



*Edward Hunter 1793-1883  
Presiding Bishop of the Church of Jesus Christ of Latter-day Saints*

# *Edward Hunter*

## *Faithful Steward*

By  
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Edited by  
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“And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.”

(Doctrine and Covenants 50:19)

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## CHAPTER 6

### *The Gospel Call*

By 1839 Edward Hunter had succeeded in his business and farming enterprises far beyond his own expectations. He was respected and held in high esteem among his neighbors. He had a good wife and a little son for whom he no doubt entertained high hopes. Yet like the rich young man who came to the Master with the question, "What must I do to be saved?" his soul was not satisfied. The different places of worship he attended failed to give him the answers he sought, and he joined no church. His autobiography records, "There was considerable 'Lo here' and 'Lo there' in respect to what the people called religion, but myself and family could not connect with any of the parteys. My sister, living with me, was a great reader of the scriptures and often said, 'How is it that we cannot join any of their professions?' I used to say they were hughing out cisterns that would not hold any water. The whole of it had been a seen of bloodshed and murder, but let them go on and see if they could make anything out of it."

Yet it would be a mistake to say that Edward had no religion, for bred in his very bones were the stern probity of his Quaker ancestors and the sympathy for the oppressed that had characterized the immigrant Captain John Hunter. Captain John was also a vestryman in St. David's Episcopal Church at Radnor, indicating his acceptance of a formal religion. Edward's grandfather William Hunter became a member of the Quakers before he married Hannah Woodward; his father, Edward Hunter, Esquire, married his mother, Hannah Maris, in a Lutheran church. After 1800 none of the Hunters affiliated with an established church, but all of them seem to have been students of the Bible.

Both Edward and his father were staunch patriots with a religious reverence for the Constitution and the Republic, although Edward disagreed with his father's gloomy conviction that the Republic was "too good for a wicked world." One of their strongest shared convictions was the constitutional right of all men to worship God according to the dictates of their own conscience. It was this insistence on freedom of worship that led to the provision in the lease of the Nantmeal Seminary that the building must be open to "all persons or persuasions to meet and worship in it." As Edward waited for his destiny, traveling preachers of various denominations made use of the little building, and word of its availability spread abroad.

On April 6, 1830 was officially incorporated what was probably the most controversial and bitterly persecuted religious sect in American history. Its founder, an upstate New York lad named Joseph Smith, claimed to have been commissioned by God in direct vision to restore the true church of Christ and the powers of His priesthood, including the right to modern revelation. The same Joseph Smith soon published the Book of Mormon, a record of God's dealings with the early inhabitants of America, which record Smith claimed he had discovered and translated by divine help.

The new religion, officially named The Church of Jesus Christ of Latter-day Saints, spread with surprising rapidity. In the fall of 1830 a thousand or more converts were to be found as far west as Kirtland, Ohio; and in the summer of 1831 Oliver Cowdery and Parley P. Pratt, disciples of the new movement, crossed the Kansas River from Independence, Missouri and began proselyting among the Indians, whom they considered to be descendants of the Book of Mormon people. The two missionaries were soon ordered out of the Indian Territory on the pretense that they were disturbing the peace.

And indeed, peace seemed to become a scarce commodity wherever the Mormons (as they were nicknamed) settled. Persecution followed them from upper New York and Pennsylvania

through Ohio to Missouri. In 1838 twelve thousand "Saints" were dispossessed of their legally acquired lands and forced to leave Missouri under threat of extermination. Most of these took refuge in Illinois, where they commenced once again to build their earthly "Zion."

In addition to their proselyting zeal, the Mormon missionaries had a plea for justice to spread abroad. Lyman Wight, in his autobiography, states that he traveled over two thousand miles on foot, trying to refute the lies published by sensation-seeking editors, and exposing the unjust treatment of the Saints in Missouri. There were hundreds of zealous missionaries such as Wight who traveled over the countryside and into the cities explaining the suffering of the Saints and appealing to the patriotism of the American people for redress.

So it was that the Mormon missionaries came to Chester County, Pennsylvania, and hearing of the seminary building on the Hunter farm that was open to all, applied for permission to hold a meeting there. Orson F. Whitney, using Bishop Hunter's own account, wrote the following vivid description of the ensuing drama:

Immediately a tumult was raised, and it was declared by some of the leading residents that it would not do to have the "Mormons" there.

"Why?" inquired Mr. Hunter.

"Oh, they are such a terrible people," was the reply.

"Why are they terrible?" he asked.

"Why—why—" stammered the accusers—"Dr. Davis says they are a very dangerous people, and it will not do to let them preach there."

"Oh, that's it?" said the honest, independent farmer, his democratic blood beginning to rise. "When I gave the lease for that land and helped to build that house, it was particularly agreed and stated in the lease that people of every religion should have the privilege of meeting there to worship God. Now, those Mormons are going to have their rights or else the lease is out and I'll take the Seminary."

This determined speech brought the bigots to their senses, and no further objection was raised. Soon after that

Mr. Hunter, hearing that a "Mormon" Elder was going to preach at a place called Locust Grove, a few miles away, and that he was liable to be badly treated, mounted his horse and rode over to the meeting for the express purpose of seeing that the stranger was not imposed upon. The Elder's name was Elijah H. Davis. "He was a humble young man," says the Bishop, "the first one that I was impressed was sent of God.

"I was sitting by Dr. Griffith, our representative. Robert Johnson, one of the trustees, addressing the Elder said: 'I wish you would say something about the Atonement.' He spoke well on the subject but before he was through Johnson interrupted him and ordered him to quit preaching. I sprang up and said: 'He is a stranger and shall have justice shown him and be respected; we will hear him and then hear you speak.' I was informed that there were many present opposed to the 'Mormons,' but I resolved that as I lived Mr. Davis should be protected, if I had to meet the rabble on their own ground. I kept my eye on them and determined to stand by him at the risk of person and property. I had friends, though Mr. Davis had none. Mr. J. Johnson, brother to Robert Johnson, came to me as I was going out and apologized for his brother's conduct. I walked out of the crowd, got on my horse and rode home alone."

On reaching home and retiring for the night, he lay awake for some time meditating on what had taken place. "My reflections were," says he, "why have I taken such a decided stand for those strangers, and I asked the Lord: 'Are those Mormons thy servants?' Instantly a light came in the room at the top of the door, so great that I could not endure it. I covered my head with the bed-clothes and turned over to the wall. I had exerted my mind and body much that day and soon fell asleep." Mr. Hunter's house, from that time forth, was a home for all "Mormon" Elders traveling in that vicinity. (Orson F. Whitney, *The Contributor*, April 1885.)

Edward listened to the doctrines of the strangers he had befriended with growing interest, for he had never been satisfied with the sectarian ministers of his acquaintance, whose sermons on free grace, baptism, free-will, the Elect, faith, and sacrifice were controversial and negative. The unschooled Mormon missionaries preached a positive gospel: the bestowal of the power of the Holy Ghost by the laying on of hands; the sending for

the Elders in case of sickness, healing, speaking in tongues, and receiving direct revelations. The Mormon elders repeated and reiterated in plain language how this New Dispensation of the divine will was restored to a fourteen-year-old farm boy who asked God in earnest prayer which of the prevalent sects he should affiliate with to learn the truth. "If any of you lack wisdom, let him ask of God," he had read in the book of James; and he applied the test in simple faith. In the words of George Manwaring:

When within the shady woodland  
Joseph sought the God of love . . .  
Suddenly a light descended  
And he saw the living God.

Three and a half years later this same Joseph Smith had been visited by a heavenly messenger, who showed him where to find a book of golden plates on which was engraved the history of the inhabitants of America from 600 B.C. to 400 A.D. Four years after the messenger's visit, this book, the Book of Mormon, was translated into English by the power of God and became a new witness for God for everyone to read. The Mormon missionaries claimed that the priesthood of the ancient Church of Christ had been restored; they preached repentance and baptism by immersion by the restored priesthood

As a rule, those who listened either accepted Mormonism on the spot or turned away to scorn and ridicule. The Quakers and the Pennsylvania Dutch were an obstinate lot; few, if any, had been converted. But the sincerity of the Mormon missionaries, without eloquence or scholastic talents, who could only say, "I know by the power of the Holy Ghost invested in me that this Book of Mormon is true, and that Joseph Smith is a Prophet of the Lord" made a profound impression on the mind of Edward Hunter.

In addition to his general interest and sympathy, Edward

had one profoundly personal reason for reaching out to the new religion. His precious two-and-a-half year old son, George Washington Hunter, was very ill and seemed beyond any help the anxious parents could give. During the winter of 1839-40 the missionaries made Edward Hunter's home a stop-over on their way to the Eastern Atlantic Seaboard or to Europe. The sick boy made friends with the Elders and they became attached to him. Whether they administered "by the laying of hands" for his recovery is not certain. At any rate, the eyes of the curious bystanders were on the outcome. Neighbors, friends, and the curious said they believed Edward was hoping for a miracle before being baptized into the Mormon faith. Some of the more malicious said he was counting the cost. But Edward's own account, written April 13, 1883, expresses his true feelings:

My son, about three years of age, was unwell and continued declining, or got worse. Everything we could do for him he still got worse. In laying hands on him, he would feel much better and play around and in a few hours would sink down.

I expect I acted unwise offering everything but my life to the Lord if he would recover and live. Exercising all the Faith I had. My situation was desperate, as much as I could bear.

I was walking in my plaza in front of the house and I was so wonderfully concerned and anxious for my son to live that I exclaimed with all the power of my soul: "Soul, is not thy promise that thou will not trye a person more than he is able to bear, Lord?" Instantly I was filled with His Spirit and I stopt walking before I reached the end of the porch, turned around and went directly upstairs and laid my hands on my son and said, "Lord, take my son."

That great anxiety and desire was over. By the Spirit and power of God, I was filled with his spirit. As I left my walks of anxiety, I stopt and in going where my boy was laying, my feet hardly touched the floor. As I walked, I said to myself: "Let no man say that a man will not mount up as on Eagle's wings." My wife said it appeared that my feet did not touch the floor as I walked.

Although the death of his son grieved Edward deeply, he was sustained by his new-found faith, in which he was growing

more and more involved. Among the Mormon guests at the Hunter home was the Prophet Joseph Smith himself. After unsuccessful attempts to obtain justice for his persecuted people from the authorities in Missouri, Joseph had taken it upon himself to go directly to President Martin Van Buren in Washington, D.C. On the 29th of October, 1839, he and Judge Elias Higbee left Commerce, Illinois (soon to be renamed Nauvoo) and arrived in Washington November 28. They saw President Van Buren the next day; but he, not wishing to lose the support of the state of Missouri, declined to enter the controversy. However, he did suggest a petition to Congress, which meant a delay of at least two months. It was during this interval that the Prophet and Edward Hunter became acquainted.

While the Prophet was waiting for the action of Congress on the Saints' petition, he visited branches of the Church in Pennsylvania and New Jersey during December and January. After his return from the capital he visited Edward Hunter. The Prophet Joseph preached in the Nantmeal Seminary and spent several days at the Hunter home.

The first meeting of these two remarkable men was not entirely propitious. As Edward recorded it later in his autobiography, "The first conversation I had with him was, 'Mr. Smith, I know there is a God but how to approach Him, I do not know.' He look at me very earnestly. I thought questioned me or doubted my sincerity. I was not pleased and would have said something if it had not been in my hous."

However, the two men soon came to understand each other, and Edward received some answers to his questions that were more satisfying. During their conversations on religion, Edward asked the Prophet what he thought of the Swedenborgians. "I verily believe," replied Joseph, "that Emanuel Swedenborg had a view of the world to come, but for daily food he perished." And Edward wrote with evident satisfaction, "His answer I verially believe," thus disposing of his former interest in Swedenborg.

At the close of the Prophet's visit, Edward accompanied Joseph and Lorenzo Barnes to Downington, the nearest railroad station, where they were to take the train to Philadelphia. They rode in a one-horse sleigh built for two persons, and Edward had to sit on the laps of the two men while he drove the horse. Speaking of the missionaries he had befriended, he asked Joseph, "How is it I am attracted to those back-woods boys? I believe I would risk my life for them." Joseph's answer not given in words, made a lasting impression on Edward. "He looked me in the face. It was the most friendly look I ever got from man." These were the same eyes that had seen God and entranced such men as Brigham Young, Charles C. Rich, and thousands of others who looked upon the Prophet, the eyes of a man who was able to command the undying loyalty of men older and more experienced in worldly ways than he.

While Joseph, Barnes, and Edward were waiting for the train, they called on the Honorable Joshua Hunt, a senator of that state, who received them very hospitably. Mr. Hunt, while they were at luncheon, remarked: "Mr. Smith, my opinion is that this sabbath of the world's rest, or millennium, of which we have been speaking will not come without the Lord's especially calling some person to make known the plan of salvation." "I was sitting by Joseph," writes Bishop Hunter, "and saw that he was very much impressed by Mr. Hunt's observation. Mr. Hunt continued, 'Mr. Smith, what is your opinion?' Joseph spoke in a very humble manner, and as nearly as I recollect said as follows: 'My mind was exercised as yours is, and I went in secret and asked the Lord. He said, 'If thou livest to the age of eighty-five, thou shalt see me, the Lord, on the earth.'"

In spite of the profound impression made by the Prophet's visit, it was not until nine months later on October 8, 1840, that Edward was finally baptized. He was convinced of the saintliness of the Prophet and felt that the words he uttered were sincere and most likely true. But he was not a person of impulsive enthusiasms. When the itinerant preachers of that day

cried out, "Repent and be baptized in the name of Jesus Christ for the remission of your sins," many eager, impulsive individuals came forward immediately and asked for baptism; but it would have been out of character for Edward to rush forward and confess himself a sinner. He was too old and experienced, too proud and independent to submit to the will of another on the spur of the moment. It was only after mature reflection that he was baptized by Elder Orson Hyde (then on his way to a mission in Palestine) in the McConchee Mill Race on his own property.

The conversion of such a highly respected man as Edward Hunter caused a good deal of discussion among his neighbors. There was a rush of several other investigators of Mormonism into the waters of baptism—so many, in fact, that the valley of Glen Moore in that area came to be known as "Mormon Valley." Others, more skeptical, rationalized the event in their own way. A remarkable letter written to Bishop Hunter twenty-nine years later, in 1869, vividly recreates the great esteem in which he was held and the impact of his conversion upon even youthful neighbors. Twenty-nine years later, in 1869, a former neighbor named H. W. Valette wrote to Edward reminding him of the stir his conversion had caused and expressing the great regard in which Edward was still held among those who remembered him:

Bishop Edward Hunter  
Reverend and Dear Sir:

Many years ago, when but a mere lad, it was my custom to spend a portion of each year at the house of my grandfather, "Henry Meyers" who with his son George kept a store in what was then "West Nantmeal" Township Chester Co., Pa. It was within a mile or two of where you then resided. You may perhaps have forgotten him, but no doubt remember some more familiar names, with whom you were on terms of intimacy, such as the McClures, Speakmans, McIlvaines, Hendersons, etc. I recite these names for the purpose of recalling your memory to the time when the doctrines of your Church were first introduced into that section of country.

I had cause to well remember the time an Elder of your Church would now and again hold forth in the Old School House. I then drank in words that left so strong an impression upon my heart, that neither time nor the vicissitudes of fortune which have since beset me, have had no power to efface. . . . 'Twas then said, by many of your neighbors, who loved and esteemed you highly, "How strange that Edward Hunter, a man proverbial for his strong mind and sound judgment, could thus easily be made a proselyte," then came rumors of a promise made by you to join the church if these Elders would prolong the life of a dear child who was lying at death's door—of their solemn assurance that they would accomplish it—of their signal failure—your child being taken by the hand of Him who gave it—and that then, in a state of semi-desperation, being not yourself, you were then prevailed upon to give up all and follow the fortunes of these adventurers.

Such was the current gossip of the neighborhood (pardon me for repeating it) but upon me, I still remember, it had no effect—I only knew that my heart was touched, I only felt that if a man like Edward Hunter, whose name was a synonym of upright probity, of sound sense and discernment, could be brought to believe in these things, what right had I or others of less understanding to cavil at and ridicule them.

Very respectfully and truly yours,  
H. W. Vallette

One of the first things Edward did as a new convert was to attend a Church conference at Philadelphia, where he was greatly moved by the speakers and markedly exhilarated by the spirit of the gospel that prevailed among the Saints. Back in Nauvoo, which was rapidly changing into a growing city of houses, stores, and shops of brick, sandstone, and plaster, Joseph Smith was talking of building a worthy temple to the Lord and was already in the process of organizing a corporation to erect the Nauvoo House, a combination hotel and residence for the Prophet. He had sent Hyrum Smith and a Dr. Isaac Galland to the Philadelphia conference to explain the need for money to erect a "House of the Lord" and a "hotel for the wearied stranger" in Nauvoo. Edward readily contributed two

hundred dollars for the building of the temple and an additional two hundred for the "pay-stock" for the erection of the Nauvoo House.

Hyrum and Dr. Galland were guests in the Hunter home during their stay in Pennsylvania, apparently both before and after the conference. Hyrum had talked at great length at the conference concerning baptism for the dead and the need for a sacred "House of the Lord" wherein such ordinances could be performed that were no longer to be acceptable to the Lord when performed in the river and open fields. During Hyrum's stay with Edward, he let it be known that he had recently been ordained as Prophet, Seer and Revelator, even as Joseph was.

While Hyrum, Dr. Galland, and Edward were walking along the banks of the Brandywine Creek, the subject of salvation for the dead was broached by Edward. The death of his son, whom he touchingly described as "a good sensible boy verry much attached to the Mormons," had made a mockery of the accumulation of wealth, since he now had no heirs to share it. He explained to Hyrum the trials and tribulations he had been through the past year, the loss of some of his close associates because of his stand for the Mormons, the death of his son, and now the great comfort, satisfaction, and exhilaration of becoming one with the Saints in this new dispensation. Was it possible that he would see his son again and the addition of other children about him? As Edward remembered the conversation years later, "Brother Hyrum said, 'It is pretty strong doctrine but I believe I will tell it. He will act as an angel to you—not your guardian angel but an auxiliary to assist you in extream trials.'"

About a year later, during the turmoil of the move from Nantmeal to Nauvoo, Edward did indeed receive comfort from his son as Hyrum had promised. In Edward's words: "I was very much depressed in spirit, the way before me being hedged. When I retired to rest, I prayed to the Lord for assistance that I might carry the labor devolving upon me. As I was going to sleep, my son George W. appeared to me. His death, at the age



of three, he being my only son, was a great blow to me. In appearance he was the same as in actual life, but more perfect, with the same blue eyes and light curly hair and fair complexion. While in a vision I was very anxious to have him come to us, and said to him, 'If you will stay I will direct you right and carefully watch over you and see that you do not depart from the path of truth, and chastise you if it is necessary.' George smiled and with his same familiar voice said to me, 'George has many friends in heaven.' He then departed from me."

It is not surprising that the generous-hearted Edward, who grieved so over the loss of his only son, should have taken into his household a young nephew, the son of his brother William. This boy, also named Edward, was no doubt a great comfort, especially since he also became an enthusiastic convert to Mormonism, being baptized in June, 1840, four months before his uncle. The following April young Edward eagerly joined a general exodus of converts from Chester County to Nauvoo, after Joseph Smith had issued a call for the Saints to gather to this new Zion. In May, 1841, young Edward wrote the following letter to his uncle, addressed to Mr. Edward Hunter, West Nantmeal Township, Chester County, Pennsylvania:

City of Nauvoo  
May 6, 1841

Respected Uncle,

I arrived here last Saturday after a tedious journey of three weeks from the time I left Philadelphia. I am well at present and I hope that these lines will find you enjoying the same blessing. Nauvoo is situated in a very pleasant place. The soil is of the first quality. Improvements are going on at a rapid rate. I should suppose that there is something like 400 houses here and the chief has been created in the short space of two years. The brethren seem very kind. They have a battalion of men here called the Nauvoo Legion. They are determined that they will no more submit to mobs. They can raise 700 men efficient for military duty already. There has something like 400 brethren arrived here in about a fortnight; some from England, others from Kentucky, Massachusetts,

New Jersey, Philadelphia, etc. The corner stone of the temple here is laid. The Nauvoo House is to be commenced immediately. Board here is \$2.50 per week. It is quite sickly here. Several have died within a few weeks with the winter fever and dysentery. Fever and ague is quite prevalent here. I am going up the Mississippi river about 600 miles to help get timber for the Nauvoo House. I get \$20 per month and found,\* and take my pay in land as money here is very scarce. I am very well pleased with the place. It exceeds my expectation. Capitalist is wanted here very bad. I should like you to come out here after harvest if you can and see the place. Any person bringing \$2,000 here could, I think, in a few years double the same. I do not feel anything like denying the faith, but I hope through my service to increase it. Baptisms for the dead are going on here every week, more or less. There was 450 baptized last fast day week, and yesterday I saw a brother Applebee from New Jersey baptized (54?) times for his departed relatives.

No more at present but I remain yours, etc.

Edward Hunter

[\*Board and lodging, plus use of equipment.]

For the older man, moving was more difficult. The Hunters were generally a placid, thrifty, yeoman class of colonial citizens. They had settled among the Quakers and stayed rooted in this environment until the middle of the nineteenth century. Edward Hunter was apparently the first of that name to feel the urge to go West. But in spite of the flash of pioneering spirit shown in his youthful expedition to the Mississippi frontier, it is doubtful if Edward would have pulled up the solid roots he had put down in Pennsylvania, if it had not been for the insistent call of his newly adopted religion.

But the call was not to be denied. In September of 1841 Edward went to Nauvoo to look over the lay of the land and make his plans for a new future. He was warmly welcomed by Joseph and Hyrum and evidently spent considerable time with them during his visit. One interesting experience Edward shared was recorded by Joseph under date of September 14, 1841, as follows:

Went over to Montrose, Iowa, accompanied by Brothers Edward Hunter and William A. Gheen. I was very courteously received by General Swazey, the officers and militia. Mr. D. W. Kilbourn attempted to get up an ill feeling by reading the following proclamation at noon, during the recess of exercise, to a considerable number of persons collected around his store, which I insert verbatim: "Citizens of Iowa—the laws of Iowa do not require you to muster under, or be reviewed by Joe Smith or General Bennett, and should they have the impudence to attempt it, it is hoped that every person having the proper respect for himself, will at once *Leave the Ranks.*" This, however, had no effect whatever on the people.

Myself and brother were not in military uniform, but were treated with every respect that visiting officers of our rank could be, through the entire day. At the dismissal of the military, I went to Mr. Kilbourn's store and desired to have some conversation with him, but was peremptorily ordered out of doors. This conduct greatly disgusted his few friends, who upbraided Kilbourn with his ungentlemanly conduct, and accompanied me to the ferry, where I left them, showing me every manifestation of friendship.

(Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, SLC: Deseret News, 1908, Vol. IV, page 416, 417.)

However, most of Edward's time was spent in practical matters. He purchased a farm and six town lots, commenced the building of a house, made arrangements to provide goods for a store the Prophet was establishing, and decided to make Nauvoo his permanent home. After his return to West Nantmeal, he kept in close touch with the Prophet by letter. On December 21, 1841, Joseph wrote him the following letter:

Nauvoo, Dec. 21, 1841

Mr. Edward Hunter,

Beloved Brother: — Yours of the 27th of October came to hand at a late date, but I am now able to say to you that the power of attorney is executed and sent up to the clerk's office for the seal of the state, and will be forwarded direct from them; it is now on the way most probably.

Your letter did not arrive till after Mr. Potter returned with the goods, which I received in safety; and Brother Potter

has started on a mission to the inhabitants of Jamaica, one of the West India isles.

I will accept the goods as you propose, on your debt, so far as it goes, and answer the remainder on the payments which you mention, as they become due.

I have purchased ninety acres of timber land in the vicinity of Nauvoo, a little up the river, and have made proposals to McFall, but as yet, am waiting for him to receive answers from his correspondent in the east. I shall be able to purchase all the wood land you will want, in a little time.

As respects steam engines and mills, my opinion is, we cannot have too many of them. This place has suffered exceedingly from the want of such mills in our midst, and neither one nor two can do the business of this place another season. We have no good grain or board mill in this place; and most of our flour and lumber has to be brought twenty miles; which subjects us to great inconvenience.

The city is rapidly advancing, many new buildings have been erected since you left us and many more would have arisen, if brick and lumber could have been obtained. There is scarcely any limits which can be imagined to the mills and machinery and manufacturing of all kinds which might be put into profitable operation in this city, and even if others should raise a mill before you get here, it need be no discouragement either to you or Brother Buckwalter, for it will be difficult for the mills to keep pace with the growth of the place, and you will do well to bring the engine. If you can persuade any of the brethren who are manufacturers of woollens or cotton to come on and establish their business, do so.

I have not ascertained definitely as yet how far the goods will go towards liquidating Dr. Foster's note, or finishing your house; but this I can say, I will make the most of it, and benefit you every possible way.

Your message is delivered to Mrs. Smith, and she will be glad to have returns on her letter of attorney, as speedily as circumstances will permit, according to the understanding thereof.

I am happy to hear of your welfare, and the health of your family; and also to inform you that the health of Nauvoo has much improved since last summer, and considering the very mild state of the weather most of the time, it is excellent.

Myself and family are in health, and our enemies are at peace with us, as much as can be expected in this generation. Should anything new occur, which may be for our advantage,

you will please write, and I will do the same.

I remain, yours in the Gospel of Christ  
JOSEPH SMITH

P.S. You will endeavor to have the money on your letter of attorney from Mrs. Smith, ready to furnish a fresh supply of goods early in the spring. J.S.

(Joseph Smith, *History of the Church*,: Vol. IV, p. 481-3)

Again in January the Prophet wrote, describing with ingenuous delight the completion of his store:

Nauvoo, January 5, 1842

Mr. Edward Hunter,

Beloved Brother: — I am happy that it is my privilege to say to you that the large new building which I had commenced when you were here is now completed, and the doors are opened this day for the sale of goods for the first time. The foundation of the building is somewhat spacious (as you will doubtless recollect) for a country store.

The principal part of the building below, which is ten feet high, is devoted exclusively to shelves and drawers, except one door opening back into the space, on the left of which are the cellar and chamber stairs, and on the right the counting room; from the space at the top of the chamber stairs opens a door into the large front room of the same size with the one below, the walls lined with counters, covered with reserved goods.

In front of the stairs opens the door to my private office, or where I keep the sacred writings, with a window to the south, overlooking the river below, and the opposite shore for a great distance, which, together with the passage of boats in the season thereof, constitutes a peculiarly interesting situation, in prospect, and no less interesting from its retirement from the bustle and confusion of the neighborhood and city, and altogether is a place the Lord is pleased to bless.

The painting of the store has been executed by Edward Martin, one of our English brethren; and the counters, drawers, and pillars present a very respectable representation of oak, mahogany and marble for a backwoods establishment.

The Lord has blessed our exertions in a wonderful manner, and although some individuals have succeeded in detaining goods to a considerable amount for the time being, yet we have been enabled to secure goods in the building sufficient to

fill all the shelves as soon as they were completed, and have some in reserve both in left and cellar.

Our assortment is tolerably good—very good, considering the different purchases made by different individuals at different times, and under circumstances which controlled their choice to some extent; but I rejoice that we have been enabled to do as well as we have, for the hearts of many of the poor brethren and sisters will be made glad with those comforts which are now within their reach.

The store has been filled to overflowing, and I have stood behind the counter all day, dealing out goods as steady as any clerk you ever saw, to oblige those who were compelled to go without their usual Christmas and New Year's dinners, for the want of a little sugar, molasses, raisins, &c., &c; and to please myself also, for I love to wait upon the Saints, and be a servant to all, hoping that I may be exalted in the due time of the Lord.

With sentiments of high consideration, I remain your brother in Christ.

JOSEPH SMITH

(Joseph Smith, *History of the Church*,: Vol. IV, p. 491-2)

Edward's reply, sent by way of Jacob Weiler, was businesslike, reflecting some of the strain he was under at this time:

West Nantmeal Township Chester Co. Pa.  
President Joseph Smith

Beloved Brother—I received your letter of the 5th of January and rejoice in hearing of the welfare of the Inhabitants of Nauvoo and am well pleased that the goods have arrived safe. The amount of them and the money paid Brother Potter, for transportation is 2533 Dolls. 86 Cents — the 90 acres of Woodland and the 40 if you can purchase I shall feel much obliged. The Power of Attorney could not be recorded in the office in consequence of it not being certified by the president Judge. The Language of the recorder is such he wrote it down in these words, Acknowledged before a president Judge of any court (of a state) and certified by the Clerk under seal of the state or Court. The law reads thus together with the certificate of the President Judge of the court of the

County or district as the case may be. The power of attorney was good and correct excepting the acknowledgement of a Judge — the form was correct & would have been recorded only for this error. Mr. Gest says he can get 1000. Thousand Dollars immediately; the other money he says he thinks it will take some time to collect but will get it as soon as he can. He appeared willing to let me have the money if the power could be recorded.

Brother Wm. Stanley & myself purposes to bring one or two Steam Engines out to Nauvoo in the spring. I have sold one of my Farms & the other I do not know whether I can sell it, the money matters is in a dreadful situation. Banks are breaking continually. I intend sending out 400 Dollars for the erection of the Temple, & Four hundred Dollars for Stock in Nauvoo Hous. I would like to send drafts on the State Bank of Illinois or St. Louis if you think it the most proper way of conveyance of funds; on this subject I wish to hear from you. I shall receive part of the sale of my property First of Aprill next. At that time I would wish to send the Eight hundred Dollars I before mentioned. I wish to hear how the State Bank of Illinois stands & the Bank of St. Louis; those banks will be a very important subject to the brethren that are going out this spring.

Myself and family purpose starting out to Nauvoo beginning of May; the greater part of this branch are geting ready to go out this summer. Brother B. Winchester was at my hous this week; he looks well & is in good spirits. He says several has lately come in the Church. Our little branch is geting along pretty well, & desire to gather out as soon as they can. I have wrote to brother Weiler to forward my hous. I do not know whether he will receive the letter or not. If he does not receive the letter I will be obliged if you will inform him that I want him to go on with my hous as fast as he can. I likewise wrote to him to get B. B. Winchester's father, or some other person, to plow Eighty Acres of the North West part of my purchase, Brother Garner to fence it according to the bargain I made with him, the plowing & fenceing to be done in a Workmanlike manner, the ground to be surveyed first. I calculate to pay the cash as the work is done.

May the Blessings of Heaven attend you. Yours in the Gospel of Christ.

Edward Hunter

On Wednesday, January 26, Joseph recorded in his journal: "Wrote a long letter to Edward Hunter, West Nantmeal, on temporal business." and On Wednesday, March 9, he recorded a letter to Edward:

Dear Sir:—I yesterday had the pleasure of receiving your letter of February 10. Am much pleased that you have effected a sale, and are so soon to be with us,&c.

I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Brother Weiler received your letter and says he will do what he can to have all done.

The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit as soon as received.

I wish you to invest as much money as you possibly can in goods, to bring here, and I will purchase them of you, when you come if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be an advantage to this place; therefore, if you or some of the brethren, would bring them on, I have no doubt but that I can arrange for them in some way to your or their advantage.

As to money matters here, the State Bank is down, and we cannot tell you what bank would be safe a month hence. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premium than you have to give; therefore there would be no loss and it would be safe. The bank you deposit in might fail before you had time to draw out again.

I am now very busily engaged in translating, and therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can to forward your affairs. I will send you a memorandum of such goods as will suit this market.

Yours affectionately,  
Joseph Smith

(Joseph Smith, *History of the Church*,: Vol. IV, p. 548-9)

Apparently Edward had been a busy man while in Nauvoo, as one can readily see from these letters. He had contracted with the Prophet for four lots amounting to \$3,600 that the Prophet had bought in 1839 for approximately fifty or sixty dollars on long-term payment. This should not be construed as “milking the Saints for all they were worth,” as many archenemies would have it. These same lots were soon worth double the money Edward paid for them. The Prophet never intended to make any personal profit from his business transactions, for we know that when an accounting was given after his death, his total personal assets were worth only a few hundred dollars. If one reads the Prophet’s letters carefully, one will find that the cost of the merchandise was credited as payment or part payment of purchased property. When Edward was forced from Nauvoo in 1846, he let part of his property go at one-tenth its worth for a “fitout” for his journey and left other property behind that he estimated was worth more than \$30,000. This was far in excess of what money he brought to Nauvoo from Pennsylvania.

When Edward Hunter joined the Church, both he and his wife Ann fully intended to consecrate all their material wealth to the Church and to consecrate the remainder of their mortal lives to the service of the Lord. As he put it, “My wife and myself had made up our minds to let Joseph have all of our means until Joseph came to me and said, ‘Keep it.’ ”

From late October, 1841, to June, 1842, Edward had many decisions to make in liquidating his assets on the buyers’ terms, as well as aiding his wife’s brother William Standley and William’s wife and five children, who were making similar preparations to move to Nauvoo. Most disturbing of all was the breaking of family ties and leaving his sister Hannah, who had devoted her life to his welfare and acted much as a foster mother to him. Much as she loved her brother, Hannah was unable to accept the strange new doctrines of Mormonism, much less to uproot herself from her cherished, familiar surroundings.

The astonishment felt by Edward’s neighbors at the time of his conversion was even greater now as he prepared to leave behind a comfortable living and position of respect. A few who had been converted to Mormonism praised him as a true Saint, but others said he had gone mad or been badly hoodwinked. Even among the recent converts about Brandywine Manor, in Lina, Delaware County, and in Philadelphia, there were those with mixed emotions who were unable to understand the basic principle of this new church, namely obedience and honoring priesthood calls. The general attitude of the solid, sensible citizens of Pennsylvania is admirably set forth in a letter written to Edward in March of 1942 by his zealous friend Elisha H. Davis:

I send you this because we are going to have a two days meeting, and we wish you and others to attend. I am well and in the City of Lancaster instead of going to Wilmington as I expected. I was prevailed on by others to go to Lancaster. We have rented an old Theatre and preach 4 or 5 times a week; but this is a verry hard place. I think there is more priestcraft and oppression in this place than I ever before saw in my life. My congregations are small. The fact is the poor things dare not even come out to hear us, for they are slaves and not freemen, but my determination is to warn this city; and if they believe me not their overthrow is certain, for their wickedness is great, and their abominations have come up before the Lord. So give me your faith and prayers, Dear Brother, that I may stand upon the ramparts of Babylon and storm the strongholds of Satan’s Empire. We have a two days meeting the 9 and 10 of April at the Sand-Stone School house 2 miles south of Strasbourgh, in Br. Neff’s neighborhood, and we wish you to come up, if you can, and as many more as can. If Br. More is there, I want him to come without fail, and not think harsh of me disappointing him about going to Wilmington. I think you would do good to come, but if you cannot come, write to me immediately that we may know and tell us about Br. More and Wilmington.

There has nothing strange taken place of late, so I have not much to say, only I baptized two from the Winebranarian Church a few days ago, and there was no few lies told about it; but that is not strange. The prospect in Lancaster at this time appears gloomy. No person has attacked me or asked me any

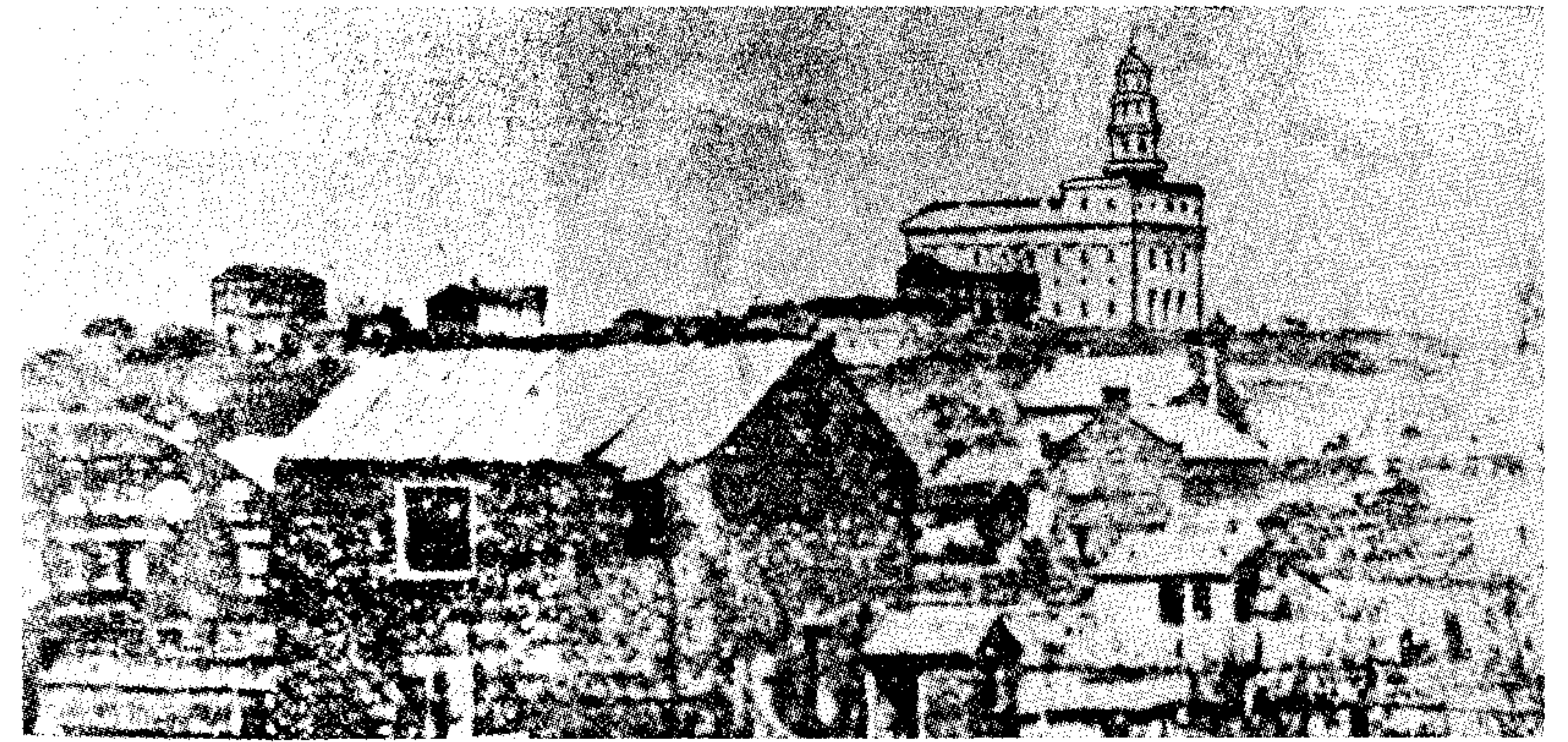
questions yet; they seem backward and dull. I told them last night about the Book of Mormon. Some staid in till I was through and some did not. Some were scared at the name of Joseph Smith and some got scared at the mention of an angel. My love to all, etc.

Yours in the love of the Truth.

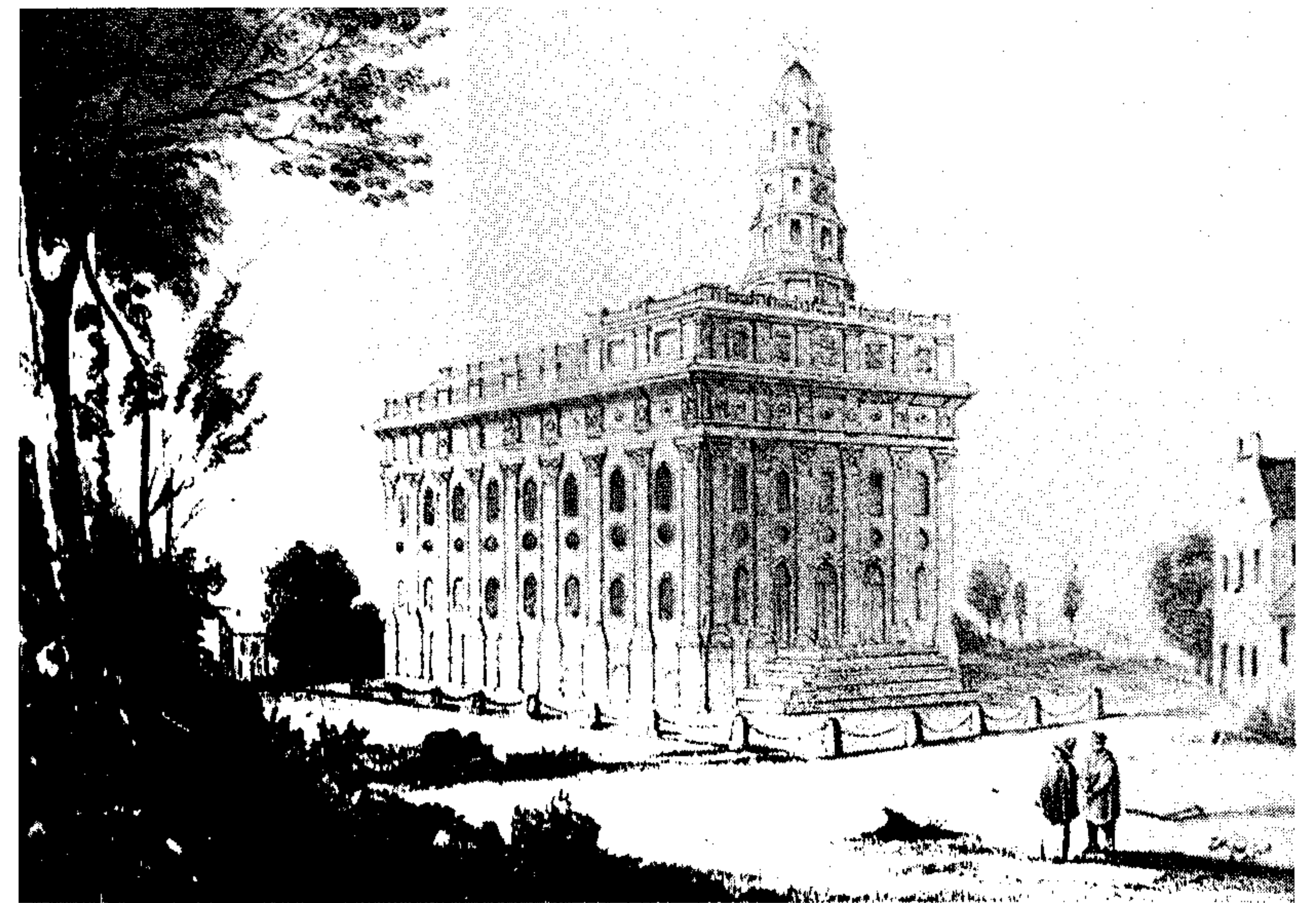
E. H. Davis

Such were a few of the trials and tribulations of Edward in the winter of 1841 and spring of 1842. Without the support of his devoted wife, Ann, he might have succumbed to a nervous breakdown. Confusion was the bane of his life. Many years later, in Utah, he was heard to mutter louder than usual when emotionally upset and once was heard to demand that the Lord “juggle things about and help straighten things out a bit.” But then he suddenly caught himself up and cried out, “No, no, dear Lord; I’ll be patient and everything will come together.”

So it was that in this interval between October 15, 1841, and June, 1842, Edward was engaged in the hectic process of making arrangements to dispose of his assets, buying merchandise, and furnishing the Prophet with material supplies and cash to pay for the property he had contracted for in Nauvoo. No wonder he was depressed in spirit and, as previously mentioned, felt “hedged in.”



*The city of Nauvoo with the Temple in the background—perhaps the only actual picture of the Temple in existence. It is from an old daguerreotype taken in 1846, the original of which is in possession of the Church Historian of the Church of Jesus Christ of Latter-day Saints.*



*The Nauvoo Temple, from a color print by Henry Lewis (Utah Historical Society).*

seven years and have a certificate for the same made free from services in military duty except insurrection, invasion or actual war.

Served as County Commissioner three years in Delaware County, Pennsylvania. Received a hier vote than any other officer on the list of candidates for different offices at that election. Afterwards followed farming in Delaware County four or five years, then bot a farm in Chester County, Pa. Sukceeded in business. Made property. Had a farm of 500 acres of good land, well stock and paid for. I occupyed the whole of it.

Married Ann Standly, youngest child of Jacob and Martha Standly, an honest and respectable family.

I always had enquired of the Lord, "How can I worship Thee acceptably?"

I had several spells of sickness; once the typhoid fever, a severe attack. Would have left this world if it had not been for the faith I had in God and the works of my sister. When the fevour left me, I was so weak that I could not sit up without fainting. Was fulley in the knowledge and power of a superior being but did not know how to approach him. Afterwards, I was in a situation that no earthly power could assist me and by my faith in God, I was greatly benefited and blessed. Those events have always been remembered and kept sacred.

I suckceeded in business beyond my expectations. Attended different places of worship, sustained them all in the right of worshiping God according to the dictates of their conscience but could not connect with any sect.

There was an old school hous on my land, called Wallace School Hous, built long before I went to Chester County; was burned down by carelessness of putting away ashes in a barrell. It was in a beautiful shady place and had long been a place for schooling and holding meetings in, but no reserve. When I purchased the farm, I was called on and given the privilege to erect a house for education and holding meetings. I agreed to give the ground for 99 years and helped built it if they would allow all

persons or persuasions to meet and worship in it. This must be particularly in the articles of agreement in leasing the land. There was a good hous built, called the West Nantmeal Seminary. Several travelling preachers called of different denominations. All were welcome to stop at this hous.

I was blessed with means and turned none away empty. I had a desire to do justley, walk humbley and love mercy but join no particular sect.

My family was small. Had lost children.

Had good men in my tenant houses that worked for me. One man worked ten or twelve years for me, others four or five years; watched for my wellfare, never a thought of exacting anything unjust or oppressive, as they not earning their wages.

My farme was large and took to much time for me to attend to the farming and I put my farming out to the shares to John Johnson, a good farmer, and I occupyed the pasture and hay land. I cultivated the grass land by top dressing with manure, lime and plaster—all that the land would bear. My farm or place was attended to without very much labour, only in hay time. My family not large or expencive, I increased in property more than I ever expected. From seven to ten years was spent in common occurences of life. Markets for produce good and business encouraging.

There was considerable "Lo here" and "Lo there" in respect to what the people called religion, but myself and family could not connect with any of the parteys. My sister, living with me, was a great reader of the scriptures and often said, "How is it that we cannot join any of their professions?" I used to say they were hughing out cisterns that would not hold any water. The whole of it had been a seen of bloodshed and murder but let them go on and see if they could make anything out of it.

In the spring of 1839 it was reported that there was a strange sect called Mormons in the southern part of the county. Heard of West Nantmeal Cemenary, a place where all and any sect could hold meetings. They sent word they would come

there to worship. Immediately, the devil was raised and it was said it would not do, it would not do. "Why?" I enquired. "They are a terrible people." "Why are they terrible?" "They are great fighters. Dr. Davis says they are a dangerous people and it will not do to let them in to preach." "Well, if that be the way, the lease is out. I will have the cemetery. That was the way the lease was given—to let all persuasions preach in the house."

If a few persons had not stood firm, they would have kept them out. A few families stood by them and the house was occupied by them. A few families stood by the Mormons on all occasions. My house was always open for the elders before I joined them and after the winter of 1839-1840, Joseph Smith came from Philadelphia to Chester County, held meetings at the cemetery, came to my house. I was pleased to receive him.

The first conversation I had with him was, "Mr. Smith, I know there is a God but how to approach Him, I do not know." He looked at me very earnestly. I thought questioned me or doubted my sincerity. I was not pleased and would have said something if it had not been in my house. Other conversations I asked him if he was acquainted with the Swedenburgers. His answer I verily believe. "Emanuel Swedenburg had a view of the world to come but for daily food he perished."

Mr. Smith talked free with me; held a conference at my house.

I took him and Mr. Barnes to Downingtown. I mentioned to him, "How is it that I am attracted to those back-woods boys? I believe I would risk my life for them." I was riding in a one horse sleigh, only for two persons and I had to sit on their laps. How he possibly turned round to look at me in the face I do not know but was the most friendly look I ever got from man.

We went to a Mr. Joshua Hunts, a senator of Pennsylvania for 9 years, in Downingtown, and an old acquaintance of mine. We waited for the cars. During the time, they got something for us to eat. We were treated well. During the time we were waiting, Mr. Hunt observed, "Mr. Smith, my opinion is this Sabbath

of rest or malenium will not come without the Lord specially calling some person to make known the plan of salvation relative to the second coming of Christ." I was sitting by Joseph and observed he was very much impressed by Mr. Hunt's observation. He, Mr. Hunt, said, "Mr. Smith, what is your opinion?" Joseph spoke in a very humble manner. "My mind was exercised as yours and I went in secrecy and asked the Lord, and He said, 'If thou lives to the age of 83 or 85, thou wilt be with me on the earth.' Mr. Hunt walked with him, arm in arm, to the cars. He and Mr. Barnes went to Philadelphia. I returned to my place six or seven miles from there.

My house was open for the Mormons to come and go when they pleased.

In October following, I was baptized by Brother Orson Hyde. Was visited by Bro. Hyrum Smith and Dr. Gallon in Pennsylvania. Went to Philadelphia. Attended a conference. Gave Brother Hyrum \$200.00 dollars for the Temple and \$200.00 for the Nauvoo House.

After that, Brother Hyrum and Dr. Gallon visited my place on business. Were going further east to New York and Massachusetts. Brother Hyrum, Dr. Gallon and myself were walking on the banks of the river Brandwine. I was speaking to him respecting the losing my children, especially about a good sensible boy very much attached to the Mormons. Brother Hyrum said, "It is a pretty strong doctrine but I believe I will tell it. He will act as an angel to you—not your guardian angel but an auxiliary to assist you in extreme trials," which was plainly manifested to me about one year after, which I will mention further on. (Testimony to self and wife, her departed niece).

I visited Nauvoo in September 1841. Had much conversation with Joseph and Hyrum. Bought a farm and four good lots. The lots I gave: Two for \$1,000 each and for 2—\$800.00 for one, amounting to \$3600.00 Had a pleasant visit.

Sent that fall by Brother Potter, 2,000 dollars of Dry Goods. Sold two farms. Came to Nauvoo June 1842 with my



family. I took with me seven thousand dollars in goods of different kinds, about 4 or 5,000 dollars worth and let Joseph have them all.

I had ten or fifteen town lots and built on them. Had a good farm and rejoiced in Mormonism.

About one year after then, I, with several bretheren were taken by an officer to Carthage, accused of treason against the United States. No person appeared against us. We returned home.

I employed many hands to work at different work. Paid out thousands of dollars in improvements on my farm. buildings, edge pole business, and on my farm.

Brother Joseph was hid up at my hous from his enemies from Missouri. During that time, Joseph revealed the last part of the baptizement for our dead. I was present with William Clayton.

Brother Joseph sent Brother Porter Rockwell to me, requesting me to come to him. I went. He said to me, "I wish to do me the pleasure of saying to you that I have enquired of the Lord concerning you and you are favourable in His sight." I said I hoped it was so. He said, "It is so," and rejoiced with me. Joseph was often at my hous. He was tormented with law-suits, made purchase of land. I took pleasure in assisting him. One year he said I had assisted him 15,000 Dollars. He said to me that "You can have of me what no other man could have of him. That was his words to me.

Another time he came to me and said, "Have you another farm in Pennsylvania?" I said, "Yes." "Keep it. Do not sell it. We can do without it." I said to him that Pennsylvania was in debt to Great Britain. He said it was an industrious and enterprising state and would pay the debts and property would raise in value. Said to me, "You are more posted in political matters than I am, but the Spirit says to me as I have said. I was called to the work of the Lord when I was young and had not the advantages of that as some have."

My wife and myself had made up our minds to let Joseph have all of our means until Joseph came to me and said, "Keep it."

Brother Joseph said to me, when we were together, "I prophesy you shall bring in all your father's house to this kingdom if you desire it." Said "This is said by the Spirit of the Lord." Said at another time, "I know your geneology. You are near a kin to me. I know what brought you into this Church. It was to do good to your fellow man and you can do much good."

My attention was taken up in farming. One year I raised or had raised on my farms, about seven thousand bushels of grain. East of Nauvoo.

The two years I was in Nauvoo with Joseph, it was one stream of revelations. Often said, "I will rest. I will put the duty on the Twelve." He was hunted and persued by his enemies. I was one of the City Council when the Nauvoo Expositor was stoped. That stired up our enemies. Mass meetings were gotten up answering them. Brother A. Butterfield got from one of a party held east of Carthage a determination to oppose us and do Joseph all the injury they could. I said to him, "Let Brother Joseph see it." He said, "I promised to return it immediately." I said, "Never let it out of your hands until he sees it." He showed it to Brother Joseph. When he saw it, he knew their intention. Sent bretheren to different places to lay the desperate spirit. He sent P. Rockwell to me to call with me. Said to me, "You have always wished to have been with the Church from the beginning. If you go to Springfield to the Governor, it shall be with you as if you had been with the Church from the beginning." I got ready to go. He said to me, "You have known me for several years. Say to the Governor, under oath, everything good and bad you know of me." I went. J. Balls and P. Lewis was sent with me. We was followed miles with officers to take us. They could not. We had the promise of Brother Joseph, "You shall return safe." We went to Springfield. Governor was

gone to Carthage. We met with the governor's lady. When she looked at the letter, she knew me and said, "This is Mr. Hunter. I see you at Mr. Smith's trial." I said, "I recollect you with Judge Pope's daughter." She said that the Governor would not act until he see Mr. Smith.

On our return, when we crossed Thomas River, all was commotion. J. Bills thought it best to separate to avoid suspicion. We met hundred rejoice. Drunk. "We have Jo and Hyrum in jail." I met one crowd and spoke to them, why this great rejoicing was. They said, "Jo and Hyrum Smith safe." "What are you going to do with them? "Kill them, I expect." We got along without being known as Mormons. Traveled without food for ourselves and animals.

Arrived in Nauvoo 24th June, about the time Joseph and Hyrum were martyred. Next day, their boddies were brot from Carthage to Nauvoo. We formed two lines to receive them. I was placed at the extream right to wheal in after the corpes. To the Mansion, passing the Temple, crowd of mourners were there, lamenting the great loss of our Prophet and Patriarch, almost to melt the soul of man. Mr. Brewer, myself and others took Brother Joseph's boddy into the Mansion Hous. When we went to the waggon for Joseph's boddy, Colonel Brewer, U.S. Officer, said, "Mr. Hunter, look here." Jurking up the coat and hat of Brother Joseph mingled with blood and dirt, "Vengeance and death awate the perpetrators of this deed."

At midnight, Brother D. Huntington, his brother William, Gilbert Goldsmith and myself carried the boddy of Joseph from the Mansion Hous to the Nauvoo Hous and put him and Hyrum in one grave.

Their death was hard to bear. Our hope was almost gone, not knowing that Joseph had prepared for the kingdom to go on.

On our way home from the Governor, we heard Joseph and Hyrum had given up all the arms. My minde was immediately reverted to the attact Bonaparte made on the Polenders.

They were armed with sythes on a pole and withstood his army for a long time. We stopped at Holton settlement. I immediately enquired what arms they had. Mr. Holton said, "We have four guns in the wool roles." I said, "Gather all your sythes and have them put on a pole." When we went to Nauvoo, I had a black smith shop and all night we were at work fastning sythes on poles, preparing for an attack. The council of Willard Richards (who presided) "Leave the event to the Lord," which we submitted to, but great sorrow prevailed with the people—many in despair. Brigham Young and many of the Twelve were away.

Soon after Joseph's death, I was ordained a High Priest. Soon after that, was set apart and ordained a Bishop to take charge of the Fifth Ward, Nauvoo, by President Brigham Young, H. E. Kimball and Bishop Newel K. Whitney all filled with the spirit of the Lord. President Young spoke. Among the many blessings confermed on me, one I was much impressed—that was that you shall have power to raise up the drooping spirit. When these words were spoken, a remarkable sensation from President Young's fingers into my head, confirming his saying. I continued Bishop three years until we went away. During my labours in 5th Ward, brethren were liberal in their offerings to the poor. Poor were looked after and made comfortable.

The Temple was forwarded and men worked with a small remuneration and others assisted with a liberal hand. Many got their endowments but the world said, "Go away, you must."

A committee of three was sent from Quincey, Illinois. One said he knew me. It was a Mr. Pearson of Delaware County, Pa., my birthplace. I see him in the Temple. I said, "How is this that I cannot share the laws of my country." He was confused. Said, "I know you better than you know me. You were a Commissioner and your office was in the same hous as my father's office. If this people was like you." I said, "You know none but me. There are better men than I am." Said, "Your people are not popular or lawful and cannot stay with the consent of the people."

The Twelve and some other brethren left in the winter of 1845-1846. I was counceled to remain. Left in the spring or summer. Let part of my property go for a fitout for one-tenth of the worth. Other property I made over to the Trustee in Trust and some is there without conveying to any person, at a loss of more than 30,000 dollars.

Moved to Iowa. Was taken sick. Remained for one month or six weeks. Recovered of sickness and went to Winter Quarters. Suffered with sickness, and family, seven at a time. Spent the winter at Winter Quarters somehow.

Next spring fitted out for the West six or eight weeks after the pioneers. Travelled a trackless corse part way. Met with many Indians. Got some bufalow meat. Bot bufalow roabs and mocissons cheap. Something new every day. Arived in Salt Lake 30th of September 1847. All well but teams worn down. Had an open winter. Teams recruited. Our bredstuff verry limated. Used to get roots from the Indians and dig ourselves sego and other roots. Flour would sell for 50 cents per pound, fall of 49.

I was sent by the Presidency to take about 5,000 dollars in gold to bring in the poor brethren. Met by the

The next year was the year of gold diggers and collars. Had great difficulty of getting teams. All were bot up by golddiggers. Got fitted out this side of Missouri River 4th July. Wild oxen, poor drivers, little interest in the teams . . . did not own them, but had a few good men that will be ever remembered. Got to Salt Lake on 10th October. My acct. audited and sale of cattle, wagons and assistance of brethren in emegrating was some 700 dollars better than when I started. After the accounts were made out and presented, President Young said, "This way we will bring in all our brethren from this day. March 7, 1871. I have been employed more than twenty-one years (George Goddard and Clark) in the imigration of our bretheren from U. S. and eastern world.

In April 7, 1851, I was appointed Presiding Bishop of the Church, Bishop Newel K. Whitney deceased. I acted with President Young and H. C. Kimball as councilors for some time . . . one year and more. Bishop I. W. Hardy and J. C. Little was appointed my councilors and have acted as such and have rendered me great assistance and verry particular in keeping a record.

I have acted in the part of the Priesthood allotted me, with the love and fear of God before my eyes and His spirit, to the best of my ability and hope acceptable in the sight of God and him that presides over me in this Latter-day work.