



Type: Magazine Article

The Twelve Apostles

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Source: *The Historical Record*, Vol. 5, No. 5 (May 1886)

Published by: Andrew Jenson

Page(s): 57–62

Abstract: Biographical essays on early Latter-day Saint apostles John E. Page and John Taylor.

THE HISTORICAL RECORD

Devoted Exclusively to Historical, Biographical, Chronological and Statistical Matters.

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

No. 5.

MAY, 1886.

VOL. V.

THE TWELVE APOSTLES.

JOHN E. PAGE,

A member of the quorum of Twelve Apostles, was born in Trenton Township, Oneida County, New York, February 25, 1799, baptized by Emer Harris (brother to Martin Harris) August 18, 1833, in Ohio, ordained an Elder by Nelson Higgins in September, 1833, and moved to Kirtland in the fall of 1835. In May, 1836, he was called to go on a mission to Canada, to which he objected for the reason that he was destitute of clothing. The Prophet Joseph took off his coat and gave it to him, telling him to go, and the Lord would bless him. He started May 31, 1836, for Leeds County, Canada West, and returned after seven months' and twenty days' absence. On February 16, 1837, he again left Kirtland, taking with him his family, consisting of wife and two children, and continued his mission in Canada. During his two years' labor there he baptized upwards of six hundred persons, and traveled more than five thousand miles, principally on foot. In May, 1838, he started for Missouri with a company of Saints, occupying thirty wagons, and arrived at De Witt, Carroll County, Mo., in the beginning of October, while that place was being at-

tacked by a ruthless mob, which a few days later succeeded in driving all the Saints away. The exiles, including Page and his company, sought protection in Far West, Caldwell County, where they shared in all the grievous persecutions, which the Saints there had to endure. Page buried his wife and two children, who died as martyrs for their religion, through extreme suffering, for the want of the common comforts of life.

Having been called by revelation to the Apostleship, Page was ordained one of the Twelve Apostles Dec. 19, 1838, at Far West, under the hands of Brigham Young and Heber C. Kimball. He filled the vacancy caused by the apostasy of Luke S. Johnson. Early in 1839 he started with his family for Illinois, but on the way he met President Brigham Young and others of the Twelve who persuaded Page to return to Far West to attend the secret conference held in the morning of April 26, 1839. Soon after he located below Warsaw, Hancock County, Ill., and neglected to go to England with his brethren of the Twelve, according to the word of the Lord. In April, 1840, he was appointed by a general conference at Nauvoo to accompany

Orson Hyde on a mission to Jerusalem, and although he started on this mission, he never left the shores of America. He traveled through Indiana and Ohio, and spent the winter of 1840-41 preaching occasionally in Cincinnati and vicinity. In June, 1841, he arrived in Philadelphia, where George A. Smith on his return from England met him, and knowing the Saints were willing to raise ample means to carry Elder Page on his journey, Elder Smith urged him to proceed on his mission to Jerusalem, but he did not go. Soon after he became involved in difficulty with the branch in Philadelphia, and in the fall President Hyrum Smith wrote to him to come home.

He did not return to Nauvoo until the spring of 1842; on his way he delivered several discourses at Pittsburgh, and formulated a petition which was signed by the Saints and others, to President Joseph Smith, praying that he might be sent to Pittsburgh.

At the conference held at Nauvoo in April, 1843, he was sent to Pittsburgh, where he organized a branch of the Church composed of those baptized by himself and other Elders, and some who emigrated thither. In organizing this branch he drew up a constitution, requiring their president to be elected every four months. At the first election he was chosen president; at the second election Elder Small was chosen president, having received the most votes. Page moved his family to Pittsburgh, where he continued to preach.

During the summer of 1843, the quorum of the Twelve went eastward from Nauvoo on a mission. Elder Heber C. Kimball, Orson Pratt and John E. Page met at Cincinnati and there reorganized the branch. Elders Kimball and Pratt proceeded on their

mission, and as soon as they were gone, Elder Page called the members of the branch together and annulled the organization, re-establishing the old one. A few days later Brigham Young, Wilford Woodruff and George A. Smith visited Cincinnati, and disapproved of Elder Page's proceedings, for the reason, that it was not right for one of the Twelve to undo what three had done.

Elder Page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston; in the latter city he remained for some time. President Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington and build up a branch there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburgh.

Soon after President Smith's death, an advertisement appeared in the *Beaver* (Penn.) *Argus*, that Elder John E. Page was out of employment and would preach for anybody that would sustain his family.

In a council of the Twelve held in Nauvoo Feb. 9, 1846, Page was disfellowshipped from that quorum, after which he became very bitter against his former associates and advised the Saints to accept the apostate James J. Strang as their leader. He soon afterwards left Nauvoo, and after traveling about one hundred and twenty miles he met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by council to inform them that they must turn about and go to Voree, Wisconsin, Mr. Strang's place of gathering. He deceived some, but most of the Saints would not believe him and sent a messenger to Nauvoo to find out the truth

of the matter. On June 26, 1846, Page was excommunicated from the Church, and he soon afterwards dwindled into obscurity, on account of which we have been utterly unable to obtain the exact date or place of his death.

JOHN TAYLOR,

A member of the quorum of Twelve Apostles from 1838 to 1880, and since then President of the whole Church, is a son of James and Agnes Taylor, and was born at Milnthorpe, Westmoreland County, England, November 1, 1808. His parents owned a small estate at the village of Hale, in that county. They were members of the Church of England, and he was brought up in the doctrines of that church until he was fifteen years old. He then joined the Methodists, and was soon after appointed a local preacher, and continued as such until he left England about the year 1828 or 1829. His father's family had left about two years previously and gone to the neighborhood of the city of Toronto, Upper Canada. After a short residence in New York, Brooklyn and Albany, he visited his parents in Canada, and took up his residence at Toronto. At that city he married Miss Leonora Cannon, daughter of Captain Cannon, of the Isle of Man, who was a member of the Methodist society to which John Taylor had attached himself on his arrival at Toronto. Here he united with a few sincere and well educated gentlemen in the search of the Scriptures, some of whom belonged to the Methodist society. In the course of their researches they became convinced of many important truths, such as the gathering of Israel, the restoration of the ten

tribes, and the personal reign of Jesus on the earth. They also believed in the necessity of revelation; of men being called of God to preach as they were formerly; of the gifts of prophecy, tongues, healings and other gifts of the Holy Ghost. They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and that if the Bible was true, the religions of the day were false. With these convictions they fasted and prayed much, that if God had a Church on the earth, he would send a messenger unto them. John Taylor heard, investigated and rejected Irvingism, and shortly after was waited upon by Elder Parley P. Pratt, with a letter of introduction from a merchant of their mutual acquaintance. Having heard many of the stories current about the Book of Mormon and Joseph Smith, he received Elder Pratt cautiously. After a rigid scrutiny, however, he and several of his friends believed the doctrines laid before them, and were baptized. Taylor was ordained an Elder by Elder Pratt, and was shortly afterwards set apart, by Elders Pratt and Hyde, as presiding Elder in Upper Canada. During a visit of Joseph Smith, Sidney Rigdon, and Thomas B. Marsh, the latter then being president of the quorum of the Twelve, to Toronto in 1837, Elder Taylor was ordained a High Priest under their hands. He paid several visits to the Temple at Kirtland, and was Joseph Smith's guest while there. After the great apostasy at Kirtland, in 1837-38, he was designated by revelation for the Apostleship. By request of the Prophet he removed to Kirtland, and

from thence to Missouri, and on his way to the latter place preached the gospel and organized a branch of the Church near Indianapolis, Indiana. On arriving in Missouri, he and his party, numbering about twenty-four, encountered a part of the mob, numbering about one hundred and fifty, led by Abbott Hancock, a Baptist minister, and Sashiel Woods, a Presbyterian minister. He reached Far West, and at a quarterly conference, held there on Oct. 5, 1838, it was voted that he fill the vacancy in the quorum of the Twelve, occasioned by the apostasy of Elder John F. Boynton, having previously been called by direct revelation to that position. The High Council of Zion voted the same on December 19th, following, when he was ordained to the Apostleship by Brigham Young and Heber C. Kimball.

While in Missouri Elder Taylor suffered in the persecution of the Saints, and witnessed the mobbings in Caldwell and Daviess counties, at Adam-ondi-Ahman and Far West. He was one of a small company of men selected to go and protect Adam-ondi-Ahman from a portion of the mob, which numbered some thousands, and who, notwithstanding their overwhelming numbers, retreated before the little army of the Saints. During the imprisonment of Joseph and Hyrum and other brethren at Liberty Jail he paid them several visits. Before leaving Missouri for Illinois, with the body of the Saints, he was appointed, by those of Caldwell County, one of a committee to draft and sign a memorial to the legislature of the State, setting forth the most prominent features of the persecution, and praying for redress. He was also appointed, in connection with

Bishop Edward Partridge, by the High Council of Zion, to draft a petition to the General Government.

Soon after Elder Taylor's arrival in Quincy he returned to Far West, in company with a number of the Twelve and other Elders. They went to fulfil a revelation given July 8, 1838, requiring the Twelve to take farewell of the Saints, on the 26th of April, following, on the building spot of the Lord's House in Far West, and go from thence over the "Great Waters" to promulgate the gospel. The mob loudly boasted that this revelation could not be fulfilled, as no "Mormon" was then permitted to be in the State. It was, however, fulfilled. The brethren arrived at the spot early in the morning of the day appointed, soon after midnight, and held a conference, at which a number of persons were disfellowshipped from the Church; the foundation of the Temple was recommenced to be laid; Wilford Woodruff and Geo. A. Smith were ordained to the Apostleship, and Darwin Chase and Norman Shearer to the office of Seventies. This done, the Twelve offered up prayer respectively, took leave of the Saints present, and departed immediately.

Elder Taylor started from Commerce, Illinois, for England Aug. 8, 1839, leaving his family in a soldiers' barracks, at Montrose, Iowa. On his journey he was sick for eleven weeks; the rest of the Twelve were also sick, which, indeed, was the case at that time with most of the Saints who had suffered so much in Missouri.

On January 11, 1840, he arrived in England, and immediately began to preach and baptize in Liverpool and other places. He was the first who reared the standard of the gos-

pel in Ireland and the Isle of Man. His labors also extended into Scotland. While in that country he corrected the proof sheets of the Book of Mormon, and with President Brigham Young and Elder Parley P. Pratt arranged the first edition of a hymn book for the Saints in the British Isles. He also wrote several tracts in reply to false charges against the Church, and returned to Nauvoo July 1, 1841, where he found his wife at the point of death. He called in twenty Elders, who prayed for her, and she recovered. At a conference in Nauvoo, in October, 1841, he was appointed, with Elias Higbee and Elias Smith, a committee to petition Congress for redress of wrongs and injuries received in Missouri. He was appointed also to present the petition. By appointment of Joseph Smith, he edited the last three volumes of the *Times and Seasons* and he also edited and published the *Nauvoo Neighbor*. In Nauvoo he was a member of the city council, one of the regents of the Nauvoo University, and judge advocate of the Legion. Under all circumstances he was firmly attached to the Prophet Joseph, and attended him in many scenes of persecution and trial, and finally at his place of assassination. In attempting to leap out of the window of the jail on June 27, 1844, when the mob were firing into the chamber in which he had been sitting with Joseph and Hyrum, he was wounded with four bullets, and would, in all probability, have been killed by a fifth but for his watch in the left pocket of his waistcoat, which prevented the ball from entering his vitals. In his wounded condition he was carried by Dr. Willard Richards into the inner prison, and secreted from the mob.

At the expulsion of the Saints from Nauvoo Elder Taylor left with others of the Twelve, and proceeded to Winter Quarters. He assisted in organizing the Mormon Battalion for the Mexican war. Just about this period, at a particular juncture in the history of the Church in the British Isles, he was deputed, with Elders Orson Hyde and Parley P. Pratt, to go to England, where he again landed Oct. 3, 1846, having left his family in the wilderness in tents and wagons. He returned in the following spring, and went to Great Salt Lake Valley with Elder Parley P. Pratt, in the first companies, where he remained two years. On the 12th of March, 1849, he was elected one of the associate judges under the provisional State of Deseret, and in the following October, agreeable to appointment by a general conference, he left Great Salt Lake City, with Elders Curtis E. Bolton and John Pack, on a mission to France, passing through England on his way. During this mission the Book of Mormon was translated, under his direction, into French, and was published by him at Paris. He also edited and published a monthly paper called *L' Etoile du Deseret*. Several branches of the Church were organized during his mission in France. Prior to finally quitting the Continent he went to Hamburg, and introduced the gospel, where, under his direction, the Book of Mormon was translated into German, and published in that city. A periodical, *Zion's Panier*, was also commenced there by him to advocate the faith of the Saints.

On his first appearance at Boulogne sur mer, France, he was challenged to discussion by several clergymen which he accepted, and a report of

the proceedings was published in pamphlet form at Liverpool. Another work, *The Government of God*, written while on this mission, was published after his return home. He arrived in Great Salt Lake Valley again on the 20th of August, 1852, and was elected in 1854, a member of the council of the legislature, which office he resigned to come to New York on a mission, without purse or scrip, to preside over the Saints in the Eastern States, superintend emigration, and publish a paper, the first number of which, under the significant title of *The Mormon*, appeared Feb. 17, 1855. This paper was continued under his management until 1857, when he was recalled to Utah, and on account of the threatened "Buchanan war" the paper was soon discontinued. In the meantime he had also labored incessantly to get the inchoate State of Deseret admitted into the Union.

For many years afterwards he traveled and preached extensively throughout the Territory of Utah and performed much literary work for the Church. He also served as probate judge of Utah County, and was for many terms a member of the Utah Legislature, and speaker of the House.

At the death of President Brigham Young in 1877, he, by virtue of his position as president of the quorum

of the Twelve Apostles, became the highest official in the Church, at the head of his quorum, and when the First Presidency was reorganized in October, 1880, he was unanimously chosen as President of the Church, with Geo. Q. Cannon and Joseph F. Smith as his counselors. This high and holy position he has filled since with becoming dignity and marked ability, possessing the love and confidence of the Saints generally, and showing by his zeal and unselfishness that his heart is in the Kingdom of God, and his highest ambition to perform the duties of his office strictly according to the will of heaven. Forced into exile, on account of the wicked and unhallowed persecutions now raging against the Saints, he is still dictating the affairs of the Church as if he was in his place of general business, and the instructive epistles of the First Presidency, which at a few of the later general conferences have been read and afterwards published, portray in the most unmistakable manner the sentiments dwelling in the hearts of those who dictated them.

Notwithstanding his age, President Taylor's mind is yet bright and active, and his physical organization of such a nature that he, under ordinary circumstances, may yet live quite a number of years.

KIRTLAND.

Kirtland is the name of a township and village in Lake (formerly Geauga) County, Ohio. The village known as Kirtland is pleasantly located on the east fork of the Chagrin River, about three miles southeast

of Willoughby, the nearest railroad station, some twenty miles from the center of Cleveland, and nearly six miles in a straight line from the shore of Lake Erie.

In 1830 Kirtland and neighborhood