

CHAPTER TWENTY-THREE

THE CALLING OF THE TWELVE
APOSTLES AND THE SEVENTY IN 1835

RICHARD E. TURLEY JR.

The Zion's Camp march of 1834 helped refine those who participated in it, providing them not only with experience that they could apply later in life but also proving to Church leaders which members were willing to "hearken . . . unto the counsel which . . . the Lord their God, shall give unto them" (D&C 103:5; see also Abraham 3:25).¹ Part of the revelation calling for the organization of Zion's Camp commanded, "Let no man be afraid to lay down his life for my sake; . . . and whoso is not willing to lay down his life for my sake is not my disciple" (D&C 103:27–28). Zion's Camp thus became an Abrahamic test of worthiness, and when that test was over, the Lord declared, "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy." The revelation designated Joseph Smith as the one through whom "the voice of the Spirit" would manifest those who "are chosen" (D&C 105:35–36).

On Sunday, February 8, 1835, the Prophet Joseph Smith invited Brigham Young and his brother Joseph Young to his home in Kirtland and "proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri." Some persons had worried about those who died on the march, and Joseph's vision responded to their concern, moving and

Richard E. Turley Jr. is managing director of the Family and Church History Department of The Church of Jesus Christ of Latter-day Saints.

comforting both him and those who accepted his testimony of it. "Brethren," he told his visitors tearfully, "I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more."²

The Prophet wept for some time before turning to Brigham Young and directing, "I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a General Conference on Saturday next. I shall then and there appoint twelve special witnesses, to open the door of the gospel to foreign nations." Pointing to Brigham, he said, "And you . . . will be one of them." After further describing the responsibilities of the Twelve, the Prophet turned to Joseph Young and said, "Brother Joseph, the Lord has made you President of the Seventies."³

The Young brothers marveled at what they had been told. Joseph Young later recalled that "they had heard of Moses and seventy Elders of Israel, and of Jesus appointing other Seventies, but had never heard of Twelve Apostles and of Seventies being called in this Church before."⁴

Soon word went out to the branches of the Church in that area, announcing "a meeting of the brethren in General Conference" to be "held in Kirtland, in the new school house under the printing office" the next Saturday.⁵ The meeting was open to Church members generally but was intended especially for "those who journeyed to Zion for the purpose of laying the foundation of its redemption."⁶

On Saturday, February 14, 1835, Joseph Smith opened the meeting by reading John 15 from the New Testament, a chapter that resounded with verses meaningful to the Zion's Camp members and pertinent to the meeting's purpose.⁷ "After an appropriate and affecting prayer," Joseph spoke directly to the Zion's Camp veterans, telling them that the meeting was being held because "God had commanded it and it was made known to him by vision and by the Holy Spirit."⁸

After relating "some of the circumstances attending us while journeying to Zion, our trials, sufferings, &c.," Joseph "said God had not designed all this for nothing, but he had it in remembrance yet." Joseph revealed that it was God's will that "those who went to Zion, with a determination to lay down their lives, if necessary, . . . should be ordained to the ministry and go forth to prune the vineyard for

the last time.” Joseph said that “even the smallest and weakest among” them could accomplish “great things.” He predicted, “From this hour . . . you shall begin to feel the whisperings of the Spirit of God, and the work of God shall begin to break forth from this time, you shall be endowed with power from on high.” Joseph invited all Zion’s Camp members who “agreed with him” to stand; they all rose to their feet. He asked the remaining members of the congregation “if they would sanction the movement. They all raised the right hand.”⁹

After an intermission, Joseph declared the first order of business to be “for the three witnesses of the Book of Mormon, to pray each one and then proceed to choose twelve men from the Church as Apostles to go to all nations, kindred, to[n]gue[s] and people.” The Three Witnesses prayed and “were then blessed by the laying on of the hands of the Presid[e]ncy.” Having prepared their hearts and minds, “they then according to a former commandment, proceeded to make choice of the *twelve*.”¹⁰

The “former commandment” was a revelation given in June 1829 before the Church was organized. In it, the Lord spoke to Oliver Cowdery and David Whitmer “even as unto Paul mine apostle,” telling them that they were called “with that same calling with which he was called” (D&C 18:9).¹¹ The revelation outlined qualifications for the Twelve and commanded Oliver and David to “search out the Twelve,” who would “have the desires of which I have spoken,” instructing the Witnesses that “by their desires and their works you shall know them” (D&C 18:37–38).¹²

One of the Zion’s Camp veterans attending the meeting of February 14, 1835, Heber C. Kimball, would cite this revelation and recall, “This was the day appointed for choosing.” The Three Witnesses “proceeded to call forth those whom the Lord had manifested by his spirit to them, that they might make known their desires.”¹³ The names had earlier been reviewed by Joseph Smith.¹⁴ Those called to the first Quorum of the Twelve in this dispensation were Lyman Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt.¹⁵

During that first meeting, Lyman Johnson, Brigham Young, and

Heber C. Kimball were ordained by the Three Witnesses. The next day, a Sunday, Oliver “Cowdery called forwar[d] Orson Hyde, David W. Patten and Luke Johnson and proceeded to their ordination & blessing.” William E. McLellin, John F. Boynton, and William Smith were ordained the same day. On Saturday, February 21, “Parley P. Pratt was called to the stand and ordained as one of the Twelve” by Joseph Smith, David Whitmer, and Oliver Cowdery.¹⁶

Although each blessing was unique to the Apostle who received it, Heber C. Kimball summed them all up when he wrote that they “predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention.”¹⁷

While organizing the Twelve, the Prophet Joseph Smith prepared to organize the Seventy. On February 28, Joseph Smith, Sidney Rigdon, and Oliver Cowdery began to ordain “certain individuals to be Seventies, from the number of those who went up to Zion.” The next day, March 1, the meeting reconvened, Joseph Smith spoke, and other Seventy were ordained.¹⁸

According to Elder Kimball, the ordained members of the Twelve “assembled from time to time as opportunity would permit, and received such instruction as the Lord would bestow upon us, and truly he blessed us with his spirit, and inspired his prophet to speak for our edification.”¹⁹ On March 28, 1835, the members of the Twelve who had been ordained to that point met in council. In a few weeks, they would leave together on a mission, and in preparation for that experience, they “unitedly asked God, our Heavenly Father to grant unto us through his Seer, a revelation of his mind and will concerning our duty this coming season.”²⁰ Heber C. Kimball wrote that while they “were assembled to receive instructions, the revelation . . . on Priesthood was given to Brother Joseph as he was instructing us, and we praised the Lord.”²¹ The revelation declared, among other things, that “the twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. . . . The Seventy are also called to preach the gospel,

and to be especial witnesses" (D&C 107:23, 25). The Twelve were "to officiate . . . under the direction of the Presidency," and the Seventy "under the direction of the Twelve" (D&C 107:33–34).

The remaining two members called to the original Twelve in the last dispensation, Thomas B. Marsh and Orson Pratt, were away on a mission at the time, and thus had not yet been ordained. Brother Marsh returned to Kirtland from his mission on April 25.²² On April 26, the eleven new Apostles met together, awaiting the arrival of Orson Pratt to complete their quorum.²³

Twenty-three-year-old Orson had apparently known for years that he would be an Apostle. Sometime after the 1829 revelation was received directing the Three Witnesses to select the Twelve, Joseph Smith had shown it to Orson, telling him he would "be one of this Twelve." Joseph's words startled him. "I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence—as being almost superhuman," Orson later said. "They were, indeed, great men—not by virtue of the flesh, nor their own natural capacities, but they were great because God called them." The idea that he might become an Apostle awed Orson.²⁴

Later, he had gone to Missouri with the Prophet in Zion's Camp and remained there for months on a mission before returning to Ohio. Reaching Columbus, he asked directions "of a man who was standing in the street" and was surprised to discover that he was a Church member. Orson followed the man home, where he saw the Latter-day Saint paper published in Kirtland.²⁵ In the paper was a notice that Thomas B. Marsh and Orson Pratt were "desired to attend a meeting of the elders" in Kirtland on April 26. "We hope that circumstances may render it convenient for them to attend," the paper continued, "as their presence is very desirable."²⁶ With assistance, he hurried by stage and foot to Kirtland, arriving at the meeting "valise in hand."²⁷ Orson was "invited to take [his] seat as one of the 12."²⁸

The eleven members of the Twelve meeting in Kirtland on April 26 had waited expectantly for him. Orson would learn that during that meeting and in previous ones "it had been prophesied . . . [that] I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was." Yet "the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting." When Orson walked in,

“many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly.”²⁹ “At this time while we were praying, and wishing for his arrival,” Elder Kimball recalled, “while opening the meeting he entered the house, [and] we rejoiced at his presence, and thanked the Lord for it.”³⁰ Thomas B. Marsh and Orson Pratt were ordained later that day by Oliver Cowdery and David Whitmer.³¹

Under the direction of Joseph Smith, Oliver Cowdery spoke to the Twelve and gave them an apostolic charge. He prefaced it by citing the revelation directing “that in process of time there should be Twelve chosen to preach his gospel to Jew & Gentile.” During the intervening years, Cowdery reflected, “Our minds have been on a constant stretch to find who these Twelve were.”³² Those directed to select the Twelve did not know “when the time should come” but earnestly “sought the Lord by fasting and prayer to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed.” The day having come, he gave the Twelve a lengthy charge describing the importance of the calling, the sacrifices it would require, and the blessings that would flow through humble and obedient service to the Lord.³³

Having delivered the charge, President Cowdery took each member of the Twelve “separately by the hand” and asked, “Do you with full purpose of heart take part in this ministry, to proclaim the gospel with all diligence with these your brethren, according to the tenor and intent of the charge you have received?” Each in turn committed to do so.³⁴ The Twelve was then fully organized, and its members prepared to set off on a mission together.³⁵

On May 2, a “grand council” of the Church’s General Authorities was held in Kirtland at which Joseph Smith presided. The conference opened with a prayer by Brigham Young, and Joseph instructed the Twelve on how to organize for conducting business. The eldest was to preside in the first meeting, the second oldest in the second meeting, and so on until each had presided, then start over again.³⁶ This approach made sense at first when the Twelve had all been called and ordained at roughly the same time. Later, however, the system was changed, gradually developing into the current practice by which “the date . . . a person becomes a member of the Quorum (usually

the date he is sustained as an apostle) establishes his position of seniority in the Quorum relative to other quorum members."³⁷

The May 2 meeting also dealt with the question of the Twelve's jurisdiction, another feature that would change over time. Joseph Smith instructed the Twelve that they had "no right to go into Zion or any of its stakes and there undertake to regulate the affairs thereof where there is a standing High Council." Instead, their jurisdiction extended only to the areas outside Zion, the Church's center place in Missouri, "or any of its stakes."³⁸ The separate jurisdictions between the Twelve and the high councils in Zion and its stakes would raise questions of overall seniority in Church administration, and after the members of the Twelve returned from their second mission to Great Britain in the early 1840s, Joseph Smith broadened the Twelve's jurisdiction to cover the entire Church worldwide. The Quorum of the Twelve then stood second only to the First Presidency in overseeing Church affairs across the globe.³⁹

At the May 2 meeting, Joseph also provided for the new system of seventies to expand as necessary to meet the Church's growing needs. He explained that if the first Seventy were all employed in the Lord's work and more help was needed, the seven presidents had a duty "to call and ordain other Seventy and send them forth to labor in the vineyard." At the same time, although the Seventy as a quorum were considered in one sense "equal in authority" (D&C 107:26) as a body to the Twelve, they were clearly subordinate in terms of day-to-day administration.⁴⁰ Joseph made it clear in the meeting, for example, that "the Seventy are not to attend the conferences of the Twelve unless they are called upon or requested to by the Twelve." After Joseph spoke, additional seventies were called forward and ordained, as were yet others after the conference adjourned and reconvened.⁴¹

After calling the Twelve and the Seventy, Joseph responded to elders in Kirtland who were disappointed when the men of Zion's Camp did not fight in Missouri.⁴² "Let me tell you," Joseph said, "God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham." With apparent

satisfaction, he added, "Now, the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter."⁴³ Although further changes would occur over time, Joseph Smith's organization of the Twelve and the Seventy in Kirtland in 1835 would provide the foundation for leading the Church in the generations that followed.

NOTES

1. On the impact of Zion's Camp, see B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (Provo, UT: Brigham Young University Press, 1965), 1:370–71; Joseph Young Sr., *History of the Organization of the Seventies* (Salt Lake City: Deseret News, 1878), 14; *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1976), 2:182n; Brigham Young, October 23, 1853, in *Journal of Discourses* (Liverpool: F. D. Richards, 1855), 2:10; Church Educational System, *Church History in the Fulness of Times: The History of the Church of Jesus Christ of Latter-day Saints*, 2nd ed. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000), 151; Ronald K. Esplin, "The Emergence of Brigham Young and the Twelve to Mormon Leadership, 1830–1841" (Ph.D. diss., Brigham Young University, 1981), 122–25, 128.
2. Young, *History of the Organization of the Seventies*, 1; Smith, *History of the Church*, 2:180–81.
3. Young, *History of the Organization of the Seventies*, 1–2.
4. Young, *History of the Organization of the Seventies*, 2. Apostles had been mentioned in earlier revelations. For example, in June 1829, the Lord spoke to Oliver Cowdery and David Whitmer "as unto Paul mine apostle" because they were "called . . . with that same calling with which he was called" (D&C 18:9). The Articles and Covenants of the Church described Joseph Smith and Oliver Cowdery each as "an apostle of Jesus Christ" (D&C 20:2–3). On Moses and seventy elders of Israel, see Exodus 24:1, 9–11; Numbers 11:16–17, 24–25. On Christ's appointment of "other seventy," see Luke 10:1–20.
5. Young, *History of the Organization of the Seventies*, 2.
6. Kirtland High Council Minutes, 147, in Richard E. Turley Jr., ed., *Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints* (Provo, UT: Brigham Young University Press, 2002), vol. 1, DVD 19; Smith, *History of the Church*, 2:181. Heber C. Kimball recalled that the "meeting was called for the camp of Zion to be assembled, to receive what was called a Zion's blessing"

(“Extracts from H. C. Kimball’s Journal,” *Times and Seasons*, April 15, 1845, 868).

7. Kirtland High Council Minutes, 147; *History of the Church*, 2:181. Roberts, *Comprehensive History of the Church*, 1:373, writes:
“The Prophet read at the opening of the conference the 15th chapter of *St. John*; the appropriateness of it is striking. In it is stressed the needed union with the Christ. So close that it must be as the branch to the vine, if it would have life; love so great that it will not withhold life as a sacrifice to friendship—and greater love hath no man than this, that a man lay down his life for his friends; the apostles are declared to be friends to the Christ. Ye have not chosen me but I have chosen you and ordained you that ye may bring forth much fruit. Love one another;” and “if the world hate you, ye know that it hated me before it hated you. . . . the servant is not greater than his Lord. If they have persecuted me they will persecute you. . . . They hated me without a cause. . . . But when the Comforter is come . . . even the Spirit of Truth . . . he will testify of me; and ye also shall bear witness. How fitting the scripture to the occasion!”
8. Kirtland High Council Minutes, 147; *History of the Church*, 2:181–82. Since others were in attendance besides the Zion’s Camp members, “the Brethren who went to Zion, were requested to take their seats together in one part of the house by themselves” (Kirtland High Council Minutes, 147).
9. Kirtland High Council Minutes, 147–48; *History of the Church*, 2:182. Not all who were ordained participated in Zion’s Camp, but most did, including nine of the Twelve and all of the original members of the First Quorum of Seventy (Milton V. Backman Jr., *The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830–1838* [Salt Lake City: Deseret Book, 1983], 199; *Church History in the Fulness of Times*, 151). The three Apostles who did not were Thomas B. Marsh, John F. Boynton, and William E. McLellin (Esplin, “Emergence of Brigham Young and the Twelve,” 129).
10. Kirtland High Council Minutes, 149; emphasis in original; *History of the Church*, 2:186–87.
11. According to Brigham Young, April 7, 1852, in *Journal of Discourses* (Liverpool: Asa Calkin, 1859), 6:320, “Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation.” Brigham Young, April 6, 1853, in *Journal of Discourses* (Liverpool: F. D. and S. W. Richards, 1854), 1:134, clarified, “Joseph was ordained an Apostle.” Heber C. Kimball, November 8, 1857, in *Journal of Discourses*, 6:29, said that Joseph ordained all three Book of Mormon witnesses Apostles (see D&C 27:12). Martin Harris’s

ordination as an Apostle seems confirmed by Doctrine and Covenants 19:8–9.

12. B. H. Roberts opined that “it was designed from the first that the Three Witnesses should choose the Twelve” but that “Martin Harris was out of favor with the Lord” when Doctrine and Covenants 18 was given, “for which reason doubtless his name is not there associated with those of his fellow Witnesses when they were designated to choose the Twelve.” Roberts suggested that Joseph was later inspired of the Lord to include Martin “in choosing the Apostles” (*History of the Church*, 2:186–87n).
13. “Extracts from H. C. Kimball’s Journal,” 868.
14. At least one substitution was made in the original list of those chosen (see Esplin, “Emergence of Brigham Young and the Twelve,” 147–48n108).
15. Kirtland High Council Minutes, 149; *History of the Church*, 2:187; “Extracts from H. C. Kimball’s Journal,” 868.
16. Kirtland High Council Minutes, 149, 151, 153–54; *History of the Church*, 2:187, 189–91. The record does not name who ordained each person. For B. H. Roberts’s best guess on who ordained whom, see *Comprehensive History of the Church*, 1:374–75n13. After the ordination, Oliver Cowdery gave Parley P. Pratt a charge, not to be confused with the one Cowdery gave to the Twelve later.
17. “Extracts from H. C. Kimball’s Journal,” 868. For the text of the blessings, see Kirtland High Council Minutes, 149–55; *History of the Church*, 2:188–92.
18. *History of the Church*, 2:201–4; Kirtland High Council Minutes, 164, 169, 172. Smith, *History of the Church*, 2:203, also lists the presidents and members of the newly called Seventy. Individual blessings of members of the Seventy can be found in the Kirtland High Council Minutes, 164–86.
19. “Extracts from H. C. Kimball’s Journal,” 868–69.
20. Kirtland High Council Minutes, 198; Robert J. Woodford, “The Historical Development of the Doctrine and Covenants” (Ph.D. diss., Brigham Young University, 1974), 3:1398.
21. “Extracts from H. C. Kimball’s Journal,” 869; Woodford, “Historical Development of the Doctrine and Covenants,” 3:1399.
22. *History of the Church*, 2:193.
23. “Extracts from H. C. Kimball’s Journal,” 869.
24. Orson Pratt, August 11, 1867, in *Journal of Discourses*, 12:86.
25. Orson Pratt Diary, vol. 2, April 20, 1835, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City; Pratt, August 11, 1867, in *Journal of Discourses*, 12:86.
26. *Latter Day Saints’ Messenger and Advocate*, March 1835, 90; Pratt

- Diary, vol. 2, April 20, 1835; Pratt, August 11, 1867, in *Journal of Discourses*, 12:86.
27. Pratt, August 11, 1867, in *Journal of Discourses*, 12:87.
 28. Pratt Diary, vol. 2, April 26, 1835.
 29. Pratt, August 11, 1867, in *Journal of Discourses*, 12:87.
 30. "Extracts from H. C. Kimball's Journal," 869.
 31. Pratt Diary, vol. 2, April 26, 1835.
 32. Kirtland High Council Minutes, 158; *History of the Church*, 2:195. On October 26, 1831, Oliver Cowdery wrote that he and David Whitmer "had received this morning [directions] respecting the choice of the twelve . . . that they would be ordained & sent forth from the Land of Zion" (Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830–1844* [Salt Lake City: Deseret Book, 1983], 26). The Missouri persecutions, however, required changing the location from Zion to Kirtland.
 33. Kirtland High Council Minutes, 159–64; *History of the Church*, 2:194–98.
 34. Kirtland High Council Minutes, 164; *History of the Church*, 2:198. An apostolic charge would continue to be administered to new Apostles in subsequent generations. See, e.g., Francis M. Gibbons, *George Albert Smith: Kind and Caring Christian, Prophet of God* (Salt Lake City: Deseret Book, 1990), 45; Francis M. Gibbons, *Joseph Fielding Smith: Gospel Scholar, Prophet of God* (Salt Lake City: Deseret Book, 1992), 152; Francis M. Gibbons, *Harold B. Lee: Man of Vision, Prophet of God* (Salt Lake City: Deseret Book, 1993), 155; Francis M. Gibbons, *Spencer W. Kimball: Resolute Disciple, Prophet of God* (Salt Lake City: Deseret Book, 1995), 149; Neal A. Maxwell, in Conference Report, October 1981, 8, or *Ensign*, November 1981, 8; Jeffrey R. Holland, in Conference Report, October 1994, 40, or *Ensign*, November 1994, 32.
 35. Pratt Diary, vol. 2, May 4, 1835; "Extracts from H. C. Kimball's Journal," 869; Esplin, "Emergence of Brigham Young and the Twelve," 157, 162, 163–66; Backman, *The Heavens Resound*, 251; Dean C. Jessee, ed., *The Papers of Joseph Smith* (Salt Lake City: Deseret Book, 1992), 2:143–49.
 36. Kirtland High Council Minutes, 187; *History of the Church*, 2:219.
 37. William O. Nelson, "Quorum of the Twelve Apostles," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow (New York: Macmillan, 1992), 3:1188; see also Roberts, *Comprehensive History of the Church*, 5:519–24. This seniority, in turn, affects succession to the Presidency of the Church. "There is no mystery about the choosing of the successor to the President of the Church," Joseph

- Fielding Smith wrote. "The Lord settled this a long time ago, and the *senior apostle automatically becomes the presiding officer of the Church*, and he is so sustained by the Council of the Twelve which becomes the presiding body of the Church when there is no First Presidency" (*Doctrines of Salvation*, comp. Bruce R. McConkie [Salt Lake City: Bookcraft, 1956], 3:156; emphasis in original). See also Gordon B. Hinckley, in Conference Report, April 1986, 61–62, or *Ensign*, May 1986, 46–47; James E. Faust, in Conference Report, October 1994, 94–95, or *Ensign*, November 1994, 72–73; Boyd K. Packer, in Conference Report, April 1995, 5–6, or *Ensign*, May 1995, 7; Hoyt W. Brewster Jr., *Prophets, Priesthood Keys, and Succession* (Salt Lake City: Deseret Book, 1991), 111–17; Backman, *The Heavens Resound*, 425n63.
38. Kirtland High Council Minutes, 187; *History of the Church*, 2:220; D&C 107:36–37.
 39. "Conference Minutes," *Times and Seasons*, September 1, 1841, 521–22; *History of the Church*, 4:403; Backman, *The Heavens Resound*, 250, 426n64; Reed C. Durham Jr. and Steven H. Heath, *Succession in the Church* (Salt Lake City: Bookcraft, 1970), 47–54. See also Brewster, *Prophets, Priesthood Keys, and Succession*, 41–49; Roberts, *Comprehensive History of the Church*, 2:87–88, 368–71.
 40. Kirtland High Council Minutes, 188; *History of the Church*, 2:221.
 41. Kirtland High Council Minutes, 188; *History of the Church*, 2:221. For a list of Seventies called in Kirtland, see Young, *History of the Organization of the Seventies*, 2–4.
 42. On the rumblings in Kirtland about Zion's Camp, see Joseph Smith to Lyman Wight and Others, August 16, 1834, in Dean C. Jessee, ed., *Personal Writings of Joseph Smith*, rev. ed. (Salt Lake City and Provo, UT: Deseret Book and Brigham Young University Press, 2002), 347–50; Backman, *The Heavens Resound*, 196; Marvin S. Hill, "Cultural Crisis in the Mormon Kingdom: A Reconsideration of the Causes of Kirtland Dissent," *Church History* 49, no. 3 (September 1980): 287–88.
 43. Joseph Smith, address to the elders assembled in Kirtland, in Young, *History of the Organization of the Seventies*, 14. In the revelation releasing the members of Zion's Camp, the Lord declared, "I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith" (D&C 105:19). Wilford Woodruff testified, "God accepted our works as He did the works of Abraham" (Woodruff, December 12, 1869, in *Journal of Discourses*, 13:158).