



Type: Magazine Article

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## The Council of the Seventies

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Source: *The Historical Record*, Vol. 5, No. 7 (July 1886)

Published by: Andrew Jenson

Page(s): 81–83

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**Abstract:** A short essay on the history of the First Quorum of the Seventy, up until 1886.

# THE HISTORICAL RECORD

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

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

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No. 7.

JULY, 1886.

VOL. V.

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## THE COUNCIL OF THE SEVENTIES.

When the First Quorum of Seventy was organized in Kirtland, Ohio, early in the year 1835, the names of the seven presidents were as follows:

Hazen Aldrich,  
Joseph Young,  
Levi W. Hancock,  
Leonard Rich,  
Zebedee Coltrin,  
Lyman Sherman and  
Sylvester Smith.

Some questions having arisen in regard to the corresponding grades of the Seventies and High Priests, and it being ascertained that five or six of the presidents of the Seventies, namely, Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman and Sylvester Smith, had previously been ordained High Priests, the Prophet Joseph Smith, in a meeting of the Seventies held in the Kirtland Temple, April 6, 1837, counseled these brethren to join the High Priests' Quorum, which they did, and the following named Elders were ordained to fill the vacancies thus created in the Council of Seventies: John Gould, of the second quorum of Seventy, in place of Hazen Aldrich; James Foster, of the second quorum of Seventy, in place of

Leonard Rich; Daniel S. Miles, of the third quorum of Seventy, in place of Zebedee Coltrin; Josiah Butterfield, of the second quorum of Seventy, in place of Lyman Sherman; Salmon Gee, of the second quorum of Seventy, in place of Levi W. Hancock, and John Gaylord, of the third quorum of Seventy, in place of Sylvester Smith.

In the summer of 1837 it was ascertained that Levi W. Hancock, who was in Missouri at the time of the April meeting, was not a High Priest, and he was therefore received back into his former position as one of the first Seven Presidents, at the reorganization of the Church at Kirtland, Sept. 3, 1837. John Gould, one of the newly appointed presidents, was asked by the Prophet to join the High Priests, which he did, after which the council of the Seventies stood as follows: Joseph Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee and John Gaylord.

On Jan. 13, 1838, John Gaylord, together with many others, was excommunicated from the Church by the High Council in Kirtland, for rising up in rebellion against the Church

authorities. Elder Henry Harriman was called and ordained to fill the vacancy in the council occasioned thereby, February 6, 1838.

In a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from Salmon Gee for neglect of duty and other causes. Elder Zera Pulsipher was chosen and ordained to fill the vacancy the same day.

After these two changes the council stood intact until the Church had removed to Nauvoo. It appears that James Foster, instead of gathering with the Saints, settled in Jacksonville, Morgan County, Illinois, and had no direct communication with his brethren. Prior to the October Conference, 1844, he was dropped and cut off by the council of the Seventies, and the following spring (1845) Albert P. Rockwood was called to fill the vacancy, caused by his removal.

Elder Daniel S. Miles died as a faithful man in the early part of 1845, in Hancock County, Illinois, and the vacancy occasioned by his death was filled by Elder Benjamin L. Clapp in April, 1845.

Josiah Butterfield retained his standing as one of the Seven Presidents until a misunderstanding arose between him and the Prophet, and he was finally cut off from the Church, Oct. 7, 1844, at the general conference held in Nauvoo, for neglect of duty, etc. The vacancy was filled the same day by the appointment of Jedediah M. Grant as one of the council of the Seventies in Butterfield's stead, but he was not ordained until some time afterwards.

After the demise of Willard Richards in 1854, Elder Jedediah M. Grant was elected by President Brigham

Young to fill the office of second counselor in the First Presidency, thus leaving another vacancy in the council of the Seventies. Elder Horace S. Eldredge was called in the October Conference, 1854, to fill that vacancy, and was ordained about the same time in Great Salt Lake City.

Elder Benjamin L. Clapp, after living some years in Great Salt Lake City, removed his family to Ephraim, Sanpete Co., where he had some difficulty with Bishop Warren S. Snow. After investigation before the council of Seventies, he was dropped from his position in the council and finally excommunicated from the Church at the general conference, at G. S. L. City, April 7, 1859. Elder Jacob Gates was called to fill the vacancy at the April conference, 1860, but being absent on a mission to Europe, he was not ordained until October, 1862, some time after his return home.

Elder Zera Pulsipher transcended the bounds of his Priesthood in the ordinance of sealing, for which he was cited to appear before the First Presidency of the Church, April 12, 1862. It was there voted, that he be rebaptized, reconfirmed and ordained to the office of a High Priest, or go into the ranks of the Seventies. Subsequently he was ordained a Patriarch. Elder John Van Cott was called to fill the vacancy in the council of the Seventies in the October Conference, 1862.

Albert P. Rockwood died in the Sugar House Ward, Salt Lake County, November 26, 1879, and in the April conference, 1880, Elder William W. Taylor was called to fill the vacancy and soon afterwards ordained one of the First Seven Presidents of the Seventies.

The vacancies caused by the death

of President Joseph Young, July 16, 1881, and of Levi W. Hancock, June 10, 1882, were filled by the ordination of Abraham H. Cannon as one of the Seven Presidents, Oct. 9, 1882, and Seymour B. Young, Oct. 16, 1882.

Elder John Van Cott died Feb. 18, 1883, and Christian Daniel Fjeldsted was called to fill the vacancy. He was ordained April 28, 1884, after his return from Scandinavia.

The demise of Elder Wm. W. Tay-

lor, Aug. 1, 1884, caused another vacancy, which was filled Oct. 7, 1884, by the ordination of John Morgan to be one of the Seven Presidents.

The council now stands as follows:

Henry Harriman,  
Horace S. Eldredge,  
Jacob Gates,  
Abraham H. Cannon,  
Seymour B. Young,  
Christian D. Fjeldsted,  
John Morgan.

### AMANDA SMITH.

Amanda Smith, wife of Elder Warren Smith and a survivor of the Haun's Mill massacre, was born in Salem, Massachusetts, Feb. 22, 1809. While she was but a young girl she moved with her parents to Ohio, and married at the age of 18 years. She was a member of the Campbellite Church, together with Sidney Rigdon and others once prominent in that church, until she heard the fulness of the gospel preached. When 22 years of age she was baptized by Elder Orson Hyde into the Church of Jesus Christ of Latter-day Saints, April 1, 1831, the Church being then not quite one year old. Soon afterwards she moved to Kirtland, where she assisted in building the Temple, and in 1838, with her husband and family and many others, she was forced to leave that place, on account of mob violence. They wended their way to Missouri, leaving all their property, except what they could take in a wagon with two horses.

The following interesting narrative is from "The Women of Mormondom"

by Edward W. Tullidge, as written by Amanda Smith:

"We sold our beautiful home in Kirtland for a song, and traveled all summer to Missouri—our teams poor, and with hardly enough to keep body and soul together.

"We arrived in Caldwell County, near Haun's Mill, nine wagons of us in company. Two days before we arrived we were taken prisoners by an armed mob that had demanded every bit of ammunition and every weapon we had. We surrendered all. They knew it, for they searched our wagons.

"A few miles more brought us to Haun's Mill, where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith shop.

"Brother David Evans made a treaty with the mob that they would not molest us. He came just before the massacre and called the company together and they knelt in prayer.

"I sat in my tent. Looking up I suddenly saw the mob coming—the same that took away our weapons. They came like so many demons or wild Indians.

"Before I could get to the blacksmith's shop door to alarm the brethren, who were at prayers, the bullets were whistling amongst them.

"I seized my two little girls and es-