
I looked around a few days to see what I could raise, and I raised
five dollars and ten cents, and I said, 'Lord, if you will help
me I will go.' I felt that He would, therefore, I started but
with five dollars and ten cents, from Harrison County, Missouri,
to come all the way to this valley. I knew that I could not come
here with that small sum, and I did not see how I was to get any
more, but before I got out of the State, the Lord had changed my
fortune, and I had $55.05. I then concluded within myself that
the Lord was with me, but still I had some hardships for I travel-
led on foot in some severely cold weather, and I found that my
chastisement was not over, not withstanding the favor of the Lord
in helping me to some means.

I remarked that I had fifty-five dollars when I left the States,
and that too obtained honestly without any speculation, trading
or swapping, or stealing, but I earned what I got and left a good
name behind me.

I have given you some items of my apostasy. I will now relate
some of my recent experiences.

When I got to Florence or Winter Quarters, where I had to
stay waiting for an opportunity to cross the plains, I read of
the publications and works of the Church and became strengthened
and informed in regard to the Priesthood of the Son of God. Al-
though I knew something about the Priesthood before, so far as
the theory was concerned, yet I discovered that I had never pro-
erly understood it, and hence I feel that my faith is greatly
strengthened.

I wanted to get posted up and see what the Mormons had learned
since I left them, and I learned very much by reading the dis-
courses that had been preached here.

The doctrine of plurality was a great bugbear to me, till I
got to Florence and read the works of Brother Orson Pratt, and
now I see that it is heaven's own doctrine, and the Church of
Jesus Christ can never be perfect without it. Had I known as
much of the Church of Jesus Christ and its doctrines before I
apostatized as I now know, I think I could not have backslid.

I have come here to get good society, to get your fellowship.
I want your fellowship; I want your God to be my God, and I want
to live with you forever in time and eternity. I never want to
forsake the people of God any more. I want to have your confidence
and I want to be one in the House of God.

I have learned to understand what David said when he exclaimed, 'I would rather be a doorkeeper in the House of God than to dwell in the tents of wickedness.' I have not come here to seek for any office, except it be a doorkeeper or a deacon; no, I am neither worthy nor fit, but I want a place among you as a humble servant of the Lord.

I did say once, when coming along, inadvertently, they may think that I am coming to get office, but if they offer it to me I will not have it, and that will show them I do not want any, but I took a second thought and said, 'I will say the will of the Lord be done.'

I have now got a better understanding of the Presidency of the Church than I formerly had. I used to ask myself, what is the difference between the President of our Church and a pope? True, he is not called a pope, but names do not alter realities, and therefore he is a pope.

God is at the head of this kingdom and he has sustained it. I was along in the start of it, and then Joseph was the little one, but as the scriptures say, 'the little one shall become a thousand and the small one a strong nation,' and Joseph lived to become a thousand, this people are fast becoming a strong nation.

I am just as confident as I can be in the truth of those things that Brother Heber has spoken of, for I see in my meditations how the Priesthood has been restored, when the Lord had taken it from the earth by the death of the apostles, and how the authority to administer in the name of Jesus Christ was also taken, and when the authority went, miracles were taken away and the power of God ceased to be manifested through men during the long period of the rule of anti-Christ and anarchy. I see the propriety of God's vesting the authority in one man and in having a head, or something tangible to see, hear, and understand the mind and will of God.

When I saw this I said, it is consistent, Christ is the great head of the Church. Christ is the head of his Church in the same relationship as every head is to the body to which it belongs for every head must have eyes to see, a mouth to speak, and ears to hear, to which it belongs for every head must have eyes to see, a mouth to speak, and ears to hear.

Well, Jesus Christ is the head of the Church and he has got a man to represent him on the earth, viz: President Brigham Young; Jesus Christ is still the head of the Church and His will to man on the earth is known by means of the mouthpiece of God, the Prophet and Seer.

When I came to these conclusions, I said now I will go there among them, for I have found out how I may learn wisdom from God; I want to learn wisdom, and not to be ruled by my own imaginations.

God has given me reasoning powers and I will use them so far as I am capable, in the acquirement of knowledge. But how will I get wisdom from God? The answer is plain; he speaks through his mouthpiece, therefore I will go and place my ears
close to his mouth, for I am not good of hearing, and I will pray to God in secret, and to such he has said he will answer them openly. I will pray for the thing that I want, and the chief desire of my heart, before God, is that I may know that He accepts me.

Well, where shall I go was the next question to get a response to this desire? The answer was, go to the President of the Church, to the mouthpiece of God and then you can be taught and there will be no difficulty in learning the mind and will of God.

I thank God that he has brought me back here, where I can receive such instructions, and with a prospect of seeing, notwithstanding my advanced age, the glory of God. Many of you that are young will live, as has been said, to see the glory of God manifested on the earth. Amen.

FURTHER REMARKS BY PRESIDENT BRIGHAM YOUNG

A portion of the congregation have heard what Brother Marsh has said, but he spoke so low that you couldn't all hear. He wants to know whether this people are willing to receive him into full fellowship. When he came to Florence he applied to Brother Cunningham, who was then presiding there, for baptism. Brother Cunningham at first refused to baptize him, probably thinking that it would be better for him to wait till he came to this place, but he afterwards gave his consent to Brother Marsh's being baptized. Brother Marsh now wishes to be received into full fellowship, and to be again baptized here.\footnote{The writer failed to discover any evidence that a second rebaptism ever took place.}

There are many here who have formerly been acquainted with him, with his moral character, and they can judge as well as myself. Those who are not acquainted with him will be willing to coincide with the judgment of those who once knew him. I shall call a vote, to ascertain whether the people are willing that he should be baptized into the Church of Jesus Christ of Latter-day Saints and be acknowledged a member in full fellowship. I wish those who are willing to receive Brother Marsh into full fellowship as a member in this Church and kingdom, to manifest it by the uplifted hand. (All hands appeared to be raised). If there are any who are not willing, they now have the privilege of manifesting it by the uplifted hand. (Not a hand was raised).

Brother Marsh, I think that will be satisfactory to you.

(Thomas B. Marsh:--'It is, and I thank God for it.')

I presume that Brother Marsh will take no offense, if I talk a little about him. We have manifest our feelings towards him, and we know his situation. With regard to this Church's being reconciled to him, I can say that this Church and people were never dissatisfied with him, for when men and women apostatize and go from us, we have nothing to do with them. If they do that which is evil, they will suffer for it. Brother Marsh has suffered. He told me yesterday, that the Christians might hang
up the fiddle in regard to there being no Catholic tophet or purgatory.

You are aware that the children of the mother church have dissented from the idea of there being such a place, and that he has been in it during the past eighteen years and upwards. I asked him whether he did not have to pray himself out. He answered, 'yes,' I then remarked, if you prayed yourself out I suppose you saved the priest's fees.

'Yes,' he said, 'it did not cost me a cent of money.'

However, it cost him a great deal of labor, trouble and pain.

In conversing with Brother Marsh I find that he is about the same Thomas that he always was, full of anecdotes and chit-chat. He could hardly converse for ten minutes without telling an anecdote. His voice and style of conversation are familiar to me.

Brother Marsh considers himself very aged and infirm, and you can see that he is, brethren and sister. What is the cause of it? He left the gospel of salvation. What do you think the difference is between his age and mine? One year and seven months to a day, and he is one year, seven months and fourteen days older than Brother Heber C. Kimball. 'Mormonism' keeps men and women young and handsome; and when they are full of the Spirit of God there are none of them but what will have a glow upon their countenances, and that is what makes you and me young, for the Spirit of God is with us and within us.

When Brother Thomas thought of returning to the Church, the plurality of wives troubled him a good deal. Look at him, do you think it need to? I do not, for I doubt whether he could get one wife. Why it should have troubled an infirm old man like him, is not for me to say. He read Brother Orson Pratt's work upon that subject and discovered that the doctrine was beautiful, consistent, and exalting, and that the Kingdom could not be perfect without a great many things that the people do not yet understand, though they will come in the own due time of the Lord.-{Then President Young spoke firmly of Buchanan's blunder after which he continued speaking of Brother Marsh.)\(^\text{13}\)

If you want to apostatize, I want you to look at Brother Marsh. I wish you could all see and understand what he has suffered. He has suffered a little, and I could tell you a good deal of the suffering induced by the weaknesses of men.

When the Quorum of the Twelve was first chosen, Lyman Johnson's name was called first, Brigham Young's second, Heber C. Kimball, third, and so on. I had seen Brother Marsh and others who were nominated for the Quorum of the Twelve, and I looked upon them as men of good report, men of great powers of mind, as men of ability, men who understood the things of heaven. I looked upon

\(^{13}\) Buchanan's blunder refers to the Utah War of 1857; without doubt President Young generated a warmth of feeling while discussing it that carried over into the balance of his discourse on Marsh and caused him to express himself in a manner that tended to be somewhat unkind considering that Marsh had traveled half way across the nation to ask forgiveness.
them as angels, and I looked up to them just as my children look up to me.

I considered Brother Marsh a great man, but as soon as I became acquainted with him I saw that the weakness of the flesh was visibly manifest in him. I saw that he was ignorant and shattered in his understanding, if ever he had good understanding. He manifests the same weakness today. Has he the stability of a sound mind? No, he never had. And if he had good sense and judgment he would not have spoken as he has. He has just said, 'I will be faithful, and I will be true to you.' He has not wisdom enough to see that he has betrayed us once, and doesn't know but what he will again. He told me that he would be faithful and that he would do this and the other, but he does not know what he will do next week, or next year.

I do not know what I shall do next year; I always speak for the present. But a man that will be once fooled by the devil, a man that has not sense to discern between steel grey mixed and iron grey mixed, when one is dyed with logwood and the other with indigo, may be deceived again. You never heard me say that I was going to be true to my God, for I know too much about human weakness, but I pray God to preserve me from falling away, to preserve me in truth. I do not depend upon myself, for I know too much of human weakness and of myself to indulge in such remarks.

I derive strength from a Superior Source. I have been drinking from that source for many years, and as I told you last Sabbath, I have been trying to be a disciple of Jesus Christ; and if we are faithful, we will all be counted worthy to be his disciples. God bless you. Amen. 14

Thus we see that this man, who being called to the apostleship of Jesus Christ, did not place his duty in the ministry before that of following his wife, after being scourged by the hand of the Lord, returned to the Church in all humility leaving behind his family and all earthly possessions and ties.

The day after the preceding account, he penned the following:

I, Thomas B. Marsh, do hereby this day, September 7, 1857, A.D. consecrate and dedicate myself, soul, body, and spirit, with all I possess on earth to the Lord. Praying to the God of Abraham, Isaac, and Jacob to set me apart or sanctify me to be exclusively his to do whatsoever he should require of me and to give me grace to sanctify the Lord of Hosts in my heart that

I might love him with all my heart, soul, mind, strength, and understanding. Amen.\textsuperscript{15}

A month later, on the 4th of October, 1857, he was married to an English convert, Hannah Adams.\textsuperscript{16} The ceremony was performed by President Young in his office.

The newlyweds moved southward, probably with the Saints of Salt Lake City and other northern Utah communities, as they left their homes to be burned should the U. S. Army fail to keep its agreement pass quietly through the city and settle at Camp Floyd.\textsuperscript{17}

As the Army under General Albert Sidney Johnson settled at Camp Floyd\textsuperscript{18} the Marsh's were settling at Spanish Fork, Utah, which is located about fifty-six miles south of Salt Lake City. Little was discovered through research of what transpired during his four-year stay in this southern Utah town.

Either in Salt Lake City or Spanish Fork, he again received the Priesthood and must have received fairly rapid advancements, for he is listed on the Spanish Fork Elder's Record as having gone to the High Priest Quorum in 1859.\textsuperscript{19} This is substantiated by the fact that he is also listed

\textsuperscript{15}"Journal History," September 7, 1857.

\textsuperscript{16}Theodore Johnson was her first husband.

\textsuperscript{17}The harrassing of the advance of the Army kept them out of the valley through the winter of 1857-58. By spring negotiations and the above agreement took place. By this time the campaign was referred to as "Buchanan's Blunder."

\textsuperscript{18}Named Camp Floyd after the Secretary of War, Floyd. This camp was located at the small town of Fairfield in Cedar Valley which is about twelve miles southwest of the northern end of Utah Lake. Later it was named Camp Crittenden.

\textsuperscript{19}According to the affidavit of William B. Frost, January 12, 1944, custodian of the Spanish Fork Records. Record Book #2552 at the Church Historian's Office, Salt Lake City, Utah.
as being on the stand with other High Priests at the October Conference of that year. 20

In March of 1860, he is listed as having donated the following listed items as fast offering:

- 6 eggs
- 11 pounds of flour
- ½ pound of butter
- 4 pounds of flour
- 3 eggs
- ½ pound of butter 21

The U. S. Census of 1860 gives insight into his conditions and activities at this time. It was taken in Spanish Fork on August 20, 1860. His age is listed as being sixty years, which means that on November 1, 1860, he would have turned sixty-one years of age, supporting the age he gave when he was chosen as President of the Twelve Apostles on the basis of age. His wife is listed as being forty-five years of age. 22 His occupation is recorded as being a "common school teacher" and his financial assets under real estate is valued at $100, while his personal estate is listed as being worth $50. 23

Again in 1860 he attended the October Conference in Salt Lake City, for on that occasion President Young referred to his presence in the meeting as follows:

I can call Thomas B. Marsh, who is now in the congregation to witness. He was once the President of the Quorum of the Twelve. Soon after the selection of that Quorum Brother Marsh felt to complain. 'I said to him, Brother Thomas, if we are faithful we will see the day, in the midst of this people, that we will have all the power that we shall know how to wield before

20 "Journal History," October 6, 1859.
21 Ibid.
22 Listed in the census as Mary Marsh, probably a nickname used by his wife, Hannah.
23 U. S. Census, Spanish Fork, Utah Territory, 1860.
God. I call him to witness if I have not already seen that day.\textsuperscript{24}

On November 11, 1861, Brother Marsh is recorded on the ward record\textsuperscript{25} as having offered the benediction in Sacrament meeting. This last mention of him at Spanish Fork is reminiscent of the many times he is listed as having opened or closed a meeting with prayer during his active ministry.

A year later, on his birthday, November 1, 1862, he and his second wife, Hannah Adams, were endowed\textsuperscript{26} and sealed\textsuperscript{27} in the Endowment House.

It is interesting to note that he was married to his first wife on his birthday in the year 1820.

From this time on his health and circumstances of life became more serious. It was probably of this period that President John Taylor was referring when he wrote:

After his arrival here, I remember hearing him talk in the Fourteenth Ward Meetinghouse. It seemed to me about the most foolish and ridiculous talk, devoid of common sense, common intelligence and common manhood, that I had heard for a long time. I said to myself: 'There is a specimen of apostasy.' I remember I was once driving north out of the city. I think it was rather cold. I saw a man tottering along. I thought he was hardly fit to be out in such weather, and when I drew near to him, I found it was Brother Marsh. I asked him to get into my carriage. He had started for Bountiful, but I do not think he could have reached there alone. He appeared to be so weak and feeble. Perhaps you remember in the Old Tabernacle, he got up when something was said about apostasy, and said: 'If any of

\textsuperscript{24}'Journal History," October 7, 1860, p. 5.

\textsuperscript{25}Spanish Fork Record No. 10490, p. 33.

\textsuperscript{26}A blessing given to the faithful and obedient, from God to members of the Restored Gospel. Briefly summarized, it is a gift of all the knowledge necessary to re-enter the presence of God. Naturally, it is conditional on continued faith and obedience.

\textsuperscript{27}The marriage union is made binding throughout eternity.
you want to see the effects of apostasy, look at me.' You will perhaps remember that. (A number of voices in the congregation said 'Yes, sir.') He lived in that way, and died in that way. He might have been at the head of the Church, but he died in that miserable condition. I refer to this, because of all these things, when you reflect upon them, having a bearing upon our history, and on the propriety of the course that has been taken in these matters. Did the Twelve feel bad towards him? No, I remember that on learning that he was in poor circumstances they proposed to give him a new suit of clothes and assist in relieving his wants. But President Young, hearing of it, desired to do it himself, and he supplied his necessities. These are some little reminiscences associated with him. It was real apostasy, and I wanted his affidavit read to show that it was apostasy, that there was nothing wrong or unjust in regard to the treatment that he received. After his apostasy, President Young, by reason of his seniority, necessarily took the position of President of the Twelve.28

About this time Brother Marsh moved to Ogden, which had by this time:

. . . ceased to be a small frontier town huddled within its fort walls. Eventually the walls had completely disappeared. A new vigorous heart now beat in that pioneer settlement. The population of Ogden City in 1860 was 1,464 people, 323 more than the total of the whole county ten years earlier, and home builders continued to regard it as a choice place to settle. During the early sixties, Ogden began to look forward toward rapid growth in commerce and industries.29

With health and strength gone, Brother Marsh was not able to do much in Ogden's upbuilding, but was placed in the care of Elder David M. Stuart30 who presided over the Ogden First Ward, that his needs might be cared for.

A letter from Brother John M. D. Taylor relates his remembrances of Elder Marsh and the helplessness of his condition just prior to his

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28 Milton R. Hunter, Beneath Ben Lomond's Peak, (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1945), p. 98.

29 Homer Durham, op. cit., pp. 188-89.

30 See Appendix C.
death. Elder Taylor writes:

I landed in Ogden, November 1, 1862, and became well acquainted with him (Marsh) as he used to visit us very often. In our home my father died December 9, 1864, and Brother Marsh attended his funeral. In the fall of 1865 my mother and I moved to a house across the street from Brother Marsh. My mother used to often send me across to chop up his oak brush for him. Some time in January, 1866, Brother Marsh died and in a few days after (by order of C. W. West) my mother, being a widow, moved into his (Marsh's) house. We lived there until the latter part of March, 1866.31

As mentioned above, Elder Thomas B. Marsh died sometime in January, 1866. He was buried on the thirteenth lot32 on the fourth alley east of the small gate to the Ogden Cemetery which faces Adams Avenue. For some twenty-seven years his grave was marked only by a small wooden marker until his friends prepared and placed a marble column about one foot square and three feet high on a sandstone base. The column is inscribed as shown in Figure 6, page 136. There was also placed a foot marker inscribed THOMAS B. MARSH.

By 1920 the sandstone base had begun to deteriorate, and was at that time, replaced with a granite base by President David O. McKay.33

The search to determine who and where his family and relatives now are, was a disappointing one as far as the writer is concerned. It revealed that his father was James Marsh, born March 27, 1751, at Douglas, Massachusetts.34 His parents were married June 22, 1774. His mother,

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31Letter of J. M. D. Taylor, carpenter and builder, 2021 Quincy Avenue, Ogden, Utah, to the Church Historian's Office, Salt Lake City, under date of February 22, 1922.

32Lot 5, Block 2, Plat B, according to the present system of grave location at the Ogden cemetery.

33See letter of James Martin, Appendix D.

34See Appendix A.
Molly\textsuperscript{35} or Mary\textsuperscript{36} Law, was the daughter of Titus Law, who was the son of Thomas Law,\textsuperscript{37} son of Thomas or Stephen Law, who was the son of John Law.\textsuperscript{38}

He and his four brothers and five sisters, all of whom were born at Acton, Middlesex County, Massachusetts, are listed below in order of birth:

\begin{tabular}{|l|l|l|}
\hline
Name & Sex & Birth Date \\
\hline
Elisabeth & female & November 21, 1776 \\
Molly & " & December 29, 1778 \\
Elenor & " & March 14, 1780 \\
Nathan & male & January 6, 1781 \\
Keziah & female & April 10, 1783 \\
James & male & May 14, 1787 \\
Titus Vestspasian & " & February 11, 1790 \\
Oliver Emerson & " & October 21, 1795 \\
Anna & female & June 19, 1798\textsuperscript{39} \\
Thomas Baldwin & male & November 1, 1800\textsuperscript{40} \\
\hline
\end{tabular}

This listing\textsuperscript{41} illustrates that he was the youngest of a family of ten children, equally divided between boys and girls.

\textsuperscript{35}See Appendix E. Possibly her name was Mary Molly Law.

\textsuperscript{36}See Appendix A.

\textsuperscript{37}It is possible that Elder Marsh was named after his maternal great-grandfather.

\textsuperscript{38}Utah Genealogical and Historical Magazine, (Salt Lake City, Utah: Deseret News Press, 1938), Vol. 27, pp. 29, 31, 65.

\textsuperscript{39}This sister, who received the Gospel, is mentioned previously in this thesis as being the wife of Lewis Abbot. The Utah Genealogical Magazine referred to above indicates that five children were born to her. Probably the first son was named in honor of his illustrious uncle.

(1) Abigail Abbot, born 1830, married Albert P. Tyler, 1850, died September 12, 1854.

(2) Thomas Marsh Abbot, born January 1, 1832, Wayland, Middlesex County, Massachusetts, baptized December 2, 1842, married Alma Janette Smith. (There were 12 children in this family.)

(3) Ammon Abbot.

(4) Eliza Ann Abbot.

(5) Joseph Abbot, born October 3, 1840, Ambrosia, Iowa, died June 20, 1859.

\textsuperscript{40}There is sufficient evidence to question the birthdate given.

\textsuperscript{41}See Appendix E.
His first wife is mentioned in the *Utah Genealogical Historical* magazine as follows:

Elizabeth Godkin, wife of Thomas B. Marsh, said to be residing in New York City at the time of their marriage. Little is known of her except that she readily accepted the Gospel when she first heard it, remained in the Church until 1838 and left it with her husband. She never returned. She probably died just prior to 1857. . . .

It states on page eighty of Phillo Dibble's narrative on Early Scenes of the Church, that after attending a meeting held in a large barn outside Kirtland at which the Prophet spoke, Sister Marsh went to Sidney Rigdon, who was being tossed by evil influences, and told him the Prophet Joseph "had never lost the keys as Sidney had stated." Her statement caused Sidney to admit that he had been deceived.

Heber C. Kimball makes the statement which follows, regarding her part in the apostasy of Marsh:

Thomas B. Marsh was once the President of the Quorum over Brother Brigham, me and others, and God saw fit to give him a revelation to forewarn him of the course.

We told him that if he would listen to the revelation he had received, he would be saved; but he listened to his wife and away he went.

His wife is now dead and damned. She led him some eighteen years and as soon as she died he came to Winter Quarters, now Florence. . . .

There still is a question as to whether or not his first wife had passed away before he left Missouri. It will be noted that in Wandle Mace's diary recording his return to the Church, it states "his wife being dead." From the context it cannot be determined whether the above quote refers to Mrs. Marsh or to Mrs. George Harris.

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42 *Utah Genealogical and Historical Magazine*, op. cit., p. 29.
The following extract from a letter from Claude E. Stuart, RFD #4, Ogden, Utah, would tend to suggest that perhaps she was still alive when Brother Marsh left Missouri, although the writer is of the opposite opinion:

... The material I am sending you on Thomas B. Marsh I found in one of my father's scrapbooks, and I hope it will do you some good. I can't find anything about Marsh marrying after he came to Utah, and my father does not mention it. I am only too glad to help you. Yes, David Marshall Stuart was my father and took care of Thomas B. Marsh until he died in 1866. ...

Even less is known of the children born in this first marriage, with the exception of their son, James, who was born at Boston, Massachusetts, March 31, 1823, and died May 7, 1838.

Hannah Adams, second wife of Thomas B. Marsh, was the daughter of Charles Adams and Martha Lomas, and was born August 22, 1815 at Ashover or Robin Hoods, Derby, England. It is learned that her father's mother was named Tamar, and her mother's mother, Sarah. The latter was born in Holloway, Derby, England. Hanna Hickton was the great-grandmother of Hannah Adams. The latter was baptized April 14, 1851. She married first, Theodore Johnson. Her second marriage was to Thomas B. Marsh.

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They are referred to in the plural by the Prophet Joseph, speaking in Section 31 of the Doctrine and Covenants, and also in the Wandle Mace Journal quoted in this chapter. It states he left "... his wife, children, friends, etc. . . ." Elder Preston Nibley of the Church Historian's Office in Salt Lake City related to the writer the recollection that in one of the journals of one of the Mexican missionaries between 1870 and 1900, there is a statement to the effect that the son of Thomas B. Marsh was the secretary of the Masonic Lodge in Mexico City at that time.

Utah Genealogical and Historical Magazine, op. cit., p. 29.

As previously noted, this marriage took place on October 4, 1857. The 1860 census report refers to her as Mary Marsh, age 45, and the Endowment records show that she was sealed to Marsh on Nov. 1, 1862.
This is about all that research has thus far revealed about this woman. From the tenor of the remarks related to his final years in Ogden, there is a question as to whether or not she was living with him at the time of his death.

There is no hint of any children of Marsh by this second wife, and there are none listed with him and his wife in the 1860 census.

\footnote{Two notes in Andrew Jensen's collection file at the Church Historian's Office gives additional hints. (1) A note from Polly Jost at Ogden, written after 1893, states his wife is now H. A. Reid, Rudd or Rugg. (It is not clearly discernable.) The writer searched extensively in Ogden on this clue, as well as for general information on Marsh among the descendants of John M. D. Taylor previously quoted, but did not learn anything further in either respect. (2) The second stated that Mrs. Marsh could be reached at the Richard Mills or Miles (handwriting difficult to determine) residence at Centerville, Utah. The writer found relatives of (Dicky) or Richard Mills who lived at Centerville about the turn of the century, but could find no further reference to Mrs. Marsh.}
CHAPTER VIII
CONCLUSIONS

Through the insight gained in organization of this thesis, the writer has been led to the following conclusions:

First -- During the slightly more than eight years of his ministry, from his baptism to his apostasy, Elder Marsh performed a worthy labor in the sight of God and man. During the last three years of this period he acquitted himself nobly as an apostle of the Lord Jesus Christ both in leadership and devotion to the cause of the Restored Church.

Second -- His being chosen as President of the Quorum of Twelve Apostles, whether based on an incorrect age report or not, was the will of God, for in revelation he was told:

Verily, I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom, as pertaining to the Twelve, abroad among all nations--
Thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come;
For on them have I laid the burden of all the churches for a little season.¹

Interestingly enough, this rather clearly indicates that had he not used his agency to face about in apostasy, he was foreordained to an even greater work than that which he did. His functioning to settle difficulties within the Church and the many Church courts in which he participated

¹ Doctrine and Covenants, Section 112:16-18.

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as moderator\textsuperscript{2} or presiding authority, coupled with his missionary labors and other works to further the upbuilding of the Kingdom of God on the earth, illustrates that he did act in his calling as "Physician to the Church" in the spiritual usage of the term.

With regard to the question of age mentioned above and throughout this work, the writer concludes that though the further evidence which supports the correctness of the age that Marsh gave is not as yet conclusive, it is nonetheless (coupled with the fact of the previously mentioned revelation) sufficient to enlist the writer's support of the point of view that he gave his age correctly at the time he was called to be an apostle.

An article which supports the opposing point of view, which is that he gave a fraudulent birth date, is enclosed as Appendix E of this thesis.

The writer desires to point out some obviously stubborn objections to this point of view in support of his own conclusion.

1. A supposed ability to deceive the Spirit of God through which he was called to lead the Quorum would have been necessary.

2. His own listing of it was consistent, throughout his life, endowments and 1860 census included. Because a man later weakens and does not endure to the end does not mean that all his previous acts are fraudulent.

3. The only real evidence supporting this point of view, (Appendix E) is on a record which has been recopied at least once from

\textsuperscript{2}Many of these trials which are on record are not listed in this thesis.
the original manuscript which might very possibly have been in error itself, especially since the listing in the original record would have been at the end of the year 1799 and may not have been committed to writing until January, 1800.

4. The supporting evidence is not too valid due to the fact that the birth date of his older sister, Anna, (listed in the Acton, Massachusetts record) still leaves room for his birth on November 1st as he stated it. Also the birth date she gave at the time of receiving her Endowment in Nauvoo conflicts with that given on the Acton, Massachusetts record.

5. The possibility of David Wyman Patten being older than Marsh would have to rest on the premise that Elder Marsh's birth date was in 1800, because as listed in the article referred to, Patten's birth date was on the 14th of November, while Marsh's was on the first.

Third -- His apostasy was real and in the full light of knowledge as illustrated by the direct revelation he received a few days prior to his signing the Danite Affidavit. A copy of this document was not found therefore the genuine context of it is as yet in question. Although the writer is of the opinion that the seriousness to the Church, of his apostasy has been over emphasized, he nevertheless recognized that only the Lord knows the facts necessary to a judgment of Marsh with regard to this apostasy and disobedience. The writer is likewise grateful that the Lord alone has the right to judge.

Fourth -- The record demonstrates no other acts on the part of Marsh against the Church during his eighteen years away from it. The only thing that might be thought of in this respect was his interview
with David Whitmer and Oliver Cowdery as to the validity of their "seeing the angel and hefting the plates." Their affirmative answers as apostates speaking to an apostate forms another interesting witness of the validity of the witness born to the world by the three witnesses as to truthfulness of the Book of Mormon.

Fifth -- At the time of his return to the Church, his innocence of some of the most basic doctrines of the Restored Gospel illustrates that the work of the Prophet Joseph Smith, Jun., was not finished by the winter of 1838-39. Therefore, the Lord protected him from the Missourians when they had him in their power, that he might build the city and Temple at Nauvoo and complete his work of restoration before being martyred.

Sixth -- Unless the following, which was given in the first revelation to him through the Prophet, refers to his son, James, who died in Missouri in 1838, it is yet to be fulfilled:

Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.

The writer, after extensive research, could find no positive proof of any descendants of Thomas B. Marsh, either in or out of the Church.

Seventh -- The writer feels to respect the repentance of Elder Marsh as being genuine and desires to close this study with the statement of President Heber C. Kimball to Thomas B. Marsh as he came to the stand of the Bowery to confess his apostasy:

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3Appendix F, (Elders Journal, p. 48)

4Doctrine and Covenants, Section 31:2.
Why, Thomas, you never saw such things in the states, God bless you. Thomas, you shall become a sound man, and be a comfort to us in our old age.

Well, I have no feeling in me against any one, not against Brother Marsh; but I feel to bless him with the blessings of God, with the blessings of earth from the crown of your head to the soles of your feet, for this is my calling, and I do not feel to curse.  

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Members of various Marsh families in Provo, Springville, and Ogden, Utah.
I was born in the town of Acton, Middlesex County, Massachusetts, November 1, 1799.

My father, James Marsh, was born in Douglas, Massachusetts, March 27, 1751.

My mother, Mary, daughter of Titus Law, was born in Acton, Massachusetts, March 18, 1759.

I spent my early life in farming at Westmoreland, New Hampshire, until I was fourteen years of age, when I ran away to Chester, Vermont, where I worked on a farm three months; then went to Albany, New York, and engaged in a public house as a waiter where I remained eighteen months, when I went to New York and engaged in the City Hotel and remained two years; when I returned to my old situation in Albany, and after serving a year, returned to New York City Hotel for two years; then removed to Long Island, New York, where I engaged as a groom to Edward Griswold, in whose service I remained one and a half years; during which time I became acquainted with Elizabeth Godkin, and married her on the first of November, 1820.

Immediately after marrying I commenced in the grocery business in New York, in which I remained one and a half years, but did not succeed. I then engaged in a type foundry in Boston, where I continued seven years.
While engaged in this business I joined the Methodist Church and tried for two years to be a genuine Methodist, but did not succeed any better in getting Methodist religion that I did in the grocery business. I compared Methodism with the Bible, but could not make it correspond.

I withdrew from all sects, and being about to leave Boston my old class leader wished me to take a good certificate, but I informed him I did not want it.

I had a measure of the spirit of prophecy and told him that I expected a new church would arise, which would have the truth in its purity. He said to me, "You no doubt mean to be a leader in this new sect?" I told him I had no such intentions. He said he prayed that the Lord would make me a firebrand in the midst of that new religious body, as reformation was necessary.

My wife, unknown to me, however, got a certificate for herself and me on one paper. I informed her that I would never attend, but I would find a suitable class for her if she wanted to join.

I remained in Boston several years engaged in the type foundry. During this period I became acquainted with several friends whose opinions concerning religion were like my own. We kept aloof from the sectarians and were called by them the Quietists, because we resembled so much a sect in France known by that name, professing to be led by the Spirit.

I believe the Spirit of God dictated me to journey west. I started in company with one Benjamin Hall who was also led by the Spirit. I went to Lima, Livingston County, New York, where I stayed some three
months, and then left for home. I called on my return at Lyonstown, on a family whose names I do not recollect. On leaving there next morning the lady inquired if I had heard of the Golden Book found by a youth named Joseph Smith. I informed her I never heard anything about it and became very anxious to know concerning the matter. On inquiring she told me I could learn more about it from Martin Harris in Palmyra.

I returned back westward and found Martin Harris at the printing office in Palmyra, where the first sixteen pages of the Book of Mormon had just been struck off, the proof sheet of which I obtained from the printer and took with me. As soon as Martin Harris found out my intentions, he took me to the house of Joseph Smith, Sen., where Joseph Smith, Jun., resided, who could give me any information I might wish. Here I found Oliver Cowdery, who gave me all the information concerning the book I desired. After staying there two days I started for Charlton, Massachusetts, highly pleased with the information I had obtained concerning the new found book.

After arriving home and finding my family all well, I showed my wife the sixteen pages of the Book of Mormon which I had obtained with which she was well pleased, believing it to be the work of God.

From this time for about one year I corresponded with Oliver Cowdery and Joseph Smith, Jun., and prepared myself to move west.

Learning by letter that the Church of Jesus Christ had been organized on the sixth day of April, 1830, I moved to Palmyra, Ontario County, in September following, and landed at the house of Joseph Smith, Sen., with my whole family. During the month I was baptized by David Whitmer, in Cayaga Lake, and in a few days I was ordained an elder by
Oliver Cowdery with six elders, at Father Whitmer's house.

Joseph received a revelation appointing me a physician to the church.

After remaining in that State (New York) during the fall and winter the church moved to Ohio. In the spring of 1831 I journeyed with the main body to Kirtland.

In June, 1831, I was ordained a High Priest at a conference held in Kirtland, where I received an appointment to go to Missouri with Ezra Thayer, and preach by the way. In consequence of Ezra Thayer delaying so long, I went to Joseph, who received the word of the Lord appointing Selah J. Griffin in Thayer's stead, with whom I journeyed to Missouri, preaching by the way. Many believed our testimony, but we did not wait to baptize any.

While near the end of our journey I was attacked with chills and fever and arrived very sick. I stayed at the house of Benjamin Slade until I got well.

Sometime in January, 1832, Bishop Partridge having furnished me with an Indian pony, I returned to Kirtland, accompanied by Cyrus Daniels. I labored preaching through the country around Kirtland until the summer opened, when in company with Ezra Thayer I went on a mission through the state of New York and returned home early in the fall, and made preparations to go up to Zion in company with several other families from Kirtland. At that time an objection was raised to me being a leader owing to my inexperience, but there was division on this subject as some considered my office entitled me to the presidency.

My opposers appealed to Joseph, who decided I should lead on
account of my office, still although we started with the understanding that I was to lead the company my opposers never became reconciled to my presidency, until we got into difficulties at the Ohio River where we could not proceed without better order. Here they yielded to my dictation through necessity; but when we got down the Ohio River as far as Louisville a rebellious spirit was again manifested.

At this point I separated from the company; took my brother-in-law, Lewis Abbot and his wife, and proceeded by boat to St. Louis, where I arrived one day in advance of the company. On our arrival we found the cholera raging in St. Louis, rented a house, and began my preparations to start overland to the west.

On arrival of the other part of the company I was sent for by them about midnight, to doctor them, but the messenger being unable to pilot me, I had to return to my house until morning when I was sent for again, and soon found Brother Blakslee, but too late to do him any good. He died the next day.

I started for Jackson County, and arrived November 10th, having been two weeks on the journey. I located in Jackson County with the brethren who had come from Colesville, where I was invited by Brother Joseph Knight, who was very sick with the bloody flux. I attended him faithfully and my wife nursed him; he succeeded in overcoming the disease and soon got well.

I had my inheritance about thirty acres, set off by Bishop Partridge, on the Big Blue River, Jackson County, where, before spring, I had a comfortable log house built, into which I moved early in the spring and commenced clearing the land to raise a small crop that year.
I succeeded in getting some corn and potatoes planted, which did very well. Before the year was out the mob combined together and drove us out of the county. Some of the Saints moved into Clay County; others with myself removed to Lafayette County, where we wintered, and during which time I kept a common school and taught the children of the brethren.

In the spring of 1834, having learned that Joseph and a company were coming to relieve the brethren, I moved over with many others to Clay County, where I was living when they arrived. Several of those who came up in Zion's camp remained in Missouri. I cultivated a small piece of land this summer and succeeded in raising some corn. I was chosen one of the High Council.

In January, 1835, in company with Bishop Partridge and agreeable to revelation, I proceeded to Kirtland where we arrived early in the spring, when I learned I had been chosen one of the Twelve Apostles.

May 4, 1835, in company with the Twelve, I left Kirtland and preached through the Eastern States, holding conferences, regulating and organizing the churches, and returned September 25, 1835.

In the winter of 1835-36 I attended school, studied the first English Grammar under Sidney Rigdon; and Hebrew under Professor Seixas (a Hebrew by birth) and in the spring returned to my place on Fishing River of Clay County, Missouri, where I arrived in the month of April.

Soon after this, difficulties having occurred between the citizens of Clay County and the Saints, a meeting was held near Liberty, the county seat, for the purpose of amicably arranging matters. I was appointed a delegate from Fishing River. At that meeting a committee of
twelve were appointed to draft resolutions, which were received by un-
aminous vote; when a committee of three viz: Lyman Wight, myself, and
Samuel Bent were appointed to meet next day in Liberty for the present-
ation of these resolutions. I was appointed by said committee as spokes-
man and was enabled to speak so feelingly in relation to our previous
persecutions and expulsions, that General Atchison could not refrain
from shedding tears. This meeting passed resolutions to help the Saints
to seek out a new location, and appointed committees to collect means to
aid the poor saints to remove.

The church considering the citizens were thus exerting them-
selves to have us removed, appointed Elisha H. Groves and myself to visit
the churches in Illinois, Kentucky, and Tennessee, for the purpose of
borrowing money to enter lands in the new settlement at the land office
for the convenience of the Saints who were coming on. We started in
July and succeeded in borrowing upwards of $1,400 principally from the
brethren in Kentucky and Tennessee, at ten per cent interest.

September 19, 1836, we parted with Brother Woodruff and the
Saints in Kentucky, Brother of D. W. Patten and his wife, accompanying
us to Missouri. I proceeded immediately to the new city which had been
laid out, and called Far West, in our absence. On our arrival we deliv-
ered the money to those who sent us and received $1.00 per day and travel-
ing expenses, for our services while gone. We furnished our own horses.
I procured a lot immediately built a house and moved into it. During the
winter I made improvements on my lot; got up my firewood, attended coun-
cils and preached to the Saints.

About the month of June, 1837, I started for Kirtland in company
with D. W. Patten and Wm. Smith, to try and reconcile some of the Twelve
and others of high standing who had come out in opposition to the Prophet.
On my journey I met Brother Parley P. Pratt about five miles west in
Columbus, Ohio, moving to Far West. I prevailed on him to return with
us to Kirtland. On our arrival and went to Brother Joseph's house where
I remained all the time I was in Kirtland.

About this time a special meeting was appointed at Joseph's
house by myself, to which several of the brethren who were disaffected
were invited. I was chosen as moderator, and called upon the aggrieved
parties to speak first. A reconciliation was effected between all par-
ties.

July 23rd, Joseph Smith, Jun., received a revelation to me
concerning the Twelve Apostles, and on the 27th I started with Joseph
and Brother Rigdon for Canada. During this mission we visited the chur-
ches. In Canada west, I returned about the last of August.

September 3rd, I attended a conference held in Kirtland in
which Luke Johnson, Lyman E. Johnson, and John F. Boynton were rejected.
John F. Boynton pleaded, as an excuse for his course, the failure of the
Kirtland Bank.

President Brigham Young in a plain and energetic manner, strong-
ly protested against his course, and was not willing to receive him into
full fellowship until a hearty repentance and confession were manifest.
I sustained Brother Brigham's remarks and acquiesced in his testimony.

Soon after, in company with Hyrum Smith, I proceeded to Missouri,
where we arrived in October; in a few weeks Presidents Joseph and Sidney
arrived, and we held a conference which sustained the authorities of the
Sometime in the winter, George M. Hinkle, John Murdock, and some others, came to my house and suggested the importance of calling a meeting to take into consideration the manner that W. W. Phelps, David and John Whitmer had disposed of the money which I had borrowed in the Tennessee and Kentucky Branches in 1836.

Accordingly, a meeting was called February 5th, 1838, and the conduct of the Presidency in Zion investigated. The church would not sustain said presidency, but appointed myself and Brother D. W. Patten, presidents pro tem until Joseph Smith would arrive. We also organized the Church in Zion, placing every officer in his proper place. Joseph arrived in Far West March 14th and approved of the course we had pursued.

May 18th in company with Joseph, Sidney, and others, I went north to Daviess County. We met with Oliver Cowdery, Lyman E. Johnson, and others encamped, who were also exploring northward on the Grand River. We soon returned to Far West.

In August the mob recommenced their depredations against the Saints.

About this time I got a beam in my eye and though I could discover a mote in Joseph's eye, though it was nothing but a beam in my eye. I was so completely darkened that I did not think of the Savior's injunction "thou hypocrit, why beholdest thou the mote which is in thy brother's eye, when a beam is in thine own eye; first cast out the beam from thine own eye, then thou shalt see clearly to get the mote out of thy brother's eye."

Had I seen this I should have covered myself a hypocrit, but as
I had often said while in the church, if I ever apostatize, I would go away quietly. I tried to do so but the Saints kept inquiring of me if I was going to leave, and so did Joseph twice. I evaded him both times, the last time he almost got me into a tight corner I could hardly evade. He put the questions directly to me, whether I was going to leave. With an affected look of contempt I answered, "Joseph, when you see me leave the Church, you will see a good fellow leave it."

After making preparations I started from Far West and moved three miles out of town, ostensibly for the purpose of settling and soon moved off to Clay County, and from thence to Richmond, Ray County, where I saw David, John, and Jacob Whitmer and Oliver Cowdery, who had all apostatized.

I inquired seriously of David if it was true that he had seen an angel, according to his testimony as one of the witnesses of the Book of Mormon. He replied as sure as there is a god in heaven, he saw the angel according to his testimony in that book. I asked him, if so, why he did not stand by Joseph? He answered, in the days when Joseph received the Book of Mormon and brought it forth, he was a good man and filled with the Holy Ghost, but he considered he had now fallen. I interrogated Oliver Cowdery in the same manner, who answered similarly.

Published in the Millennial Star, Vol. 26, pp. 359-406 (June 1864) in an article entitled "The History of Brigham Young."
I feel at this time like writing a letter for the Messenger and Advocate on a subject which I shall call the order of the New Testament Church. A subject I conclude which is not well understood, if I may have the privilege of judging what passes before my eyes, and what is sounded in my ears.

The many persons who are traveling through every part of the country, passing to preach what they call the Gospel, and to call men to the Kingdom of God; saying that they have the right to do so, not only the right to do so; but are under the strongest obligation to do it, both as a duty and obligation grows out of the commandment of the Savior, found recorded in the New Testament and reads thus: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

I feel a little disposed to inquire into the nature of this commission, and the circumstances attending its promulgation, to see how far they are bound by it, and are in danger of being cursed if they do not obey it, or in other words, who is able to obey it; for my part I think there is less danger of a curse by not attempting to act under it, than there is by attempting to act under it.

I should think that I was in greater danger of being condemned, to go forth into the world to preach the gospel, by virtue of that com-
mission than I would to follow the plough, to shov'e the plain, touse the hammer or to pursue any other honest calling in life, and would benefit mankind more, and glorify God better and so would any other man also.

It is a very common thing for men who are unlearned in the truth, to be very conscientious in advocating error, and exceedingly zealous in propagating, and teaching for doctrines the commandments of men, and doing what the Lord never required at their hand, and leaving undone the things which he has required; this seems especially to be the case in relating to preaching the gospel, (as the people call it) for while the order of things which the Lord established for the redemption of the world is left untouched, the order of things which men have invented for themselves, is propagated with the most untiring perserverance, and with a zeal worthy of the best cause in the world.

Men encompass sea and land to establish their opinions, and to give force and power to their doctrines, and to all appearance are as conscientious as if the Lord had called and commissioned them, and had sent them forth to do so, under the penalty of the perdition of ungodly men if they did not. A looker on would be ready to conclude, that they were ordained from days of old to this ignorance. But notwithstanding all the zeal, and perserverance, the apparent consciousness of the many teachers of religion, still, when a man takes the New Testament into his hands and begins to hunt for their authority, he is greatly difficulted to find it, to be sure, we can find it written: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But to whom was this said, to every man of every generation, who might
start out of himself, or to be sent out by others? No, but very far from this, to men who were called and chosen of God for this purpose and called by name too, so that there would be no mistake about the matter. Those men in this commission, were required to go into all the world, and preach the Gospel to every creature, but it was they, and they only, whose names were there mentioned, who had to perform this duty, or see that it was performed, and none others were bound by it.

Let us suppose for instance that some of the other Jews or Gentiles, or even some of the saints, had taken it into their heads in the days of the apostles to have acted on their commission. Could they have done it? I answer they could not; there would not be one solitary sign have followed them, it would have been in vain for those who believed them to have undertaken to cast out devils, or to have spoken in other tongues, or to lay hands on the sick, with the idea of effecting anything; and the reason would be that the persons who had administered unto them were without power themselves, and a stream could not rise higher than its fountain; they, therefore, of necessity the persons administered to, would be without power also.

It was more than a windy business to execute this commission. It required power as well as wind; it required more than to go forth and be very ingenious, in proving to the people that they must be immersed for the remission of sins; the person who did that according to this commission, if he effected any good by it, must have power, also to administer in the name of the Lord Jesus, not baptism only, but the Holy Ghost also.

The truth is, there were no persons on the earth in the days of
these apostles, nor have there been any since their day, who could act upon their commission. It was peculiar to themselves: for instance, there were in the primitive Church, not only apostles, but prophets, and evangelists, pastors, and teachers, and each of these orders had other respective works assigned unto them, and each one must have a commission suited to his calling.

Out of these orders, it fell to the order of apostles, to go out into all the world and preach the gospel to every creature: suppose the pastors, or teachers had taken it into their heads to go and act upon the commission given to the apostles. Could they have done it? --most assuredly they could not, and that because God had not called them to the work of apostles, and having not called them, he did not endow them with power, sufficient, and their attempt would have been vain; indeed, it would have been worse than vain; for to apostles alone, God had given the power to act on a commission given to apostles.

To every candid reader of the New Testament, it is very plain, that it required a power adapted to the nature of the commission, to enable any person, to act on a commission received from the most High, whether that commission required them to travel into all the world or whether it did not; the power given would be according to the work required. If a man, or a number of men were required to act in the office of evangelist, they would receive power accordingly; or if to act in the office of apostles, their power would be proportionate to the work assigned to them so that each one might be able to perform the duties of his office.

In the commission given immediately after the resurrection of
the Savior, we have the work set forth which belonged to the office of apostles, and every person who acted under that commission, acted in the office of an apostle. Now to prepare men to act under this commission, required a great deal of teaching, as well as divine manifestation. It was possible for the apostles to act under this commission without revelations being given unto them directly from heaven, for their own direction, as well as the direction of those who believed on the Savior through their word.

Let us inquire how it was that the apostles were enabled to fulfill this commission; enabled we say, for it has been the lot of few men to be able to perform the duties of the commission given to the Twelve Apostles, who were commissioned immediately after the resurrection of the Savior.

Let us inquire as to what preparation was necessary to enable the apostles themselves to fulfill the duties of their office, and how it was that they became qualified to be apostles, agreeable to the commission given to them.

We are told that at a certain time the Savior inquired of the apostles to know who men said that he was and what they said about him—"Whom say men that I the son of man am?" They answered some say you are Elias, other Jeremias, or one of the ancient prophets. By this we understand clearly, that the miracles which he had wrought among the people had failed to give them a true understanding of his character.

The higher notions which they entertained of him was that he was a prophet, such as had been on earth before, with this exception probably, that some might have thoughts that he was one of the prophets who
was raised from the dead. But it does not appear that there was any other thought of his being the Son of God: so that all his miracles had failed to give the people a correct idea of his true character.

Neither do we think, that miracles could produce this effect alone: there must be something else: indeed if we are left to draw our influence from what follows, it will be seen that there was but one thing that could give the idea that he was the Son of God: and that was a revelation from God. For the Savior again says to the apostles: "But whom do ye say that I the Son of man am?" Peter's answer was: "Thou art Christ, the son of the living God." What was the answer the Savior made to his declaration? It was this: "Blessed art thou Simon Barjonah; for flesh and blood have not revealed this unto thee; but my Father which is in heaven;" as much as to say: it is not the miracles which I have wrought in your presence, neither the casting out devils, nor yet healing the sick; but a revelation from my Father who is in heaven.

If we are left to draw a conclusion from these premises, what would that conclusion be? Would it not be that a knowledge of the Son of God, was not to be denied from the working of miracles? for if this could have been done, the disciples would have found it out, and it would not have been said as it was to Peter, "Flesh and blood have not revealed this to thee; but my Father which is in heaven." But on the contrary, it would have been said, "Blessed art thou Simon Barjonah, for thou hast discovered my true character from the miracles which I have wrought in your presence."

Printed in the Messenger and Advocate, November, 1835, p. 212.
THOMAS B. MARSH RESTING IN OGDEN'S CEMETERY.

FORGOTTEN FOR MANY YEARS:

By More Accident on Decoration Day by David M. Stuart--Now a White Marble Shaft Marks the Spot

From the Daily of Wednesday, July 26--Thomas B. Marsh, first president of the twelve apostles of the Church of Jesus Christ of Latter-day Saints, was buried in the Ogden city cemetery and until Decoration Day of this year his grave had never received the slightest attention. Over it for twenty-seven years weeds and grasses had grown and the last resting place of this once-honored man was indeed unsightly and forbidding. Now a white marble shaft marks the head of the forgotten grave and the undertakers has been removed so that inquiring humanity will have no difficulty in finding the spot. This transformation is due to the efforts of David M. Stuart, who on Decoration day, while visiting the silent city on the hill, discovered the grave and determined that it should no longer be unmarked and forgotten. Although he buried the old man the lapse of years had effectually effaced the memory of the locality of the grave from Mr. Stuart's mind and it was only by accident that he discovered it on the day named.

Several days after making the important discovery Mr. Stuart wrote out the following address to the citizens of Ogden and with it called the attention of the people to the fact that the grave should receive some attention other than that which he was financially able to give:

OGDEN, UTAH, MAY 30.

On Decoration Day, 1893, your friend David M. Stuart, while strewing flowers upon the graves of the dear departed, stumbled upon the last resting place of Thomas B. Marsh, overgrown with weeds and his name almost obliterated from the headboard now crumbling in decay, and no kind hand had been there to deck with flowers his humble grave and drop a tear or fond regret for his memory.

Brother William Moyes and others paused as they passed to enquire whose remains were being brooded over among the weeds. I told them as I tell you, it was the once Honorable Thomas B. Marsh, whom the church buried as a pauper twenty-seven years ago, and I was wondering what my own fate might be.

I thought he should have a headstone at least to mark the resting place of his remains. Brother Moyes put his hand into his pocket and said he would contribute one dollar towards it. The following subscription list was then started for that purpose:

Even by untiring efforts Mr. Stuart has succeeded in obtaining contributions to the amount of but $52.50 and he still lacks $10 to pay for the stone.

On the stone is inscribed the following:

THOMAS B. MARSH, first president of the twelve apostles of the church of Jesus Christ of Latter-day Saints, born at Acton, Massachusetts, November 1, 1799; died January, 1868. This monument is erected by his friends July 17, 1893. His troubles commenced in a series of trifles and it is said he followed his wife out of the church. She finally forsook him with her children and he was left alone in the world, broken in spirit and his body paralyzed. He was prompted to return to the church in fulfillment of a prophecy by Joseph Smith, and in July, 1837, Marsh was re-baptized in Florence, Nebraska, and came to Utah that year, where he was kindly received by President Brigham Young and sent to Joseph Smith and Bishop West who were in charge of the Weber Stake. They placed Poor old Father Marsh in a little house and the necessary of life until he died, on the 26th, 1868, and was buried in Ogden cemetery with the honors of the priesthood, for he died in the faith of the gospel and was a faithful member of the church.

The church furnished him a home and the necessaries of life until he died, in the month of January 1868, and was buried in Ogden cemetery with the honors of the priesthood, for he died in the faith of the gospel and was a faithful member of the church.

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The church furnished him a home and the neces-
VITAL RECORDS SHOW D. W. PATTEN BORN BEFORE THOS. B. MARSH

BY ARCHIBALD P. BENNETT
Secretary Genealogical Society of Utah

Was David W. Patten or Thomas B. Marsh the oldest member of the first quorum of apostles organized in this dispensation? Which one, by right of seniority in age, should have presided at first President of the Twelve?

The Prophet’s history tells us that on Saturday, February 14, 1836, the names of the first Twelve were selected in the following order:

1. Lyman E. Johnson
2. Brigham Young
3. Heber C. Kimball
4. Orson Hyde
5. David W. Patten
7. William B. McLellin
8. John F. Boynton
9. Orson Pratt
10. William Smith
11. Thomas B. Marsh

Lyman E. Johnson, Brigham Young, and Heber C. Kimball were ordained that same day, David W. Patten and others were ordained February 16th. Thomas B. Marsh was absent on a mission at the time of his call to the apostleship, and did not return to Kirtland till April 14th. He was ordained an apostle on April 14th.

According to Minutes

According to the minutes of the general council of the Priesthood held May 2, 1835: “After the conference was opened, and the Twelve had taken their seats, President Joseph Smith, Jr. said that it would be the duty of the Twelve to take their seats together according to age, the oldest to be seated at the head and at the foot of the first council, the next oldest in the second, and so on until the youngest had preceded; and then begin with the oldest. Let’s have them then take their seats according to age as follows: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William B. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.”

(Appendix E)

CHURCH SECTION - December 7, 1933

OFFICIAL RECORD OF BIRTH

MACLEAN, Richard S., single, native of Marshalltown, Iowa, Nov. 21, 1864, a. 21, r. 27.

McDONALD, Robert, single, painter, of Boston, Ont. Dec. 25, 1864, a. 21, r. 27.

McEACHRON, John, single, native of Marshalltown, Iowa, Nov. 25, 1864, a. 24, r. 27.

McGUIRE, Charles of New Orleans, La., June 18, 1864, a. 36, r. 27.

MACMILLAN, Margaret, [? m.], —1837, r. 27.

McMULLEN, Perry, single, laborer, of Boston, Ont., Mar. 23, 1864, a. 27, r. 27.

McMURFY, Peter, of Peter and Mary, May 25, 1837, in A. [MacMurdy, F.].

MANSFIELD, Abiah d. Josiah and Elizabeth, Oct. 16, 1867, in A.

MASH, Anna d. James and Molly, June 19, 1799, in A.

Elenor, d. James and Molly, May 14, 1799, in A.

Elizabeth, d. James and Molly, Nov. 21, 1776, in A.

James, s. James and Molly, May 14, 1797, in A.

Kethan, d. James and Molly, Apr. 10, 1795, in A.

Molly, d. James and Molly, Dec. 29, 1793, in A.

Nathan, s. James and Molly, Jan. 5, 1791, in A.

Oliver, son, of James and Molly, Oct. 21, 1795, in A.

Thomas Baldwin, s. James and Molly, Nov. 1, 1809, in A.

Titus Westphal, s. James and Molly, Feb. 11, 1790, in A.

MARTIN, Charles H., June 1, 1831, r. 27.

Lydia C., [? m.], —1837, in same for wife, Elizabeth W. Sweet, [r. 27].

MEAD (see Martin), Adelphi, —1822, r. 27.

Aminad, J., [? m.], —1827, [in stone only Adelphi], r. 27.

Dixson E., [? m.], —1828, [in stone only Adelphi], r. 27.

(See History of the Church, Vol. 4, pages 112-120.)

The line marked shows Thomas B. Marsh was born one year later than the date given in Church history.
Appendix E - cont'd.

According to Jensen's Church Chronicle, and also the appendix to Essentials in Church History, page 54, Thomas H. Marsh was born November 2, 1839, at Acton, Massachusetts, and David W. Patten was born in 1839 at Theresa, New York.

The vital records of Acton, Middlesex County, Massachusetts, have been published and are in the Genealogical Society Library. The accompanying photograph from page 51 of this record gives the names of the children of James and Molly Marsh. It shows that Thomas Baldwin Marsh, son of James and Molly, was born November 2, 1839, in Acton. His sister Anna March was born June 18, 1839 in Acton.

Clearly Impossible

When Thomas Baldwin Marsh was endorsed in the Endowment House November 2, 1862, he gave his birth date as November 1, 1798, Acton, Middlesex, Massachusetts, son of James Marsh. His sister, Ann, was endorsed in Nauvoo November 12, 1846, and she was born to Lewis Abbott January 20, 1846, at which time she gave her birthdate as 11 June 1798, Acton, Middlesex County. It is clearly impossible for both brother and sister to have been born in the same year, one in June and the other in November. By comparison with the above vital records of Acton, it is apparent that Ann gave her year of birth one year later than it actually was and Thomas Baldwin Marsh gave his year of birth one year earlier than it really occurred.

This mistake must have been continued in all the early records of the Church, for in the Journal of Discourses Vol. 6, pages 186, 189, appears a statement by President Brigham Young in which he speaks of the difference between his own age and that of Thomas H. Marsh as one year and seven months to a day, and he states that Thomas H. Marsh is one year, seven months, and fourteen days older than he.

Now if Thomas H. Marsh was actually born November 1, 1800, it becomes important to learn just when, in 1800, David W. Patten was born.

The "Life of David W. Patten," by L. A. Wilson, says he was born about the year 1800, adding: "The Twelve were instructed to take their places in council, according to age, the oldest to be seated at the head. In pursuance thereof, the Twelve were arranged with Thomas B. Marsh, David W. Patten and Brigham Young in the order named; and this fact gives us the most definite information we now have as to the date of David's birth. Thomas B. Marsh, being the oldest of the Twelve, was born November 1, 1799, and Brigham Young on June 1, 1801, and somewhere between these dates was the birth of David."

Fact Comes to Light

This leaves it quite evident that the exact year of his birth was not definitely known to Church annals. The fact now comes to light that David W. Patten was not born in the year 1800 at all, but in the year 1799.

In the Patten surname conclude in the files of the Genealogical Society of Utah is a letter from Mrs. E. M. Sherman, Charles City, Iowa, who sends the record of the children of Benoni Patten of Putney, Windham County, Vermont, a Revolutionary Soldier, and his wife, Edith Cole. They were married in Westmorland, Cheshire County, New Hampshire, December 14, 1778. This record, taken from the family Bible to which she had access, apparently written by Benoni Cole, gives the record of thirteen children of this couple, the eleventh being David, born November 14, 1799, died December 1828. The next born is Sophia, born June 2, 1801. This, then, is the actual birthdate at David Wymann Patten, the apostle, and not 1800 as previously given. It is apparent, from an examination of the two dates, that David could not have been born November 14, 1800 and have had a sister born June 2, 1801.

Our conclusion must be, then, that David W. Patten was born November 14, 1800, and Thomas B. Marsh, November 1, 1800. Had those ages been given correctly at the time the Apostles were arranged in order of birth, David W. Patten would have stood as the first President of the Quorum of the Twelve instead of Thomas B. Marsh.

Published in the Church Section, December 7, 1933.

TO JOSERI SHATT JR., AND THE CHURCH OF LATTER DAY SAINTS IN KIRTLAND,

"Of the Church of Latter Day Saints in Kirtland, Ohio, Oct." 1837, page 1.


Dear Saints of God,

whom we love a truth for the truth's sake that dwelleth in you, and we pray God that it may abide with you forever. As we are called to stand upon the islands of the sea, in defense of the truth and for the word of God and the testimony of Jesus Christ. We are under the necessity of making use of our pen to give you an account of our labors in the ministry since we left Kirtland, as we cannot at present speak to you face to face. We left Kirtland May 21st, and took Steamboat at Fairport in company with Elder Milton Holman, to go forth to labor in the vineyard as the Lord should direct.

After calling on the Saints in Jefferson Co., N. Y., we arrived at Kirtland's Barbour's Book House at the 4th of June for Upper Canada and on the 8th arrived of Brother Artemas Judah. And on the 10th, had the happy privilege of meeting with John L. Page, James Blakeley, and a number of other elders, and a large congregation of Saints. And we were blessed with a very interesting time. After spending several days with them, we took the parting hand with these beloved friends and proceeded on our journey for the Bay in company with Elder John Good, and bound for England. We took the parting hand with them at Schenectady and arrived at the Canadia church in Pennsylvania, visited the church a few days. Here Elder M. Holmes took his departure for Mass and we parted. Banked, visited different parts of the town and held eight meetings, from thence to Canton and held a meeting in the village hall in Cliftonville.

As we commenced speaking several began to bost their drums at the doors which made much confusion. This is the only disturbance we have had since we left Kirtland. We next visited New York, where we held four meetings and many came out to hear and manifested spirit of inquiry. And elder Woodruff had the privilege of leading three of his district into the waters of baptism, and had not the Spirit called us away to perform greater work. We should have had no difficulty in establishing a branch of the church in that place. A family where we tarried but one night, and taught them the things of the kingdom, believed very sincerely, and after our departure, two of the household followed us 15 miles to receive baptism at our hands, but we were gone, and they truly believed it to be a day of warning and not of money words. We also visited Farmington and held one meeting in the Methodist meeting house, and presented to an attentive congregation who wished to hear more concerning the great work of God. We left Farmington on the 30th of July, and after visiting the Bradford church, and after preaching several times with them, we proceeded on our journey to Syosset, where we spent several days with the church and friends. But every thing was as forward as if the warning grace that had not heard the sound of the gospel, we then went to the city of Portland. We there took the Sackem Barrow on the 19th of August, to speed us on our way to the Islands of the sea, they landed us at Owls head at the setting of the sun. But how to get, a voyage to the Islands, we knew not. We retired to a grove and offered up our thanks unto God for his mercies and asked him to open our way before us; we returned to the foot and soon found some men that were going near the Islands that night, they said they would land us if we chose to take passage with them. We accordingly went on board, they hailed sail, and landed us on North Fox Island, and visited the church and added our thanks to God for his goodness and kindness.
The Lord's house, and we felt willing to trust in his name, and in our new home, where we stood and declared our faith in the Lord. And the sound thereof reached the neighboring islands and of some of the inhabitants. But after the storm and the rain, the sound was heard far and wide.

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We were informed that there was a Baptist priest, a small meeting held at a nearby house, and we were asked to join. The meeting was held in a large room, and we were greeted by the friendly faces of the Baptists. They welcomed us and shared their faith with us.

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Elders' Journal.

Preston, Lancashire, Aug. 21st 1857.

Rev. John Shepherd.

I take this opportunity to write a few lines to you, that you may know I am in the hands of the living. I am a pilgrim on earth, and a stranger in a strange land for my home, and among those that seek me by the living in the land of promise. On the 18th of July we landed in Liverpool, and on the same day we arrived at Preston, the distance 31 miles, we arrived there at four in the afternoon.

After we had unloaded our things, the Lord's servant, Mr. Fielding, had gone to see his brethren, and Mr. Goodwin had gone to look for a place to live at once. He had locked the door and left a large flag before the door, with large gilded letters written thereon, saying, "THOU WILT NOT REPEAL" we said Amen, so let it be. The same evening, one of the clergy desired to speak with us. Mr. Fielding and Mr. Goodwin went to see him, conversed with him and one Mr. Watson, about ten in the evening, when we were at our Lodging, and the next morning we agreed to go and hear him preach, but he did not appear. He gave us no appointment for one of us at three in the afternoon. It fell to my lot to preach first, and Mr. Watson north. Mr. Fielding and Mr. Goodwin told me he was not ready, and we did not appear. We were astonished to hear the devils were exorcised because we supposed them to cast out devils, and I told him so. He shook his head and fell to the floor. Mr. Russell and myself then laid our hands on Elder Kimball, and rebuked evil spirits, in the name of Jesus Christ, and immediately he recovered his strength in party, so as to be able to begin to rise from him most powerfully, and he was also as well as if he had been taken out of his body; his voice became very softly, and he spoke of the evil spirits raging and forcing out their names. Mr. Kimball was quite weak for two or three days, but it seems that the devils are determined to destroy us, and prevent the truth from being declared. The devil was not because I was going to baptise and he wanted to destroy me, that I should not do these things the Lord sent me to do. We had a great diligence to deliver ourselves from his hands, to see that what they said was correct, and we set out to perform it, and it was agreed that we would not hold forth these things, this was not for. We did not ask them for his house, but we said that the Lord would open his heart to let us preach in it and so he did, and we gave God the glory. After that there were private doors opened for us to preach; we had two or three meetings every night, and many began to hear testimony of the truth of the things which we believed, although, and it was agreed that we would do as we could, and to do so much as they can to live, there is not more than one or two that could help us over, and they should try and in fact there are some that have not a bed to sleep on themselves; and this is the church of God, the fifty are the people in this place, and it is in the country, we cannot travel the streets without meeting something, and it is a matter when one is left, and so I write. I must say that I have not done this, but I have done it, and I am afraid of the Lord's curse. We have told quite short, but the brethren are willing to divide with us the last they have, they are quite ignorant, many of them cannot read a word, and it needs great care to teach them the gospel, so they can understand. The people here are bound down under doctrine, they are afraid to come, and I am afraid to go, in a manner I never saw before, they have to pay taxes to the priests of every kind, they raise so that they cannot lay them up one cent; they are in the same situation the children of Israel were in in the wilderness. We want to come to the people, and they are afraid to open the door, they are afraid of the Lord's curse, and I told them if there was a door open, I would come.
Ignatius and I have since learned, that she was a person of great influence in the neighborhood where she lives, which is called Walkford, about fifteen miles from Preston. I saw her in the course of my visit, and she declared that she would pray for her, and her father, that her heart might be softened, that she might not ride against them, and that she might be received into the church. She has written a letter to the Rev. Mr. Smith, at Preston, and asks that the letter be given to the Rev. Mr. Smith, at Preston.

We had heard from the brethren there, that they had baptized twelve. Dr. Beeston and Gillet that went North, had baptized to the Lord.

I am now going down to Walkford to visit that little branch. There is a great demand for labor in the church, and the Brethren are laboring to organize it. They have asked me to come to their house, and I have accepted.

The Rev. Mr. B. has preached some twenty years, and he is a Presbyterian. They have asked me to come to their house, and I have accepted.

I am now going down to Walkford to visit that little branch. There is a great demand for labor in the church, and the Brethren are laboring to organize it. They have asked me to come to their house, and I have accepted.
The text appears to be a mix of various articles, letters, and notices, with some topics related to religious matters, historical events, and personal correspondence. The content is too fragmented to provide a coherent summary. It seems to include references to the Church of Jesus Christ of Latter-day Saints, historical events, and personal reflections. The text is not entirely legible due to the quality of the image, but it is clear that the document was produced with a focus on religious and historical content.
any letter to you, as the subject of religion is one infinitely more important than any other, of which we can speak, of. Now, in the spirit of the times, the desire to be understood, so it demands our most serious consideration, and as there is a danger of aliﬁation upon the general body of the church, I am anxious to examine the evidence for the faith of others being always ready to accede or disapprove of the Johnson's logic and the reason for the apostle's belief in the perfect Church of Christ which is perfect in the same way as the Church of Christ which is perfect. The analogy drawn by Paul in this chapter, between this subject and the perfection of the body of Christ, is perfect and very forcible. These different gifts answer better to the work of the church, and as perfect, more perfect than it was in our day. But, let us hear Paul about this universal Church.

The common version reads thus:—
And he gave some apostles and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ. 

But you say the Church has been perfect. That is quite questionable; that which was to be, subsequent to the perfection of the Church, has never yet become visible. At one time, nothing but charity was to remain, that is, the love of God, and will continue in the bosoms of the saints until the Church becomes perfect, when there will be no more need of them. The Church was not perfect in its own right. Its perfect state was in the future, only in the sense that it was to be reached through the ages, under the guidance of God's providence.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ.
...
I am told I do not understand the words of the apostles. "Your spirits are heaved by the work of the holy Spirit, which God hath given to them in the name of his Lord and Saviour Jesus Christ." Acts 5:32. Wherefore the Holy Spirit, in a witness to us, saith Heb. 10:15. This is the design of a witness, to give additional evidence, and this naturally increases the faith of the believer. I am under no obligation to believe God, as I am under no obligation to believe anything else.

I infer from what I have seen and heard, that believing, saving God and the Holy Spirit, and the place where the church shall be perfect, is not in heaven, or in the state of Jerusalem, but in the true church, as it is here described.

The first chapter of the church, the writings of the apostles and their promises in the book of the holy Spirit, as they are received by the church, and by the faithful, is established, hence Paul says to the church, "It is the church of God." 1 Thes. 2:12. The church of God is the church of Jesus Christ, as he is the head of the church, and the church of Christ is the church of God, as he is the church of Christ. It is the church of God, and the church of Christ, as it is the church of God. The church of God is the church of Christ, and the church of Christ is the church of God. The church of God is the church of Christ, and the church of Christ is the church of God. The church of God is the church of Christ, and the church of Christ is the church of God.

The conference assembled at an early hour and after immersing two in the water of baptism required a longer period than was anticipated. The work was not finished. The house was called to order by Elder J. Cooper. The presiding Elder of the church at this place, and the church at this place, were members of the conference, and were present. The conference was called to order by the chair and by the Elder who had presided. The conference opened with singing and prayer, and after prayer the Elder who had presided represented the church in this place consisting of 30 members, elder A. Stanley represented the church in Buford Parsonage, and Elder P. W. Weatherby's from Pittsburgh, and Elder J. Cooper represented the church in the place of residence of the members of the church.

The conference was called to order by Elder J. Cooper, and after prayer, the Elder who had presided represented the church in this place consisting of 30 members, elder A. Stanley represented the church in Buford Parsonage, and Elder P. W. Weatherby's from Pittsburgh, and Elder J. Cooper represented the church in the place of residence of the members of the church.
ELDERS' JOURNAL

OF THE CHURCH OF LATTER-DAY SAINTS.

Vol. 1 No. 2  KIRTLAND, OHIO, NOVEMBER, 1837.  (Week No. 2)

The following conference minutes should have been published in the Sept. No. by the Bishop's Appeal or Monumental, but through a press of business it has been otherwise. We now, however, feel in hope that it will serve to put the atten- tion of the Saints that we and the members of the church in the immediate vicinity of the meeting of the Saints to the second general council of the church.---End.

Mission of a conference of the authorities of the church of Latter Day Saints assembled in the house of the Lord in Kirtland, Sept. 17th, 1837.

President Joseph Smith Jr., president; conference opened by prayer which Bishop N. K. Whitney and said the time had arrived when it became necessary for him to travel and come forth and enter upon a work of the church in this office. After taking in consideration the affairs of the church in general, having acquired a situation of becoming acquainted with the affairs of the Saints through the church and the peculiar condition of the city, it is determined by the conference (which is constituted of all the authorities and even members of the church) of great importance to the prosperity of the cause of truth, in that the Bishop and his counsellors send abroad their mem- ber to the Saints throughout the land, as well as to all other inhabitants of the city of Zion. That their appeal may go forth in the name and under the authority of the church, to all Saints scattered abroad. Some remarks were made by President E. Rigdon, relative to duties of the church and its coun- selors and agent, showing the great necessity of their immediate exertion in the cause of Zion. Conference closed after receiving a benediction from Pres. E. Rigdon.

J. P. Grant. Pres't.

G. W. Robinson Clerk.

Elders' Journal

Theodore C. Johnston, editor.

TWO YEARS LATER, DAY SAINTS.

EDITED BY

JOSEPH SMITH JR.

In pursuance and publication every month at Kirt- land, Ohio Co., Ohio.

THOMAS B. MAUGH,

At $1.00 per year in advance. Each copy will be delivered to the subscriber's address included in the conference minutes, to the extent of one copy to each subscriber.

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SPADE.

An subscription will be taken from one year to one year, and no paper discounted.

I. SMITH JR. Pres't.

G. W. Robinson Clerk.

PADDY.---

The 11th No. of the Messenger and Advocate for the Elders Journal has been published and is now in our hands. It is pleasing to me to say that such a paper is being pressed upon the Saints. It will become a powerful engine in removing the prejudices of those of thousands of years, and in the glorious cause in which they are engaged even if their path should be beset with trials, afflictions, and persecutions. And while we seek the account of the Elders of the church, when God has called, communicated and sent forth to establish light and truth in the earth and to bring truth and prosperity to the Saints, we rejoice in the accomplishment of this purpose. Our readers will find in the following minutes a summary of the conference minutes of the Saints in the various places. The names of some of our friends from the several places of the earth who have sent us their valuable papers, viz, the Elders Journal of the church and the Saints, as well as the names of those who have been engaged in the work of the Lord in these last days, and are having a salutary influence on the world. It is interesting to them to learn that the Lord is raising up a people upon the islands of the sea, who are engaged in the same cause with their brethren and sisters, that are scattered abroad through the land. The South, I will myself address a letter to Joseph Smith Jr. and the church in Kirtland, under date Sept. 10th, 1837. We are engaged in the work of the Lord, and as an account of our visit to the islands, the reception we met with among the people and the commencement of the work of the Lord, on the 19th of Oct. following we held a meeting on North Fox Island, Wis...
nothing about the paining for they
loin, but the more procuring a place
and have it a few space. We all pay
and sufferings you would
lodging which is near 50 cents,
and I am not sure by what
and it is cooked for
the bretheren will frequently divide
the heat lost in the oven,
and if you will all in your
power for me." If it had not been for
another. Goodman's book, I know not
how we should have done.

I am very kind to us where we are,
but their circumstances will not allow them
do much for us without pay. I have fre-

is seen the tender and delicate
baskets with their old pins or buttons
in the streets gathering fresh hor-

and then

and they get a paperback or two
worth of bread for themselves and hun-

of the houses and...
SIR, The following essay is from my journal kept during the past season, as you desire to insert it in the journal. It is intended to occupy the space of about 20 pages, and I have chosen this time to write it as the most interesting part of it.

In the beginning of the season, I visited the church at Bed ford. On my arrival, I was greeted by the elders and people of the church, and I was shown to my room. I spent the day in visiting the different churches in the town, and I found that the people were very attentive to their religious duties.

I continued to visit the churches for several days, and I was greatly impressed with the zeal and fervor of the people. They were very eager to hear the word of God, and they were very willing to give their time and money to support the work of the church.

I was also impressed with the beauty of the town. The people were very kind and hospitable, and they were very willing to show me around.

I spent the last few days of my visit in visiting the different churches in the town. I found that the people were very attentive to their religious duties, and they were very willing to give their time and money to support the work of the church.

I found that the people were very kind and hospitable, and they were very willing to show me around.

I am writing this letter to you with the hope that it will be of some comfort to you. I am very much impressed with the zeal and fervor of the people, and I am very much impressed with the beauty of the town. I am sure that you will find the same when you visit them.

I will close this letter by saying that I am writing this letter to you with the hope that it will be of some comfort to you. I am very much impressed with the zeal and fervor of the people, and I am very much impressed with the beauty of the town. I am sure that you will find the same when you visit them.
Several letters followed those above; but they only refer to the matter of the debate, and not the proposition, and I deny it, as Mr. Hayden had the assurance it became like to prove the subject, and mine to sustain it. I shall therefore give all his arguments, first, and mine follow, although on the stage each spoke twenty minutes, rather than longer.

Hayden: My first arguments are from 1 Cor. 12: 4, 9. Charity never faileth, but whether there be prophecy, they shall cease, whether there be knowledge, it shall be in part, and we prophecy in part, and when that which is perfect is come, then that which is in part shall be done away.

Paul: The church is a body, and spiritual gifts are to come to the church, and the body is to be perfect. The church is a body, and spiritual gifts are to come to the church, and the body is to be perfect. The church is a body, and spiritual gifts are to come to the church, and the body is to be perfect. The church is a body, and spiritual gifts are to come to the church, and the body is to be perfect.

Jesus Christ, as every member of the body of Christ, is a priest of the church. He is in the church, and the body of Christ, and the church is a body. He is in the church, and the body of Christ, and the church is a body. He is in the church, and the body of Christ, and the church is a body.

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we are not historically informed that discussions ever entirely ceased in the Christian church, but there were men who cared speaking things to draw away disciples after them, and we cannot be proven that the adversary was the cause of the disappearance of these, for they were confounded by the church. But we may come to correct conclusions, it is necessary we should understand what Paul meant by the perfection of the church. Anything is perfect when it will yield no improvement, hence "perfect."--Deut. 32:4. "The law of the Lord is perfect." Ps. 119:6. and a man is considered as whole when he obeys all the law of Christ, "Mark the perfect man, and behold the upright." Prov. 22:11. "Howbeit we speak wisdom among them that are perfect,"--1 Cor. 2:6.

But when the adjective perfect is applied to the saints in another state, it represents them as being raised from the dead, clothed with immortality, and enjoying all the fulness of Christ. The term was that used by Paul in the thirteen chapter of his first letter to the Corinthians when applied to the church. It is evident from the fact, that he considered himself as being imperfect in that twelfth verse, where he speaks of his knowledge as "now in part, but then shall I know even as also I am known." Again he says, "If by any means I might attain unto the resurrection of the dead, as though I had already attained, either already perfect." Phil. 3:12. Thus he was imperfect or imperfect the resurrection from the dead, and he was not perfect, until he attained to the resurrection from the dead, as though he had already attained, or already perfect. Joseph's wife was perfect, not one in that it was ideal with her mortality. She says God gave gifts to men, "all the gifts of the Spirit, or all the gifts of the Spirit, or all the gifts of the Spirit. Those were with great splendor--as long as he who wore them was righteous, but the splendor of the gift of the Spirit was so as if he were not before the face of man, or before the face of God. Now as Paul had not attained that perfection which the whole church might attain before they knew as they were known, and are called to face the world, but that they were called to enjoy spiritual gifts, and are called to face the world, and to enjoy spiritual gifts, are called to face the world. St. Paul, and the apostles, and the church, are led to conclude that perfection is not attainable in this world, hence gifts were not finalized by the church. They disapproved by reason of the departure from the faith, in the manner of men, who are without God and will return to us. But we are told by Mr. Hayden that it cannot be proven that the adversary was the cause of the disappearance of those, for they were confounded by the church. But we may come to correct conclusions, it is necessary we should understand what Paul meant by the perfection of the church. Anything is perfect when it will yield no improvement, hence "perfect."--Deut. 32:4. "The law of the Lord is perfect." Ps. 119:6. and a man is considered as whole when he obeys all the law of Christ, "Mark the perfect man, and behold the upright." Prov. 22:11. "Howbeit we speak wisdom among them that are perfect,"--1 Cor. 2:6.

...
A formal address by an elder to the church of Latter-day Saints, discussing issues of propriety, necessity, and the conduct of church business. The elder emphasizes the importance of maintaining decorum and propriety among members, particularly in the context of council meetings and election processes. The text also touches on the necessity of receiving information from a more extensive source than personal testimony, and the elder encourages the church to consider the implications of their actions in light of these principles.
and read a list of charges from a written document against him and priest's, Phares. Priest John Whitmer then made a few words by way of defense and was followed by Elder Isaac Morley. The vote was called and carried unanimously.

The meeting adjourned for one hour. Meeting according to adjournment, a hymn was sung and the prayer offered up by the Moderator.

Rev. W. Phillips was nominated for an assistant priest. The election was carried unanimously.

Joseph Smith, Jr. spoke and made certain remarks on the subject of the charges referred to above, by way of confession, also, when the vote was put by Rev. B. Rigdon, and passed unanimously.

Elders John Murdock, Solomon Hinkley, Eldon Higbee, Calvin Biddle, George M. Hinkle, Thomas Grover, and Samuel Cartier, were unanimously chosen as counselors. Luman Wight was nominated, and objected by John Anderson, who went aside to converse. Newell Knight was unanimously chosen. George M. Hinkle was nominated, and was objected to by other members because he was too noisy. King Field because of his military actions, and by Jacob Durfee because he was a merchant. Elder H. made a few remarks, the vote was called and unanimously. Levi Jackson and Elias H. Grover were unanimously chosen.

John Anderson then took the stand and made his objection to Luman Wight, after which Elder Wight also spoke, the vote was called and unanimously.

The Twelve were then called: Thomas B. Marsh, David W. Peterson, Brigham Young, Eldon G. Kimball, Osmon Hyde, Ben. B. Mellick, Parley B. Pratt, William Smith, Luke Johnson, Orson Pratt, John E. Boynton, and Luman B. Johnson, and were unanimously chosen.

Elder Edward Partridge was nominated to still act as Bishop, and was unanimously chosen. Who then nominated Isaac Morley and Titus Bingham as the two men who were unanimously chosen.

Elder Isaac Morley was then unanimously appointed Patriarch of this church, as Bishop. Elder John Correll was chosen to be keeper of the Lord's Storehouse. Elders Morley and Correll were then ordained to the office of Patriarch under the hands of Elder's Journal.

The congregation, after a few remarks on the subject of the priest's of the Seventies and those who have recently been appointed to those offices, were unanimously received.

The congregation then adjourned and by the closing prayer, called upon the Lord to deliver this head for the gathering of the saints, and their inheritances.

THOMAS B. MARSH.

Acted: Oliver Cowperthwaite.

The council then adjourned.

For West, June 14, 1837.

At a general meeting of the ordained members of the church in this place, Elder Thomas B. Marsh opened the meeting by prayer, and President S. Rigdon read the minutes of the Bishop of Kirtland and his counselors to the churches abroad, and Sept. 18th, 1837. He then called the subject of laying off cities, of consecrating, for public purposes, and for remunerating those who may engage in the work. It was unanimously voted that all city plots hereafter be laid off, and for remuneration, use their assessment, and those who may engage in appointing and laying off cities, be consecrated for the public benefit of the church. The Bishop of Kirtland was then called to the stand and made his objection to Luman Wight, after which Elder Wight also spoke, the vote was called and unanimously.

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THOMAS B. MARSH.

Acted: Oliver Cowperthwaite.

The council then adjourned.

For West, June 14, 1837.

At a general meeting of the ordained members of the church in this place, Elder Thomas B. Marsh opened the meeting by prayer, and President S. Rigdon read the minutes of the Bishop of Kirtland and his counselors to the churches abroad, and Sept. 18th, 1837. He then called the subject of laying off cities, of consecrating, for public purposes, and for remuneration, use their assessment, and those who may engage in appointing and laying off cities, be consecrated for the public benefit of the church. The Bishop of Kirtland was then called to the stand and made his objection to Luman Wight, after which Elder Wight also spoke, the vote was called and unanimously.

The Twelve were then called: Thomas B. Marsh, David W. Patterson, Brigham Young, Eldon G. Kimball, Osmon Hyde, Ben. B. Mellick, Parley B. Pratt, William Smith, Luke Johnson, Orson Pratt, John E. Boynton, and Luman B. Johnson, and were unanimously chosen.

Elder Edward Partridge was nominated to still act as Bishop, and was unanimously chosen. Who then nominated Isaac Morley and Titus Bingham as the two men who were unanimously chosen. Elder Isaac Morley was then unanimously appointed Patriarch of this church, as Bishop. Elder John Correll was chosen to be keeper of the Lord's Storehouse. Elders Morley and Correll were then ordained to the office of Patriarch under the hands of Elder's Journal.

The congregation, after a few remarks on the subject of the priest's of the Seventies and those who have recently been appointed to those offices, were unanimously received.

The congregation then adjourned, and by the closing prayer, called upon the Lord to deliver this head for the gathering of the saints, and their inheritances.

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THOMAS B. MARSH.

Elders' Journal.
By some strangers shall thy walls be overthrown,
And by all nations, thou shalt be reduced.
And greatly honored, while their kings shall bring,
Their richest treasures and thy glory.
Whereas in wrath I hid my face from thee,
Behold in loving kindness thou seest me.
The glory of my presence manifest,
Among thy tents of thousands in the earth.
Thy gates shall be shut by night or day,
And all thy ways upon my holy land.
Shall be closed upon that day, who cast them out and drive them from thy land.
Shall come, and bending unto thee bow down,
Call thee the Zion of the Holy One,
Of all that by his almighty word,
Hath gathered thee and claimed thee for his own.
The substance of the Gentiles shall be round,
Shall come to thee, and in thy streets abound.
Instead of wood five brass be brought to thee,
From as many as the stars of heaven.
And Gold as brass, thy streets and courts adorn.
And all things officer shall bring the peace,
And all executors shall be righteous.
Violence shall no more be heard in it,
Neither within thy borders shall thou see.
This shall be with blood and carnage covered o'er,
The war trumpets there, who heard no answering.
While wicked day the wicked all around.
The earth shall shake, the stars from heaven be hurled,
While God with outstretched arm destroy the world
The sea shall move and islands fly away,
Mountains flow down in that tremendous day.
The crooked shall be made straight, the valves rise,
The sun and moon be darkened in the sky.
The trump shall sound, the dead in Christ rise!
While all the living saints beneath the sky's,
Shall then be quickened and ascend on high.
To meet with Enoch's cities in the sky,
Descended with Olion with all his holy train.
Upon the Earth eight thousand years to reign!
They children now in righteousness shall rest,
No more afflicted nor more oppressed.
(For peace and union now shall spread).
Their haughty wings on't all the spatial globes,
They are planted of mine own right hand,
The church which shall inhabit Zion land.
White Christ shall reign, and thousand years shall be.
And songs of praise are heard from pole to pole,
And o'er all thou shalt reign for a thousand years.
In peaceful harmony to the Lamb's voice.

THOMAS B. MARSH

For the want of room we have been under the necessity of leaving out the article on the following pages, which will probably appear in our next.-E.

The Elders' Journal
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
VOL. I. NO. 2.
FAR WEST, MAY, 1831.

N B W.

Notwithstanding all the efforts of the enemies to the truth, both from without and within, to the contrary, we are enabled to present this Journal, to the perseverance with the prospect of being able to continue it in time to come, without interruption.
Great have been the exertions of the apostles to righteousness, to prevent us from sending among the disciples of the church to the world every effort has been used by the combined influence of all classes of enemies, and of all sects and parties of religion, and of those who are opposed to it, to all its forms to prevent it.
If it indeed seems somewhat expected to us, to be able to commence printing the Journal again as soon; but the general interest of it is in the Saints is so great, soon as a degree, required the period which was inserted in the bulletin of the press in Kirtland and another for themselves, and the establishment of the Saints in Far West, has been obtained, sufficiently large, to print the Journal, which will be greatly increased, as we proceed, to do all the printing necessary, for the whole church.
We have no doubt, but Elder Martin will continue to add with their means, until the establishment will be sufficient for the completion of the work, and for the circulation of it.
This town, "Far West," is situated in Caldwell County, Missouri, in the midst of a region of very rich soil. It is an elevated piece of land, and has a surrounding country for many miles, in every direction.
In this place, the church is a populous and considerable, and the settlement here is but about fifteen months old, and the first moves have been driven from their homes, and all their property destroyed, and some have come here without any in the world.
But the other people on earth have not only clothed the same degree of persecution, with the same patience.

This is encouraged by the great sacrifices and tribulations which they have had to endure for Christ's sake.
This is more than any, if it is in the power of the king, it may be said, that few people on earth have endured the same degree of persecution, with the same patience.

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the salvation of Israel: and for one, I pray God to take away my life, rather than to lose the osments of his grace, and all the spiritual blessings that are included in his conor. I therefore ask the faithful part of the church of Latter Day Saints, and Joseph whom God has chosen to stand as his prophet, to stand by me, and to stand by the Lord in the midst of the church, when he shall be tempted by prayer and debate from his God. Yea, Saints of Zion, watch and pray, and honor the holy and eternal law, which shall be the Lord's, and the Lord's will. That you may know the feelings of the undersigned, this we say to you, before God, that we are in full fellowship with Joseph Smith Jr., and the Presidency of the church, and with all who still adhere to, and receive their teachings and instructions; and we say, in the name of Jesus Christ, that we will uphold his laws, and that we will follow the example of those who have gone before us. And all who will follow us shall be blessed with the blessings of the Holy Spirit, and shall be guided by the Holy Spirit in all things. May the Lord be with you always. Amen.
The Elder's Journal

Thomas B. Marsh

Fare West, May 1839

To the Elders of the Church:

The respect and duty which I owe to my Heavenly Father, to the church of Latter Day Saints, and to the elders who are employed in the sacred work, induce me, at a few words to the church, to make known to you the feelings of those who have been placed in these exalted offices.

May the Lord bless and prosper them in the work of righteousness, and make them a blessing to the world.

Brothers, I am aware of your interests, for the gathering of that large body of people, who are of the same mind, and the advantages that may accrue to the church from such a gathering, are evident. But I am also aware of the trials and sufferings that may come upon you, and the difficulties that may be encountered. But I am also aware of the trials and sufferings that may come upon you, and the difficulties that may be encountered.

The Elder's Journal

Journals of the Saints

North of Independence in Jackson County, on a beautiful elevated prairie, there is a beautiful and peaceful town. The town is situated on a high, conical hill, and is surrounded by beautiful scenery. It is situated on the banks of a beautiful river, and is elevated above the plains on which it is built.

The Country of Caldwell, a beautiful and elevated prairie country, is situated with railways, and beautiful groves of timber. The face of the country is generally high and rolling, and renders it as healthy, as any part of the United States.

The soil is very productive; and much of it is devoted to the cultivation of corn and wheat. The land is well overlooked, and the people are good and faithful to their neighbors. The soil is well watered, and the crops are good.

Elders gathered together, Sit down and ponder the blessings that have been vouchsafed unto your heads, when you return from your mission, and when the Judge of the world shall say, well done thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.

To the Saints scattered abroad: Whereunto, many have been taken into hands, but are not in the order of the church of God on earth, and have not been translated to the glory of the God of this world.

The Elder's Journal

Joseph Smith Jr. and Sidney Rigdon, the apostles, and the apostles, authors, who will publish against the little stone that is thrown out of the hand of God, have been raised up to destroy the church, and to do away with the family of Christ.

And has been spoken of by the mouth of all the holy prophets since the world began.

In this, my communication to you, I design to notice some of the prophecies.

Now the apostles Paul says on this wise, For I would not, brethren, that you should be ignorant of this mystery, (lost should you be wise in your own conceits,) that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And, as all Israel shall be saved, as it is written: Shail come out of Sion a deliverer, and shall turn away ungodliness from Jacob.

What is it that he says, "For I would not have you ignorant," ignorant of what? of what mystery, that blindness in part hath happened unto Is.
And also what will you, that salvation might come onto the earth. And in the 23rd and 24th verses of this chapter to the Romans.

Now if there be the riches of the Gentiles, and the dispensations of them the riches of the Gentiles, how will we be of their fullness? Be ye filled with the knowledge of God, and I say unto you, God shall come out of Zion, and turn away ungodliness from the houses of Jacob.

And I say that the deliverer, shall come out of Zion, and turn away ungodliness from the houses of Jacob, for the Lord has said that the Lord shall set his hand again the second time to recover the remnant of his people.

And in the time that the deliverer, shall come out of Zion, and turn away ungodliness from the houses of Jacob, the Lord has said that he would set his hand to recover his people. And we ask for what shall to recover the people of Jacob.

From what have they fallen most amazed, that God had broken the covenant, that God had broken their covenant, and through their fathers with them.

For Paul says, Romans 11: 19, 20.

"Then will all they, the branches were broken off, that I might be grafted in. Well because of unbelief they were broken off, and, thou standest by faith. Do not high minded fear."

Now it is evident, that the Jews did forsake the Lord, and that means they broke the covenant. And now we see the need of the Lord's setting, he have the second time to gather his people.

For Paul says, Ephesians 1: 19.

"That the dispensation of the fullness of time is made up of all the dispensations that ever have been given since the world began until this time."

From Adam first was given a dispensation to his generation to know and understand that God will be with them, when they shall turn away the sins from the whole family of Jacob. For the covenant with them, when they shall turn away the sins.

Now that we can see that this deliverer is a kind of harbinger or forerunner, is one that is sent to prepare the way for another. And this deliverer is to come, to give the dispensation of the fullness of time, to the Gentiles, or the Gentiles of the Gentiles.

Consequently he must receive a dispensation, of the Holy Ghost, or the gospel, or the Scriptures, or the Scriptures of the Gentiles, or the Scriptures of the Gentiles of the Gentiles.

This is what we are to understand by it, for not man can be the Holy Ghost, to give the gospel, or the Scriptures, or the Scriptures of the Gentiles, or the Scriptures of the Gentiles of the Gentiles.

And it is the way to prove the dispensation, of the Holy Ghost, or the gospel, or the Scriptures, or the Scriptures of the Gentiles, or the Scriptures of the Gentiles of the Gentiles, is given to me for you, to fulfill the word of God.

For Isaiah says, in speaking of the dispensation of the fullness of time, Ephesians 1: 21.

"Having made known unto the mystery of his will according to his pleasure which he it has purposed in himself, that in the dispensation of the fullness of time, he might gather together in one the children of God, which are in heaven, and which are on earth, even in him."

And Isaiah says in the 19th chapter and 11th verse, "And it shall come to pass in the day that the Lord shall set his hand again the second time to recover the remnant of his people."
MINUTES OF THE PROCEEDINGS OF THE COMMITTEE OF THE WHOLE CHURCH IN EZRA.

The following are the minutes of the proceedings of a general assembly of the Church of Jesus Christ, of Latter-day Saints, assembled at the following places: Jerusalem, New York, Boston, and Washington, D.C.

At Jerusalem, Feb. 6, 1839.

Elder George W. Harris, in the name of the Church, addressed the House, which was in session, in the following words: "I have been instructed by the President of the Church to address you, in the name of the Church, on the subject of the proceedings of the Church in the past year, and to lay before you the results of the labor of the Church in this period. The subject of the proceedings of the Church in the past year is one of great importance, and the results of the labor of the Church in this period are of great interest to all who are connected with the Church."
MINUTES OF HIGH COUNCIL.

The High Council of Zion met in Far West on Wednesday, March 10, 1838, for the purpose of adjournment: the Council being organized by singing and prayer by Elder W. P. Pennell.

It was then determined to:

1. Resolve, That the High Council recommend to all who hold positions in the church, to subject them to military duty.

2. Resolve, That the High Council recommend all those who hold positions in the church, to make a contribution, to cover the expenses of the army.

A change was then proposed to William W. Perry and John Whittier, for presenting in the adjacent Sunday School.

The Council proceeded to adjourn at midnight, with the understanding that the meeting would be resumed on the following Sunday.

**Elders Journal**

The meeting commenced by singing and prayer.

The presiding Elder then read the minutes of the Council and the business of the church.

The minutes were then read and adopted, and the business of the church was transacted.

The meeting then adjourned, and the business of the church was adjourned to the following Wednesday.

**Elders Journal**

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Elders' Journal
OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol. 1. No. 4.
FAR WEST, MISSOURI, AUGUST, 1839.

Communicated from the East.

By the Elders.

... Glories on the order of God and the harmony of the church. ...
The article is a page from the "Filders Journal," discussing the church's role in society and the importance of faith. It mentions the church's commitment to the welfare of the community, the need for faith in God, and the importance of church membership. The text also reflects on the challenges faced by the church, including the need to reach out to those who do not yet understand the gospel. The article encourages readers to remain faithful and to support the church's work in spreading the gospel. The page includes a letter from a brother in Christ, expressing appreciation for the church's efforts and the importance of continuing to spread the message of salvation.
Adams County. Adams County is situated immediately on the north side of the Mississippi River in Daviess County, Mo., about 22 miles north of Far West. It is about 4800 acres in extent, and is a beautiful and fertile country. The advantage of the beautiful rolling prairies, and the advantage of the advantages which it has, in consequence of navigation, render it equal to any other county in the upper country in the State of Missouri. And when we look upon this beautiful situation, with the tremendous ford which surrounds it, attended by all the above-mentioned advantages, our eyes are ready to say truly this is like the land in which the Lord our God promised to his saints in the last days.

The county of Daviess is as well adapted for agriculture and commerce as any other county in the state of Missouri, though it is not as far west as the Grand River country, and is more remote from the coast, and the climate is more sultry. It is, however, a beautiful and fertile country, and is well adapted for agriculture and commerce. It is a beautiful and fertile country, and is well adapted for agriculture and commerce.

The immense growth of corn and other products this season, in this country, as well as in all other parts of the United States, is due to the fact that the original knowledge, which had a parallel in this generation, and which the Lord should come to bless, as he has now done in the past, has been so much increased. The states have brought their riches and offerings into the House of the Lord, that a blessing of this magnitude, is spread upon the inhabitants of this upper country.

An Extract of Revelation Given Far West, Aug. 10th, 1838.

Verify thyself to the Lord unto his people. Ask not, shall they be conformed unto this people? Ask not, shall they be conformed unto this people? However Bishops, through the church in Zion (for hence they shall be called) and unto all the elders and people of your church of Jesus Christ of Latter Day Saints, it is necessary for you to know that the Lord has delivered unto you a message which you should convey to all the saints and all the elders of your church, that they may understand the importance of the message which you have received. And when you convey this message, you should convey it in the most holy and sacred manner, and you should convey it in the most holy and sacred manner, and you should convey it in the most holy and sacred manner. And when you convey this message, you should convey it in the most holy and sacred manner, and you should convey it in the most holy and sacred manner.

I RIPLEY,

TO THE SAINTS ABROAD.

In order that the object for which the saints are gathered together in the last days may be accomplished, it is necessary to bring all the advantages which in any other situation or any other place, and all the advantages which in any other situation or any other place, and all the advantages which in any other situation or any other place.

The advantages of so doing are numerous, but the disadvantages are few. The advantages of so doing are numerous, but the disadvantages are few. The advantage is the great object of our holy religion, it is of all things important, that we should be brought together, for the best advantage possible to obtain it. And when we wish it to be deeply impressed upon the mind of all, that to obtain all the knowledge which the circumstances of man will admit of, is one of the principles of the church of Christ, and that it is gathering together. Intelligence is the result of education, and education can only be obtained by means of education. And while the advantages of education, and in order to do this, compact society is absolutely necessary, it cannot be obtained without it, at most only by the few, to the exclusion of the many. Which is a principle, at war with the principles of the church of Christ, for the principle of the church is, that what one has, all have, and all enjoy equal privileges must be granted to all, or else it is not the church of Christ. And if those, on whom the important duty of the gospel devolves, should neglect to do their duty in this matter, they will be found guilty therefore.

We wish the saints that to be prized of this, that in order to obtain the ends of their calling, to be it in life, the
Elders Journal

Your paper; the vehicle through which you have the privilege of sending your testimony where you cannot go yourself. Support it then by your influence, by exercising yourselves to obtain subscribers, and by obtaining and receiving on annuities to which they are entitled.

And we on our part, will endeavor to conduct it in righteousness, and to set an example of the diligence with which you may send your views, to all classes, kindreds, tongues and people.

Now need to expect the paper will be sent to them after the present number until they send in their names, and money, who have not paid for the Journal either here or in Ireland.

Our brethren, Kincaid and Hyde, have arrived in this place with their families, and the interest in this city.

They have been about from their home eleven months and eight days.

They were upon the island of Great Britain six months and two days, and have been exceedingly blessed of the Lord, and brought many souls into the Kingdom. They think of publishing an account of their labors in a pamphlet, together with the summary and conclusions of the people of that country, and also, such other information as will be of general service to such missionaries and ministers who may be sent there to preach the Gospel. Should they conclude not to do this, they will favor the public with an abridged account thereof in the next number of this paper.

Persons wishing to convey money to the publisher of the Journal, by mail, will understand that it must be in bills not less than five dollars current money, as no paper money of less amount is allowed to circulate in the state of Missouri, and any person who has more than one, two, or three dollars to send, will please hand the money to some one of the travelling Elders, take a receipt of him, and direct the letter to the publisher, stating the amount paid, with the subscriber and Elder's name signed to it.

It is an urgent request to use a place where I find it necessary, and an access to every book or tract or publication which is abroad, or in the world, designed to capture our character. We generally let the authors and publishers of books, take their own course, relying at all times, on the righteousness of our cause, and the integrity of our course, in the sight of God, and our heavenly fathers, and feel disposed at the present time to use this as our general course, and we have felt to say the least, or our private and their publications, nothing can be carried for them, by men of such characters with themselves.

We have always been assured of this, that if they had any better weapons to have used against us, they would have used them, but as they have nothing, it would surely be wrong to deprive them of the best armament they have.

And we would settle the matter, that is, how much we are to fear of their efforts against any injury. They have no means to use as it, for eight or nine years, making and printing all kinds of tracts and all one would be ready to think, that the very princes of devils himself, and all the nations, all the thoughts and ideas, all that are employed against us, but this time, we are assured, and would certainly be ready to speak back to the enemy, and the enemy would be ready to speak. And in this sense, we feel safe.

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Elders Journal

shall forever defy the Son of God, and
completely destroy the Zion of the last
days, that he never will come down,
dwell in mount Zion, and in Jerusalem,
and sit upon the throne of his glory,
and before his exalted glory.

And now, therefore, it is an easy thing
for the people of this generation, love lies
more than the truth, or at least a great many
of them, it should be, a matter of some
amazement to us, to see what ex-
gressives, give audience to every
hypocrite, and insinuate, we
in their wickedness, and bring to
an account; it matters not how coun-
scious they are in the conduct, the prince and all
their associates, rally around them, the
very instant they are excluded from
the church, and listen with most interest
to their lies and foul calumnies. But such
is the situation of the priests, of all
denominations, for there are no exceptions
or reasons to be made for the bood of them,
they have pleasure in lies, but in the
truth they have no pleasure, neither
have they any part.

Within the last six months, they have been making one of their greatest
efforts. The church in accordance
with her laws, excluded from her fellow-
ship, a set of creatures, whose beha-
viour would have disgraced a honest
soldier, and as might be expected,
they had recourse to the foulest
tradec, and basest slander, in order to
hide their iniquity. This served as a
favorable opportunity, to the persecut-
ing priests and their adherents. They
gathered round them in numbers, and
with the fire round Enoch's fox, and opened
both their eyes and ears, to enjoy a
name of Lewis Johnson, whose notorious
consistency, it is evident, is correct.
In stealing a barrel of

shod, mamma. Parrish made

a monstrous effort to bring forth. And
when the time of going was
lessness, and in the church, for the
sanctuary of the priests, to help them
fight against the great God and against
his work. How successful they will
be, future events will determine.

A few words on the history of

He went into Kirtland Ohio, a
few years since to live, and
inhabited the house of Levi
Clees; he had never been there, but a short time, until Mr. Cole began
to make a trouble, and after this, his
wife, and other acts, and the priests were in
writing, and the priest when this
breathed, they were left on the
bail of the priests, to protect and nurse
her. But the danger was not
the peril of the church, for his crime.
The fact was established, that such un-
lawful conduct had been inflicted between
(Parrish and Cole's wife.) Parrish finding he could not escape,
confessed, and was forgiven.

For some considerable time, there
were no endeavours to break him, at
least, that was known, but a trial of cir-
cumstances, began at last to the
judges, at the head of the
point of light. He had the handling of large sums of money, and it was
soon discovered,
was accounted for, and had,
and come to be used and accepted again.
but this was soon
and that after the event was approved.
and finding nothing coming
but an abortion, ran up in his
anger, and that was the
and the knowledge, and
through his connexions, and the
church and the holy angels, how
they discovered these facts, and
the case was called
and to
the church.
the church.
The warrant was on the
of the case, and

and to
the church.
The truth of the matter is, that he was not a pauper, but a member of the Nevel family. He was in fact a worthy and respected member of that family. In no sense, however, was he a pauper.

The witnesses in the trial were called with great care and precision. Each witness was questioned with care and accuracy. The judge was satisfied that the truth of the matter was known to the parties and the court.

The case was tried in the court of King's Bench. The judge was satisfied that the truth of the matter was known to the parties and the court.
of the meeting, which was to organize a Presidency and High Council, to provide a place for Zion, and attend to the affairs of the church in Daviess county. The next day, the 28th, the Council met and organized the society of Adam-oo-h scripture. The meeting was held in the town of Zion, and the President of the society was elected. The meeting was attended by a large number of people, and the President, Joseph Smith Jr., was called to the chair, who explained the by
ELDERS JOURNAL.

With diligence and skill, with cheerfulness,
Trey tender hand administered relief.
When chill November's chilly blasts were heard,
And autumn's melancholy earth appeared.
And flowers were gone, which deck'd
The landscape round.
And chilling rains descending soaked the ground.
When men, in hollow mists, filled
With woe.
To overthrow the alumni, their power
Of engrossing,
Like Cain of old, whom with the Devil filled
Rose up and slew his brother in the field.
Those drove the saints from home, and sent their blood,
Their wives and children wandered without bread,
While on the broad prairies, infants wept,
And all around them bowing tempted with weeps.
Thus the kingdom: feet, and tendrils.
All resisted against those wicked climes.
Behold for vengeance, judiciously about,
And must feel the avenging power of God.
Through all those trying scenes, you firmly stood,
In faith relying on the word of God,
Striking with me, all the pain and woe,
Which in those days we had to undergo.

Many a tell spent day has g
A fed.
Many a tedious night called o's heads.
Many a time this bosom, quiverly said.
Ah! has she got a single loaf of bread?
When, straightly from her, a letter comes with speed,
Saying, praise the Lord, for he hath still provided.
Many a time his heart has been employed
In praying God for what we've both enjoy'd,
Since on that day, we took the parting band,
To meet again when God should give endurance.
Through all our toil and pain, our joys and griefs,
God has preserved us through our relief.
Then let us praise, we name not all that's past,
And do his holy will while life shall last.
And when noon, by his power, shall carry forth,
His word to every nation on the earth.
And every ear has heard, from pole to pole.
And caught the glorious things on the wave's roll,
And men from every tongue and tribe have come.
By tens of thousands to their holy home.
Then may we both in Christ, by faith, arise,
And both be crown'd whilst the oppo
Elders Journal

With diligence and skill, with labor
and toil,
They tender hand administered relief.

When chill November's severity blasts
were in store,
And flowers were gone, which deck'd
the landscape round,
And chilling rains descending, soak'd
the ground,
When men, in hollow masonry, fill'd
with rage,
To overthrow the saints, their power
with eager
To overthrow the saints, their power
with eager
To overthrow the saints, their power
with eager
To overthrow the saints, their power
with eager

They had their days, men with the Devil
fill'd
Rose up and show his brother in the
fields,
These drove the saints from home, and
shook their blood,
Their wives and children wandered
without bread,
While on the broad prairies, infants
were
And all around them howling tempests
swept,
Their little bleeding feet, and tender
hands,
All justified against those wicked
clans,
Behold for vengeance, justice's cries
aloud,
And such must feel the avaricious
power of God,
Through all these trying scenes, you
firmly stood,
In faith relying on the word of God,
In faith relying on the word of God,
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In faith relyin...
Elders' Journal

O Lord! thy times forever shall be,
In watchful silence rest Not thine.
Their bleeding heads without the tomb,
And wasting souls not burst.

But lo! methinks I truly hear,
An Angel's swelling theme; For their despising hearts to cheer,
And captive souls to roam.

While wandering through unsullied air,
And sounding loud his voice.

While gracing their splendid fields.
My heart was exalted high.
The sacred truth which they reveal
Of wonders long past by.

The land appears like swelling waves
That flow upon the plain.
These view the nation's lovely graves,
And thousand warriors slain.

With glittering swords and armor bright,
Their enemies to quell.
With valor march'd out to fight.

While mourning voices, thrilling round.
All Nature seem'd to weep.
And Elders bodies strew'd the ground.
In death's cold arms they sleep.

The Western Fields

By D. W. Frandsen.

Come all ye men of Eastern climes
A moment gape with me.
While I muse your candid minds
With Western scenery.

Prepare your hearts, expand your souls
On scenes both strange and new.
Explore the lands from pole to pole;
That bear themselves in view.

Let India's treasures be array'd,
With all her pearls coromblated.
Yet Western beauties not displayed
To grandeur so sublime.

While traversing these spacious wilds
And musing o'er the scenes,
That spread themselves a thousand miles.
While prospects full between.

While ranging the these splendid fields.
My heart was exalted high.
The sacred truth which they reveal
Of wonders long past by.

The land appears like swelling waves
That flow upon the plain.
These view the nation's lovely graves,
And thousand warriors slain.

With glittering swords and armor bright,
Their enemies to quell.
With valor march'd out to fight.

While mourning voices, thrilling round.
All Nature seem'd to weep.
And Elders bodies strew'd the ground.
In death's cold arms they sleep.

Obituary.

Died, on the 10th instant of this town,
Eber J., only son of Eben Eberle, aged 6 months and 3 days.

The Elders' Journal

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Edited by Joseph Smith, Jr.

Is printed and published by Thomas B. Marsh.

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Every person procuring ten new subscribers, and forwarding $10 current money, shall be entitled to one vol. gratis.
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THOMAS B. MARSH, PHYSICIAN TO THE CHURCH

An Abstract of a Thesis
Submitted to the Faculty
Of the Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements
For the Master of Science Degree

By
Walter C. Lichfield
June 1956
ABSTRACT

Thomas B. Marsh was president of the first Quorum of Twelve Apostles of this last dispensation of the Gospel.

He came into the Church after having been lead west from Massachusetts, to the Prophet at Palmyra by the Spirit, having previously separated himself from all the then existing creeds as had many other early stalwarts.

The Prophet received a revelation calling Marsh as "physician to the Church" at the time of his uniting with this Latter-day movement in September of 1830. This and other revelations to him are more fully discussed in Chapter I of this thesis, which is introductory in nature.

His strength as leader, missionary, and man of God, and his activities within the Church are illustrated in the records discovered during research on this thesis, and have therefore been reaffirmed on the pages that follow.

For his stout defense of the Prophet Joseph in the apostasy of 1837, he has not as yet received his past due respect in remembrance. This is no doubt due to the fact of the in-glorious apostasy which he suffered himself to undergo during the second Missouri mob drivings in the fall of 1838.

The results of the Danite Affidavit which he signed at that time have been over-stated and it is to be recognized that Orson Hyde who signed it with him, was readmitted to full fellowship to perform many of the most important acts of his ministry.
It was an apostasy in the full light of knowledge consisting of pride and self-will. By the same token, history reveals that his repentance was genuine, both in word and deed. For this reason, and because of this early devotion to the Gospel cause, he becomes in the mind of the writer, one of the few apostates whose life contributions should be reviewed and re-evaluated.

He is found to be a very mortal individual, and his apostasy presents an intensely interesting and profitable study in the very human weakness of letting small things grow into serious disharmonies which adversely affect the whole remaining course of life.

The fact that Brigham Young was called forward in seniority at the time of Thomas Marsh's apostasy to replace him as President of the Twelve, and later to lead the Church, is mute evidence of the extent to which this act adversely affected Marsh's life.

The study has been conducted over a period of ten months, primarily in its early phases, at the Church Historian's Office in Salt Lake City, Utah, which proved most productive, and at the Library of Brigham Young University, Provo, Utah. Materials were also found at the Utah State Historical Society, the University of Utah Library, the Ogden City Library, and by inter-library loan from Kansas City, Missouri Library, and the New York Public Library.

Unproductive were the searches in the Utah and Weber County Daughters of the Utah Pioneers records, as well as Utah County Court records. However, Marsh and his second wife were found listed in the 1860 Spanish Fork Territory of Utah, U. S. Census Record, but were not discovered in 1840 and 1850 Missouri census.
Extensive correspondence in regard to his family and what transpired during his twenty years of apostasy, also were of little value in relation to the objective for which they were written, but nevertheless, they have added interest and details to the study. Personal interviews with elderly persons in Spanish Fork, Ogden, and Centerville, Utah, were likewise to no avail.

The material is handled in a chronological order as much as seemed consistent to unity.

A set of four maps termed map chronologies have been prepared to aid the reader in visualization of the movements and activities of Brother Marsh's life, though they should not be regarded as wholly authoritative.

The principle literary works of Elder Marsh are included in the appendix, along with other items of interest. Especially notable is the Elders Journal, the primary publication of the Church during the fall of 1837 and throughout 1838. Elder Marsh is listed as its publisher in its first issues, and later as publisher and printer. His literary works are found throughout the various issues, but particularly in the later issues when it was published in Missouri.