

perty. This church lasted some two or three months, when a difficulty occurred between the President and the Bishop. The Bishop accused the President of being too familiar with his meat barrel; the President, in turn, accused the Bishop of being too intimate with his sheets. The result was, a split took place between the two chief authorities, and the organization ceased to exist.

There was a prevalent spirit all through the early history of this Church, which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the prophet was going wrong, men who thought they knew all about this work thirty or forty years some of them before the Lord revealed it, tried "to steady the ark." The Church was constantly afflicted with such a class of men.

I remember well in Zion's Camp, Levi W. Hancock made a fife, from a joint of sweet elder, Sylvester Smith marched his company to the music of that fife. That fife may be considered almost the introduction of martial music among the "Mormons." A dog came out and barked, when Sylvester Smith was going to kill the dog. Joseph said he was a good watch dog, Sylvester became wrathful and threatened; finally Joseph reproved him sharply, showing him that such a spirit would not conquer or control the human family, that he must get rid of it, and predicted that if he did not get rid of it, the day would come when a dog would gnaw his flesh, and he not have the power to resist it. Some months after the return to Kirtland, Sylvester Smith preferred a charge against Joseph the Prophet, for having prophesied lies in the name of the Lord, and undertook to substantiate that charge on the ground that the Prophet had said a dog should bite him, if he did not get rid of that spirit,

when he had not power to resist. They were three days and parts of nights, with the High Council in Kirtland, in investigating this charge; one person spoke three hours in behalf of the Prophet. Sylvester published a confession which can be seen in the Church History, acknowledging his fault.

The Church in Kirtland were few in number compared with the inhabitants of the city of Ogden. We had High Council upon High Council, Bishop's trial upon Bishop's trial; and labor and toil constantly to settle difficulties and get our minds instructed in principle and doctrine, and in the power that we had to contend with. I remember very well the organization of the High Council at Kirtland as a permanent institution, there had been several Councils of twelve High Priests called for special cases, but they organized it permanently on 17th Feb. 1834. On the 19th, the first case that was brought up was that of Elder Curtis Hedge, sen., who while speaking in meeting had gone into a Methodist spasm, shouting and screaming in such a manner as caused one of the Elders to rebuke him. Brother Hedge was brought before the Council for so doing. A great deal of instruction was imparted to the people, who were assembled in a room sixteen feet by eighteen. The decision was, that the charges in the declaration had been fairly sustained by good witnesses, that Elder Hedge ought to have confessed when rebuked by Elder Ezra Thayer; also if he had the spirit of the Lord at the meetings where he halloed, he must have abused it and grieved it away, and all the Council agreed with the decision. The report of this case is in Millennial Star, Vol. 15, page 18, and well worthy of perusal.

In relation to the manifestation of the spirit and a man exercising it,