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THE LIFE AND CONTRIBUTIONS OF ZEBEDEE COLTRIN

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A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Calvin Robert Stephens

August 1974

This thesis, by Calvin Robert Stephens, is accepted in its present form by the Department of Church History and Doctrine in the College of Religions Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

Hyrum L. Andrus, Committee Chairman

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August 2, 1974
Date

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CHAPTER I

INTRODUCTION

Many people have made significant contributions to The Church of Jesus Christ of Latter-day Saints since its organization in 1830. A prime example was Zebedee Coltrin. To the writer's knowledge no significant work has ever been done on the life of Zebedee Coltrin, yet before a history of an organization such as The Church of Jesus Christ of Latter-day Saints can be complete it must consider the lives and contributions of its leaders. Zebedee Coltrin was a prominent leader of the Church during the Kirtland period; and he was closely associated with the General Authorities throughout his life in Utah.

The purpose of this thesis is to study the contributions which Zebedee Coltrin made to the Church and its members. Too often we view history as involving masses of people moving through time and events, and we fail to see individuals with their separate thoughts and feelings, particularly those who contributed to the making of history.

Zebedee Coltrin was an intimate acquaintance of Joseph Smith, the first President of the Church, and was associated with him in many important events which transpired in the early period of the Church. After the saints had established themselves in Utah, Coltrin became a patriarch in the Church and gave patriarchal blessings to such prominent men as Melvin J. Ballard and George Albert Smith. His accomplishments and contributions to the Church have created an interest in the writer to make this study.

DELIMITATIONS

Only important events in the history of The Church of Jesus Christ of Latter-day Saints will be discussed as they relate to Zebedee Coltrin. The work will not consist of a daily account of Zebedee Coltrin's life, but a study of the contributions which he made to the Church, which help clarify certain items in the history of the Church.

DEFINITIONS OF TERMS

Many of the terms used in this work are peculiar to The Church of Jesus Christ of Latter-day Saints.

The term Church has reference to The Church of Jesus Christ of Latter-day Saints.

The term Stake refers to an ecclesiastical division of the Church which includes several wards or branches.

The term ward has reference to a local congregation within a Stake.

The term Saints has reference to the membership of The Church of Jesus Christ of Latter-day Saints.

The term Mormon is a nickname given to the members of The Church of Jesus Christ of Latter-day Saints because of their belief in the Book of Mormon.

The term Prophet as used in this treatise shall refer to Joseph Smith, Jr. founder of The Church of Jesus Christ of Latter-day Saints.

RESEARCH DESIGN

A careful study has been made of all journals and periodicals

located in the Brigham Young University library, the LDS Church Historical Department and the Utah Historical Society, which have had a bearing on the life and time of Zebedee Coltrin. From these three research centers most of the information has been obtained for this thesis.

The primary sources that have been used in this study include: the Journal History of the Church, located in the Latter-day Saint Church Historical Department at Salt Lake City, Utah; the History of the Church, compiled and edited by Brigham H. Roberts; and A Comprehensive History of the Church, written by Brigham H. Roberts. Newspapers, such as The Evening and The Morning Star, The Messenger and Advocate, the Times and Seasons, and the Deseret News, which cover the major periods of LDS Church history have been examined for information pertinent to this study. A further source of information has been personal diaries and journals of men who were closely associated with Zebedee. In addition, thesis and dissertations written about the period of time when Zebedee lived have been studied.

CHAPTER II

THE EARLY LIFE OF ZEBEDEE COLTRIN

On September 7, 1804, at Ovid, Seneca County, New York, a son was born to John and Sarah Coltrin.[1] He was a child of promise and destiny--one who would play a significant role in the building of The Church of Jesus Christ of Latter-day Saints.

Zebedee's ancestry can be traced to Scotland where James Coltrin, his great grandfather, was born and raised in Edinburgh. In search of a better life, James Coltrin immigrated with his family to America and settled in Edenton, North Carolina. Here he engaged in farming as a means of supporting his family which consisted of his good wife, a daughter and two sons. One son, Samuel, later went to Arabia to seek his fortune. The other son, John (who was to be the grandfather of Zebedee) was born while the family was crossing the Atlantic Ocean and stayed in America.

John Coltrin married and moved to Tolland, Connecticut, where he purchased a farm and began to raise a family of three sons--William, Elisha, and John Jr., the later being the father of Zebedee Coltrin.

John Coltrin Jr., was born July 30, 1775, on his father's farm at Tolland, Connecticut. He later married Sarah Graham and became the father of nine sons and two daughters. The fifth son was named Zebedee

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[1]Andrew Jenson, LDS Biographical Encyclopedia (Salt Lake City: Western Epics Publishers Press, 1920), I, 190.

Coltrin.[2]

In the year 1814, John Coltrin Jr., with his wife and children moved to Geauga County[3] in the state of Ohio. Life had been hard in New York where the family had lived and John moved his family to improve their financial condition. The family remained only a short time in Geauga County. Then then moved to Strongsville, Ohio. Here Zebedee grew up working on his father's farm.[4]

COMING OF MISSIONARIES

In October, 1830, Joseph Smith received a revelation calling Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Richard Ziba Peterson on a mission to the Lamanites.[5] This mission proved to be of great importance to the Church. Hundreds of converts were brought into the Church in Ohio.

Parley P. Pratt stated that the arrival of the missionaries in Kirtland, November, 1830, caused great excitement among the people. The news of their arrival soon spread throughout the region and people thronged to them night and day to be taught the gospel. Meetings were

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[2]Statement by Mary Marcusen, personal interview, February 3, 1973. Mary Marcusen is the granddaughter of Zebedee Coltrin and lives at present in Spanish Fork, Utah.

[3]Zebedee Coltrin incorrectly spells this Geoga County.

[4]Thos. C. Martell, Autobiography of Patriarch Zebedee Coltrin, written at the request of Zebedee Coltrin by Thos. C. Martell, February 1, 1880, Manuscript History located in the Church Historical Department.

[5]Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 28, 30, 32, hereafter cited as D&C. Oliver Cowdery was called in Section 28, Peter Whitmer, Jr., in Section 30, and Parley P. Pratt and Richard Ziba Peterson in Section 32.

held throughout the neighborhoods; great success attended the missionaries as they preached. Within three weeks after the arrival of the missionaries in Kirtland, over 120 were baptized, and this number was soon increased to one thousand.[6]

Leaving Kirtland on their way to Missouri, the missionaries passed through several neighborhoods preaching the gospel. About fifty miles west of Kirtland, they stopped at the home of Simeon Carter who received them kindly. Simeon read the Book of Mormon and received a testimony of its truthfulness. After Simeon was baptized and ordained an elder he organized a branch of about sixty members of the Church in Strongsville, Ohio.[7]

CONVERSION OF ZEBEDEE COLTRIN

It is not known to what extent the four missionaries directly influenced the life of Zebedee, but the conversion of Simeon Carter and the sixty others, who were all residents of Strongsville, certainly influenced this young man.

For many years Zebedee had been looking for a church that he could feel was true, but his search had not been successful.[8] He had often remarked that he felt he would live to see the day when there would be apostles and prophets among the people as there had been in the

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[6]Parley P. Pratt, Autobiography of Parley P. Pratt (Salt Lake City: Deseret Book Co., 1938), p. 48.

[7]Ibid., p. 48, 51.

[8]Minutes of a high priests meeting held at Spanish Fork, Utah. February 5, 1878, located in the Church Historical Department, hereafter referred to as Spanish Fork high priests meeting.

days of Christ.[9]

On a cold January night in 1831, Zebedee attended a meeting that was being held at his father's home in Strongsville.[10] The preacher, Solomon Hancock, a recent convert to the Church himself, told of the restoration of the gospel of Jesus Christ by heavenly messengers. Zebedee listened intently and was deeply impressed with the teachings of this new religion. When the meeting was over, John Coltrin, who was also pleased with what he had heard, invited Solomon Hancock to spend the night in his home. Zebedee also spent the night with his father, sharing a big four-poster bed with Elder Hancock. Elder Hancock continued to expound the gospel until 1:00 a.m. when he fell asleep.[11] Long after Elder Hancock had fallen asleep Zebedee lay awake meditating on what he had heard. He said:

> Thinking on what I had heard I resolved to be baptized and as I lay meditating the room became lighted up with a brilliant light and I saw a number of men dressed in white robes, like unto what we call temple clothes. Soon after the vision closed.[12]

When morning came, Zebedee felt the powers of darkness take hold of him with astonishing power to the point that he remarked that he tried "to pray but the heavens seemed like brass" to him.[13] When this strange power had gone, Zebedee awoke Elder Hancock and requested baptism at his hands. The Spirit of God had testified to him of the

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[9] Ibid.

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] Ibid.

truthfulness of what had been said by Solomon Hancock, and Zebedee was now ready to comply with that message.[14] On January 9, 1831, he was baptized by Solomon Hancock in a pond near his father's farm. He was twenty-seven years old.

In order to be baptized the ice which was one foot thick had to be cut.[15] It was a cold day, but Zebedee implied that he was warmed with the fervor of his new-found faith. As he stepped out of the frigid water onto the ice, he bore his testimony to those who had come to watch the baptism.[16] Ten days later Zebedee was confirmed a member of the Church by Lyman Wight, who was also a recent convert.[17]

ORDINATION TO THE PRIESTHOOD

Prior to Zebedee's conversion, he had belonged to the Methodist Church and had qualified to be a Methodist minister.[18] However, the writer can find no evidence that Zebedee ever accepted his ministeral duties in the Methodist Church. Perhaps this can best be explained by the fact that he believed at the time that the true Church with its divine authority was not on the earth.

According to Zebedee, the authority to act for God which he concluded had been lost was given to him a little less than three weeks

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[14] Ibid.

[15] Martell, op. cit.; Deseret News, Church News [Salt Lake City], November 17, 1962; Marcusen, personal interview, February 3, 1973.

[16] Spanish Fork high priests meeting, February 5, 1878.

[17] Ibid.

[18] Marcusen, personal interview, February 3, 1973.

after his conversion. On January 21, 1831, he was ordained an elder by John Whitmer, one of the eight witnesses to the Book of Mormon.[19] A year later on July 17, 1832, a conference was held at Kirtland, Ohio, where several ordinations to the priesthood were performed. On this occasion Zebedee was ordained to the office of a high priest by Reynolds Cahoon and Hyrum Smith, the spokesman.[20] Two years later Zebedee was called to serve for a short time on the high council in Missouri. He was chosen to fill the vacancy created by the absence of Parley P. Pratt.[21]

MARRIAGE

Zebedee was married and operated his own farm in Strongsville, Ohio, several years before he heard the long awaited gospel message. He married Julia Ann Jennings in October, 1828,[22] by whom he had five children. Julia did not accept the gospel as readily as her husband, but was baptized by John Taylor at a later date at Kirtland, Ohio.[23]

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[19] Martell, op. cit.

[20] Reynolds Cahoon Journal, 1831-32, July 17, 1832, located in the Church Historical Department; Martell, op. cit.

[21] Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev: Salt Lake City: Deseret Book, 1969), II, 164.

[22] Julia Ann Jennings was born June 1, 1812, at Tioga, Tioga County, Pennsylvania. She was just sixteen when she married Zebedee. Letter from Mary Marcusen, March 24, 1974.

[23] Martell, op. cit.; John Taylor did not join the Church until May 9, 1836; and it was not until March, 1837, that he arrived in Kirtland, Ohio. Even though there is no baptismal date for Julia Coltrin it would appear she could not have been baptized before March, 1837. See Brigham H. Roberts, The Life of John Taylor (Salt Lake City: Bookcraft, Inc., 1963), pp. 38-39.

Their marriage was short lived when Julia died in Kirtland, Ohio, October 24, 1841, at the age of twenty-nine. At her death it was written:

> She fell asleep in full faith of a glorious resurrection, saying to her husband, as her farewell address: 'Let me go! Let me go! Come Lord Jesus and take me.' Her exit was like the infant dropping to sleep in its mother's arms. ---Tis sweet to die in Christ.[24]

Their marriage had been blessed with five children, four of whom preceeded their mother in death. Shortly after the death of Julia, the last of the five children died, leaving Zebedee alone and disheartened over his misfortune.[25]

While he was serving as a missionary in Wisconsin, Zebedee met Mary Mott. She was lighting a lamp in the Church when he saw her, and he said to himself, "There is my future wife."[26] Zebedee records that after a brief courtship they were married February 5, 1843, and in 1846, they had their marriage sealed in the Nauvoo Temple by President Brigham Young.[27] On the day they had their marriage sealed Zebedee records that they received their final blessings in the House of the Lord under the hands of Elder Parley P. Pratt.[28] Zebedee and his wife Mary were blessed with ten children.[29]

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[24] Times and Seasons [Nauvoo, Illinois], January 15, 1842, III, 669; Letter from Mary Marcusen, February 13, 1974.

[25] Marcusen, personal interview, February 3, 1973; Martell, op. cit.; Zebedee states that all five children died in their infancy.

[26] Marcusen, personal interview, February 3, 1973.

[27] Martell, op. cit.

[28] Ibid.

[29] Ibid.

CHAPTER III

KIRTLAND PERIOD

MISSIONARY

Joseph Smith arrived in Kirtland, Ohio, on February 1, 1831, where he was welcomed and received into the home of Newel K. Whitney.[1] With the arrival of the Prophet, Kirtland now became the center of the proselyting activities of the Church. As one writer has so aptly stated:

> From 1831 to 1837 no state received the 'saturation' treatment that Ohio did. Over and over again it was criss-crossed by Mormon elders on their way or returning from other states. In addition, those unable to go on longer missions would often manage to find a few days for preaching in such towns as Amherst, Portage, or Newton. And elders living at homes during the 'off' season or winter months would often be available for short preaching tours.[2]

Zebedee Coltrin had been a member of the Church a little less than a month when he left Strongsville to attend a conference in Kirtland, Ohio. Here for the first time he met the Prophet Joseph Smith, who was presiding over the conference. This was the first time a conference of the Church had been held in the state of Ohio. It is said, but probably erroneously, that it convened on February 21, 1831,[3]

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[1]Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev.; Salt Lake City: Deseret Book Co., 1969), VI, 145, hereafter cited HC.

[2]David Bitton, "Kirtland as a Center of Missionary Activity, 1830-1838," BYU Studies, XI (Spring, 1971), p. 499.

[3]There is no evidence that a conference was held on this day,

with twelve elders present. On that day Levi Hancock and Zebedee Coltrin were set apart to preach the gospel in the regions westward, until the June Conference.[4] Levi Hancock had also met Joseph Smith in February, 1831,[5] and probably had attended the conference with Zebedee and others. There is no record of this first mission, and we are left to assume that they went.

From June 3, to June 6, 1831, a conference was held at Kirtland. This was an important conference and some two thousand people attended.[6]

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and Zebedee is probably mistaken with his date. A conference was convened on February 9, 1831, at which twelve elders were present and Joseph Smith received the law of the Lord which is found in Section 42 of the Doctrine and Covenants. Having been ordained an elder previous to this time, Zebedee would have been one of the twelve elders present when the revelation was given.

[4]Thos. C. Martell, Autobiography of Patriarch Zebedee Coltrin, written at Zebedee Coltrin's request by Thos. C. Martell, February 1, 1880, located in the Church Historical Department, Salt Lake City, Utah. During the Kirtland Period Zebedee fulfilled several short missions throughout Ohio. They are too numerous to mention in a work of this nature, but the reader is referred to the following for further information concerning Zebedee's experiences as a missionary in the Ohio period. Zebedee Coltrin Journal, Vol. I, June 15, 1832, to March 28, 1833; Vol. II, March 26, 1833, to February 17, 1834; Vol. III, January 24, 1834, to June 15, 1834, located in the Church Historical Department, Salt Lake City.

[5]Levi Hancock Diary, p. 51, located in the Church Historical Department, Salt Lake City, Utah.

[6]HC, I, 176; The doctrine of the restoration as taught by the Lamanite missionaries (namely Oliver Cowdery, Peter Whitmer, Jr., Richard Ziba Peterson, and Parley P. Pratt) invited some misunderstanding and confusion among the new converts in Ohio. They taught that the restoration included spiritual gifts as practiced by the Church in New Testament times. The new converts were weak in the faith and easily mislead; thus false spirits crept into the Church after the departing of the four missionaries. Many claimed to receive revelations, while others beheld angels; while still others would fall down and froth at the mouth. In this manner they /Edson Fuller, Heman Basset, and Burr Riggs were the most prominent/ claimed they were taught many precious things by the Spirit of God. Many were deceived by these abnormalities and believed that the revelations were indeed divine. The conference

On this occasion the saints assembled "in a little string of buildings under the hill near Isaac Morley's" place, and then moved to a schoolhouse located at the top of the hill. This building was built of logs and was filled with slab benches on which the elders sat.[7]

Joseph Smith presided and conducted at the conference and spoke on the building of the kingdom of God and its importance. While the Prophet was speaking, he stepped out on the floor and said, "I now see God, and Jesus Christ at his right hand, let them kill me, I should not feel death as I am now."[8]

During the conference others received spiritual manifestations, while some were troubled by the power of the evil one. Zebedee Coltrin, an eye witness on this occasion, reported the following:

> During the meeting the power of darkness were made manifest in a remarkable degree, causing some to make horrid noises, and others to throw themselves violently around. One man of the name of Leman Copley standing at the back of the house, was taken by a supernatural power, and thrown into a window, then Joseph said to Lyman Wight, go and cast the devil out of Leman, he did so, and the devil entered into the body of Harvey Green, and threw him upon the floor in convulsions, then Joseph laid hand upon him, and rebuked the spirit from him and from the house upon which the spirit left him and went outside, among the crowd of men standing near the door, and made a swath among them several feet wide, throwing them violently to the ground. Joseph said this was a fulfillment of the scriptures where it says the man of sin should

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held on this occasion was an important one, because the Prophet taught the people how to recognize the manifestations of an evil spirit. See Max H. Parkin, "A Study of the Nature and Causes of External and Internal Conflict of the Mormons in Ohio between 1830 and 1838" (unpublished Master's thesis, Brigham Young University, 1966), Chapter IV; and Doctrine and Covenants 50, which was given just previous to the conference.

[7]Levi Hancock Diary, typed copy, pp. 47-48, found in special collections at Brigham Young University.

[8]Ibid.

be revealed.[9]

At this conference some were ordained to the office of high priest for the first time in this dispensation. Zebedee records that when Lyman Wight was ordained a high priest Joseph told him he would see the heavens open. After his ordination he stood on his feet and testified that he could see the heavens open, and Jesus standing on the right hand of God.[10] Lyman's appearance on this occasion was of peculiar interest to those present, the spirit rested upon him "until his countenance was a brilliant, transparent white."[11] According to Zebedee, Harvey Whitlock was ordained next to the office of high priest receiving the same promise from Joseph as Lyman. However, when standing on his feet he seemed paralyzed, his arm was stretched out as if nailed to a cross, and his mouth was drawn into the shape of an italic "O". Joseph Smith rebuked the power which had seized him, and Harvey testified as Lyman had done that he saw the heavens open and Jesus standing on the right hand of the Father.[12] Joseph then turned to Zebedee Coltrin and Levi Hancock and told them that they had "Another calling as high

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[9]Minutes of a high priests meeting held at Spanish Fork, Utah February 5, 1878, located in the Church Historical Department, hereafter cited as Spanish Fork high priests meeting.

[10]Ibid.

[11]Hyrum Andrus, "Little Known Friends of the Prophet Joseph Smith," 1963 Seminar on the Prophet Joseph Smith given at Brigham Young University, pp. 47-48.

[12]Spanish Fork high priests meeting, February 1, 1878.

as any man in the house."[13] Others[14] were ordained to the office of high priest following the ordination of Harvey Whitlock, and Zebedee records that "this was the beginning in our day of ordinations to the office of high priest."[15]

On June 7, 1831, the day after this special conference had ended, a revelation was given to Joseph Smith at Kirtland concerning the elders of the Church. Missouri was designated as the place for the next conference, and twenty-eight elders were named to travel to Missouri preaching and baptizing along the way.[16] Zebedee Coltrin was called by the Lord through Joseph Smith to accompany Levi Hancock and travel to Missouri.[17] They traveled through Ohio, Indiana, Illinois, and Missouri, baptizing several while enroute to Zion. Zebedee Coltrin and Levi Hancock had a variety of experiences during their sojourn together. Levi Hancock recorded in his journal a comprehensive account of their experiences as missionaries.[18] After traveling through several countries in Ohio, the two elders stopped in Solon, Shelby County, Ohio,

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[13] Levi Hancock Diary, p. 49; One can only conjecture at what Joseph meant by this statement. Perhaps it would not be too far from the truth to say he had reference to the First Council of Seventy inasmuch as Zebedee and Levi were both called to this high office in the Church.

[14] Levi Hancock Diary, p. 49.

[15] Spanish Fork high priests meeting, February 1, 1878.

[16] B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1930), I, 250; Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 52, hereafter cited as D&C.

[17] D&C 52:29.

[18] Dennis A. Clegg, "Levi Ward Hancock: Pioneer, Soldier, Political and Religious Leader of Early Utah" (unpublished Master's thesis, Brigham Young University, 1966), p. 19.

discouraged and depressed because their message had been rejected. Here they saw an old man splitting rails. Zebedee said, "That man will take us in." The man's last name was Kirkland, and he quickly befriended the two missionaries when he learned who they were. He had become acquainted with the Church through a niece who was already a member.

Kirkland invited his neighbors and friends to his home where for several days the elders preached the gospel. At the end of the meetings, Kirkland's wife was baptized, having become convinced of the truth of the testimony of the elders.[19] The missionaries continued and arrived in Winchester, Randolph County, Indiana sometime in July. Here they met a schoolmaster and introduced the gospel to him. The schoolmaster was so pleased that he helped them obtain permission to use the courthouse in which to preach. Soon a large branch was raised up, the elders having baptized about one hundred people.[20] With this success came also persecution, and while they were in Winchester, they were handed a letter which read:

> Sir--we have been reading your new Bible /i.e., Book of Mormon/ and find it to be a piece of nonsence; --/sic/ and we understand you are looking for the "new Jerusalem." We inform you it is not here and you must leave this place before tomorrow at 10-o'clock or we have something to reveal to you far beyond the Book of Mormon. You may take Mr. Brindle /new convert/ with you if you have any use for such an a-- to prack your religion on.

After receiving the letter, Levi asked Zebedee what he thought they should do. He replied that he would stay and fill the appointment if Levi would remain. When the two missionaries arrived at the meeting,

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[19] Levi Hancock Diary, typed copy, pp. 52, 53.

[20] Ibid., pp. 54-55.

[21] Diary of Levi Ward Hancock, handwritten, pp. 31-33.

the building was already crowded with people who had come to hear their message. Many of those who attended had been responsible for the threat made on the elders lives. The meeting was opened by Levi singing and Zebedee Coltrin offering the opening prayer. Levi then spoke on liberty and the freedom expressed in the Declaration of Independence. He was followed by Zebedee who spoke on the same subject and then opened the door for baptism. At the close of the meeting seventeen people were baptized.[22]

Leaving Winchester, and traveling early one morning by a marsh, a snake made its way towards Zebedee. Levi Hancock wrote that when Zebedee would stop and turn towards the snake, it would flatten itself out "as if a wagon had run over it." Even though the snake was so "spiteful" they decided not to kill it and went on their way rejoicing.[23]

Levi did not finish the entire trek with Zebedee. He became so ill in Boone County, Missouri, that he could not continue the journey. Zebedee found lodging for him at the home of Thomas Thraelkill, and then continued on to Jackson County, Missouri. It was not until November, 1832, that Levi arrived in Jackson County and found his missionary companion.[24]

Before all of the elders who had left Kirtland to travel to Missouri had arrived at their destination, many of the saints in Missouri had begun to doubt some of the revelations given to Joseph Smith. The revelations in question concerned Zebedee. One given on

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[22] Ibid.

[23] Levi Hancock Diary, typed copy, p. 59.

[24] Clegg, op. cit., p. 20.

August 1, 1831, stated: "Let the residue of the elders of this Church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land."[25]

About two weeks later Joseph received another revelation concerning the missionaries who were on their way to Missouri.

> And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full.
>
> Nevertheless, ye are blessed for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you.[26]

As the elders arrived in Missouri, few had had success. This caused some to doubt the revelations. Among them was Sidney Rigdon who questioned the revelations and wondered what they meant. At the arrival of Solomon Hancock and Simeon Carter, however, it was learned that they had baptized between twenty and thirty souls; this fact seemed to ease the contention. When it was learned that Zebedee and Levi had baptized upwards of a hundred people, Sidney Rigdon "gave glory to the God of heaven, and said 'I did not know what those revelations meant before.'"[27] Sister Gilbert, wife of A. Sidney Gilbert, apparently had a copy of the revelation and showed it to Levi and Zebedee and stated "that means you brother Levi, [and] Zebedee"--everybody says you are blessed."[28]

The length of Zebedee's stay in Missouri is not known, however, by January he was again doing missionary work with Harvey Whitlock as

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[25] D&C 58:61.

[26] D&C 62:23.

[27] Diary of Levi Hancock, typed copy, p. 67.

[28] Ibid., p. 66.

his companion. They traveled through Illinois, Indiana, and Southern Michigan into Ohio.[29] From Tazewell County, Illinois, to Fountain County, Indiana, Zebedee traveled in company with Charles C. Rich and Solomon Wixon. Charles C. Rich, a recent convert to the Church, was on his way to Kirtland to see the Prophet Joseph Smith for the first time. At Fountain County, Coltrin ordained Rich to the priesthood, whereupon they parted company. Rich continued on to see the Prophet and Coltrin went on with his missionary work.[30]

Zebedee finally returned to Strongsville, Ohio from Zion and his missionary travels on June 15, 1832.[31] Between August and December, Zebedee filled several short missions. On one of these short missions, in company with John F. Boynton, he met David Patten, who was on his way east to fulfill a mission. Patten was traveling with John Murdock and Reynolds Cahoon, and upon meeting Zebedee they agreed to hold a council relative to their duties. They retired to a grove to inquire of the Lord, and agreed that Zebedee should be the person to whom the Lord should make known his will. Elder Patten testified that the Lord heard their prayers and revealed that they should pursue their journey eastward, "not in haste, nor by flight."[32] Elder Coltrin returned from

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[29]Journal History of the Church of Jesus Christ of Latter-day Saints, January 27, 1832, located in the Church Historical Department, hereafter this collection will be referred to as Journal History.

[30]John Henry Evans, Charles Coulson Rich, Pioneer, Builder of the West (New York: The MacMillan Company, 1936), p. 23; Journal History, August 15, 1837.

[31]Zebedee Coltrin's Journal, June 15, 1832 to March 28, 1833, located in the Church Historical Department, Salt Lake City.

[32]David Patten Journal, November 29, 1832, located in the Church Historical Department, Salt Lake City.

this mission January 5, 1833.[33]

A MISSIONARY TO CANADA

As early as June, 1832, Phineas Young, Eliel Strong, Eleazer Miller and Enos Curtis preached the gospel to the inhabitants of East Town, upper Canada, with considerable success.[34] In October, 1833, Joseph Smith, with Sidney Rigdon and Freeman Nickerson, went on a missionary trip into upper Canada.[35] Consequently Zebedee Coltrin was among the first to expound the gospel in Canada, after the organization of the Church in 1830.

At a high council meeting in Kirtland, February 20, 1834, several letters were read and discussed which had come form Canada asking if elders could be sent to teach the gospel.

> The whole Council felt as though the Spirit required the Elders to go there. It was, therefore, decided by the council, that Lyman E. Johnson and Milton Holmes should travel together into Canada; that Zebedee Coltrin and Henry Herriman travel together into Canada; and that Jared Carter and Phineas Young travel together, if they can so arrange their affairs at home as to be liberated.[36]

During these early years of the Church's growth, Zebedee was foremost in the ranks of those who went forth to teach the gospel to his fellowmen. He was a faithful missionary who delighted in teaching the gospel to others.

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[33] Journal History, November 19, 1832.

[34] Ibid., June 9, 1832.

[35] HC, I, 416.

[36] Ibid., II, 35.

THE SCHOOL OF THE PROPHETS

Joseph Smith reported receiving a revelation at Kirtland, Ohio, on December 27, 1832, which he designated the Olive Leaf.[37] This was an important revelation given to Joseph, containing information regarding the School of the Prophets. In the revelation Joseph was told who should attend the school and also what should be taught.[38]

Zebedee Coltrin records that the School of the Prophets commenced to operate on January 24, 1833, at Kirtland, Ohio.[39] The school was composed of male members who had been the first elders in the Church.[40] Those who were not the first elders in the Church were to continue in their missionary labors until the Lord directed otherwise.[41] The school was organized by assembling the elders together and washing their feet. This ordinance was performed by Joseph binding himself with a towel, and then washing each one of the elder's feet, at the same time pronouncing them clean from the blood of this generation.[42] The washing of feet was in harmony with the instructions given to Joseph by the Lord,[43] and was to be administered as a means of accepting men into the School of the Prophets.

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[37] Ibid., I, 302.

[38] D&C 88:70-80, 117-140.

[39] Journal History, January 24, 1833; Zebedee Coltrin Journal June 15, 1832, to March 28, 1833, p. 61.

[40] D&C 88:70, 74; Zebedee had been an elder since 1831, and had already completed several successful missions; HC, I, 322-3.

[41] D&C 88:85.

[42] Journal History, January 24, 1833; HC, I, 323-4.

[43] D&C 88:138.

After Joseph had washed the elder's feet, he told them that if they sinned wilfully "after they were thus cleansed and sealed up unto eternal life; they should be given over unto the buffetings of Satan until the day of redemption."[44]

After the washing of feet was completed, Joseph administered the bread and wine to the members of the school.[45] The day the School of the Prophets was organized there were fourteen members present, Joseph Smith, Jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sr., Samuel H. Smith, John Murdock, Lyman E. Johnson, Orson Hyde, Ezra Thayer, Levi Hancock, and William Smith.[46] Zebedee Coltrin gives the same fourteen names as does Joseph Smith, but adds Sylvester Smith, Martin Harris, and Reynolds Cahoon.[47] These three probably joined the school a few weeks after it had started.[48] How many were added to this group later on cannot be determined at the present time.[49]

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[44]Kirtland Council minute book, p. 8, located in the Church Historical Department. Zebedee later testified to President John Taylor that "he could conscienciously say before God and the brethren [Those present] that he had kept his covenants made when Joseph washed him." It was then moved that Zebedee Coltrin be accepted into the School of the Prophets in Utah. Minutes regarding the Salt Lake School of the Prophets, October 12, 1883, located in the Church Historical Department, Salt Lake City, hereafter this will be cited Salt Lake School of the Prophets.

[45]Journal History, January 24, 1833.

[46]<u>HC</u>, I, 322.

[47]Salt Lake School of the Prophets, October 3, 1883, p. 58.

[48]Journal History, February 18, 1833.

[49]Orlen Curtis Peterson, "A History of the School and Educational Programs of the Church of Jesus Christ of Latter-day Saints in Ohio and Missouri, 1831-1839" (unpublished Master's thesis, Brigham Young University, 1972), p. 16.

Zebedee recorded that during the first winter the School of the Prophets was held the members engaged in the science of English grammer, of which they "obtained a general knowledge."[50] Joseph presided over the school and appointed Orson Hyde as the teacher, but occasionally Sidney Rigdon taught the school.[51]

As the teacher of the School of the Prophets, Orson Hyde was the first one at the school every morning. As the brethren would come to the school Brother Hyde would salute them with uplifted hands, and they answered with uplifted hands.[52] This was done in accordance with the instructions which Joseph Smith had received from the Lord.[53]

According to Zebedee, it was at a later date in a larger school that the lectures on faith were given. Here Sidney Rigdon presided.[54] Benjamin F. Johnson, a member of this school, said that most of the first elders of the Church attended.[55]

SPIRITUAL MANIFESTATIONS AT KIRTLAND

Within the School of the Prophets many spiritual manifestations were received. Joseph Smith reported: "Great joy and satisfaction

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[50] Journal History, January 24, 1833; The study of grammar would have been in harmony with the instructions Joseph claimed to have received from the Lord. See D&C 88:77-79.

[51] Salt Lake School of the Prophets, October 11, 1883, p. 68.

[52] Ibid.

[53] D&C 88:132-136.

[54] Salt Lake School of the Prophets, October 11, 1883, p. 69.

[55] Benjamin F. Johnson, My Life's Review (Independence, Missouri Zion's printing and publishing Co., 1947), pp. 21-22; See also Hyrum L. Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft, Inc., 1973), III, 329.

continually beamed in the countenances of the school of the prophets and the saints, on account of the things revealed, and our progress in the knowledge of God."[56]

Zebedee Coltrin was one who witnessed some of these spiritual manifestations. He records that shortly after the organization of the school several of the elders wished to see an angel. Several knelt and prayed that a vision might be given, and when it came two of the elders (Levi Hancock and Solomon Humphreys) shrank and called for the vision to close, or they would perish. A short time later the Prophet entered the room, and when he was told what had taken place he remarked that "the angel was no further off than the roof of the house, and a moment more he would have been in their midst."[57]

On March 18, 1833, Joseph assembled the members of the School to take care of some needed business. On this occasion Doctor (Philastus) Hurlbut was ordained an elder. After Hurlbut's ordination, Joseph Smith set Sidney Rigdon and Frederick G. Williams apart as his counselors in the First Presidency. Joseph then exhorted those present to keep the commandments and be faithful, promising them at the same time "that the pure in heart would see a heavenly vision." After praying, Joseph recorded that "the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw."[58]

Zebedee states that the members of the School of the Prophets

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[56] Times and Seasons [Nauvoo, Illinois], V, 738.

[57] Salt Lake School of the Prophets, October 11, 1883, p. 69.

[58] Times and Seasons [Nauvoo, Illinois], V, 738; HC, I, 334-5.

met in the morning about sunrise, they always went fasting and praying, and then they partook of the sacrament at four o'clock in the afternoon. Before leaving home they washed themselves and put on clean linen. At one of these meetings after these precedings had taken place and Joseph Smith had given them many instructions, they knelt in silent prayer. The order of prayer, which Zebedee records, was with uplifted hands, each one praying in silence. While they were thus praying Zebedee recorded:

> I saw a personage passing through the room as plainly as I see you now [High priests at Spanish Fork]. Joseph asked us if we knew who it was and answered himself, that is Jesus, our elder brother, the Son of God.[59]

After the vision closed Joseph told those present to again resume their former position of prayer which they did.

> Again I saw passing through the same room, a personage whose glory and brightness was so great, that I can liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer I believe it would have consumed us.[60]

After this personage had disappeared from the room Joseph announced to the elders present that it was the Father of Jesus Christ whom they had just seen. Zebedee closes his remarks with the statement: "I saw Him."[61]

Zebedee Coltrin testified on numerous occasions that he had indeed seen the Father and the Son.[62] He could testify, as had Joseph

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[59] Spanish Fork high priests meeting, February 5, 1878.

[60] Ibid.

[61] Salt Lake School of the Prophets, October 3, 1883, p. 59.

[62] High Priests Records of Spanish Fork, September, 1880, September, 1881, August 13, 1882, June 3, 1886, June 2, 1887, located in the Church Historical Department, Salt Lake City.

Smith when he claimed to have seen them in 1820,[63] that they were indeed two separate and distinct individuals. Zebedee states that the appearance of the Father and the Son occurred about two or three weeks after the school was organized.[64] Joseph told those present that they were now prepared to be the apostles of Jesus Christ because they indeed knew of his existence.[65]

At the School of the Prophets held fifty years later in Salt Lake City, Zebedee Coltrin gave an account of this vision and several other experiences which had happened to him in the School of the Prophets in Kirtland. Those present were John Taylor, George Q. Cannon, Erastus Snow, Brigham Young, Jr., Francis M. Lyman, Heber J. Grant, L. John Nuttall and Zebedee Coltrin. After relating the vision of seeing the Father and the Son to these brethren, Coltrin was asked about the kind of clothing the Father had on, to which he replied:

> I did not discover His clothing, for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person. I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but His appearance was so grand and overwhelming that it seemed I should melt down in His presence and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones.[66]

When asked about the Savior and how He was clothed, Zebedee replied that he was "clothed in modern clothing, apparently of gray

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[63] The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), Joseph Smith II, 17.

[64] This vision probably took place on March 18, 1833. See Times and Seasons [Nauvoo, Illinois], V, 738.

[65] Salt Lake School of the Prophets, October 3, 1883, p. 60.

[66] Ibid., p. 58-59.

cloth."[67]

After the vision of the Father and Son had taken place, Joseph again instructed the brethren to resume their positions in prayer. In a short time Joseph drew their attention to Reynolds Cahoon. Zebedee observed that Cahoon was on his knees, with his arms extended and that his hands, wrists, head, face and neck "down to his shoulders were as a piece of amber--clear and transparent, his blood having apparently left his veins." When Joseph called the attention of those present to Cahoon, the change passed away from him. Joseph remarked "that in a few minutes more Brother Cahoon would have left us; but he came to himself again."[68]

The School of the Prophets was held in the upper room of a building which was attached to Newel K. Whitney's store.[69] Here it was that Zebedee witnessed these spiritual manifestations.

The contributions Zebedee made to our knowledge of the School of the Prophets in Kirtland is invaluable. One writer has stated:

> If Zebedee Coltrin had not given an account of the first School of the Prophets to the members of the school in Utah, the only information available would be that which is recorded in the Doctrine and Covenants and a few references in Joseph Smith's journal.[70]

The School of the Prophets closed in April, 1833,[71] the main

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[67] Ibid., p. 69.

[68] Ibid., p. 60.

[69] Ibid.

[70] Peterson, op. cit., p. 25.

[71] HC, I, 340.

reason was that contentions had risen among the members.[72]

The School of the Prophets had been held for three main reasons: (1) for the members to learn the gospel and to prepare for the endowment which was to follow later, (2) to receive visions, (3) and to prepare to receive spiritual blessings. How well these goals were achieved is hard to ascertain. It would be safe to say, however, that they did not fully realize all these blessings because of the contentions which arose among the members.

THE CALLING OF THE SEVENTY

In February, 1835, two events took place of singular importance to the restored Church of Jesus Christ. Following a sabbath meeting which was held February 8, 1835, Joseph Smith asked Elders Brigham and Joseph Young to come to his home and sing for him. After they did so, Joseph Smith related a vision to them which he had received concerning those men who died of cholera while traveling with Zion's Camp. As he related the vision he wept, saying, "If I get a mansion as bright as theirs, I ask no more." He then asked Brigham Young to notify all the brethren living within a reasonable distance from Kirtland to meet at a general conference the following Saturday where "twelve special witnesses" would be appointed to travel to the nations of the earth. Brigham Young was told that he would be one of them. The Prophet then turned to Joseph Young, "as though the vision of his mind was extended still further," and addressing him said: "Brother Joseph, the Lord has made you President of the Seventies." Agreeable to the wishes of the

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[72] D&C 95:10.

Prophet, Brigham Young notified the various branches of a conference that was to be held February 14, 1835, at which time the twelve were appointed and ordained. The conference then adjourned for two weeks.[73]

Zebedee Coltrin was present when the first Quorum of Twelve was chosen in this dispensation and witnessed this important event.[74]

On February 28, 1835, Joseph again assembled the members of the Church for the purpose of organizing the Seventies. The individuals selected for this quorum were chosen from those who had gone to Missouri in Zion's Camp.[75] The First Quorum of Seventy was organized by the Prophet Joseph Smith[76] and given the instructions that the seventies were to "constitute traveling quorums, to go into all the earth, withersoever the Twelve Apostles shall call them."[77] The names of the presidents of the First Quorum of Seventies were as follows:

Presidents

Hazen Aldrich	Leonard Rich
Joseph Young	Zebedee Coltrin
Levi Hancock	Lyman Sherman

Sylvester Smith[78]

Only six of the seven chosen to be president of the First Quorum were ordained at the time of the organization of the Quorum. Levi Hancock was absent at this time, but his place was held vacant until

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[73] Joseph Young, Sr., A History of the Organization of the Seventies (Salt Lake City: Deseret News, 1878), p. 1-2.

[74] Journal History, February 14, 1835.

[75] HC, II, 201.

[76] Joseph Young, Sr., op. cit., p. 4.

[77] HC, II, 202.

[78] Ibid., p. 203.

he returned.[79]

At this special conference held at Kirtland, February 28, 1835, Zebedee Coltrin was ordained a seventy by Joseph Smith and Oliver Cowdery--Joseph Smith being mouth. A few days later, March 1, he was ordained one of the Seven Presidents of the First Quorum of Seventy by Joseph Smith, Sr., Hyrum Smith, Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Fredrick G. Williams and Sidney Rigdon, who was mouth on this occasion.[80] The blessing given to Zebedee at this time was:

> We seal your ministry anew unto you, and you shall go as far as the Lord shall send you, that if there are Islands not yet found by the world, you are one who shall go and hunt them up and preceed to all nations, and you, shall have forever to fulfil this your ministry you shall be an instrument changed throughout and prepare to do good, You shall have heavenly visions and the ministry of angels shall be your lot, You shall have great faith to perform your work, you shall go to Islands that are not troubled with Priests, and convert and [word not readable] them, and bring them to Zion and join your brethren with great rejoicing. Amen.[81]

One month after the organization of the seventy, Joseph Smith received a revelation setting forth the duties and callings of the seventy. They are as follows:

> 1. The seventy were called to preach the gospel throughout the world.
>
> 2. The seventy were to be witnesses unto the Gentiles in all the world.
>
> 3. The First Quorum of Seventy was to form a Quorum equal in authority to that of the Twelve special witnesses or Apostles.
>
> 4. The seventy were to act under the direction of the Twelve.
>
> 5. If the Twelve needed help in preaching the gospel they were to call upon the seventy first.

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[79] Joseph Young, Sr., op. cit., p. 4.

[80] Martell, op. cit.

[81] Kirtland Council minute book, March 1, 1835.

6. There should be seven presidents chosen to preside over the seventy--These should be chosen out of the number of the seventy.

7. The seventh president of these presidents were to preside over the six.

8. The seven presidents were to be responsible for the choosing and calling of other seventies.[82]

Zebedee Coltrin presided as one of the seven presidents of the First Quorum of Seventy for the next two years. He fulfilled his duties and obligations honorably. Several who were received into the seventies were ordained and instructed regarding their new callings by Zebedee. More prominent among these were Wilford Woodruff[83] and Elijah Abel.[84]

During the years 1835-37 a question arose as to who held the highest office, a high priest or a seventy. Finally, because of the bickering of some of the high priests and a few of the seventies, a council was called on April 6, 1837, to settle the problem.[85] This meeting was held in the temple. It was ascertained that five of the seven presidents had previously been ordained to the office of high priest. Joseph Smith then invited these five brethren to unite themselves with the high priests quorum.[86] They included Hazen Aldrich,

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[82] D&C 107:25, 26, 34, 38, 93, 95.

[83] Journal History, January 3, 1857; Dean C. Jessee, "The Kirtland Diary of Wilford Woodruff," BYU Studies (Provo: Brigham Young University Press, Summer, 1972), p. 380.

[84] Elijah Abel, the only Negro known to have been ordained to the priesthood, will be discussed in Chapter IV, 52-56.

[85] HC, II, 476.

[86] Ibid.

Leonard Rich, Zebedee Coltrin, Lyman Sherman and Sylvester Smith.[87] The First Quorum of Seventy was then reorganized with the new Presidents being:

Joseph Young	Daniel S. Miles
Levi W. Hancock	Josiah Butterfield
James Foster	Solomon Gee

John Gaylord[88]

Forty-two years later, Zebedee discussed this problem with John Taylor, then President of the Church. They were at the home of Abraham O. Smoot in Provo, Utah. President Taylor asked Zebedee why he was not then one of the Seven Presidents, to which he replied:

> I was acting then /1835-37/ as one of the 1st seven Presidents of Seventies and was ordered back into the quorum of High Priests--I can tell you how that thing first started. Bro /Benjamin/ Winchester and Bro Jared Carter while on the Brick yard at Kirtland Bro W. a Seventy and Bro Jared a high priest got to contending which held the highest office. Carter was rebuking him on account of his folly which he said he had no right to do as he held a higher Priesthood than he did and Jared contended he didn't because /he/ was a high priest.[89]

Zebedee records that the contentions became so serious that it finally reached the ears of Joseph Smith, Sr., who told the problem to the Prophet Joseph Smith. Joseph inquired of the Lord concerning the solution to the problem, and then he directed "that we be put back into the quorum of high priests."[90]

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[87] Joseph Young, Sr., op. cit., p. 4.

[88] Roberts, op. cit., I, 377.

[89] Diary of L. John Nuttall, typed copy, May 31, 1879, I, 291-2, located in special collections at Brigham Young University.

[90] Ibid., p. 176.

SPIRITUAL MANIFESTATIONS AT KIRTLAND IN 1836

Construction began on the Kirtland Temple in June, 1833, under the direction of Joseph Smith.[91] Prior to the dedication of the temple in 1836, it was being used as a school where the elders could study Hebrew.

On January 4, 1836, the Hebrew School was organized in an effort to better prepare the elders as they went forth in the world to proclaim the gospel.[92] The school was held in the west room of the upper part of the temple. This room, sometimes referred to as the translating room, was consecrated as a place of learning by Joseph Smith, Sr.[93] Zebedee Coltrin joined the Hebrew School and spent a great deal of time learning the language.

Besides being used as a school, the temple was also used as a meetinghouse for the various quroums of the priesthood. Frequently, the Prophet would meet with the different quorums and give them instructions in relation to their duties as priesthood holders. Often the meetings were of such a spiritual nature that many received visions. Such was the occasion on January 21, 1836. Many of the elders testified that they saw the face of the Savior, while others declared that angels had ministered unto them.[94] A week later Joseph met with the various quorums of the priesthood to instruct them and set them in order. As

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[91] Roberts, op. cit., I, 310.

[92] HC, II, 355.

[93] Ibid., p. 356.

[94] Ibid., pp. 381-382.

Joseph met with the Seven Presidents he instructed them to "call upon God with up-lifted hands," that the blessings which had been promised might be realized. Sylvester Smith, one of the Seven Presidents, saw a pillar of fire rest down upon the heads of the quorum. Zebedee "saw the Savior extended before him, as upon the cross, and a little after, crowned with glory upon his head above the brightness of the sun."[95] Joseph records that this "was a time of rejoicing long to be remembered," many spake in tongues, some prophesied, while others were filled with the Spirit and beheld visions. "President Zebedee Coltrin, one of the Seven also saw a vision of the Lord's host."[96]

Many years later, in speaking to a group of high priests in Spanish Fork, Zebedee said that he had seen the Savior in the Kirtland Temple.[97] When relating the same account of seeing the Savior to the School of the Prophets in Utah, he said that when "he saw Him in the Kirtland Temple, on the cross His hand/s/ were spiked to the wood, and he had around him what appeared like a sheet."[98] Zebedee further stated:

> In the Kirtland Temple I have seen the power of God as it was in the day of Pentecost and cloven tongues as of fire have rested on the brethren and they have spoked /sic/ with other tongues as the spirit gave them utterance. I saw the Lord high and lifted up, and frequently through the solemn assemblies. The angels of God rested upon the Temple and we heard their voices singing heavenly music. At another time while consecrating a bottle of oil we saw visibly the finger of God enter the mouth

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[95] Ibid., pp. 386-387.

[96] Ibid., p. 392.

[97] High Priests record of Spanish Fork, April 29, 1866, to December 1, 1898, high priests minute book, located in the Church Historical Department.

[98] Salt Lake School of the Prophets, p. 69.

of the bottle.[99]

THE DEDICATION OF THE KIRTLAND TEMPLE

After much toil and many hardships, the Latter-day Saints, completed the temple, and it was ready for the dedication on March 27, 1836.[100] Zebedee Coltrin was present on this occasion, and was a witness to the events that took place.[101] The Seven Presidents of the Seventy were seated in the pulpits on the east end of the building.[102] At nine a.m., the services were begun by President Sidney Rigdon reading the 96th and 24th Psalms.[103] On this solemn occasion Sidney Rigdon and Joseph Smith both spoke to the congregation exhorting them to be obedient and to trust in the Lord's annointed. Joseph Smith called upon the quorums and the congregations to acknowledge the Presidents of the Seventy as apostles and special witnesses, to assist the "Twelve" in spreading the gospel throughout the world.[104] After the rest of the quorums had been sustained by the congregation, the dedicatory prayer was offered by the Prophet.[105]

The assembly dismissed at a little past four, but met again in the evening to receive further instructions. Joseph Smith called on

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[99] High Priests Record of Spanish Fork, op. cit.

[100] HC, II, 410-411.

[101] Martell, op. cit.

[102] HC, II, 411.

[103] Ibid.

[104] Ibid., p. 418.

[105] Ibid., p. 420; D&C 109.

the congregation "to speak, and not to fear to prophesy good concerning the Saints."[106] George A. Smith was the first one to arise and speak on this occasion. He began to speak--

> When a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by the invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I [Joseph Smith] beheld the Temple was filled with angels, which fact I declared to the congregation.[107]

THE KIRTLAND STAKE

Because of persecution from within the Church, and from outside influences, Kirtland was abandoned by 1838. The last large group to depart was the Kirtland Camp which was under the direction of the Seven Presidents of Seventy.[108] Even after the departure of this large company, the few saints which remained were still exposed to persecutions and ill-treatment by their enemies.[109] The few remaining saints continued to have a branch organization until October, 1840, when Almon W. Babbitt was appointed to preside in Kirtland.[110] On October 3, 1840, general conference of the Church was held at Nauvoo where Babbitt was appointed to be a member of a committee to help organize stakes between Commerce and Kirtland. At this conference Babbitt was appointed to preside over the Church at Kirtland, with the privilege

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[106] HC, II, 428.

[107] Ibid.

[108] Andrew Jenson, (ed.) The Historical Record (Salt Lake City: published by Andrew Jenson, 1889), V-VIII, 70; HC, III, 87-93.

[109] Ibid.

[110] Ibid.

of chossing whomever he desired as counselors.[111] Several months went by before Babbitt fully organized the stake in Kirtland because he was in the East, liquidating some judgments against Church property in Kirtland. There he met Hyrum Smith, who advised him that he should immediately begin to build up a stake in Kirtland. At this meeting with Hyrum Smith, Babbitt reported that there were about one hundred English converts who had arrived in Kirtland, but could not proceed on to Nauvoo because of lack of funds. With the five hundred members who were already living in Kirtland this would make a little over six hundred members for whom Babbitt was responsible.[112]

A conference of the Church was held in Kirtland, Ohio, commencing on Saturday, May 22, 1841, at which time Almon Babbitt was unanimously chosen chairman with William W. Phelps, appointed as clerk. The chairman explained that the purpose of the conference was to reorganize the stake of Kirtland. Thomas Burdick, Zebedee Coltrin and Hiram Winters were appointed as a committee to examine candidates for ordination. Elder Babbitt was nominated by the committee for the President of the Stake in Kirtland; but he declined the nomination. However, after some persuasion by the committee he accepted the nomination and was unanimously sustained by the members of the Church. Babbitt then nominated for his counselors Lester Brooks and Zebedee Coltrin, who were also unanimously sustained by the members of the Church.[113]

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[111] Times and Seasons [Nauvoo, Illinois], October, 1840, II, 185-186; Jay Donald Ridd, "Almon Whiting Babbitt Mormon Emissary" (unpublished Master's thesis, University of Utah, 1953), p. 6.

[112] Ivan J. Barrett, Joseph Smith and the Restoration (Provo: Brigham Young University Press, 1967), p. 410.

[113] Times and Seasons [Nauvoo, Illinois], II, 458.

The Kirtland Stake was short-lived because Babbitt was disfellowshipped for teaching doctrines which were contrary to the revelations of God.[114] A letter was sent to the First Presidency in Nauvoo explaining that Babbitt had been disfellowshipped.[115] The presiding elders in Kirtland wanted to know if the Lord had quit Kirtland as a stake. If he had, they wanted to know what they should do with the church property there, including the temple. The letter was signed by Lester Brooks and Zebedee Coltrin as acting presidents of the Kirtland stake.[116] Shortly after the problem with Babbitt, the First Presidency of the Church at Nauvoo "declared all stakes outside Hancock County, Illinois, and Lee County, Iowa, discontinued." This offically released Zebedee from his responsibility in Kirtland, whereupon he complied with the council of the Prophet Joseph and moved to Hancock County to help build the Temple and University of Nauvoo.[117]

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[114] Barrett, op. cit., p. 410; Journal History, October 31, 1842.

[115] At a conference of the Church held at Nauvoo, Illinois, on October 1, 1841, Almon Babbitt was disfellowshipped by the conference for teaching contrary to the revelations, and for discouraging the saints to gather to Nauvoo. The letter of Brooks and Coltrin on this occasion was probably one of confirmation regarding the action of the Presidency of the Church in disfellowshipping Babbitt. See Times and Seasons [Nauvoo, Illinois], II, 577.

[116] Journal History, November 16, 1841.

[117] HC, IV, 362.

CHAPTER IV

REMINISCENCE OF JOSEPH SMITH

Zebedee Coltrin was intimately acquainted with the Prophet Joseph Smith from February, 1831, until the death of the Prophet in 1844. During those thriteen years he participated in several significant events with the Prophet and was also an eye witness to several revelations received by the Prophet.

Zebedee states that he first met the Prophet at the home of Isaac Morley, in Kirtland, Ohio. Joseph was then a beardless young man.[1] Zebedee was a frequent visitor in the home of Joseph Smith, and he reported that "he had heard Joseph say, they [saints] did not know who he was, and never would while in the flesh."[2]

The passing of time did not diminish the love Zebedee had for the Prophet. He testified of his love for the Prophet all his life. Zebedee had been with the Prophet when heavenly visions had been opened before their eyes. They had heard the voices of angels singing in the Kirtland Temple.[3]

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[1]Minutes of high priests meeting held at Spanish Fork, Utah, February 5, 1878, located in the Church Historical Department, hereafter cited as Spanish Fork high priests meeting.

[2]Ibid., June 2, 1887.

[3]Ibid.

THE URIM & THUMMIN

On the night of September 21, 1823, Joseph Smith claimed that he was visited by a heavenly messenger named Moroni. The messenger told him of a record which had been written upon gold plates by former inhabitants of the American Continent. That concealed with these plates were two stones which were called the Urim and Thummin. Joseph was informed that the Urim and Thummin had been prepared by God "for the purpose of translating the book [Book of Mormon]."[4]

Joseph specifically mentions returning the plates to the angel Moroni when he had finished the translation, but says nothing regarding the Urim and Thummin.[5] Concerning this Zebedee reported:

> [I] once asked Bro Joseph what he had done with the Urim and Thummin.
>
> Joseph said he had no further need of it and he had given it to the angel Moroni. He had the Melchisedec Priesthood, and with that Priesthood he had the key to all knowledge and intelligence.[6]

THE GIFT OF TONGUES

Anciently the Apostle Paul speaking to the Corinthians said that there were diversities of gifts by the power of the Holy Ghost.[7]

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[4] Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev.; Salt Lake City: Deseret Book Co., 1969), I, 12, hereafter cited as HC.

[5] B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Provo: Brigham Young University Press, 1957), I, 147.

[6] High Priests Record of Spanish Fork, September, 1880, p. 128, located in the Church Historical Department; see also Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1966), pp. 818-819.

[7] I Corinthians 12:4.

One of these gifts, the gift of tongues, mentioned by Paul was received in the Church soon after its organization in 1830. After Zebedee had filled a short-term mission in Ohio, he reported that he went to the Prophet's home in Kirtland where he heard Joseph speak and sing in tongues. On this same occasion, Hyrum Smith laid his hands on Sidney Rigdon's child, who was sick, and immediately the child arose and was healed to the marvel of those present.[8]

Four days after this incident took place Zebedee reported that he was in a meeting when the Lord blessed them with His spirit. Brother John P. Green spoke in tongues, followed by Joseph Smith who also spoke in tongues by the power of the Holy Ghost.[9]

Zebedee stayed in Kirtland for a week, receiving instructions from Joseph Smith and visiting with many of his friends. Finally, in company with John F. Boynton and William Cahoon, Zebedee left Kirtland to labor in the mission field.[10] This mission lasted for two months; then Zebedee returned to Kirtland.

In January, 1833, Joseph Smith recorded that it was a glorious season of refreshing. Conferences were held and the gifts of the Spirit were poured out on those "that believe and obey the Gospel." On January 22, a conference was held, and the following attended: Joseph Smith, Jr., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sr., Samuel H. Smith, John Murdock, Lyman E. Johnson, Orson Hyde, Ezra Thayer, Levi

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[8] Zebedee Coltrin's Journal, November 14, 1832, p. 50, located in the Church Historical Department, Salt Lake City.

[9] Ibid., November 18, 1832, p. 50.

[10] Ibid., November 19, 1832, p. 50.

Hancock, and William Smith. At this conference (Kirtland, Ohio) the School of the Prophets was organized[11] agreeable to the commandment received from the Lord,[12] the gift of tongues and the washing of feet[13] were given to help prepare the elders of the Church for this special school.

During the conference Joseph Smith spoke in tongues, and was then followed by Zebedee Coltrin who exercised the same gift. William Smith, the Prophet's brother, also spoke in tongues when the Lord's spirit was poured out on the congregation, "until all the elders spake in tongues, and several members, both male and female, exercised the same gift." The conference lasted until a late hour during which the speaking and praying were all done in tongues. The conference assembled the next day and witnessed the same gift poured out on the elders as had been received the previous day.[14]

THE WORD OF WISDOM

About one month after the School of the Prophets had been organized Joseph Smith received a revelation which would aid the saints in their temporal salvation.[15] Brigham Young explains why this revelation, known as the Word of Wisdom," came forth:

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[11] See Chapter II, page 21 of this thesis.

[12] Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 88:77, 117-127, hereafter cited as D&C.

[13] Ibid., 88:139-141; Kirtland Council minutebook, January 23, 1833, located in the Church Historical Department, Salt Lake City.

[14] HC, I, 322-3.

[15] D&C 89.

> I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first School of the Prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house, which belonged to Bishop Whitney, and which was attached to his store, which more probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place from hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first thing they did was to light their pipes, and while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry.[16]

When the revelation was first given to the members of the School of the Prophets, Zebedee reported that there were twenty-one elders present. Out of the twenty-one present there were twenty who used tobacco, "and they all immediately threw their tobacco and pipes into the fire."[17] Those who used tobacco were told that they could ease off on licorice root until they no longer needed or wanted the tobacco. But Zebedee stated: "There was no easing off on Tea and Coffee; these they had to give up straight or their fellowship was jeopardized."[18]

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[16] Brigham Young, "Address delivered at Salt Lake City," February 8, 1868, Journal of Discourses (London: Latter-day Saints Book Depot, 1869), XII, 158.

[17] Minutes of the Salt Lake School of the Prophets, October 3, 1883, p. 58, located in the Church Historical Department, hereafter cited Salt Lake School of the Prophets.

[18] Ibid., October 11, 1883, p. 68.

Years later Zebedee testified that when Joseph came out of the translating room after having received the revelation on the word of wisdom that his face shone with brilliance.[19]

Zebedee further remarked in a conversation with John Taylor that "he had seen Joseph giving revelation when he could not look on his face, so full was he [Joseph] of the glory of God, and the house was full of the same glory."[20]

THE SACRAMENT

Zebedee records that in the School of the Prophets the sacrament was administered and passed to the elders. This was done under the direction of Joseph Smith.[21]

The sacrament was administered in the same manner that had been used at the time of the savior. Warm bread was provided which was easy to break. The person taking charge would break pieces as large as a man's fist, and would then pass them to the elders present. A glass of wine was provided for each elder, and in this manner he would partake of the sacrament. Zebedee reports that this was the order Joseph taught them. Anciently, Jesus and his disciples had partaken of the bread and wine in the same manner. This had been the order of the Church anciently.[22]

Speaking of the Lord's Supper in connection with the School of

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[19] Spanish Fork high preists meeting, February 5, 1878, p. 99.

[20] Salt Lake School of the Prophets, October 11, 1883, p. 69.

[21] Ibid., October 3, 1883, p. 58.

[22] Ibid., p. 59.

the Prophets, Zebedee reports that "the brethren always went fasting." They would continue to fast until four o'clock in the afternoon when each elder would have a glass of wine and a piece of bread after the ancient pattern.[23]

THE CONFERENCE AT NEW PORTAGE

Joseph Smith recorded that on April 18, 1834, he left Kirtland, Ohio to attend a conference which was to be held in New Portage, Ohio.[24] Zebedee, who had just returned from a short mission in the surrounding area (Kirtland), was invited by the Prophet to attend the conference.[25] That evening the party, composed of Joseph Smith, Sidney Rigdon, Oliver Cowdery, and Zebedee Coltrin, dined at W. W. Williams', in Newburg and then continued on their journey.[26] A little after dark they were hailed by a man who asked for a ride. The man professed to be sick and asked if the elders would help him. Joseph was impressed by the Spirit to refuse, whereupon two other men appeared cursing and swearing. They followed the Prophet and his party, but were unable to catch them, being on foot.[27]

The next day the four elders arrived at Norton where they stayed with a Jonathan Taylor, who received them with much kindness. Here they retired to the wilderness to ask the Lord to pour out his

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[23] Ibid., October 11, 1883, p. 68.

[24] HC, II, 50.

[25] Spanish Fork high priests meeting, February 5, 1878.

[26] HC, II, 50.

[27] Andrew Jenson, (ed.), The Historical Record (Salt Lake City: published by Andrew Jenson, 1889), V-VIII; HC, II, 50.

blessing on the Church. Oliver Cowdery, Sidney Rigdon, and Zebedee Coltrin then laid their hands on the head of Joseph Smith and conferred upon him all the blessings necessary to stand before the Lord in his calling. Oliver Cowdery and Sidney Rigdon were then blessed in turn by the other three, at the same time receiving great blessings and promises if they would be faithful. After Sidney Rigdon had received his blessing, the elders laid their hands upon Zebedee Coltrin, and he was blessed that he might have "wisdom to preach the Gospel, even till it spread to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established forever, and even at last to receive a crown of life."[28]

Zebedee at this point records an incident which took place at New Portage which is not found in the Prophet's history. At the conference at New Portage Elder Coltrin observed that Joseph seemed to have a far-off look as though he was looking at something at a distance. Presently the Prophet approached Zebedee and Oliver and asked them if they would take a walk with him. After a short walk in the woods, they reached a place where wild grape vines were growing. Here the Prophet suggested that they kneel in prayer, and they each took a turn invoking the blessings of heaven. Joseph then stretched himself out on the ground on his back and extended his arms to the two elders as pillows on which to lay their heads. Zebedee reports that gradually the blue heavens opened and they saw a man and a woman sitting upon thrones.[29] He said:

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[28] HC, II, 50-51

[29] Salt Lake School of the Prophets, October 3, and 11, 1883.

> Joseph asked us if we knew who they were. We answered, 'No,' Joseph said, 'That is father Adam and mother Eve.' Their heads were white as snow, and their faces shone with immortal youth.[30]

On this occasion Joseph told the two elders they would see visions. Years later Zebedee reported that he had indeed seen father Adam and mother Eve and that their faces shone with immortal youth; also that they saw other things.[31] At present there is no information as to what "other things" Zebedee saw on this occasion.

At just what time of day this took place on the nineteenth is questionable. However, it appears that this meeting was separate from the one where the four elders were each blessed, because Zebedee does not mention Sidney Rigdon as being present when the vision of Adam and Eve took place.

ZION'S CAMP

In July, 1833, hostilities broke out in Jackson County, Missouri between the members of the Church and the people of Missouri, which resulted in the expulsion of the Latter-day Saints from Jackson County.[32] At the time of the expulsion the saints were afforded a temporary resting place in Clay County. Here they remained for a short time while attempts were being made to regain their land in Jackson County.

According to Joseph Smith, the Lord allowed the saints to be

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[30] Spanish Fork high priests meeting, February 5, 1878.

[31] Salt Lake School of the Prophets, October 3, and 11, 1883, p. 70; Oliver B. Huntington Diary, 1847-1900, typed copy, II, located in special collections at Brigham Young University, Provo, Utah.

[32] HC, VI, 360.

driven from Jackson County because of their transgressions. A revelation outlined these transgressions as follows:

> Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.
>
> They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.[33]

In January, 1834, the leaders of the Church in Missouri met in conference at the home of Parley P. Pratt to decide what to do. It was finally resolved that Parley P. Pratt and Lyman Wight should go to Kirtland to seek the advice of the Presidency of the Church.[34] At the same time a plea was made to the state of Missouri. The attorney-general of Missouri, R. W. Wells, wrote to the lawyers employed by the Church, stating that an adequate force of the state militia would be sent to help the Mormons regain their land in Jackson County.[35]

The appearance of Elders Pratt and Wight with a plea of help for their afflicted brethren aroused the sympathy of the leaders at Kirtland. A council meeting was held February 24, 1834, and the high council of the Church at Kirtland listened to Parley P. Pratt and Lyman Wight rehearse the afflictions of the saints in Missouri. Joseph arose and said "that he was going to Zion, to assist in redeeming it." He then called for volunteers to aid their afflicted brethren in Missouri and some thirty or forty volunteered who were present at the

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[33] D&C 101:6, 7.

[34] B. H. Roberts, The Missouri Persecutions (Salt Lake City: Bookcraft, Inc., 1965, p. 112.

[35] Ibid., p. 114.

council meeting.[36] Thus began one of the most famous treks in the annals of the Church, known as Zion's Camp.

Joseph Smith, accompanied by Parley P. Pratt, left Kirtland for the East two days after the council met, to raise funds and obtain volunteers for the redemption of Zion.[37] After the Prophet returned to Kirtland, he began to travel in the surrounding area with other leaders of the Church enlisting all who could to aid in the redemption of Zion. Zebedee Coltrin also took a prominent part in seeking redress for the saints in Missouri. He traveled with the Prophet to the conference at New Portage, to ask for volunteers as well as financial aid for Zion's Camp.

The seeking of volunteers and financial aid was done in response to a revelation which Joseph Smith received February 24, 1834.[38] The Prophet was told that he should enlist five hundred men to help redeem Zion. But if he could not obtain five hundred, then three hundred, and if three hundred could not be found who were willing to go then one hundred. He was told, however, that if one hundred volunteers could not be found, the Lord would not justify his servants going to the land of Zion.[39]

New Portage was made the place of rendezvous for the elders who had volunteered to go to the assistance of their brethren in Missouri. The company which assembled at New Portage numbered one

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[36] HC, VII, p. 39.

[37] Ibid., II, 39-45.

[38] D&C 103:23.

[39] Ibid., vs, 30-34.

hundred and fifty. This number increased to almost two hundred by the time they reached Missouri. On May 5, 1834, at New Portage Joseph Smith began to organize Zion's Camp in preparation for the march to Zion.[40] On May 8, 1834, it was agreed by the camp that they would put all the money they had in one general fund, and then appoint someone to be responsible for the whole of it. Zebedee readily contributed two dollars and thirty-seven cents, which was all he had.[41] As Joseph organized the camp, he divided it into companies of twelve with cooks, firemen, tent men, watermen, runners, wagoners, horsemen, and a commissary being chosen for each company.[42] Zebedee Coltrin was chosen as one of the cooks for Joseph Smith's company. Joseph remarked that he would not eat or drink anything but what Zebedee prepared for him. This was a great responsibility for Zebedee, and he so remarked to the Prophet. Joseph's simple reply was that he could trust Zebedee.[43] It appears on one occasion Zebedee became a little overzealous for the Prophet and was severely rebuked by him. Zebedee discovered that some of his bread had turned sour, but knowing how important it was not to waste anything he served it to some members of the company. When Joseph learned of Zebedee's partiality in serving sour bread to some while he received good bread, he severely rebuked Zebedee, informing

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[40] HC, II, 64; Barrett, op. cit., p. 129.

[41] Joseph Smith's account with Zion's Camp, Manuscript History, located in the Church Historical Department, Salt Lake City.

[42] HC, II, 64.

[43] Statement by Mary Marcusen, personal interview, February 3, 1973, she is the granddaughter of Zebedee Coltrin and is living in Spanish Fork; Journal History of the Church of Jesus Christ of Latter-day Saints, February 6, 1884, located in the Church Historical Department, hereafter this collection will be referred to as Journal History.

him that he wanted his brethren to fare as well as he did.[44]

When the camp arrived at Atlas they purchased twenty-five gallons of honey and a dozen Missouri cured hams. There was not enough hams for everyone, so the Prophet's company agreed to go without. Their supper consisted of honey and mush. Before the evening was over six of the hams were brought to the Prophet's tent where they were thrown down in anger. When the meat was purchased, it had already been a little injured on the outside which was the apparent reason for some of the members of the camp refusing to eat it. The Prophet told Zebedee to fry up the ham, and for the first time in many days all the company feasted to their full satisfaction.[45]

Just prior to this incident Joseph had warned the entire camp that a scourge would come upon them in consequence of their unruly spirits, unless they would repent and humble themselves before God.[46] Three weeks after this remarkable prophecy, cholera broke out in the camp.[47] Before the plague had spent its wrath, fourteen of the saints has died.[48] There is no evidence that Zebedee was afflicted by the cholera, but he must have witnessed the dreadful attack of this disease upon his brethren while he stood helpless in his attempts to relieve their suffering. Heber C. Kimball remarks how greatly it affected him to see the love manifested among the brethren for one another during

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[44] HC, II, 75.

[45] Ibid., pp. 80-81.

[46] Ibid., p. 80

[47] Ibid., p. 114.

[48] Ibid., p. 120.

this affliction, but that his feelings were beyond expression at the scene of suffering before him.[49]

The camp was finally disbanded, and Joseph gave all those who had families permission to return to them while at the same time advising those who were single to remain in Missouri.[50]

Even though Zebedee was married and could have returned to the east with the Prophet's blessing he chose to remain in Missouri at this time. Here on July 12, 1834, he was appointed by the high council, along with Edward Partridge, Orson Pratt, and Isaac Morley, to visit the afflicted and scattered saints and set them in order as the Lord should direct.[51]

One month later Zebedee and Nathan West were assigned as missionary companions by the high council at Far West, Missouri, to spread the gospel throughout the surrounding regions.[52] Elder Coltrin was engaged in missionary work in Missouri for at least the next three months, where he witnessed much suffering and sickness among the Latter-day Saints as well as among the Missourians.[53]

THE NEGRO AND THE PRIESTHOOD

How long Zebedee stayed in Missouri after the disbandment of Zion's Camp is not known, but by February, 1835, he was once again in

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[49] Ibid., p. 116.

[50] Barrett, op. cit., p. 216; HC, II, 123.

[51] HC, II, 136.

[52] Journal History, August 7, 1834.

[53] Messenger and Advocate [Kirtland, Ohio], October, 1834.

Kirtland, Ohio, where he witnessed the calling of the Twelve and the organization of the First Quorum of Seventy in this dispensation. On this occasion Zebedee was chosen as one of the Seven Presidents of the Seventy.[54] During the next two years, he helped organize at least two other quorums of seventy in Kirtland. Because of his position, it was his responsibility to see that others were called to the work of the ministry as the Church grew.

Agreeable to appointment, three of the Presidents--namely Hazen Aldrich, Joseph Young, and Zebedee Coltrin--met in the Kirtland Temple, on December 20, 1836, to ordain men into the third quorum of seventy. The meeting was opened with prayer by President Aldrich, who afterwards made a few brief remarks on the responsibility of the office and calling of a seventy. The ordinations then took place, with twenty-seven men being ordained into the third quorum of seventy by the three presidents who were present. Seven of these were ordained by Zebedee Coltrin, and among them was Elijah Abel.[55] Zebedee Coltrin then gave some reproofs

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[54] HC, II, 203.

[55] Elijah Abel, a negro convert, was baptized in September, 1832, by Ezekiel Roberts. See Andrew Jenson, LDS Biographical Encyclopedia (Salt Lake City: Western Epics Publishers Press, 1920), III, 577. Besides ordaining Elijah Abel into the third quorum of seventy, Zebedee gave him his washings and annointings in the Kirtland Temple. He stated: "I annointed him. And while I had my hands upon his head. I never had such unpleasant feelings in my life. And I said I never would again annoint another person who had Negro blood in him, unless I was commanded by the Prophet to do so." See L. John Nuttall journal, I, 292. Zebedee also ordained on this occasion William Presley, George W. Robinson, Abraham O. Smoot, Ebenezer Robinson, James C. Snow, and Benjamin Winchester. It will be recalled that Benjamin Winchester was one who had been responsible for the controversy between the seventies and the high priests as to who held the highest priesthood. See History of the Third Quorum of Seventy, Manuscript History, located in the Church Historical Department; and see also Chapter III, 31-32, of this thesis.

to those present for breaking the word of wisdom, and exhorted them to attend their weekly meetings. He then closed the meeting with prayer.[56]

About forty-three years later, John Taylor (then President of the Church) called at the home of Abraham O. Smoot, in Provo, Utah, where he visited with Brigham Young Jr., Zebedee Coltrin, L. John Nuttall, and Brother Smoot, and discussed the subject of ordaining negroes to the preisthood. It had been allegedly reported that Zebedee Coltrin had been teaching that the negroes could hold the priesthood because he had heard Joseph Smith say they could.[57] Zebedee Coltrin denied this allegation and stated:

> The spring that we went up in Zion's camp in 1834 Bro Joseph sent Bro J. [John] P. Green and me out south to gather up means to assist in gathering out the Saints from Jackson County, Mo--On our return home we got in conversation about the Negro having a right to the Priesthood--and I took the side he had no right--Bro Green argued that he had. The subject became so warm between us that he said he would report me to Bro Joseph when we got home for preaching false doctrine. Which doctrine that I advocated was that the Negro could not hold the Priesthood--All right said I--I hope you will and when we got home to Kirtland we both went in Bro Joseph's office together to make our returns and Bro Green was good as his word and reported to Bro Joseph that I had said that the Negro could not hold the Priesthood--Bro Joseph kind of dropt his head and rested it on his hand for a minute. And then said Bro Zebedee is right, for the Spirit of the Lord saith the Negro had no right nor cannot hold the Priesthood.[58]

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[56] History of the third quorum of seventy, op. cit.

[57] L. John Nuttall Journal, typed copy, I, 290, located in special collections at Brigham Young university. Zebedee had attended stake conference on May 31, 1879, at Provo, Utah, and at the end of the morning session on Saturday had been invited by John Taylor to come to the home of Abraham Smoot where with others the subject of ordaining negroes to the priesthood was discussed.

[58] L. John Nuttall Journal, p. 291; William W. Phelps said in July, 1833, that there was no special rule in the Church, as to people of color [negroes]. According to Zebedee, however, there was an official policy one year later. Evening and Morning Star, [Independence, Missouri] [Kirtland, Ohio], July, 1833, p. 109.

Zebedee further stated that he had also heard Joseph Smith say in public "that no person having the least particle of Negro blood can hold the Priesthood."[59]

Abraham Smoot testified the same as Zebedee, saying that application had been made by negroes in the South to hold the priesthood, when W. W. Patten, Warren Parrish, and Thomas E. Marsh were laboring in the Southern States, in 1835 and 1836. When they consulted with the Prophet, he told them the negroes could not hold the priesthood, nor should they be baptized without their master's permission.[60]

Zebedee reported that Abel was "ordained a seventy because he labored on the Temple [Kirtland]."[61] However, when the Prophet learned of his lineage he was dropped from the third quorum of seventy and another was put in his place.[62]

The writer has not tried to solve the problem of the negro and the priesthood, but merely to state the facts as related by Zebedee Coltrin regarding Elijah Abel holding the priesthood. Concerning this problem, Zebedee made the following contributions: (1) The doctrine that the negro could not hold the priesthood came through revelation to the Prophet Joseph Smith as early as 1834. (2) When Joseph Smith learned of Elijah Abel's lineage, he was dropped from the third quorum of seventy. It seems obvious from this statement by Zebedee that Elijah Abel appeared to be Caucasian rather than negro. (3) Finally,

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[59] L. John Nuttall Journal, typed copy, I, 291.

[60] Ibid.

[61] Ibid., p. 290.

[62] Ibid.

Zebedee clears up a problem concerning the date Abel was ordained into the third quorum of seventy. It was stated by Andrew Jenson that Abel was ordained a seventy on April 4, 1841,[63] but this obviously is a mistake. Zebedee states that he ordained Abel a seventy on December 20, 1836, in the Kirtland Temple.[64]

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[63] Jenson, op. cit., VIII, 577.

[64] History of the third quorum of seventy, op. cit., December 20, 1836; Journal History, December 20, 1836.

CHAPTER V

NAUVOO TO UTAH

When the saints first settled in Nauvoo, after their expulsion from Missouri during the winter of 1838 and 1839, it was virtually a swamp. Under the direction of Joseph Smith the swamps were drained, homes were built, gardens were planted, and the Latter-day Saints began to prosper in their new location.[1]

Zebedee settled in Nauvoo in 1839 but remained only a short time. He moved his family to Kirtland and remained their for the next two years. With the final dissolvement of the Kirtland Stake in 1841 and desiring to be obedient to the instructions of the Prophet,[2] Zebedee gathered his family with the body of the saints in Nauvoo, Illinois. He settled his family in a home on Warsaw Street,[3] and began to lend his effort in building up the Kingdom of God.

As a means of supporting his family, Zebedee took up the trade of a merchant.[4] How successful he was in this enterprise is not known. He was involved in missionary work and he probably had little time to

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[1]Milton V. Backman, Jr., American Religions and the Rise of Mormonism (Salt Lake City: Deseret Book Co., 1970), pp. 324-326.

[2]See Chapter III, p. 38.

[3]John Zimmerman Brown, "Nauvoo Today" Imporvement Era, XII (April, 1909), 475, (June, 1909), 602.

[4]Statement by Mary Marcusen, personal interview, February 3, 1973. Mary Marcusen is the granddaughter of Zebedee Coltrin and lives in Spanish Fork, Utah.

devote to being a successful merchant during this period.

On April 10, 1843, a special conference convened in Nauvoo for the purpose of ordaining elders and sending them to build up churches. The conference lasted until the twelveth, when the names of the elders were presented, and they received their appointments. Zebedee Coltrin along with his brother Graham Coltrin and James H. Flanigan, was appointed to labor in Smyth and Tazewell counties, Virginia.[5] Before departing for their fields of labor, the elders were given special instructions by several of the Twelve regarding their duties as advocates of the gospel of Jesus Christ: (1) They were to make sure their families were well-provided for before they departed for their fields of labor; then their families would not become an added burden on the Church. (2) The elders were to procure subscribers for the Times and Seasons, collect the money, and forward it to the editor. (3) When they found a place where the people wanted preaching, they were to stay themselves and preach.[6] In the past when the elders had found people who were interested in the gospel, they often wrote and requested that elders be sent by the leaders of the Church to that area. They would then move on and leave the teaching to someone else. At this time they were instructed that this practice should cease.

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[5]Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1949), V, 347, hereafter this cillection will be referred to as HC.

[6]Ibid.

THE PROPHET'S AID

On June 13, 1843, Joseph Smith took his family and departed from Nauvoo to visit his wife's sister in Dixon, some two hundred miles northeast of Nauvoo. The same day the Prophet left Nauvoo, Governor Reynolds of Missouri issued a requistion to Governor Ford of Illinois for the return of Joseph Smith to Missouri to stand trial. Governor Reynolds then appointed Joseph H. Reynolds (who was sheriff of Jackson County, Missouri) to go to Illinois and return the Prophet for trial.[7] Reynolds arrived at Dixon on June 23, 1843, in company with Harmon T. Wilson, constable of Carthage, Illinois. When they arrived at Dixon, they disquised themselves and were introduced as Mormon elders. By this means they were permitted to enter the Wasson (Emma's sister's) residence. Joseph was in the yard going to the barn when the two officers arrested him.[8] On this occasion the two arresting officers treated the Prophet extremely brutal. They continually thrust their pistols into his ribs until he was "black for about eighteen inches in circumference on each side."[9]

When the saints in Nauvoo heard of the arrest of the Prophet, Hyrum Smith immediately assembled the saints and called for volunteers to help rescue his brother. Over three hundred men responded to this call.[10] Zebedee Coltrin, who had more than once shown his loyalty to

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[7]Ivan J. Barrett, Joseph Smith and the Restoration (Provo: Brigham Young University Press, 1967), p. 200; HC, V, 431.

[8]HC, V, 439-440.

[9]Ibid., p. 442.

[10]Ibid., pp. 446-447.

the Prophet, now volunteered to rescue his beloved leader.[11]

The Prophet was rescued by his friends and then he was conducted safely back to Nauvoo where they arrived June 26, 1843. The news of the Prophet's arrival had preceeded him, and as he approached Nauvoo he was greeted by the saints with loud cheers. The Nauvoo Legion was assembled in full dress and the brass band played. Joseph mounted his favorite horse, "old Charley," and with Emma at his side rode into Nauvoo at the head of the procession.[12]

On July 1, 1843, the municipal court of Nauvoo discharged the Prophet for lack of substance in the warrant upon which he was arrested.[13] Joseph Smith once again was vindicated of all charges against him.

A few days after the acquital of the Prophet, he instructed the Quorum of Twelve to assemble the elders at a special conference in Nauvoo. At the conference, which convened July 3, 1843, elders were selected to go throughout the state of Illinois to preach the gospel, and to help disabuse the public mind regarding the arrest of Joseph Smith. Once again Zebedee responded to a call from the leaders of the Church when he was called at the conference to go to McDonough County, Illinois. Here he expanded great effort to arrest the negative feelings of the people regarding the Church and its leaders.[14]

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[11]Journal History of the Church of Jesus Christ of Latter-day Saints, June 27, 1843, located in the Church Historical Department, hereafter this collection will be referred to as Journal History.

[12]HC, V, 458-459.

[13]Ibid., p. 474.

[14]Journal History, July 3, 1843.

THE ELECTION OF 1844

During the 1840's Illinois was a closely contested political state. The balance of power being equal between the two major political parties, the Whigs and the Democrats. The leaders of both parties knew that the Mormon vote decided which party would be in power, and accordingly they both courted the favor of the Mormon people.[15]

The saints cast their votes as a unit for whichever party would help them obtain their interests. This brought them into direct conflict with the losing party.[16]

Near the close of 1843 Joseph Smith wrote letters to John C. Calhoun, Henry Clay, General Lewis Cass, Richard M. Johnson, and Martin Van Buren, who were the five most likely candidates for the President of the United States and he asked them what their feelings were toward the Latter-day Saint people.[17] Joseph Smith in return received letters from John C. Calhoun, Henry Clay, and Lewis Cass. Richard M. Johnson and Martin Van Buren did not answer the letters that were sent to them. Lewis cass simply stated that he had no intention of running for President of the United States. Both Calhoun's

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[15] Leland Hargrave Creer, The Founding of an Empire (Salt Lake City: Bookcraft, 1947), p. 205; Andrew Love Neff, History of Utah, 1847 to 1869 (Salt Lake City: Deseret News Press, 1940), p. 20; Thomas Ford, A History of Illinois, from Its Commencement as a State in 1814 to 1847 (Chicago: S. C. Griggs & Co., New York: Ivison & Phinney, 1854), p. 251, 262.

[16] Edward G. Thompson, "A Study of the Political Involvements in the Career of Joseph Smith" (unpublished Master's thesis, Brigham Young University, 1966), p. 102.

[17] HC, VI, 64.

and Clay's letter were objectionable to the Prophet.[18]

Finally in 1844 Joseph Smith publically declared his candidacy for President of the United States. The saints felt that it was morally impossible to vote for Henry Clay or Martin Van Buren whom they felt were the two most likely candidates for the presidency in 1844.[19]

Perhaps one reason why Joseph Smith decided to run for the presidency was "to give the voters among his own people an acceptable option and to avoid further entanglement in the partisan politics of Illinois."[20] Another reason why Joseph Smith ran for President of the United States in the election of 1844, and perhaps the main reason, was to bring the cause of the saints before the nation, in hopes that he could gain redress for the wrongs that had been committed against the saints.[21]

The Prophet, speaking about his own campaign, said:

> If you attempt to accomplish this, you must send every man in the city who is able to speak in public throughout the land to electioneer and make stump speeches, advocate the "mormon" religion, purity of elections, and call upon the people to stand by the law and put down mobocracy.[22]

In April, Zebedee Coltrin and fifteen others were called on a

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[18] HC, VI, 144, 155-160.

[19] Ibid., pp. 181-188; Times and Seasons [Nauvoo, Illinois], V, 556.

[20] Richard D. Poll, "Joseph Smith and the Presidency, 1844," Dialogue (Stanford, California: Dialogue Foundation, 1968), III, 18.

[21] Hyrum L. Andrus, Joseph Smith and World Government (Salt Lake City: Deseret Book Co., 1958), pp. 55-56.

[22] HC, VI, 188.

mission to Michigan to present the views and policy[23] of the Prophet regarding the Government of the United States.[24] The next three months Zebedee spent in conference, where he fearlessly advocated Joseph Smith for President of the United States.[25]

While Zebedee was laboring in Michigan as a missionary, the news reached him that Joseph Smith and his brother Hyrum had been murdered at Carthage.[26]

FROM NAUVOO TO WINTER QUARTERS

Zebedee recorded that he was present when the Nauvoo Temple was dedicated,[27] and since there is nothing recorded of his activities from the death of the Prophet to 1846, we are left to assume he spent his time in Nauvoo working on the temple and preparing for the exodus to the West.

On February 4, 1846, Charles Shumway and his family left Nauvoo and crossed the Mississippi River; they became the first Mormon pioneers

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[23] This is a lengthy statement by Joseph Smith entitled "Views of the Powers and Policy of the Government of the United States." See HC, VI, 197-209 for the complete document.

[24] Journal History, April 15, 1844; Besides Zebedee, sixteen others were called to labor in Michigan. Charles C. Rich was in charge of the missionaries sent to Michigan. Times and Seasons [Nauvoo, Illinois], V, 506.

[25] Matthias F. Cowley, Wilford Woodruff (Salt Lake City: Bookcraft, Inc., 1964), p. 206; Journal History, June 2, 9, 16, 1844.

[26] Deseret News [Salt Lake City, Utah], September 9, 1967; Times and Seasons [Nauvoo, Illinois], V, 579-580.

[27] Thos. C. Martell, Autobiography of Patriarch Zebedee Coltrin written at the request of Zebedee Coltrin by Thos. C. Martell, February 1, 1880, manuscript history located in the Church Historical Department, Salt Lake City.

to begin the historic journey west.[28] Two days later George Miller and his family crossed the Mississippi River to the Iowa side.[29] On February fifteenth Brigham Young, Willard Richards, George A. Smith and their families left Nauvoo to join the saints on the Iowa side.[30] With their departure the exodus became general among the saints, most of them desiring to leave Nauvoo as quickly as possible in order to follow Brigham Young to a new home somewhere in the West.[31]

The exact time Zebedee left Nauvoo is difficult to determine. He could not have left before April, however, because in the latter part of March, he met in the temple with a group of thirty-four elders to pray for the departing saints and the leaders of the Church.[32] It is probable then that Zebedee left Nauvoo sometime in early spring, because he was living at Winter Quarters in December of 1846.[33]

Within a few short months the saints had already begun to build a settlement with the bishops at Winter Quarters giving the following

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[28] Preston Nibley, Exodus to Greatness (Salt Lake City: Deseret News Press, 1947), p. 109.

[29] Ibid., p. 110.

[30] HC, VII, 585.

[31] The migration of the Mormons to the west was under the direction of the Twelve, but the Council of Fifty carried out their directive. On March 11, 1844, Joseph Smith organized the Council of Fifty at Nauvoo, Illinois. For a better understanding of the Council of Fifty's purpose and function see the following: Klaus J. Hansen, "The Theory and Practice of the Political Kingdom of God in Mormon History, 1829-1890" (unpublished Master's thesis, Brigham Young University, 1959); James R. Clark, "The Kingdom of God--The Council of Fifty and the State of Deseret," Utah Historical Quarterly, April, 1958, XXVI, 132-148, No. 2.

[32] Journal History, March 16, 1846.

[33] Hosea Stout, On the Mormon Frontier, ed. Juanita Brooks (Salt Lake City: University of Utah Press, 1964), I, 220.

report:

> There is now in the City 3483 inhabitants. 75 widows--386 sick--502 well men--117 sick men--138 absent men--814 waggons, 84 1/2 days tithing done--83 3/4 cords of wood drawn for tithing--561 1/4 days work done on the mill race. 145 horses--29 mules. 388 1/2 yoke of oxen and 463 cows in camp.[34]

A police force was maintained by the leaders of the Church at Winter Quarters the same as had been maintained at Nauvoo. They helped to permeate peace and harmony. Hosea Scout was in charge of this force. At Winter Quarters seven who had not served with this organization at Nauvoo, were added. Zebedee Coltrin and his brother Graham were two of these new members. At Winter Quarters there were thirty men, including Hosea Stout, who were responsible to see that peace was maintained. This, no doubt, required a great deal of Zebedee's time during the winter of 1846 and 1847.

THE PIONEER

A meeting was held in the Council House at Winter Quarters on March 8, 1847, and at this time it was determined who should accompany the first group of pioneers to the west out of those who had previously volunteered.[36]

On March 29, 1847, twenty-five men reported to Brigham Young that they were ready to begin the journey west, and thirty-two more reported that they would be ready to start within a few days. It would be another week, however, before any of the saints left Winter Quarters

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[34] Ibid., p. 219.

[35] Ibid., p. 220.

[36] Nibley, op. cit., p. 340.

to start the long trek west.[37] On April 4, Brigham Young sent out Tarlton Lewis and Stephen H. Goddard to build a raft to ferry the wagons and carriages of the pioneers across the Elk Horn, which was located about thirty-four miles west of Winter Quarters.[38] It was not until April 7, that Brigham Young left Winter Quarters, and he arrived at the Elk Horn on April 10.[39] Brigham Young then returned with the Twelve to Winter Quarters to await the arrival of John Taylor, whom he had learned had just returned from a mission to England.[40] This was the second time President Young had returned to Winter Quarters having returned previously to visit with Parley P. Pratt, another member of the Twelve.

On April 14, 1847, Brigham Young left Winter Quarters for the third time to join the pioneer camp. In the evening of the fifteenth, he caught up with the pioneer camp. They were located forty-seven miles west of the Elk Horn. The following day President Young called the camp together and proceeded to organize it with captains of hundreds, fifties and tens.[41] On this occasion there were 143 men, 3 women and 2 children who were going to make the pioneer journey.[42] Zebedee Coltrin, even though he had a family, volunteered to be part of the

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[37] Ibid., p. 348.

[38] Ibid., p. 353.

[39] Ibid., p. 354-356.

[40] Ibid., p. 359.

[41] Andrew Jenson, Historical Record (Salt Lake City: Published by Andrew Jenson, 1889), IX, 9.

[42] Nibley, op. cit., p. 363.

original pioneer group. The day the camp was organized Zebedee was placed in the fifth ten, which was made up of the following:

1. Stephen H. Goddard, Captain
2. Tarlton Lewis
3. Henry G. Sherwood
4. Zebedee Coltrin
5. Sylvester H. Earl
6. John Dixon
7. Samuel H. Marble
8. George Scholes
9. William Henrie
10. William A. Empey[43]

Again, on the seventeenth, Brigham Young assembled the camp to complete the organization. The camp was organized after the order of the military with Brigham Young elected as Lieutenant General, Stephen Markham, Colonel, John Pack and Shadrach Roundy, Majors. The captains of ten, who had been called the day previous, were to hold similar rank in this military organization. Thomas Bullock was called to be the clerk of the camp, and Thomas Tanner was appointed captain of the teamsters.[44] An epistle from the Twelve was then sent to the leaders of the Church at Winter Quarters stating that the camp was fully organized according to the "word and will of the Lord." The epistle contined instructions on future emigration, as well as, outlining some of the duties of the leaders of the Church at Winter Quarters. Because the Twelve were absent, the epistle was received and read by the Council.[45]

The pioneer camp was now completely organized and it began to

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[43] Ibid., p. 10.

[44] Journal History, April 17, 1847.

[45] Stout, op. cit., p. 247, 250.

move west. Thomas Bullock records that on April 28, Luke Johnson shot a rattlesnake which was curled to strike. Johnson removed twelve rattles from the snake which he gave to Thomas Bullock who removed the oil from them and rubbed it "on Zebedee Coltrin's black leg, which did it a great deal of good."[46] This is the only recorded incident that indicates that Zebedee was inflicted in anyway while he was crossing the plains to the valley of the Great Salt Lake.

On Sunday, May 16, Heber C. Kimball spoke to the camp. He

> testified that he had traveled in many companies; that he was in the Zion's Camp that went up to Missouri in 1834. But he never was in a camp or company that behaved themselves better than this camp--these Pioneers were like clay in the hands of the Potter; they could be made into anything that the Potter wanted to make of them; and said that the Lord was blessing us, and would bless us on this journey; that His angels went before us, and guided and directed us.[47]

On July 24, 1847, the pioneers arrived in the Salt Lake Valley. Zebedee records that they had to stop frequently and chop down maple trees and oak brush to get through emigration canyon.[48]

On August 7, 1847, Brigham Young assembled the pioneers at the site where they would build the temple. On this occasion the pioneers were allowed to select the city lots on which they desired to build.

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[46] Thomas Bullock Journal, April 1847-June 1849, p. 25, located in the Church Historical Department. This disease was also known as "black scurvy." Helen Mar Whitney records: "This disease, would commence with dark streaks and pains in the ends of the fingers and toes which increased and spread until the limbs were inflamed and became almost black. causing such intense agony that death would be welcome as a release from their suffering. It was caused by want of vegetable food, and living so long on salt meat without it." See Nibley, op. cit., p. 341.

[47] Ibid., p. 49.

[48] Marcusen, personal interview, op. cit.

This was done to protect those who were going to return to Winter Quarters for their families.[49]

When the pioneers arrived in the Salt Lake Valley they began to put in their crops and prepare for those saints who would follow. There were no idlers in the camp and on August 9, Zebedee Coltrin, Stephen H. Goddard, and Chauncey Loveland went to the Great Salt Lake to make salt. Here they worked for four days returning on August 13, after they had prepared one hundred and twenty-five bushels of white salt which was boiled down and made one barrel of the finest white table salt.[50]

THE RETURN TO WINTER QUARTERS

Zebedee had been in the Salt Lake Valley less than a month when he began to make preparations to return to Winter Quarters. Now that he had helped blaze a trail for others he was desirous to return for his wife and children. He wanted to build a home and settle in a place which he felt the Lord had provided for the saints. Because a large body of the original pioneers were going to return to Winter Quarters, it was necessary to organize them for the return trip. This was done by Shadrach Roundy, on August 17, 1847. The camp was organized after the same pattern as it had been at Winter Quarters.[51] Zebedee Coltrin was called to be the captain of the second ten, which consisted

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[49] Kate B. Carter, Our Pioneer Heritage (Salt Lake City: Daughters of Utah Pioneers, 1965), VIII, 250.

[50] Bullock, op. cit., pp. 63, 67.

[51] Journal History, August 17, 1847; William Clayton, William Clayton Journal (Salt Lake City: Clayton Family Association, Deseret News Press, 1921), p. 347.

of the following:

1. Zebedee Coltrin--Captain
2. Chauncey Loveland
3. Lorenzo Babcock
4. Samuel H. Marble
5. George Scholes
6. William Bird
7. Josiah Curtis
8. John E. Eldridge
9. Horace Thorton[52]

William Clayton, who kept the record for the camp, recorded: "The company consisted of 71 men, with 33 wagons, 14 mules, 16 horses and 92 yoke of oxen."[53]

William Clayton recorded that on the return trip there was a great deal of bickering and quarreling among the brethren. This was due in part to the carelessness of an advance group of the pioneers who were robbed by Indians. The loss incurred on this occasion was one horse, four oxen, two knives, and a sack of salt. When the loss was reported to the main company, there were many who complained bitterly even using slang and insults against those who had been so misfortunate as to be robbed. This advance company was then ordered to travel in the rear; this also caused hard feelings. Clayton gave the following report:

> Many hard speeches had passed among the brethren, such as 'damned hypocrites,' 'damned liars,' 'Mutineers,' etc, and most of those who started ahead are ordered to travel in the rear all the time. This savage, tyrannical conduct was one thing which induced some to leave and undertake to go through alone and more peaceably and it will still leave feelings of revenge and hatred which will require some time to cover up. Young /Lorenzo/ Babcock shook his fist in Zebedee Coltrin's face and damned him and said he could whip him. For my part I shall be glad when I get in

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[52]Clayton, op. cit., p. 348.

[53]Jenson, op. cit., IX, 90.

more peaceable society, and I think I shall not easily be caught in such a scrape again.[54]

Clayton does not give the reasons for the bickering among the returning brethren; but in the case of Babcock and Coltrin it could have been a problem of Babcock rejecting Coltrin's authority. Babcock, as has been stated, was a member of the second ten of which Coltrin was captain.

On October 18, they met a group of pioneers who had left Winter Quarters and were enroute for the Salt Lake Valley. From them they received news of their families and friends[55] which must have been refreshing to Zebedee who had been gone from his family since April, which was a little over seven months.

Arriving sometime in November, Zebedee set about to earn enough money to take his family west. While in Iowa he was called to be a member of the high council, as well as to labor as a missionary.[56] The following is a copy of Zebedee's official call from the President of the Twelve to act as a missionary:

> This is to certify that Zebedee Coltrin an elder in the Church of Jesus Christ of Latter-day Saints is in good standing and we cheerfully recommend him as a faithful and good man to the confidence of all those among whom his lot may be cast, and we wish him to teach the Saints to gather to this place (keeping on the Eastern side of the Missouri) that they may be able to prosecute their journey to the mountains early in the Spring, and those who have not means sufficient to go to the mountains next Spring. Let them turn what capital they have into teams, waggons, and young cattle to bring on here where they can open farms--raise crops--& thereby procure provisions and team enough, for to complete the remainder of the journey. They can obtain pre-emption claims & sell them, which may also be a help as we are going to a new country. Seeds of all kinds had better be taken--And we say to

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[55] Stout, op. cit., I, 283.

[56] Mary Marcusen, personal interview, op. cit.

> Brother Zebedee preach to the people wherever opportunity is afforded--the Gospel of Jesus Christ--faith in his name, repentance, Baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, and the gathering of the Saints to a land of peace--& whatsoever he kaches [sic] more than this, fulfilleth the scriptures by lending to evil.[57]

It was almost four years later before Zebedee was able to return to the Salt Lake Valley. During this time he preached the gospel throughout Iowa and Wisconsin. The saints would readily gather to hear Zebedee when they knew he was in their area and he was going to speak. He was from the camps of Israel, and they wanted to know all about the Salt Lake Valley and their future homes.[58]

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[57] Letters concerning temple work, November 21, 1847, Manuscript History located in the Church Historical Department, Salt Lake City.

[58] Journal History, July 2, 1848.

CHAPTER VI

LIFE IN UTAH

Zebedee Coltrin returned to Utah in 1851, bringing his family with him.[1] It was by the help of the Perpetual Emigrating Fund[2] that Zebedee was able to return.[3] Zebedee settled in Salt Lake City on main street near where the Hotel Utah now stands. He owned two city lots at this same location, these he sold, when he was called by Brigham Young to settle Spanish Fork. One lot he sold for a yoke of oxen, and he received nothing for the other lot.[4]

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[1] Kate B. Carter, Our Pioneer Heritage (Salt Lake City: Daughters of Utah Pioneers, 1959), II, 531.

[2] The Perpetual Emigration Fund Company was organized on October 6, 1849, at Salt Lake City. One of the main purposes was to help the poor move from Europe to the United States. Those who took advantage of this means of emigrating were required later to pay in full the amount used in their emigration. The PEFC, as it was often referred to, was in operation for nearly forty years during which time thousands were assisted in moving to Utah. See Hubert Howe Bancroft, History of Utah (Salt Lake City: Bookcraft, 1964), pp. 415-416; B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Provo: Brigham Young University Press, 1957), IV, 33.

[3] Journal History of the Church of Jesus Christ of Latter-day Saints, January 24, 1854, located in the Church Historical Department, hereafter this collection will be referred to as Journal History.

[4] Personal Interview with Mary Marcusen, February 3, 1973. She is the granddaughter of Zebedee Coltrin and is living in Spanish Fork, Utah. These were the lots Zebedee had selected when he first arrived in the Valley in 1847. See Chapter V, page 68 of this thesis.

THE SETTLEMENT OF SPANISH FORK

Almost immediately after the pioneers had entered the Salt Lake Valley, Brigham Young sent out exploring parties to determine the best locations for settlements. One of the earliest areas to be explored by the pioneers was the Utah Valley. On August 7, 1847, President Young sent a scout to explore that area, and to ascertain if it would be suitable for settlement. After he received a glowing report of how fertile the valley was, preparations were made to send the saints to settle this area.[5]

In August, 1852, George A. Smith, a member of the Quorum of Twelve, located the townsite of Palmyra. Palmyra was located about three miles west of the present city of Spanish Fork, and it was named in honor of Palmyra, New York.[6] This was done because enough people had settled along the Spanish Fork river area to justify the location of a townsite. That same year, 1852, the population of Palmyra increased to seventy-five families.[7]

Zebedee, one of the first to be called by President Young to settle in the Spanish Fork area, sold his home in Salt Lake and moved to Palmyra sometime during 1852.[8] Stephen Markham was called to be the bishop and preside over the settlement at Palmyra.[9] In 1852, a city

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[5]Carter, op. cit., IX, 130.

[6]Elisha Warner, The History of Spanish Fork (Spanish Fork: Press Publishing Co., 1930), 34.

[7]Ibid., p. 34.

[8]Marcusen, personal interview; Warner, op. cit., p. 37.

[9]Warner, op. cit., p. 35.

charter was granted to Palmyra, and a group of the men were organized into what was called the Home Guard. These men were to defend the citizens against Indian raids.[10] In 1853, Brigham Young visited Palmyra and urged the families living there to build a fort. The necessity of doing so was soon apparent to all. One evening over fifty head of cattle were stolen by the Indians, and driven up Spanish Fork Canyon. The loss of the cattle was severely felt by the people of Palmyra, and they decided to begin immediately to build the fort.[11]

The fort was built early in the spring of 1854, between Palmyra and the Upper Settlement.[12] There were about twenty families involved in building the fort, these included: Briant M. Jolley, James Young, Cyrus Snell, Mrs. Mackenley, Joseph E. Hawks, John W. Mott, William Pace, Harvey A. Pace, Wilson D. Pace, Amos Stiles, John Redd, Mathew Caldwell, George W. Sevey, Isaac Brockbank, John L. Butler, and Zebedee Coltrin.[13]

John L. Butler, who became the first bishop in Spanish Fork in 1856,[14] described the fort:

> The outside wall was two feet thick and twenty feet high, it was one hundred feet long running north and south and sixty feet wide east and west. There was only one entrance and that was a large gate, large enough to admit a wagon. The gate was made of two inch plank made cross ways double, and put together with large stud nails and two folding doors swung on the inside, and a large cross piece at the top. This gate faced the south, it

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[10] Carter, op. cit., IX, 130.

[11] Ibid.

[12] Upper Settlement is where Spanish Fork is today.

[13] Autobiography of John Lowe Butler, 1808-1861, p. 44, located in special collections at Brigham Young University, Provo.

[14] Ibid., preface by Helen Thurber Dalton.

> was built this way for protection against Indians. Our correll /sic/ was on the outside about sixty feet from the fort. We drove our cattle on the bench and bottom to feed and corralled them at night.[15]

The fort fronted on what is now Third South in Spanish Fork; when it was completed, it was named Fort Saint Luke. A well was dug in the fort which supplied the inhabitants with water. Here Zebedee lived with his family during the winter of 1854-55.[16] The winter was especially hard for Zebedee. He became ill with a high fever, and he was unable to leave his bed most of the time. Most of the responsibility of taking care of his family fell upon his wife Mary who gave birth to a son, Heman, during this time.[17]

The fort was built mainly for portection against the Indians. Prior to its completion a conflict broke out with the Indians which was known as the Walker War.[18] During the campaign against Walker and his braves, Zebedee acted as a lieutenant.

In the spring of 1855, the troubles with the Indians had abated, and the people in the fort began to leave and build homes close by the fort, just in case of more trouble.[19]

During the summer of 1855, contentions arose between the settlers of Palmyra and the settlers of Spanish Fork. This was partly

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[15] Ibid., p. 44, 45.

[16] Carter, op. cit., IX, 130-131.

[17] Marcusen, personal interview.

[18] Roberts, op. cit., IV, 33; Several years later he fought in the Black Hawk War where he almost lost his life. One night while standing guard an Indian shot a hole through the rim of his hat which verily missed going through the upper part of Zebedee's head. Marcusen, personal interview.

[19] Butler, op. cit., p. 45.

due to the cattle doing damage in each other's fields. Finally, upon the advise of Brigham Young, the Palmyra community was discontinued and was united with the city of Spanish Fork. This was completed in February, 1856.[20]

By working long hours, even sometimes by moonlight, Zebedee was able to survey and help lay out the town of Spanish Fork as it stands today. As the city grew and prospered over the years, Zebedee could proudly take part of the credit; for he had assisted in building schools, bridges, meetinghouses, and roads which helped to make Spanish Fork a desirable place to live.[21]

Zebedee built a large home on what is now the corner of First South and Main, and here he began to farm as a means of making a livelihood. His crops were destroyed by grasshoppers three years in a row. When the grasshoppers first appeared in the fall of 1854, the settlers thought little of their coming because their crops were already harvested. However, in the spring of 1855, when the young grasshoppers had hatched, they devoured the new crops which were just beginning to cover the ground.[22]

This caused a famine in Spanish Fork, and "in the spring of 1856, potatoes sold for $3.00 a bushel and flour for $10.00 per hundred."[23]

Zebedee was often unable to obtain bread during this time, and

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[20] Warner, op. cit., p. 58.

[21] Carter, op. cit., II, 532; Marcusen, personal interview.

[22] Warner, op. cit., p. 47.

[23] Ibid., p. 48.

he was forced to feed his family on what was then known as pig weed greens. John Redd and his family, who were better off during this time, sent their negro servant to Zebedee's home with something for his family to eat. This kindness was greatly appreciated by Zebedee and his family, and at times it was the only food they had to eat.[24]

Through his industrious labor, Zebedee was able to plant and to raise one of the first grape vineyards in Spanish Fork, as well as, a fine orchard of peaches. However, through the carelessness of some of his neighbors most of his grape vineyard was destroyed by breachy cattle.[25] Earning enough to support his family was difficult enough without all the calamities which seemed to follow; so besides farming, Zebedee made and sold bluing for dying cloth. This helped supplement his income.[26]

While he lived in Spanish Fork, Zebedee always took a prominent part in civic and church affairs. In civic affairs, Zebedee was elected and served for a time on the Utah County Branch of the Deseret Agricultural Manufacturing Society.[27] He also served for a time as a City Councilman for Spanish Fork.[28] For several years he served as a home missionary,[29] as well as, president of the Utah Stake High Priest's

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[24] Marcusen, personal interview.

[25] Journal History, November 2, 1864.

[26] Carter, op. cit., VIII, 520.

[27] Journal History, March 13, 1862.

[28] Warner, op. cit., p. 234.

[29] Leonard E. Arrington, Talk given September 5, Utah Historical Quarterly (Salt Lake City: Utah, 1940) VIII, 60; Spanish Fork Ward, Utah Stake Historical Record, 1867-1877, April 21, 1872, located in the Church Historical Department.

Quorum.[30]

Zebedee Coltrin was a high Priest for fifty-five years. He was ordained by Reynolds Cahoon on July 17, 1832, at Kirtland, Ohio. As a member of this quorum, Zebedee frequently spoke on the duties and responsibilities of a high priest. All of Zebedee's teachings concerning the duties of a high priest are directed to the quorum of high priests in Spanish Fork, Utah and include the following:

(1) One of the main callings of a high priest is to do work for the dead; earnestly search out their dead ancestors, and then do their temple work. Those who failed to do this work would be left in darkness, and God would raise up others to do it for them.[31] That this work might be accomplished, Zebedee taught that the time would come "when every stake will have its temple."[32]

(2) Zebedee stated that "a high priest holds the same priesthood that Jesus did, when he was on earth." Therefore, a high priest should continually be filled with the inspiration of God.

> He should know what God requires of him from day to day; and be able to lay his hand on the heads of his children, and predict what shall befall them to the latest generation, so that it may be read in a day to come. The Holy Spirit suggests what we should say and do, and many times we are afraid to do it. Let us live our religion and have confidence in God, and his power will be

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[30] Deseret News [Salt Lake City, Utah] November, 17, 1962.

[31] Meeting of High Priests at Spanish Fork Meetinghouse, April 28, 1878, Coltrin Papers, manuscript history, located in the Church Historical Department, hereafter cited as Coltrin Papers.

[32] High Priests Record of Spanish Fork, June 15, 1884, p. 164, located in the Church Historical Department, Salt Lake City. His view on this point apparently went back to the early days of the Church when each city of Zion laid out by Joseph Smith was a stake and was to have a temple. See Hyrum Andrus, Doctrines of the Kingdom (Salt Lake City: Bookcraft, Inc., 1973), III, 199-200.

with us. As much or more than ever it was with the ancients.[33]

Zebedee further stated, that a high priest "should continue to contend for the faith that should open unto him the revelations of the Heavens." Then he would be called a friend as well as an apostle of Jesus Christ. This could be accomplished only by keeping the commandments.[34]

(3) Finally, and most important to Zebedee, a high priest should attend his quorum meetings were he could be properly taught concerning the revelations of God. Regarding attendance at their meetings, Zebedee stated; "The recording angels notes who is present and who is absent and we shall be judged from the books."[35] He further stated: "If we attend to our duties and the ordinances of God there is thrown around us by the Holy Priesthood a hedge like that around Job which the Devil cannot break through."[36]

JULY 24th CELEBRATIONS

In commemoration of the first company of pioneers to enter the Salt Lake Valley on July 24, 1847, a celebration was held annually. This celebration is still continued in the state of Utah, and thousands pay tribute to their pioneer forefathers each year on this date.

Zebedee Coltrin, one of the original pioneers, took part in

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[33] Coltrin Papers, op. cit.

[34] High priests record, op. cit., September, 1880, pp. 128-129.

[35] Ibid., April 20, 1884, p. 163.

[36] Ibid., July 10, 1880, p. 136.

these annual festivities in Spanish Fork--either by speaking[37] or by riding in the military escort.[38] It became almost an annual event to have Zebedee speak on the twenty-fourth of July program in Spanish Fork. He had been a member of Zion's Camp; and one of the first pioneers to enter the Salt Lake Valley. The people would assemble to listen to him tell about these important events in the Church, through which he had lived and in which he had participated.[39]

The year 1880, was the year of the Jubilee in the Salt Lake Valley. Fifty years had passed since the organization of the Church on April 6, 1830, and a celebration took place to commemorate this event. A few months later the celebration of Utah's Pioneers Day took place, which, in a way, was a continuation of the Year of Jubilee.[40] At eight o'clock in the morning on July 24, 1880, the grand procession began forming on First South Street in Salt Lake City.

> The head of the column moved at the call of Charles M. Evans, bugler of the Pioneers, from the corner of Second West and First South Streets, and proceeded eastward, the entire procession a grand and beautiful display of over three miles in length, countermarching of First South Street, to Seventh East, thence west to Third East, thence North to South Temple Street, and thence west to the tabernacle. The order of marching was observed according to the published programme. At the head of the procession were horsemen. In the first wagon which was drawn by eight horses, were Wilford Woodruff, Orson Pratt, C. C. Rich, Erastus Snow, A. Carrington, Joseph Young, John Brown, Thomas Bullock, H. K. Whitney, Aaron Farr, Zebedee Coltrin, T. O. Angell and Thomas Grover.[41]

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[37] Journal History, July 24, 1856.

[38] Journal History, July 24, 1865.

[39] Spanish Fork Ward, op. cit., July 24, 1867.

[40] Roberts, op. cit., V, 6, 7.

[41] Carter, op. cit., VIII, 447.

The parade ended and services were held in the tabernacle, where Orson Pratt and John Taylor were the speakers for the occasion.[42]

ZION'S CAMP REUNION

At the end of the October Conference in 1864 held in Salt Lake City, the survivors of Zion's Camp were invited to attend a banquet in their honor. Wilford Woodruff records the fact that it was the first time this body had been together since their expedition to Missouri, in 1834. Out of the two hundred and five who marched in Zion's Camp, over fifty were present on this occasion, accompanied by their wives. In the evening a dance was held in the Social Hall, after which a dinner was served to the veterns, by Bishop Edward Hunter and his counselors.[43]

The Zion's Camp reunion was held the following year at the request of Brigham Young,[44] and it then became an annual event for several more years. As time went on and the number of those involved in Zion's Camp decreased it was decided to hold the reunion in conjunction with those who had marched in the Mormon Battalion.[45]

As a member of Zion's Camp in 1834, Zebedee Coltrin and his wife, Mary were always in attendance at these reunions, and he sometimes took his oldest son, John.[46]

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[42] Roberts, op. cit., Vi, 618, 619.

[43] Mattias F. Cowley, Wilford Woodruff (Salt Lake City: Bookcraft, Inc., 1964), p. 439.

[44] Journal History, October 10, 1865.

[45] Ibid., October 10, 1870.

[46] Ibid., October 10, 1865.

THE PATRIARCH

On May 31, 1873, in Provo, Zebedee Coltrin was ordained a patriarch in the Church. President Brigham Young presided over the meeting and at the close of the meeting five men were called and ordained to the office of patriarch.[47] On this occasion Zebedee Coltrin was ordained to the office of patriarch by John Taylor, who was a member of the Quorum of Twelve Apostles.[48] Zebedee served in this capacity until his death in 1887. During these fourteen years he gave over one thousand patriarchal blessings.[49]

As a patriarch, Zebedee traveled widely and was in attendance at most of the important events in the Church.

One further event which has not yet been stated was Zebedee's attendance at the dedication of the Logan Temple. On May 14, 1884,[50] John Taylor, now President of the Church, left Salt Lake City by train for Logan to dedicate the Logan Temple. Accompaning him were many of the general authorities and their wives. When the train stopped in Ogden, Zebedee Coltrin and his son joined the party. L. John Nuttall,

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[47] Ibid., May 31, 1873.

[48] Personal Record of Patriarch Zebedee Coltrin, Manuscript History, located in the Church Historical Department, Salt Lake City.

[49] Thomas C. Martell, Autobiography of Patriarch Zebedee Coltrin, written by Martell at the request from Zebedee Coltrin, February 1, 1880, manuscript history, located in the Church Historical Department.

[50] Zebedee three months previous to this date had traveled with John Taylor and many of the General Authorities to Logan where an inspection was made of the temple to determine first hand how near the temple was to completion. See High Prests Record of Spanish Fork, April 29, 1866, to December 1, 1898, February 7, 1884, located in the Church Historical Department; also L. John Nuttall Journal, typed copy, I, 493, located in special collections at Brigham Young University.

who was the secretary to John Taylor, stated that after a pleasant ride the train arrived in Logan at 12:45 p.m. Here the leaders of the Church stayed in the homes of members who lived in the area, where they were comfortably looked after.[51] On this occasion Zebedee Coltrin stayed in the home of Henry Ballard, who was a bishop over the second ward in Logan.[52] When Melvin J. Ballard,[53] who was the twelve-year old son of Henry Ballard, learned who Zebedee Coltrin was, he struck up an agreement with him. Melvin promised to shine Zebedee's shoes everyday if he would tell him about the Prophet Joseph Smith, whom Zebedee had known personally.[54] While he stayed in the Ballard home, Zebedee gave Melvin his patriarchal blessing, in which he told him that one day he would sit in the Quorum of the Twelve Apostles.[55] This statement fulfilled a promise which his mother had received previously.[56] After Melvin's call to the apostleship, he entertained George Albert Smith in his home, who was also a member of the Council of Twelve. During their conversation he mentioned that Patriarch Zebedee Coltrin had given him his belssing when he was twelve years old, and "indicated that he would some day become one of the Twelve Apostles of the Lord Jesus Christ." When he finished speaking, George Albert Smith remarked

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[51] L. John Nuttall Journal, op. cit., p. 42.

[52] Journal of Henry Ballard, 1852-1904, typed copy, April 14, 1861--also see entry of May 20, 1877, located in special collections at Brigham Young University.

[53] Ibid., February 9, 1873.

[54] Melvin J. Ballard, Crusader for Righteousness, comp. by Ballard Family (Salt Lake City: Bookcraft, Inc., 1966), p. 27.

[55] Ibid., p. 28, 63.

[56] Ibid., p. 27.

"that Elder Ballard's statement concerning his patriarchal blessing was a remarkable coincidence with his own experience, for he, too when twelve years of age had received a patriarchal blessing under the hands of this very same patriarch--Zebedee Coltrin--in which he, too was promised that he would become a leader in the church."[57]

On May 17, 1884, the Logan Temple was dedicated by President John Taylor.[58] The services were repeated the following day (Sunday, May 18,) so that all who had been unable to enter the Temple on the seventeenth could attend the dedication. On this day the services were closed by Patriarch Zebedee Coltrin giving the benediction.[59]

Zebedee stayed in Logan several days before he returned to his home in Spanish Fork. This knowledge is ascertained by the statement that on May 20, 1884, he gave Margaret McNiel Ballard her patriarchal blessing. Margaret was the wife of Henry Ballard and the mother of Melvin J. Ballard.[60]

THE UNITED ORDER IN SPANISH FORK

After living in Utah for nearly twenty years many members of the Church had grown rich. This caused class discrimination and the poor were not always provided for. Brigham Young concerned about this "growing tendency to worldliness," started the United Order. The

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[57] Ibid., p. 63.

[58] "Dedication of the Logan Temple," in the Millennial Star, XLVI (June 23, 1884), p. 385.

[59] L. John Nuttall Journal, op. cit., II, 5.

[60] Henry Ballard Journal, 1841-1904, p. 11, appendix, typed copy.

introduction of this order was to be the last great work of Brigham Young's life.[61]

The United Order in Utah was instituted by the School of the Prophets, under the direction of President Brigham Young. It was proposed by President Young on November 17, 1873, that the School of the Prophets begin to establish the United Order throughout the territory, which accordingly was done; and by the end of 1874, the United Order was established and operating in many different areas throughout the territory of Utah.[62]

On May 2, 1874, at ten o'clock in the morning a mass meeting was called in Spanish Fork, by Abraham O. Smoot who was president of the stake in Utah Valley. The meeting was called to order by George W. Wilkins and L. John Nuttall of Provo offered the invocation. President Smoot then spoke on the reason for assembling the people. He declared that the purpose was to "organize the United Order in this branch," and he said that "it was nothing new." "It is only part of that gospel we embraced at the Waters of Baptism," he explained, "or part of our religion."[63] President Smoot further suggested that a committee of the people be formed and officers nominated for the new organization. He further stated that the responsibilities of the

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[61] William Edwin Berrett, The Restored Church (Salt Lake City: Deseret Book Company, 1973), p. 313; Preston Nibley, Brigham Young The Man and His Work (Salt Lake City: Deseret News Press, 1937), p. 496.

[62] John R. Patrick, "The School of the Prophets: Its Development and Influence in Utah Territory" (unpublished Master's thesis, Brigham Young University, 1970), pp. 36-37.

[63] Minutes of meetings of the Spanish Fork Branch of the United Order, 1874-77, May 2, 1874, p. 1, located in the Church Historical Department.

officers would be great, but above all they must be men who possessed the Spirit of God.[64] After remarks by the bishops of Provo and Payson on the object and advantages of the United Order, the meeting closed until two o'clock in the afternoon.[65]

When the meeting convened at two o'clock in the afternoon, the preamble and articles of agreement as adopted by the United Order in St. George were read by L. John Nuttall; he then spoke upon the principals and advantages of the united Order. The committee which had been appointed in the morning meeting to nominate the officers, then read the following as nominees in the United Order:

For President	George O. Snell
1st Vice President	William Creer
2nd Vice President	John Angus
Secretary	William Robertson
Treasurer	Rufus P. Snell
Directors	William Jex
"	John T. Beck
"	T. C. Martell
"	Allen Adamson
"	James Anderson
"	James Hansen[66]

President Smoot then explained that the only ones who were eligible to vote were those who had already put down their names to join the United Order, and those who intended to join. The vote was then taken, and all who were nominated to be officers in the United Order in Spanish Fork were carried unanimously.[67] The meeting was then closed by Zebedee Coltrin who had, with many others, signed himself a

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[64] Ibid.

[65] Ibid.

[66] Ibid., p. 2.

[67] Ibid., p. 2.

member of the United Order.[68]

The United Order operated in Spanish Fork for the next five years. How long it was maintained after this is difficult to determine. As late as March 2, 1879, Zebedee encouraged the high priests who were not members of the United Order to join.[69]

The United Order undertook what they considered many worthwhile projects to build up their community and their Church. One project was a saw mill[70] where lumber could be processed by members of the order and then distributed to other members. Those members of the United Order who did not work in the saw mill were to put up the crops and help take care of the farms of those who did.[71] On another occasion, the members of the United Order helped a missionary so that he could go to Ireland.[72]

Zebedee attended the meetings of the United Order and was one of its staunchest supporters.[73] On one occasion when Zebedee was speaking to the high priests in Spanish Fork he testified: "God requires us to leave off our evil ways, go into the waters of Baptism given in a schedule of our property and join the united order."[74]

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[68] Ibid., p. 3.

[69] High Priests Record, op. cit., April 29, 1866, December 1, 1898, March 2, 1879, p. 112.

[70] Spanish Fork Branch of the United Order, op. cit., p. 14.

[71] Ibid., p. 16.

[72] Ibid., p. 30.

[73] Ibid., see pages 53, 65, 79-80.

[74] Spanish Fork high priests meeting, op. cit., p. 73.

How long the United Order lasted in Spanish Fork, or how long Zebedee was a member of it, is not recorded.

CLOSING YEARS

The last few years of Zebedee's life were spent traveling and doing temple work in the Logan Temple. In the winter of 1884, he was the guest of Franklin D. Richards, a member of the Quorum of Twelve, who was living in Ogden. Here he spent two days and then went north to attend conference at Logan with Brother Richards.[75] While he was in Ogden at the home of Brother Richards an editoral was published about Zebedee. It stated:

> Father Coltrin resided in Kirtland at the time of the great apostacy there and was familiar with the leading men connected with it and the course they took. He was with the Saints in all their severest persecutions except that at Far West. When the troubles occurred there he was in the eastern states on a mission. He assisted in organizing the first quorum of Seventies. And ordained a number of its members; was one of the elders present when the Word of Wisdom was revealed; was an intimate and ardent friend of the Prophet. And is the oldest elder in the Church in respect to senority or ordination.[76]

On February 10, 1884, Zebedee returned to Ogden with Franklin D. Richards, where conference was held in the tabernacle. Zebedee spoke on this occasion and exhorted the saints to keep the commandments.[77] At the conclusion of the conference, he returned to his

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[75] Journal History, February 1, 1884; Ogden Daily Herald [Ogden, Utah] February 1, 1884, located in Weber County Library, Ogden, Utah.

[76] Journal History, February 6, 1884; This was a stake conference held at Logan. President John Taylor and several of the general authorities attended. When the train stopped in Ogden, Franklin D. Richards and Zebedee Coltrin joined the party; L. John Nuttall Journal (1834-1905), op. cit., 488-489.

[77] Journal History, February 10, 1884.

home in Spanish Fork.[78]

At his age and unable to ride from Spanish Fork to Logan in his buggy, he wrote and asked President John Taylor to let him have the sum of twenty dollars so that he could take the train to Logan and do temple work.[79] President Taylor must have sent him the money, because two months later when Zebedee was speaking to the high priest in Spanish Fork, he mentioned his trip to Logan where he had done work for the dead.[80] The last two years of Zebedee's life were spent in doing ordinance work in the Logan Temple.[81]

After a brief illness, Zebedee Coltrin died on July 21, 1887, at Spanish Fork, Utah.[82] He was to have given the July 24, oration, but his funeral was held that day instead. Orson F. Whitney, a member of the Quorum of Twelve, preached the funeral sermon.[83] He was buried in the Spanish Fork cemetery and on his tombstone was written:

PATRIARCH ZEBEDEE COLTRIN
A friend of Joseph Smith lies here
A Patriarch and Pioneer
His life was marked by faith and zeal
His mission was to bless and heal.[84]

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[78] Deseret News /Salt Lake City, Utah/ February 26, 1884.

[79] Letter to John Taylor from Zebedee Coltrin, November 2, 1885, found in Manuscript History located in the Church Historical Department.

[80] Spanish Fork Record, January 7, 1886.

[81] Letters to John Taylor from Zebedee Coltrin, May 1, 1886.

[82] Journal History, July 21, 1887; Spanish Fork Records 1851 Spanish Fork, Utah County, Utah, typed by the Genealogical Society. 1945, p. 58.

[83] Marcusen, op. cit., February 3, 1973.

[84] Carter, op. cit., VI, 342-343.

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THE LIFE AND CONTRIBUTIONS OF ZEBEDEE COLTRIN

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ABSTRACT

Zebedee Coltrin joined The Chruch of Jesus Christ of Latter-day Saints January 9, 1831, and remained faithful to the teachings of the Church until his death on July 21, 1887. During those fifty-six years he played a prominent part in such significant events as the organization of the School of the Prophets, the march of Zion's Camp, and the organization of the First Quorum of Seventy. He was called to be one of the Seven Presidents of the First Quorum of Seventy. He spent sixteen years of his life doing missionary work.

He was one of the original pioneers with Brigham Young to enter the Salt Lake Valley in 1846. He was called to help settle Spanish Fork where he took an active part in civic and church affairs. While he lived in Spanish Fork, he was ordained a patriarch by John Taylor. The last few years of his life, he spent doing temple work and giving patriarchal blessings.

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